

CHAPTER III

GENERAL DESCRIPTION OF SYEKH ABDUSSAMAD AL-PALIMBANI AND THE BOOK OF *HIDĀYAH AL-SĀLIKĪN FĪ SULŪK MASLAK AL-MUTTAQĪN*

A. Biography Syekh Abdussamad al-Palimbani

The peak of Islamic glory in Palembang in the 17th century was in the hands of Sultan Najmuddin and his son Bahauddin. The royal sultans at that time have an interest special against religion. In thing this, the sultans made efforts to attract Arab scholars to settle in their territory. As a result, Arab immigrants, primarily from Hadramaut, came to Palembang, and more increased. Palembang is also one of the religious literature development Malay.

According to Winstedt, whom Idrus al-Kaf quoted, Palembang is the most important center of Islam, especially after Aceh Sultanate's setback. This is seen in the rampant, and intensive knowledge activity carried out by scholars from various areas. Among most activities bloom conducted was translation and writing of books mysticism.¹

Discuss things about the treasure of Islamic intellectuals in Indonesia; there are many great scholars with various influences, field science, and the work he inherited. One of them is Syekh Abdussamad al-Palimbani. Not only in the land of the archipelago, but the name al-Palimbani also predicate international, especially concerning his capacity knowledge. In the Malay era classic, for example, al-Palimbani has become an example of Muslims in the world, especially in Southeast

¹Idrus al-Kaf, "Tasawuf di Sumatera Selatan dari Abad ke-18 hingga Abad ke-21" *Ilmu Agama*, Vol. 20, No. 1 June 2019, 95.

Asia, which has the intellectual touch directly with Haramain cleric network and spread tradition intellectual-religious to archipelago land.²

Full name Abdussamad al-Jawi al-Palimbani. He was called as-Syekh al-‘Âlim al-Allâmah al-Jâmi’i baina al-Zhâhir wa al-Bâthin al-‘Ârif billâh Khâdim al-Fuqarâ. He called himself al-Faqîr ilâ Allah al-Ghânîy. According to Fahmi Zamzam, many names are attached to Syekh Abdussamad al-Palimbani, among others, including Syekh Abdussamad bin Faqih Husayn bin Faqih Abdullah al-Palimbani. Others say Syekh Abdussamad bin Abdur Rahman bin Abdul Jalil. Following his father's name, Syekh Abdul Jalil. The dates of birth and death of Syekh Abdussamad al-Palimbani are unknown, but historians estimate that he died in 1830.³

There are differences of opinion about the origin of al-Palimbani as one of the scholar's other archipelagos in the 17th century. According to Musyrifah Sunanto, who believes that al-Palimbani has the full name al-Sayyid Abdussamad bin Abdurrahman al-Jawi al-Palimbani. Meanwhile, according to Hamka, as stated by Mal An Abdullah, al-Palimbani has the name Abdussamad bin Abdul Wahhab al-Yamani al-Palimbani, originally from Yemen who came to Palembang, studied Malay and taught religious knowledge. With his knowledge, he later became

²Akhmad Nidlomuddin, “Pandangan Tauhid Syekh Abdus Somad al-Palimbani dalam Kitab Hidayah al-Salikin fi Suluk al-Maslak al-Muttaqin”, *Thesis* (Jakarta: UIN Syarif Hidayatullah 2021), 15.

³Irsyadurrahman Ahmad, “Kitab *Hidâyat as-Sâlikîn* Persepsi Ulama Banjarmasin dalam Pengajian Tasawuf”, *Thesis* (Banjarmasin: Postgraduate UIN Antasari, 2021), 65.

famous as a great and well-known scholar with his students from all over the country.⁴

Al-Palimbani was born in 1150/1737. He is one of the scholars of the environment community Jawi.⁵ A variety of opinions say the year of the birth of al-Palimbani. According to Azyumardi Azra's birth year, Syekh Abdussamad al-Palimbani is 1116/1704. Azra stated: that from whole existing sources, only the date of Salasilah, Kedah country, gives the number year birth and al-Palimbani's death. At the start, this is al-Palimbani, born around 1116/1704, and his father is a sayyid while her mother is a Palembang woman.

