



# Ahkam

*Jurnal Ilmu Syariah*

- ❖ ARIFUDDIN MUDA HARAHAP  
Rules on Wage Standard to Improve Workers' Living Needs in the Perspective of Maqasid Al-Shari'ah
- ❖ M. IKHSAN TANGGOK  
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- ❖ MUHAMMAD ADIL DAN MUHAMAD HARUN  
*Fiqh Melayu Nusantara* in the Palembang Darussalam Sultanate Period
- ❖ SUGIRI PERMANA  
Implications of Hazairin and Munawir Sjadzali Thoughts in Establishment of Islamic Inheritance in Indonesia

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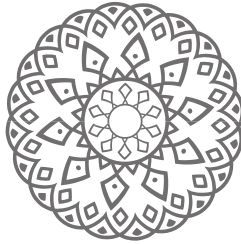
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## TABLE OF CONTENTS

- 251      ARIFUDDIN MUDA HARAHAAP  
Rules on Wage Standard to Improve Workers' Living  
Needs in the Perspective of Maqasid Al-Shari'ah
- 265      M. IKHSAN TANGGOK  
Circumcision Law in Christianity and Islam
- 285      ABDUL ROHMAN ZULFIKAR ALFAROUQ & NURHASANAH  
The Positivisation of National Sharia Board Fatwa About  
Mudaraba into Financial Service Authority Regulation
- 305      MUHAMAD ISNA WAHYUDI  
Women Dealing With the Law in Religious Courts
- 321      ARIF HIDAYATULLAH & ANITA PRIANTINA  
Toward Zakat Management Integration in Indonesia:  
Problems and Solution
- 347      MUHAMMAD ADIL & MUHAMAD HARUN  
*Fiqh Melayu Nusantara* in the Palembang Darussalam  
Sultanate Period

- 375 SUGIRI PERMANA  
Implications of Hazairin and Munawir Sjadzali Thoughts  
in Establishment of Islamic Inheritance in Indonesia
- 395 RIFQI QOWIYUL IMAN  
The Competence of Religious Court in Indonesia and  
*Syahadah Istifadhah* (Testimonium De Auditu) in Case of  
Itsbat Waqf
- 417 MUSTAPA KHAMAL ROKAN & KAMA RUSDIANA  
Configuration of Costomary Law Related to Economy  
(Economic Adat Law Study in North Sumatera,  
Indonesia)
- 433 YAYAN SOPYAN & MUHAMMAD SHOFWAN NIDZAMI  
Nyabek Toloh Marriage Proposal Tradition in Madurese  
Culture: A Review of The Sociology of Islamic Law
- 453 NURYANI & M. MUSYAFA  
Linguistic Review on Marriage Age Regulation
- 463 WETRIA FAUZI  
Regulation of Sharia Insurance After the Enactment of  
Law No. 40 of 2014 Concerning Insurance



# FIQH MELAYU NUSANTARA IN THE PALEMBANG DARUSSALAM SULTANATE PERIOD

*Muhammad Adil & Muhamad Harun*

**Abstrak:** Penelitian ini mengungkap tentang fikih terpadu yang ditulis oleh ulama Palembang Darussalam memiliki kontribusi yang sangat besar dalam membentuk keperibadian masyarakat Palembang yang terbuka, humanis, dan dinamis. Karya-karya bidang fikih dapat menjadi bukti bahwa pertemuan ilmu-ilmu keislaman dalam satu naskah telah ikut andil dalam warna aturan hukum yang pernah terjadi di Palembang yaitu di pusat kota berlaku hukum Islam fikih mazhab Syafi, sedangkan di luar kota Palembang atau wilayah uluan berlaku undang-undang simbur cahaya yang sangat lam bertahan dan berlaku pada masa kesultanan Palembang.

