

The Intellectual Network of Shaykh Abdusshamad Al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD

Dzulkifli Hadi Imawan

Postgraduate Program, Faculty of Islamic Studies
Islamic University of Indonesia
Email: dzulkifliamnan87@gmail.com

Abstract

This paper aimed to discuss about the intellectual network of Shaykh Abdusshamad al-Falimbani and his contribution to the grounding of Islam in Indonesia during the 18th century. He was one of the great scholars who had an intellectual network in Indonesian archipelago and Arabian Peninsula. He played a big role in the dissemination of Islamic lecture in both countries. His impact was widely documented in the biographies of the Arabic figure (tarajim) and isnad. Therefore, this study attempted to trace his intellectual network and his contributions to the Islamic world, especially in Indonesia at 18th century. This study used a literature study on the biography of Shaykh Abdusshamad al-Falimbani, information was obtained from literature sources related to him and his work. The results of this study revealed that Shaykh Abdusshamad al-Falimbani had a lot of intellectual networks that connected the Indonesian and Arabian Peninsula's scholars and played a major role in grounding Islam in Indonesia. This was carried out through the caderization of his students and the publication of his writings, which brought by his students to Indonesia. His works encouraged Indonesian Muslims to adhere to the teachings of Ahlu al-Sunnah wa al-Jama'ah, hold on to syafi'i madzhab, and accept the sunni tasawwuf as the teachings of the Prophet.

Keywords: *Abdusshamad, Intellectual Network, Islamic Lecture, Islamic Scholars, Indonesian Archipelago*

Jaringan Intelektual Syaikh Abdusshamad Al-Falimbani Dan Sumbangsihnya Dalam Membumikan Islam Di Nusantara Pada Abad Ke-18 M

Dzulkifli Hadi Imawan

Program Pascasarjana Fakultas Ilmu Agama Islam Universitas Islam Indonesia

Abstrak

Tulisan ini hendak membahas tentang jaringan intelektual Syaikh Abdusshamad al-Falimbani dan dakwahnya dalam membumikan Islam di Nusantara abad ke-18 M. Syaikh Abdusshamad al-Falimbani merupakan salah seorang ulama besar nusantara yang memiliki jaringan intelektual ulama-ulama nusantara dan jazirah arab. Ia memainkan peran besar dalam dakwah Islam di bumi nusantara abad ke-18 M dan juga di Jazirah Arab yang banyak tercatat di buku-buku biografi tokoh arab (tarajim) dan isnad. Oleh karena itulah, kajian ini berusaha melacak jaringan intelektual Syaikh Abdusshamad al-Falimbani dan sumbangsih dakwahnya di dunia Islam, khususnya di Nusantara abad ke-18 M. Kajian yang digunakan adalah kajian literatur mengenai biografi Syaikh Abdusshamad al-Falimbani khususnya sumber-sumber kepustakaan yang terkait dirinya dan karyanya. Hasil dari kajian ini menyatakan bahwa Syaikh Abdusshamad al-Falimbani memiliki banyak jaringan intelektual yang menghubungkan antara ulama-ulama nusantara dan jazirah arab serta berperan besar dalam membumikan Islam di nusantara lewat pengkaderan para muridnya dan karya tulisnya yang dibawa para muridnya ke nusantara Indonesia yang menyerukan agar berpegang pada akidah Ahlu al-Sunnah wa al-Jama'ah, bermadzhab syafii, dan bertasawwuf sunni sesuai ajaran Rasulullah saw.

Kata Kunci: *Abdusshamad, Jaringan Intelektual, Dakwah, Ulama, Nusantara*

INTRODUCTION

The preservation of the chain of knowledge (a.k.a. *sanad* or *isnad* in Arabic) is one of the science-related traditions carried out by the Islamic scholars in the past. This is considered as an important and precious matter. According to Imam Dailamy (w.509 H) Ibn Umar stated that: "Science is religion, prayer is also religion. So look at who you take that knowledge from, and

how to pray, because you will be questioned about it on the Day of Judgment “.

Similarly, Ibn Mubarak (w.181 H) stated that “*Isnad* is part of religion. If there is none of it, surely people will speak at will”. Imam Syafii also emphasized the importance of the sanad, he stated that: “a person who seeks knowledge without a *sanad* is like a wood finder at night in which there is a snake, but he does not know it.”

Some Islamic scholars documented that: “Sanad for the scholars is like a sword for fighters. If he does not have a sword then what does he fight with?” said it is also believed that sanad is like a ladder that can be climbed to get to the top. Furthermore, Imam Yahya bin Mu’in (w.333H) said, “*Isnad*’ Ali (the chain of high knowledge) is a form of approach to Allah and His Prophet, Muhammad SAW “.¹

The preservations of *sanad* have continued from generation to generation as a form of originality maintenance for science. Therefore, it’s origin or source could be accounted for by the Prophet Muhammad SAW. Moreover, the investigation of the source of *sanad* may result in the discovery of the scientific network. This involves the scholars who disseminated the knowledge and students who received the knowledge.