The opinion expressed by Azra is in line with the idea of Cuzwain in his dissertation based on the history of al-Tarikh Salasilah, the State of Kedah. Quzwain finds Abdussamad as a child from Syekh Abdul Jalil al-Mahdani⁶ at the wedding with a Palembang woman named Raden Ranti. Al-Palimbani was born three or four years after Abdul Jalil was appointed as mufti in the Kedah Sultanate.⁷

Abdullah has a different opinion from Azra and Cuzwain, with existence the findings alone in script *Faydh al-Ihsani*⁸ that number the birth of al-Palimbani is 1150 H/1137 with number birth this Abdul Jalil's son who was the born the year 1714 of her wedding with Raden Ranti is not Abdussamad al-Palimbani but his

⁴Syamsul Rijal and Umiarso, "Rekontekstualisasi Konsep Ketuhanan Abd Samad Al-Palimbani", *Teosofi Tasawuf dan Pemikiran Islam*, Vol. 8, No. 1, 88-89.

⁵Formed community Jawi in Haramayn start from the more increase interests and possibilities Muslim Archipelago trip to soil holy since 16th century. Term this used for Nusantara and Southeast Asian Muslims who live and study in Mecca.

⁶A Mufti of Kedah (1710-1782) from Sana'a Yaman

⁷Mal An Abdullah, *Syekh Abdus-Samad Al-Palimbani: Biografi dan Waisan Keilmuan* (Yogyakarta: Islamic Boarding School Pustaka, 2015), 13.

⁸Script *manaqib* Palembang collection personal by Andi Syarifuddin. Script this title *Faydh al-Ihsani wa Midad li al-Rabâni*.

father namely Abdul Rahman. At the same time, he is Abdul Rahman's child, resulting in her marriage to a woman native to Palembang.

Then name data found Abdussamad discovered by Zamzam in *Iqd al-Farîd* that name here is more *shahîh* remember continuous tradition narration from teacher to the teacher that is Abdussamad bin Abdul Rahman bin Abdul Jalil bin Abdul Wahhab bin Ahmad al-Mahdali.⁹ Abdussamad al-Palimbani born in the Kuto Kingdom lingkungan design one kingdom The Sultanate of Palembang Darussalam which is located in the 17th and 20th regions Ilir. Her father, Abdul Rahman, served as head of Kuto Kingdom's bodyguard design. Her mother died when al-Palimbani was one year old, as written inside *Faydh al-Ihsâni*.¹⁰

At a child, the young moment is still in Palembang. Al-Palimbani has to learn mysticism. He studies *Tuhfah al-Mursalâh*'s creation Syekh Abdul Rahman bin Abdul 'Azîz al-Maghribi. When leaving for Mecca, he looked at the books of Sufism, like the essay Syekh Abdul Rauf al-Jawi al-Singkili and the book of Sufism essay Syamsuddin al-Sumatrani, both of which figure Sufi from Aceh.¹¹

Palimbani's education began in the country of Kedah (North Malaysia) and present-day Patani, including the territory of the state of Southern Thailand. He studies in the hut, an institution of education in the region. Then he sent his father

⁹Mal An Abdullah, *Syekh Abdus-Samad Al-Palimbani: Biografi dan Waisan Keilmuan*, 16.

¹⁰Wahyudi Buska, "Abdusshamad Al-Palembani: His Thoughts and Movements in the Spread of Islam in Indonesia" *Al-Fikra Ilmiah Keislaman*, Vol. 19, No. 1, 2020, 145.

¹¹Pirhat Abbas, "Analyzing Concept of Tawakal in Palimbani's Paradigm of Sufism" *Esensia*, Vol. 20, No. 1, 2019, 21.

to study in Saudi Arabia. He learns various disciplines and knowledge of the great scholars of that time.¹²

Al-Palimbani lived his childhood under Sultan Mahmud Badaruddin I (1727-1756). At that time, Palembang was in the middle develop with traditional Islamic science had also become the center of science in the Malay-Nusantara region, so many scholars came from Arābīan Peninsula. Intelligence, their intellectual property, is also supported by the ability to remember the outside normal and make it memorize the Qur'an at the age of ten.

In his youth, al-Palimbani experience *Lailatul Qadar's* night. Possible because of dreams and desires to add Islamic science, al-Palimbani then goes to Mecca for pilgrimage and search for knowledge with his friends. During his studies in Cairo-Egypt, he met seeker knowledge from Nusantara community Jawi, including Muhammad Arsyad al-Banjari, Abdul Rahman al-Batawi, Abdul Wahab al-Bugisi, Kemas Ahmad bin Abdullah and Ahmad Muhyiddin bin Syihabuddin. Even though a still young man, al-Palimbani and his companions spend twenty years studying in the Arabian Peninsula.¹³

Haramain disciple no considered perfect by academics if they no study with him. He was respected not only in Malaysia but also in the Middle East. Abdussamad al-Palimbani is the most creative and authoritative interpreter of Sufism al-Ghazâlî. Al-Palimbani is also the first scholar in the Malay world who

¹²Pirhat Abbas, "Analyzing Concept of Tawakal in Palimbani's Paradigm of Sufism", 20-21.

¹³Herlina, "Information Search: Studi Proses Pencarian Naskah al-Palimbani bad ke-18 M" *Ilmu Perpustakaan dan Informasi*, Vol. 3, No, 1 2018, 5-8.

was active in scientific recorded and reported in the dictionary biography Arabic (thabaqat).¹⁴

Among al-Palimbani's most famous teachers is Muhammad bin Abd al-Karim al-Sammani, Muhammad bin Sulayman al-Kurdi, Abd al-Mun'im al-Damanhuri, Ibrahim al-Rais al-Zamzami (1698-1780), Muhammad Murad al-Husayni (1759-1791), Muhammad ibn al-Jawhari al-Mishri (1720-1772), Atha'illah al-Azhari al-Makki. Al-Palimbani also has friend classmate from the archipelago who learn together in Arabic.¹⁵

After becoming a great scholar in the Middle East, he returned to Palembang and married one princess, advisor to the Sultan of Palembang. In period time, he was a while settled in Palembang and taught the teachings of *Samaniyah*. Then he returned to Mecca and got married again to a mecca girl named Halima and was blessed with a daughter named Fatimah. Al-Palimbani also has a wife from South Yemen named Aisyah bint Idroes Aden. From her wedding to Aisha, he has fruit heart a woman named Rukayyah. Then edited by H. Muhammad Zen bin Kiagus Syamsuddin from Palembang.¹⁶

End of life Syekh Abdussamad al-Palimbani based on research on results study find information in manuscript Malay about the death of al-Palimbani, that the manuscript in question has title *Dzikh Syekh Muhammad al-Samman* state with

¹⁴Herlina, ““Information Search: Studi Proses Pencarian Naskah al-Palimbani Abad ke-18 M” *Ilmu Perpustakaan dan Informasi*, 6.

¹⁵Miftah Arifin, Abd al-Shamad al-Palimbani dan Tarekat Sammaniyah di Palembang, *Al-Al- 'Adalah*, Vol. 18, No. 1, 2015, 81.