During the 18th century, Shaykh Abdusshamad al-Falimbani was one of the Indonesian Islamic scholars who was known to have many *sanads*, intellectual networks (from the Indonesian archipelago to the Arabian Peninsula) and a major influence on the establishment of Islam in Indonesia.²

Islamic scholars and experts in Arabic history have acknowledged this via the documentation of Shaykh Abdusshamad al-Falimbani track records in the following books: *al-Nafs al-Yamani wa al-Ruh al-Rayhani fi Ijazah al-Qudlah Bani al-Syaukany* by Sayyid Abdurrahman al-Ahdal, *Khilyah al-Basyar fi Tarikh al-Qarn al-Tsalist ‘Asyar* by Shaykh Abdurrazzaq al-Baythar, *Mu’jam al-Muallifin* by Umar Ridla, *Faharas al-Faharis wa al-Atsbat wa Mu’jam al-Ma’ajim wa al-Masikhat wa al-Musalsalat* by Abdul Hayyi al-Kattani, *al-Nafkhah al-Miskiyyah Musnid al-Dunya* and also *Al-’Aqdu al-*

1 Syaikh Muhammad Mahfuzh al-Tarmasi, *Kifayah al-Mustafid lima ‘ala min al-Masanid* (Yogyakarta: Al-Fikrah, t.t.), pp. 3-4.

2 Muhammad Mahfuzh al-Tarmasi, pp. 6.

Farid min Jawahir al-Asanid both by Shaykh Muhammad Yasin al-Fadani, Bulugh al-Amaniy by Sheikh Mukhtaruddin al-Falimbani, Qathfu al-Azhar al-Rabbaniyah Shiddiq Khan and others.³

BIOGRAPHY AND INTELLECTUAL NETWORK OF SYAIKH ABDUSSHAMAD AL-FALIMBANI

Shaykh Abdus Shamad al-Falimbani was born in Palembang in 1704 AD, as cited in the *Tarikh Salasilah Negeri Kedah*.⁴ However, the book titled *Faidl al-Ihsani* documented that Al-Falimbani was born in 1737 AD. Mal'an Abdullah believed that this is the most accurate year because the book was written by Al-Falimbani's daughter, Shaykh Fatima, upon requests from Jamaluddin bin Abdulkarim al-Fathani and Qamaruddin after the death of al-Falimbani's.⁵

Abdusshamad's father, as written by Arabic historians such as Shaykh Yasin al-Fadani, al-Baythar, al-Ahdal, and also Umar Ridla was Shaykh Abdurrahman⁶ while his grandfather was Abdul Jalil. Initially, Shaykh Abdul Jalil was a *dai* who preached in Palembang. When one of his students, Muhammad Jiwa was named Sultan in Kedah, he appointed his teacher as a *mufti* and married him to a member of the royal family, named Wan Zainab Binti Dato 'Seri Maharaja Putra Dewa in Kedah. The couple gave birth to two sons named Wan Abdul Qadir and Wan Abdullah.⁷

A few months after their marriage, Shaykh Abdul Jalil was visited by his student, Raden Siran, who pleaded with him to visit and teach in Palembang. When he was in Palembang, he married Raden Ranti and Abdurrahman, Abdussamad al-Falimbani's father, was born.⁸

3 Ahdal Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Quclah Bani al-Syaukani*, Cet. I (Riyadl: Dari al-Shumai'i, 2012), p. 153; Abdurrazzaq Baythar, *Khilyah al-Basyar fi Tarikh al-Qarn al-Tsalist 'Asyar*, Cet. II (Beirut: Dar Shadir, 1993), p. 376; Umar Ridha Kahalah, *Mu'jam al-Muallifin* (Beirut: Dar lhya' al-Turats al-'Arabiyy, t.t.), p. 235; Mukhtaruddin Falimbani, *Bulugh al-Amani fi Ta'rif bi Syuyukh wa asanid Musnid al-'Ashr*, Cet. I (Beirut: Dar Qutaibah, 1988), p. 165; Abdul Hayyi Kattani, *Fahras al-Faharis wa al-Atsbat wa Mu'jam al-Ma'ajim wa al-Masyikhat wa al-Musalsalat* (Beirut: Dar al-Gharb al-Islamy, t.t.), p. 697.

4 Muhammad bin Datuk Kirani, *Tarikh Silsilah Negeri Kedah* (Kuala Lumpur, t.t.), p. 123.

5 Mal An Abdullah, *Syaikh Abdus Samad al-Palimbani: biografi dan warisan keilmuan*, 1 ed. (Pustaka Pesantren, 2015), pp. 6-7.

6 Baythar, *Khilyah al-Basyar fi Tarikh al-Qarn al-Tsalist 'Asyar*, p. 851.

7 Hawash Abdullah, *Perkembangan ilmu tasawuf & tokoh-tokohnya di Nusantara* (Al Ikhlas, 1980), pp. 86-90.

8 Abdullah, *Syaikh Abdus Samad al-Palimbani*, pp. 20-21.

Since his early age, al-Falimbani had studied about religion and *Tajweed al-qur'an* from Sayyid Hasan ibn Umar bin Idrus bin Abdullah al-Aydrus. He was a royal cleric who became the imam of Sultan Mahmud Badaruddinn.⁹ He then proceeded to Pathani to study religion with Syaikh Abdurrahman Pauh Bok, who was one of the students of Shaykh Mulla Ibrahim al-Kurani in Medina.