¹⁶Tita Amalia and Hudaidah, “Peranan Syekh Abdoes Samad al-Palimbani sebagai Ulama Bebas dalam Proses Internalisasi Islam di Palembang, *Fajar Historia: Ilmu Sejarah dan Pendidikan*, Vol. 6, No. 1, 2022, 134.

clear about Abdussamad's *haul* agenda at night seventh mercy month of *Dzulqaidah*. In the script, there is a description of the date from records made in 1249. With so, Syekh Abdussamad died at the end war against Siam in 1831-1832 because it can be concluded that he died at 95 years old.¹⁷

B. Intellectual Journey of Syekh Abdussamad al-Palimbani

By historical-sociological, scholars have authority in the field of religion. Ulama figures have privilege alone because it is highly respected and respected by the community. Thoughts and ideas from the scholars are considered as the truth held firm and recognized by the community. Cleric in Islamic life in Palembang has enough role strategic if connected with the ruler (*umara*). Because of that, scholars always become good role models in operating command.

When scholars were made role models for society, Islam became fast. In development, Palembang Darussalam Sultanate saw clearly how the clergy's position became important. One of the scholars who had a role in the internalization of Islam during the sultanate was Syekh Abdussamad al-Palimbani.¹⁸

Al-Palimbani studied religion and tajwid under Sayyid Hasan bin Umar bin Idrus bin Abdullah al-Aydrus. He is a cleric who became the imam of Sultan Mahmud Badaruddin. Al-Palimbani then goes to Patani to study religion with Syekh Abdurrahman Pauh Bok, one of the students of Syekh Mulla Ibrahim al-Kurani in Medina. From Patani, al-Palimbani goes to the city of Haramain,

¹⁷Herlina, "Information Search: Studi Proses Pencarian Naskah al-Palembani Abad ke-18 M, 7.

¹⁸Tita Amalia and Hudaidah, "Peranan Syekh Abdoes Samad al-Palembani sebagai Ulama Bebas dalam Proses Internalisasi Islam di Palembang", 131.

considered the center of worship and resource knowledge and a place to meet Muslim scholars and other scholars in various parts of the world. Al-Palimbani takes the opportunity to visit *Halaqah* scholars in Haramain. Besides that, the pilgrimage from Indonesia to Mecca moment that eats time about six months with a sailing boat. Brunei records that pilgrims often used boat trade and moved from one boat to another ship through routes from Aceh, India, Hadramaut, Yemen and Jeddah.¹⁹

In Haramain, al-Palimbani decides to attend *Halaqah* scholars to draw knowledge (*tafaqquh fi al-din*). He wants to deepen religion from corner look Syekh al-Allamah al-Burhan Ibrahim Rais Zam-Zami al-Makki (1110-1194 H/ 1698-1780 AD). He is a bachelor of honorable, holding an important position in this century. Besides that, he also obtained all knowledge, implicit and explicit, required for deepening his knowledge of Islam. He also studied under Islamic literary scholars and Shafi'i scholars, namely: Syekh Athaillah bin Ahmad Athaillah bin Ahmad al-Azhari al-Makki and Syekh Muhammad Sulaiman al-Kurdi (1127-1194 H/1715-1780 AD).²⁰

Then al-Palimbani studied with scholars from Medina city. The scholars who became teachers of al-Palimbani are scholars who came from Palembang and taught in Medina. Among them is Syekh Aqib ibn Hasanuddin bin Ja'far al-Palimbani grandchild of Ja'far bin Badaruddin and was one of the students of a

¹⁹Dzulkifli Hadi Imawan "The Intellectual Network of Syekh Abdusshamad al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD" *Millah: Religious Studies*, Vol. 18, No. 1, 2018, 35.

²⁰Dzulkifli Hadi Imawan "The Intellectual Network of Syekh Abdusshamad al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD, 36.

hadith scholar named Muhammad bin Alauddin with the title *Musnad al-kabr al-shams*. Syekh ‘Âqib dominates various knowledge starting from hadith, tafsir, aqidah, fiqh, ushul fiqh, nahwu, sharaf, and tasawuf. Al-Palimbani is also studying with great scholars moment that, like his uncle Syekh Thayyib bin Ja’far al-Palimbani, Syekh Hasanuddin bin Ja’far, Syekh Salih bin Hasanuddin al-Palimbani, Syekh Abdullah bin Salim al-Bashri, Ahmad bin Muhammd an-Nakhliy, Shams bin Aqilah, Muhammad bin Sultan al-Walidiy, Muhammad bin Hasan al-Ujaimi, Abdul Hafiz bin Darwisy al-Ujaimi, and Syekh Muhammad Abdul Karim as-Samman one of the main teachers who many give *sanad* and diploma.²¹

Not only stop here but because of his intelligence and tenacity in other sciences. Al-Palimbani studied Hadith in Damascus with a hadith scholar titled *al-Hafizh* Syamsuddin Muhammad bin Ahmad bin Salim al-Safarni an-Nablusi al-Atsari and Syekh Ahmad bin ‘Abid al-Attar al-Dimasyqi. Al-Dimasyqi is one of the main disciples of Syekh *Muhaddits* Isma’il bin Muhammad al-Ajluny, the author of the book *‘Aqd al-Jauhar al-Tsâmin*. While al-Safarini, is a scholar from Nablus who studied in Damascus. He is known as a great scholar Hambali who dominated much knowledge like hadith, fiqh, ushul, history, Sufism and others. That is why he gets the the nickname *Syamsuddin* (the sun of religion).

Al-Palimbani continues to network with intellectuals in the land of the Pyramids, Egypt. Egypt is soil holy place occupied by great scholars such as Imam Daqâiqul ‘Iyd (w 756 H), Taqiyyudin as-Subkiy (w. 756 H), Ibn Hisyâm (w. 761

²¹Dzulkifli Hadi Imawan “The Intellectual Network of Syekh Abdusshamad al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD, 37.

H), Hafiz al-‘Irâqiy (w. 806 H), Ibn Hajar al-‘Asqalâny (d. 852 H), Jalâluddîn al-Mahally (d. 864 H), Hafizh al-Sakhawiy (d. 902 H), Jalâluddîn al-Suyuthi (d. 911 H), Zakariyâ al-Anshâry (d. 926 H), and others.

Al-Palimbani made his intellectual journey in the 18th century, when he arrived in Egypt to attend the *halaqah* of the Egyptian scholars, including Syekh Shihâb Aḥmad bin ‘Abd al- Fattâḥ al-Malawi. He is a scholar of Fiqh and Ushul Fiqh from the Shafi’i school and a student of Imam Abdullah bin Salîm al-Bashrîy. Some of the books studied by al-Palimbani, among others, *Umdah al-Aḥkam* by al-Ḥafîzh ‘Abdul Ghanîy al-Maqdisîy, *Thabâqât al-Syafi`iyyah* by Tajuddîn al-Subkîy, Syekh Aḥmad bin Hasan al-Jauhari, and received a sanad *thabaqat al-Sufiyah* by Syekh Abdul Wahhab bin Ahmad al-Sya’raniy.²²

During his education, al-Palimbani studied very thoroughly. As displayed, al-Palimbani has learned sciences like Hadith, Fiqh, Syariah, Tafsir, Kalam, and Sufism. It also has a trend vital toward mysticism. Al-Palimbani studied with Al-Sammani for five years in Medina and was also trusted to teach some of Al-Sammani’s students. From here forerunner will be the *Sammaniyah* order grows fertile in the archipelago.

As has been known that the first person to introduce the Sammaniyah order in Indonesia was al-Palimbani, who also followed the Khalwatiyah order through Syekh Muḥammad’ Abd al-Karim Samman al-Madânî. Khalwatiyah order is the branch of the Sahruwardiyah congregation according to the lineage of the

²²Dzulkifli Hadi Imawan “The Intellectual Network of Syekh Abdusshamad al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD, 38

Khalwatiyah order. Syekh ‘Abd al-Karim al-Sammân is a student of Syekh Ibn Kamal Bakr al-Dimisyqî, who received the *certificate* from him. Then Syekh Samman went to Egypt and continued to Medina and study the tarekat to this tarekat known by his name.²³ While studying in the Middle East, he became known as Syekh Abdussamad al-Palimbani, a title given when he became a scholar who joined an association of scholars from various parts of the world and became a teacher for other scholars. The word “Al” usually will be added to which region it is from because it originated from Palembang, then his name was Syekh Abdussamad al-Palimbani. Embedding the name “Al” is not easy given to everyone is only a scholar who has influence big will give this title.²⁴