From Pathani, al-Falimbani headed to *Haramain*; Makkah and Madinah, which is considered as the center of worship and science. It is also a meeting place for Muslim scholars and other scholars from different parts of the world. Like most Hajj pilgrims, he did not return immediately after performing Hajj and Umrah. However, he used the opportunity to visit the *halaqah* of the *Haramain* scholars. Moreover, at that time, the pilgrimage from Indonesia to Makkah took about six months to travel by sailing ship. Bruinessen noted that the pilgrims often rode on merchant ships and moved from one ship to another via the following routes: from Aceh, to India, to Hadramaut, to Yemen, and to Jeddah. Additionally, the Hajj journey encountered dangers such as the sinking of ships, pirate robbers, or epidemics.¹⁰

In these two holy cities of Makkah and Madinah (a.k.a. *Haramain*) al-Falimbani was determined to visit the *halaqah* of the Moslem scholars to acquire knowledge (*tafaqquh fiddin*). He wanted to explore the science of religion from the perspective of Shaykh al-'Allamah al-Burhan Ibrahim Rais Zamzami al-Makki (1110-1194H / 1698-1780M). He was an esteemed scholar who occupied the important position of '*Allamah al-Zaman*' or Moslem scholars of the century. He mastered all the implicit and explicit knowledge required to explore the science of the Islamic religion (*mantuq* or *mafhum*).¹¹

In Makkah, he studied with Shaykh Athaillah bin Ahmad bin Athaillah bin Ahmad al-Azhari al-Makki. He was a scholar of Islamic literature and fiqh expert of Shafi'i. He originally came from al-Azhar but settled and taught in Makkah. Al-Falimbani also studied with Shaykh Muhammad bin Sulaiman al-Kurdi (1127-194H / 1715-1780M). He was a *mufti* of the Shafi'i

9 Abdullah, p. 24.

10 Martin van Bruinessen, Farid Wajidi, dan Rika Iffati, *Kitab kuning, pesantren dan tarekat* (Yogyakarta: Gading Publishing, 2012), p. 11.

11 Baythar, *Khilyah al-Basyar fi Tarikh al-Qarn al-Tsalist 'Asyar*, p. 33.

Islamic scholars in the Hijaz. He was born in Damascus but grew up and taught in Medina. He was a prolific cleric who had many writings such as *al-Fatawa*, *Fath al-Qadir bikhtishar muta'alliqat nusuki al-Ajir*, *al-Hawasyi al-Madaniyah* in the style of *shari'ah* Ibu Hajar li *al-Muqaddimah a-Hadramiyah*, and others.¹²

After acquiring knowledge from Makkah scholars, al-Falimbani travelled to Medina, the city of the Prophet Muhammad. He learned a lot from the Moslem scholars who came from Palembang and taught in Madinah al-Munawwarah. For instance, Shaykh Aqib ibn Hasanuddin bin Ja'far al-Falimbani (whose family was known as the Moslem scholars' family) came from Palembang. . His grandfather, Ja'far bin Muhammad bin Badruddin was a student of the hadith scholar named Muhammad bin Alauddin (a.k.a. al-Babily) who had the title of *musnid al-kabir as-syams*. Shaykh Aqib mastered a variety of science topics which ranged from the hadith, interpretation, *aqidah*, *fiqh*, *ushul fikih*, *nahwu*, *sharaf*, *tasawwuf* amongst others. He learned from the great scholars at the time, such as his uncle Shaykh Thayyib bin Ja'far al-Falimbani, Shaykh Hasanuddin bin Ja'far, Shaykh Salih bin Hasanuddin al-Falibani, Shaykh Abdullah bin Salim al-Bashri (student of hafizh Ahmad ibn Muhammad al-Nakhliyy), Shaykh Muhammad bin Sulaian al-Kurdi al-Madani, Hasan bin Abdurrahman al-Jabarti, Muhammad Said Sunbul, Abdurrahman bin Ahmad al-Nakhliyy, Syams bin Aqilah, Muhammad bin sultan al-Walidiyy, Muhammad ibn Hasan al-Ujaimi, Abdul hafizh bin Darwisy al-Ujaimi, and Shaykh Muhammad Abdulkarim as-Samman. He settled in Medina until his death. He was the main teacher of Abdusshamad al-Falimbani. He gave a lot of diplomas or *sanads*, as recorded in *al-Aqdu al-Farid* and *Bulugh al-Amany*.¹³

In addition, Shaykh Muhammad ibn Abdul Karim al-Samman al-Madani (1130-1189H / 1718-1776M) was the teacher who influenced Abdusshamad al-Falimbani. This is evident in some of al-Falimbani's works in which he praised and attributed himself to being his student. Siyar al-Salikin

12 Abdurrahman Jabarti, *'Ajaib al-Atsar fi al-Tarajim wa al-Akhhbar* (Kairo: Dar al-Kutub al-Mishriyah, 1997), p. 152; Hair-ad-Din az-Zirikli, *Al- A'lām: Qāmūs Tarā'im Li-Ašhar Ar-Ri'āl Wa-'N-Nisā' Min Al-'Arab Wa-'L-Musta'ribin Wa-'L-Mustašriqin. 1 1* (Bairūt: Dar al-'Ilm li-'l-Malāyin, 1990), p. 236.