C. The Works of Syekh Abdussamad al-Palimbani

Although information about al-Palimbani life is scarce, his works bear witness to his sufistic orientation. Ahlu Sunnah wa al-Jama’ah and Sunni then succeeded in establishing their position and influence in Indonesia, the figure who became the determining factor of success was al-Palimbani. This is because, when the philosophical sufism driven by Hamzah Fansuri blew so strongly, al-Palimbani’s works especially through the translation of Ghazâlî’s works turned out to have a wider influence. According Drewes, al-Palimbani’s scientific works are

²³Alwi Shihab, *Islam Sufistik Pergumulan antara Tasawuf Sunni dan Tasawuf Falsafi* (Bandung: Mizan 2001) 186.

²⁴Tita Amalia and Hudaidah, ‘Peranan Syekh Abdoes Samad al-Palembani sebagai Ulama Bebas dalam Proses Internalisasi Islam di Palembang’, 133.

seven and two of which have been printed four all still original manuscripts and the seven has not been found despite being mentioned in his works. here are the works:

1. *Zuhrah al-Murîd fî Bayân Kalimah al-Tauhîd*, written in Indonesian. The mentioned start was written in 1764.
2. *Nashîhah al-Muslimîn wa Tadzkirah Al-Mu'minîn fî Fadhâ'il al-Jihâd fî Sabîlillâh wa Karâmah al-Mujâhidîn fî Sabîlillâh*, in Arabic language and written in 1772.
3. *Tuhfah al-Râghibîn fî Bayân Haqîqah Îmân al-Mu'minîn wa mâ Yufsiduh fî Riddah Al-Murtadîn*, in Indonesian language and written in 1774, in order to stem the influence of distorted sufism.
4. *Al- 'Urwah Al-Wutsqâ wa Silsilah ulî l-Tuqâ*, written in Arabic and loading gathering prayer, *wirid*, and reading remembrance for times certain
5. *Hidâyah al-Sâlikîn fî Sulûk Maslak al-Muttaqîn*, in Indonesian and written in 1787. Printed first time in Mecca in 1870, then published in 1885 in Bombai-India in 1895, and in Cairo in 1892. In Indonesia and Singapore, the book has experience print repeated several times and scattered wide. According to al-Palimbani's confession, this book is a translation from al-Ghazâlî's book *Bidâyah al-Hidâyah*. However not translated in the true sense because he adds comments and descriptions from expressions and statements in al-Ghazâlî's works others, such as *Ihyâ' Minhâj al-Âbidîn*, and the book *al-Arba'în fî Ushûl al-Dîn*. Besides that, al-Palimbani also quotes sources others, such as *al-Yawaqîf wa Al-Jawahir* by al-Sya'râni, *al-*

Durr al-Tsamîn by Sayyid ‘Abdullah Al-Idrûs, and *Bustân al-Ârifîn* which contains phrases his teacher, Syekh Muhammad al-Sammân.

6. *Ratib Abd Al-Shamad*, a booklet in the Arabic language containing readings of *zikir*, prayers, and praises to Prophet Muhammad SAW. However no be included year the writing.
7. *Sayr al-Sâlikîn ilâ Rabb al-‘Âlamîn*, in Indonesian. Composed of four juz, start written in 1779 and completed in 1788 in the epilogue, al-Palimbani state book this is the translation of the book *Ihyâ Ulumiddin* by Al-Ghazâlî. However, it turns out to load phrases several Sufi prominent, such as Ash Thâlib Al-Makki, Al-Qusyairî, and Ibnu Athâillah Al-Sakandari, in addition to Sufi Genre philosophy like Syekh Fadhlullâh Al-Burhanfurî, author *Tuhfah Al-Mursalâh* which is continuity thinking Ibnu Arâbî. The significance of al-Palimbani is that though Sunni-oriented but insightful mysticism philosophical, it is a concocting book with various thinking with a permanent image of “Sunni”. Book this was first printed in Mecca in 1899, followed by Cairo in 1893, while in Indonesia and Malaysia, it has experienced several print repeats.
8. *Zâd al-Muttaqîn fî Tauhîd Rabb Al- ‘Âlamîn*, counted the lost work of al-Palimbani. Book this is a summary of the teacher, Syekh Samman, about monotheism. The author hints the first time to know problems *wahdah al-wujûd* through lessons received from the teacher.²⁵

²⁵Alwi Shihab, *Islam Sufistik Pergumulan antara Tasawuf Sunni dan Tasawuf Falsafî*, 71-72. See also Mal An Abdullah, *Syekh Abdus-Samad Al-Palimbani: Biografi dan Wawasan Keilmuan*, 86-88.

9. *Al-'Urwah al-Wutsqâ*, which is written in Arabic. The version was larger than those who speak Jawi.²⁶ In *Sayr al-Sâlikîn*, when explaining about dhikr for getting husn al-khatimah's death, Abdussamad wrote: "(and again) some Hadith of the Prophet SAW, which shows advantages zikr of Allah Ta'ala is he because improve the end dead that's (like) what i mentioned several hadith advantages the zikr of Allah in a *risalah* called *al-Urwah al-Wutsqâ* which is in Arabic then rajî' by you."
10. *Al-Risâlah fî Kayfiyah al-Ratîb Laylah al-Jumu'ah*. Treatise-shaped manuscript stored in Kemas Andi Syamsuddin collection in the same pool with *al-'Urwah al-Wutsqa*.
11. *Risâlah fî Bayân Hukm al-Syar'i wa Bayân Hukm man Yukhâlifuhu fî al-I'tiqad aw fî al-Hukm aw fî al-'Amal* (translated with a treatise on stating about law syara' and states will pass the law of the person who violates will law shari'a it is inside *i'tiqad* or inside punish or inside practice). *Risalah* this done written in Mecca on Sunday 10 Rajab 1201/28 April 1787, and there is in form manuscript.
12. *Mulhaq fî Bayân al-Fawâid al-Nâfi'ah fî Jihâd fî Sabilillâh*, communication on declare will include some benefits inside *jihâd fî Sabilillah*. *Risalah* this is also creation write Abdussamad about jihad, loading four benefits. The first benefit of verses of the Qur'an is that they become amulets that are useful in *jihâd fî sabilillah*, and take care of the crimes of the unbelievers.

²⁶Mal An Abdullah, *Syekh Abdussamad al-Palimbani: Biografi dan Wawasan Keilmuan* 89. See also *Sayr al-Sâlikîn* Juz 4,

The second benefit of prayer is that benefits inside *jihad fi sabilillah*. The third benefit of prayer is that it destroys all crime enemies. The fourth benefit of prayer for destroying the enemy and victory on crime them. Creation this like supplement on *Nashîhah al-Muslimîn*.

13. *Ilm al-Tashawwuf*. Risalah this written in Arabic, with additional meaning in Jawi language. In the script listed the clear name Abdussamad as the author.
14. *Al-Mulakhash al-Tuhbat al-Mafdhât min al-Rahmat al-Mahdât 'Alayhi al-Shalât wa al-Salam min Allah*. This book is an adaptation from *Tuhfat al-Mursalâh ilâ Nabiy Shallâ Allah 'Alayhi wa Sallam* by Muhammad bin Fadlullah al-Burhanpuri, with given translate between lines with language Malay. Abdussamad to do sort of modification language on description mysticism philosophical level tall dignity seven, for easy understanding for people who will study it.
15. *Anîs al-Muttaqin*. This treatise (risalah) decipher themes of the main character according to perspective mysticism. The manuscript is stored in National Library, Jakarta, and the Wan Mohd Shagir Abdullah collection.
16. *al-Bay'i*. This work is written in script Jawi, still stored in the form manuscript of as many as 166 pages in the Ummu al-Qurra University Arafah library. The writer success to identify by Wan Mamat, loading complete and detailed description about law sell buy. Script is a copy written by Abdur Rahman bin Abdur Razaq and Muhammad Qasim in the 19th century.