13 Fadani Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, Cet. II (Surabaya: Dar al-Saqaf, 1407), p. 169.

fi Thariqah al-Sadat al-Shufiyya said that “*Abdussamad al-Jawi al-Falimbani Wali Student Qutb Rabbani Arif Billah al-Shamadani Sayyid Shaykh Muhammad bin Shaykh Abdulkarim al-Samman al-Madani may Allah always bless on him and also on his family with forgiving*”.¹⁴

Shaykh al-Samman was one of the great scholars in the city of Medina al-Munawwarah. He was known as a Sufi cleric even though he carried out various disciplines in the field of science i.e. sharia, aqidah, interpretation amongst others. He had received many *tarekat* diplomas such as Qadiriyah, Syadziliyah, and Khalwatiyah. He was also known as the founder of the Tarekat Sammaniyah. In addition, he has written many papers such as al-Futuhah al-Ilahiyyah fi al-Taujihah al-Ruhiyah, al-Nafhah al-Qudsiyah, al-Istighasah, Mukhtashar al-Thariqah al-Muhammadiyah.¹⁵

Shaykh al-Samman also traveled to the Zabid in Yemen (1206 H / 1792 AD) where he studied with Shaykh Amrullah bin Abdul Khaliq al-Mizjaji (w.1215 H). Al-Mizjaji's family was known as a family of scholars and experts in *tasawwuf*. His father was a *waliyullah* named Abdul Khaliq al-Mizjaji. His grandfather and great-grandfather Zain bin Muhammad Baqi al-Mizjaji lived during the guardianship of Imam Abdullah al-Haddad al-Yamani and Shaykh Burhan Ahmad al-Qusyasyi al-Madani. The word *Mizjaji* was actually a name of one of the villages in Zabid, and Yemen. The Mizjaji tribe were guardian clerics who understood *ahlussunnah wal jamaah asya'irah*. They were also known to have noble characters who respected guests from various societies (from Arab or non-Arab societies). Shaykh Amrullah al-Mizjaji acquired a lot of knowledge about various science concepts (both *zahir* and *bathin*) from his father, grandfather, as well as other scholars. He mastered 14 *qiraat* sciences and wrote them in *Ithaf al-Basyar fi al-Qira'at al-Arba'ah yar Asyar*.¹⁶

From Yemen, al-Falimbani headed to Damascus to study with the scholars of hadith who had the title al-Hafiz Syamsuddin Muhammad ibn Ahmad ibn Salim al-Safarini al-Nablusi al-Atsari (1702-1774 AD). He was a great

14 Abdussamad Falimbani, *Siyar al-Salikin fi Thariqah al-Sadat al-Shufiyyah* (Indonesia: al-Haramayn, t.t.), p. 2.

15 Zirikli, *al-A'lām*, hlm. 216; Kahalah, *Mu'jam al-Muallifin*, p. 188.

16 Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Qudlah Bani al-Syaukani*, p. 85.

cleric from Nablus who studied in Damascus; he was known as a Hanbali great cleric who (*zuhud*) mastered many sciences such as hadith, fiqh, ushul, history, sufism and many others. For that reason, he was called *syamsuddin* (the sun of religion).¹⁷

Besides studying with al-Safarini in Damascus, al-Falimbani also studied with a scholar of hadith named Shaykh Ahmad bin Abid al-'Atthar al-Damasyqi. He was one of the main students of Shaykh Muhaddis Ismail bin Muhammad al-'Ajluniy, the author of 'Aqdu al -Jauhar al-Tsamin.¹⁸

Al-Falimbani continued his journey from Damascus and established his intellectual network in the land of pyramid, Egypt. Moreover, the Egyptian country is a *qiblat* of science occupied by the great scholars throughout its history such as Imam Daqiqul 'Iyd (d. 702 H), Taqiyyudin as-Subkiy (d. 756 AH), Ibn Hisham the expert of *nahwu* science (w.761 AH), Hafiz al -'Iraqiy (w.806 H), Ibn Hajar al-'Asqalaniy (w.852 H), Jalaluddin al-Mahalliyy (w.864 AH), Hafiz al-Sakhawiy (d. 902 AH), Jalaluddin al-Suyuthi (d. 911 AH), Zakariya al-Anshariy (w.926 H), and others.

In the 18th century, when al-Falimbani travelled to Egypt, he attended the *halaqah* of the Egyptian scholars, including Shaykh Syihab Ahmad bin Abdul Fattah al-Malawi. He was a scholar of jurisprudence and *ushul fiqh* in *mazhab Syafi'i*, Egypt and a student of Imam Abdullah bin Salim al-Bashriy. Some of the books studied by al-Falimbani include 'Umdah al-Ahkam as well as all the works of Hafizh Abdul Ghaniy al-Maqdisiy, and Thabaqat al-Syafi'iyah by Tajuddin al-Subkiy. He also studied with Shaykh Ahmad bin Hasan al-Jauhari and received the *sanad* of Thabaqat al-Shufiyah by Shaykh Abdul Wahhab bin Ahmad al-Sya'raniy.¹⁹

During this period, he became friends with great Egyptian scholars such as Shaykh Sayyid Muhammad Murtadla Zabidi, a student of Imam Shan'ani and Shaykh Ibrahim al-Bajuri. They were both student teachers of Shaykh Mahmud Kinan al-Falimbani.²⁰

17 Lihat Zirikli, *al- A'lām*, hlm. 14; Kahlah, *Mu'jam al-Muallifin*, p. 262; Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, p. 22.

18 Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, p. 22.

19 Muhammad Yasin, p. 147.

20 Falimbani, *Bulugh al-Amāni fi Ta'rif bi Syuyukh wa asanid Musnid al-'Ashr*, p. 170.

As noted in al-'Aqdu al-Farid and also Bulugh al-Amaniy, al-Falimbani learned a lot from great scholars like Shaykh Muhammad Murad al-Ansari al-Sindi, Sayyid Ahmad bin Muhammad Syarif Maqbul al-Ahdal, Sayyid Imaduddin Yahya ibn Umar Maqbul al-Ahdal al-Zabidi, Sayyid Abdurrazzaq al-Bakkari, Sayyid Ali ibn Abdulbarr al-Wunai, 'Iyd bin Ali al-Namrasi, Sayyid Umar bin Ahmad ibn Aqil ibn Yahya ibn Saqqaf al-Makki, Sayyid Abdurrahman bin Mushtafa al-Idrus, Shaykh Salim bin Abdullah al-Bashri, and Shaykh Sirajuddin Umar bin Abdul Qadir al-Armanazi al-Halabi.²¹

THE CONTRIBUTION OF SYAIKH ABDUSSHAMAD AL-FALIMBANI IN GROUNDING ISLAM IN INDONESIAN ARCHIPELAGO AT 18TH CENTURY

1. Caderization of Moslem Scholars through Teaching

After receiving a lot of knowledge and *sanad* qualification from the Haramayn and Middle Eastern scholars, Shaykh Abdussamad al-Falimbani settled in Makkah, where he had the opportunity to teach at the Grand Mosque or *Masjidil Haram* in Makkah al-Mukarramah. This was where he taught and impacted most of his knowledge in various fields (i.e. interpretation, hadith, fiqh, ushul, nahwu, sharaf amongst others). However, one of his students, Sayyid Abdurrahman al-Ahdal, stated that al-Falimbani likes to teach Sufism, especially the works of Imam Ghazali like *Ihya' Ulum al-Din*. His aim was to ensure that all his students understood the content and meaning of each concept. This made people aware of their shortcomings and enabled them to develop their strengths.²²

Furthermore, al-Falimbani is also known as a teacher or cleric who is *zuhud*. Al-Baythar wrote that he was the most pious *waliyullah*, who always adhered to the creed of Ahlu al-Sunnah wa al-Jama'ah Asyairah and Maturidiyah, as well as the principles of Shafi'i in Sharia. Sayyid Abdurrahman al-Ahdal once talked about *zuhud* and the generosity of his teacher when some of the students asked questions about the book of

21 Falimbani, p. 165-170; Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Qudlah Bani al-Syaukani*, p. 153; Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, hlm. 49.

22 Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Qudlah Bani al-Syaukani*, p. 108.

Shaykh Al-Falimbani *ngalap berkah (Tabarrukan)*. He also allowed them to choose some expensive books from his collection.²³

The wisdom and glory of al-Falimbani became a source of attraction to students who travelled to the holy city of Makkah al-Mukarramah to learn from him. There are no special privileges among students who come from the Indonesian archipelago or from Arabia.

From his teachings in Haramayn and in the Middle East, al-Falimbani has generated great scholars such as Sayyid Abdurrahman al-Ahdal. He was a mufti Zabid who was born in 1179 H and died in 1250 H. He was a productive scholar; some of his works include *al-Manhaj al-Sawi Hasyiyah 'Ala al-Manhal al-Rawi, Hawasyi' Ala al-Baiquniyah fi Mustafa al-hadith, al-Nafs al-Yamani wa al-Ruh al-Raihani* amongst others. He probably learned from al-Falimbani when he was in Zabid in 1206 H. Al-Falimbani also established relationships with many Indonesian students who received scientific diplomas and *sanads* from him; they include Shaykh Muhammad Azhari al-Falimbani, Shaykh Zainuddin bin Badawi al-Sumbawi, Shaykh Bakri bin Sayyid bin Arsyad Keraton Banten (w.1395H), Sayyid Shaykh bin Ahmad bin Abdullah Bafaqih a hadith expert from Surabaya.²⁴

Shaykh Uthman ibn Hasan al-Diyathi (1196-1265 H), a scholar from Egypt and an Al-Azhar alumni also settled and taught in Makkah until he died. He learned a lot from Egyptian clerics such as Shaykh al-Dasuqiy, al-Mahdiy, Damhujiy, Syarqawiy, Bakhatiy, Thahthawi, Qal'awiy, Musthafa al-Shafawi. He was a notable student of Shaykh Abdusshamad al-Falimbani who received certificates of hadith books (including the Book of al-Sunan by Imam Abu Dawud). One of his famous and influential students include Shaykh Sayyid Ahmad Zaini Dahlan who was a mufti of *madzhab syafi'i* in Mecca. He became the master of the great Islamic scholars in Haramayn and Indonesian.²⁵

23 Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Qudlah Bani al-Syaukani*, p. 154.

24 Falimbani, *Bulugh al-Amani fi Ta'rif bi Syuyukh wa asanid Musnid al-'Ashr*, pp. 170 & 176.

25 Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, hlm. 6; Kattani, *Fahras al-Faharis wa al-Atsbat wa Mu'jam al-Ma'ajim wa al-Masyikhat wa al-Musalsalat*, p. 777.