17. *Waḥdah al-Wujûd*. Creation now there is in Kemas Andi Syamsudin collection, in written copy with letter *latin*. this book is essay Syekh Abdussamad al-Palimbani on May 12, 1960.
18. *Sawathi' al-Anwar*. Title this rated important by *Faydh al-Iḥsânî*, because there is an explanation about *ma'rifat* and *asrar*. This book is an explanation from al-Ghazâlî that is *Misykâh al-Anwar*.
19. *Irsyad afdhal al-Jihad*. Title this called in *Faydh al-Iḥsânî*, however without explaining its contents. It is also related to the suggestion *fi sabîlillâh*, because Abdussamad enters war type this to in category *afdhal al-Jihâd*.
20. *Kitab fi Awrad wa al-Adzkar*. This essay is also available in *faydh al-iḥsanî* with another title.
21. *Fadhâil al-Ihyâ li al-Ghazâlî*. *Creation* writes this always in Arabic sources, which became the best-known writings of Abdussamad in the Middle East.²⁷

D. The Profil of *Hidayah al-Salikin fi Suluk Maslak al-Muttaqin*

Throughout the eighth twelfth period, al-Palimbani is the most responsible scholar answer to deploying neo-Sufism in the archipelago. Al-Palimbani's outstanding masterpiece widely in the archipelago is the book *Hidâyah al-Sâlikîn fi Suluk Maslak al-Muttaqîn* and *Sayr al-Sâlikîn ilâ Rabb al-Âlamin*. The second creation is written in Malay-Indonesian intended for readers to read Malay-Indonesian more widely. *Hidâyah al-Sâlikîn* was completed in Mecca in 1192

²⁷Mal An Abdullah, *Syekh Abdus-Samad Al-Palimbani: Biografi dan Wawasan Keilmuan*, 92-94.

H/1778 AD, printed several times in Mecca 1287 H/1870, Bombay 1311 H/1895, Cairo 1341 H/1922, Surabaya 1325 H/1933, and Singapore.

Hidâyah al-Sâlikîn book talk about the rules interpreted sharia by the mystical. This book is translated by al-Ghazâlî that is *Bidâyah al-Hidâyah*. However, the creation of this is more appropriately termed as an adaptation from *Bidâyah al-Hidâyah* because he conveys several topics the discussion in *Bidâyah al-Hidâyah* in the language Jawi. He loads amount of topics and appropriate additions that are not taken from the book.

Writing *Hidâyah al-Sâlikîn* depends on the book *Bidâyah al-Hidâyah*, but he also took several ingredients from al-Ghazâlî's other works, such as *Ihyâ 'Ulumuddin*, *Minhâj al-Âbidîn*, and *al-'Arba'în fî Ushuluddin*. More importantly, al-Palimbani also contains amount base interpretation of works from some figures leading from the network of scholars such as *Yawâqût al-Jawâhir* by al-Sya'rânîy, *al-Dur al-Tsâmin* by Abdullah al-Aydrûs, *al-Bustan al-Ârifîn* by al-Qusyasy, and *Nafhat al-Ilâhiyyah* al-Sammân's work.²⁸

Hidâyah al-Sâlikîn is a book that explains more focus on sufism, without denying the existence of other discussions such as fiqh and monotheism, even on a short scale. According to Ahmad Sagir, one of the uniqueness of this creation is the type of talk about themes in the book. The author does not forget to refer to sources of Islamic teachings such as the Qur'an and the hadith of the Prophet.

²⁸Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII*, 271-272.