Al-Falimbani's daughter was also one of his students. She was a pious woman who has many *sanads* (musnidah) and a teacher in Makkah al-Mukarramah. According to Mukhtaruddin al-Falimbani's notes in *Bulugh al-Amani*, Fatima had a *Tsabat* named al-Faharis al-Qaimah. This is a collection of scientific *sanads* that she obtained from her father and also from Faidl al-Ihsani. It contains *manaqib* of Shaykh Abdussamad al-Falimbani. Many Indonesian Moslem scholars learned from Shaykh Fatima, namely, Shaykh Nawawi al-Bantani, and Shaykh Azhari bin Abdullah bin 'Asyiquddin al-Falimbani.²⁶

In addition, Shaykh Mahmud Kinan al-Falimbani was also his student in Makkah. He is known as a scholar of jurisprudence and an expert of worship (*abid*). His sanad comprises Palembang scholars. In *Bulugh al-Amani*, it is stated that Shaykh Mahmud Kinan learned from his father and Shaykh Abdussamad al-Falimbani. Both of them learned from Shaykh Aqib bin Hasanuddin al-Falimbani who died in Madinah al-Munawwarah.²⁷

Shaykh Abdul Mannan al-Tarmasi was also a registered student of Al-Falimbani. He was the grandfather of Shaykh Muhammad Mahfud bin Abdullah bin Abdulmannan bin Abdullah bin Ahmad al-Tarmasi. It was also confirmed that the family of Shaykh Mahfud al-Tarmasi are experts in religious sciences as well as a scientific *sanad*. Besides Al-Falimbani, Shaykh Abdul Mannan also studied with other scholars such as Sayyid Muhammad bin Mahmud Syatha al-Dimyathi, and Shaykh Burhan Ibrahim al-Bajuri.²⁸

Additionally, most of the Indonesian Moslem scholars who had a major influence in grounding Islam in the 19th century AD were students of Al-Falimbani's in Makkah al-Mukarramah. These students (Shaykh Nawawi ibn Umar al-Bantani, Sheikh Waliyullah Khalil bin Abdulatif Bangkalan-Madura, Shaykh Shalih bin Umar Semarang or what is known as Kyai Shalih Darat, and also Shaykh Ahmad Khatib bin Abdulatif Minangkabau) were Indonesian scholars who became preachers of

26 Falimbani, *Bulugh al-Amani fi Ta'rif bi Syuyukh wa asanid Musnid al-'Ashr*, p. 176.

27 Falimbani, p. 164.

28 Falimbani, p. 176.

the Grand Mosque in the 19th to 20th centuries AD. They were great scholars who received education directly from Shaykh Abdusshamad al-Falimbani. They also taught great scholars like KH Mahfuzh al-Tarmasi, KH Ahmad Dahlan the founder of Muhammadiyah, KH Hasyim Asy'ari the founder of Nahdlatul Ulama, KH Sulaiman ar-Rasuli the founder of Tarbiyah Islamiyah, KH Zainuddin founder Nahdlatul Wathan, RA Kartini, KH Maksum Lasem, KH Baidlawi Lasem, KH Abdul Wahhab Hasbullah, KHR Asnawi Kudus, and KH Munawwir Jogja.²⁹

2. His Scientific Works

Although al-Falimbani was preoccupied with teaching in Makkah al-Mukarramah, he was able to contribute largely to the scientific work of Indonesian Muslims. This renowned prolific scholar has written more than twenty books. Some have been printed while most are still in the form of manuscripts stored in Kemas Haji Andi Syarifuddin (KHAS) private library, PNM, the National Library of Jakarta, as well as the Leningrad and Saint Petersburg Library in Russia.³⁰

In the aspect of faith or *aqidah*, al-Falimbani wrote the book *Zahrat al-Murid Fi Bayan Sentence al-Tawhid* which was completed on Wednesday 23 dzulhijjah 1178 H (12 June 1765), *Zad al-Muttaqin fi Tauhid Rabb al-'Alamin* and *Tuhfah al- Raghabin fi Bayan Faith al-Mukminin wa ma Yufsiduhu fi Riddah al-Murtaddin*. In the aspect of sharia, he wrote the *Bayan Fi Minutes Ashab Muharramah li al-Nikah wa ma Yudzkar Ma'ah min Dlabth al-Radla 'wa Ghairih* which discussed laws about marriage, breastfeeding and many more. In 1787, he wrote the *Bi Bayan Book of Minutes Hukm al-Syar'I wa Bayan Hukm Man Yukhalifuhu fi al-I'tiqad aw fi al-Hukm aw fi al-'Amal* which explained the sharia law and the law of people who overtook Islam in the matters of faith, sharia and practice.

Most of his books include explanations about *tasawwuf*, these include the book of *Al-'urwah al-Wutsqa wa Silsilat al-Waliyy al-Atqa*, *Al-Risalah fi*

29 Muhammad Yasin, *Al-'iqdu Al-Farid Min Jawahir Al-Asanid*, pp. 2 & 6.

30 Abdullah, *Syaikh Abdus Samad al-Palimbani*, p. 86.

*Kayfiyyah al-Ratib Laylah al-Jumu'ah, Ratib al-Shaykh Abdussamad al-Falimbani, Science of al-Tasawwuf, Al-Mulakhash al-Tuhbat al-Mafdlah min al-Rahmat al-Mahdlah 'alaihi al-shalat wa al-Salam min Allah, Anis al-Muttaqin, Wahdatul Wujud, Sawathi' al-Anwar, Risalah fi al-Awrad wa al-Adzkar, Poetry of victory both, Sayr al-Salikin ila 'Ibadat Rabb al-'Alamin, and Hidayah al-Salikin fi Suluk Maslak al-Muttaqin.*³¹

Al-Falimbani wrote many books on surfism (*akhlaq*) because he realized that humans need to acquire this knowledge. These books explained that the nature of human servitude is dependent on Allah SWT. This knowledge will help people to escape from the dependence on the world and long for the afterlife. Also, the servant will be aware of all kinds of evil deceptions and refrain from it in order to survive the world and enjoy the pleasure from Allah swt.³²

Among the notable books of al-Falimbani that have been printed and studied in several countries include the book of *Hidayah al-Salikin*. This book is an explanation of the book *Bidayatu al-Hidayah* by Imam Ghazali. The book is written in Javanese language to enhance the understanding of Indonesian Moslems.

In an attempt to explain *Hidayah al-Salikin*, al-Falimbani referred to the books written by many great moslem scholars such as *Minhaj al-Qawim* by Imam Ibnu Hajar, *Syarh Shahih Muslim* by Imam Nawawi al-Damasyqi, *Ihya' 'Ulum al-Din, al-Arba'in fi Ushul al-Din, Minhaj al-'Abidin, Mukhtashar Ihya' 'Ulum al-Din* by Imam Ghazali, *Matn Jauhar al-Tauhid* by Imam al-Laqqani, *al-Durr al-Tsamin* by Sayyid Abdul Qadir al-'Idrus, *Syarh Hikam* by Ibn Abbad, *al-Tanwir fi Isqath al-Tadbir* by Imam Ibn 'Athallah, *al-Nashaih al-Diniyah* by Imam Sayyid Abdullah al-Haddad, *Qut al-Qulub* by Abu Talib al-Makki, and *Manhaj al-Salik ila Asyraf al-Masalik* by Shaykh Ali Mirshafi. Al-Falimbani's *Hidayatu al-Salikin* used these maraji to gain an in-depth knowledge of the teachings of great scholars.

31 Abdullah, p. 86.

32 Abdussamad Falimbani, *Hidayatu al-Salikin fi Suluk Maslak al-Muttaqin* (Indonesia: Syarikah Maktabah al-Madaniyah, t.t.), pp. 5-6.

Through *Hidayah al-Salikin*, al-Falimbani encouraged Muslims to always hold on to the Ahlu al-Sunnah wa wa-al-Jama'ah in realizing Allah, and purifying Him from all the similarities of God with the characteristics of human beings such as moving (*intiqlat*), acting (*harakat*), and uniting (*hulul*), in the dimension of space and time. He also admonished them to always obey Allah and the Prophet Muhammad. He also emphasized the importance of being civilized according to the Prophet's manners, both in worshiping and carrying out all the commands of Allah, which are obligatory. These include the *sunnah* such as the five daily prayers, fasting, *i'tikaf*, *sunnah* prayer, dhikr, and reading the Qur'an.

In addition, al-Falimbani advised that every *salik* or people who take the path to Allah must stay away from all forms of sin and immorality. These include *zhahir* (appearing) such as lies, wrongdoings, chanting, arguing, accusing Muslims (*qiblah*) about shirk, infidel, or hypocrisy, joking, eating unclean foods, adultery and *bathin* (the invisible) such as *hasad* (envy), *bakhil* (stingy), love of wealth, arrogant, *riya* (showing off) and others.

On the contrary, Al-Falimbani emphasized that every *salik* must always cleanse and purify his heart by rendering apologies, piety, *zuhud*, patience, gratitude, honesty, sincerity, loving Allah (*mahabbatullah*), being pleased with Allah's provisions and remembering death (*dhikr al-maut*). These practices will keep people from being complacent by the world and make their hearts long for the afterlife. The book of *Hidayah al-Salikin* was written in Makkah al-Mukarramah on Tuesday 5 Muharram in 1192 H.³³

After writing the *Hidayah al-Salikin* in 1193 AH, Al-Falimbani felt inspired by Allah to write a summary of the book of *Ihya' 'Ulum al-Din* by Imam Ghazali. He wrote a summary using *jawi* (Malay) and named it *Siyar al-Salikin ila 'ibadati Rabbi al-'Alamin*.

This book is full of benefits for the Islamic people in Indonesian archipelago. In the 18th century AD, there were very few Middle Eastern scholars' books translated into Malay. Therefore, his attempt to translate

³³ Falimbani, pp. 19, 27, 162, 223, & 326.

the works of Imam Ghazali into *jawi* was a huge influence to intellectual development in Indonesia. Al-Falimbani added another '*maraji*' as an explanation and reinforcement for each problem and chapter in *al-Ihya*'. Some of the *maraji* used include *al-Fushul al-Miftahiyah wa al-Nafahat al-Ruhiyah* by Imam Rabbani Hasan bin Abdullah, *Ihya'' Ulum al-Din* and *Bidayah al-Hidayah* by Imam Ghazali, *Siyar al-Suluk* by Imam Arif Billah Shaykh Qasim al-Halabi, and *al-Durr al-Tsamin fi Bayani al-Muhim min 'Ilmi al-Din* by Imam Abdul Qadir al-'Idrus.

The contents of the *Siyar al-Salikin* books are similar to *Hidayatu al-Salikin*. Furthermore, Al-Falimbani expounded on his findings in the four juz printed in two large volumes. He completed the first and second juz of *Siyar al-Salikin* in Makkah on Saturday 19th Ramadan 1195 H after two years of writing. He then completed the third and fourth juz on the 21st night of Ramadhan 1203 H in Makkah al-Mukarramah after 8 years of writing.³⁴

These books seemed to confirm that al-Falimbani is a scholar who introduced the works of Imam Ghazali in Indonesian archipelago in the 18th century AD. This is because he used Javanese language (*Pegon*), this enabled the people to easily read and understand the book. These books are still printed and studied by Malay Archipelago people.

These books also played a major role in the spread of the Tarekat Sammaniyah in the archipelago, especially in Palembang. It was spread by Shaykh Hasanuddin bin Aqib al-Falimbani, Shaykh Muhammad Azhari bin Abdullah bin Ahmad al-Falimbani, Syaikh Abdul Hamid bin Mahmud, Shaykh Abdul Aziz bin Mahmud, and Shaykh Abdullah bin Makruf. In Sulawesi, it was brought by Shaykh Abdullah Munir and spread to Sumbawa.³⁵

Moreover, al-Falimbani's comrades on Shaykh Abdul Karim al-Samman lecture such as Shaykh Muhamad Arsyad al-Banjari in Martapura, Shaykh Abdurrahman al-Mashri al-Batawi in Jakarta, and Shaykh

34 Falimbani, *Siyar al-Salikin fi Thariqah al-Sadat al-Shufiyah*, pp. 10, 11, 15, 248, & 267.

35 H. Abd. Aziz Masyhuri, *Ensiklopedi 22 Aliran Tarekat Dalam Tasawuf* (Surabaya: Penerbit Imtiyaz, 2011), pp. 155.

Nafis al-Banjari in Banjar have also contributed to the spread of Tarekat Sammaniyah in Indonesia.

In addition to the themes of aqeedah, sharia, and tasawwuf, al-Falimbani is known as a notable figure that can move the Indonesian Muslim people to fight against the invaders through his work entitled *Nashihat al-Muslimin wa Tadzkiratu al-Mu'minin fi Fadlail al-Jihad fi Sabilillah wa Karamati al-Mujahidin fi Sabilillah*. In this work, he explained the virtues of *jihad fi sabilillah* with the arguments of al-Qur'an and *sunnah*. He explained that jihad is an obligation for every Muslim. They have to fight the unbelievers or *kafir* if they enter with the intention to colonize their area. This book became the main grip of Aceh people when they fought against the Dutch who wanted to colonize their land. He also sent two letters to the Sultan of Mataram Hamengkubuwana and Susuhunan Prabu Jaka (the son of Amangkurat IV) which contained a call for *jihad fi sabilillah* against the invaders.³⁶

After the circulation of al-falimbani's works about *jihad* (holy war) in the Indonesian archipelago, there were Muslim resistance movements in various places, especially in Java which specifically received direct *jihad* letters from al-Falimbani. Ricklefs stated that al-Falimbani's writings on *jihad* were a source of motivation for Muslims to fight the Dutch invaders.³⁷

According to the history believed by Malay people, Al-Falimbani wrote the books of Jihad (holy war) and participated in jihad with his best friend Shaykh Dawud al-Fatani in Pattani, which is now an area in Southern Thailand. According to the Pattani community, Shaykh Abdussamad died *shaheed* in between the Sekom with Cenak village, in the Tiba area, North Patani, Thailand. The statement of Kemas Andi Syarifuddin (KHAS) written by the people of Palembang stated that the tomb of Shaykh Abdussamad was never found. Meanwhile, other historians,

36 Azyumardi Azra, *Jaringan Ulama: Timur Tengah & Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*, 2013, p. 356.

37 M. C Ricklefs, Hartono Hadikusumo, dan E. Setiyawati Alkhatib, *Yogyakarta Di Bawah Sultan Mangkubumi 1749-1792: Sejarah Pembagian Jawa* (Yogyakarta: Matabangsa, 2002), pp. 151-152.

especially those from the Arab region, believed he died in Makkah and were buried in Ma'la.³⁸

CONCLUSION

Syaikh Abdusshamad al-Falimbani is one of the Indonesian Moslem scholars who had an intellectual network in Indonesia and the Arabian Peninsula, including Makkah, Medina, Yemen, Jazid, Damascus and Egypt. He was a pious scholar as well as an expert of hadith and *sanad*. He was a *wali-yullah* who spent his life teaching his students about religious knowledge in Makkah al-Mukarramah.

The contribution of al-Falimbani in grounding Islam in the archipelago were carried out through his teachings and writings, which he sent through the Jawi students in Makkah al-Mukarramah. He was considered to be very successful because he had a great influence on the development of *da'wah*. He was also involved in the caderization or regeneration of scholars who contributed greatly to the resistance or *jihad fi sabilillah* against the invaders, until Indonesia was able to obtain independence and unite to form a *Negara Kesatuan Republik Indonesia* (NKRI).

Moreover, the works of al-Falimbani's taught by his students played a major role in the maintenance of Islamic religion in the archipelago, adherence to the *manhaj* of *Ahlu al-Sunnah wa al-jama'ah Asyairah* in the aqeedah, *Madzhab Syafii* in Sharia, as well as Sunni Sufism according to the Prophet Muhammad saw and the *Salafusshalih* scholars.

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³⁸ Raana Bokhari dkk., *Ensiklopedia Islam* (Jakarta: Erlangga, 2011), pp. 4 & 7; Abdurrahman, *Al-Nafs al-Yamani wa al-Ruh al-Raihani fi Ijazah al-Qudlah Bani al-Syaukani*, p. 152.

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