**Kata kunci:** kesultanan, fikih, ilmu keislaman, ghazalian, dan melayu

**Abstract:** This study reveals the development of fiqh science the Palembang Darussalam Sultanate era. This development coincided with other Islamic disciplines, such as aqidah, tasawuf, falak, and shair. Many works created during this period made Palembang the centre of Islamic science around the 18th and 19th centuries, after the setback of Aceh. The tradition of Islamic sciences continued to develop until the 20th century. The study of fiqh in the Palembang period turned out to be different from the previous period. The discipline of fiqh was embodied and integrated with other Islamic sciences in one manuscript. The structure, of course, is different from most fiqh books. This is because the Palembang ulama often wrote matters related to aqidah, fiqh, and tasawuf in one work, with a random and distinct pattern. Thus, in the Palembang era, the study of fiqh can be considered as integrated fiqh, due to its integration with other sciences.

**Keywords:** empire, fiqh, islamic studies, ghazalian, and melayu

**ملخص:** يكشف هذا البحث أن الفقه المتكامل الذي كتبه علماء باليمبانج "دار السلام" لديه مساهمة كبيرة في تشكيل شخصية الشعب باليمبانج: منفتح العقلية، والإنساني، والديناميكي. يمكن أن تكون أعمال الفقه دليلاً على أن اجتماع العلوم الإسلامية في نص واحد قد ساهم في لون حكم القانون الذي حدث في باليمبانج، وتحديدًا في مركز مدينة مدرسة السيفي الفقهية الإسلامية، بينما خارج باليمبانج أو منطقة الألتوان يطبق القانون العرفي منذ سلطنة باليمبانج.

**الكلمات المفتاحية:** سلطنة، فقه، علوم إسلامية، غزالية، وملاوية

## Introduction

Unlike the majority of established *tasawuf* studies, there have not been many comprehensive studies on *fiqh* (Islamic jurisprudence) in the Malay Archipelago during the Sultanate of Palembang Darussalam. This type of study can be started by inventorying various works produced by Palembang scholars, as well as the works of scholars written outside Palembang, as in Haramayn. Among Palembang's most influential scholars is Abdus-Samad al-Palimbani. His intellectual capacity was proven by his many works written in Malay and Arabic. Almost all of his works were completed in Haramayn, and were about Islamic theology and *tasawuf*. Because of this, he was known as a *sufi* of the *Tariqah Sammaniya*, rather than a *fiqh* scholar. Before leaving for Haramayn, his intangible focus was *fiqh*. During his stay in Haramayn, Al-Palimbani's fictional tradition had been continued, but with different nuances. He integrated his interest in *fiqh* with the study of *tasawuf* and *aqidah* (Abdullah, 2013: 18).

The study of *fiqh* in Malay Archipelago during the Palembang Darussalam is crucial considering the important position of Palembang in the development of Islamic sciences, especially during the period from 18<sup>th</sup> to 19<sup>th</sup> centuries, after the setback of Aceh. Oman Fathurrahman stated that Palembang had been the center of Islamic sciences (<http://www.adicita.com/artikel/detail/id/165/Writer-and-Penerjemah-Ulama-Palembang-Linking-Two-Worlds>, accessed August 1 2017). This Sultanate possessed a distinct characteristic in terms of Islamic science development. If in Aceh, the position of Islamic sciences was at odds with Sufism and Islamic jurisprudence, in Palembang those sciences interacted dynamically. *Fiqh* and *tasawuf* were side by side harmoniously and peacefully. This harmonious relationship was not developed instantly. It took a long and continuous process by Islamic thinkers in order to integrate both science, which in fact had long been mutually compatible. An example is the relationship between the *Sunni tasawwuf* of Ghazali with the *falsafi tasawwuf* of Ibn Arabi. In the archipelago, there had been a long tension between different disciplines that lead to the emergence of four important figures: Hamzah Fansuri, Nuruddin al-Raniri, Abduurauf al-Singkili, and Syamsuddin al-Sumatrani. In the land of Java, such debates also emerged between the Wali Songo and Sheikh Siti Jenar, and also Ronggowarsito. In other words, in the Archipelago there had been a long and tiring debate among these groups. However, the debates had



led to the development of a dynamic and comprehensive Islamic science thinking (Fathurrahman, 1999: 9).

The disputes of thought did not occur in the Palembang period. The harmonization of study and practice of Islamic science; *aqidah*, *fiqh*, and *tasawuf* actually happened to be very accommodating. This was because the Palembang *ulama* proved to be able to play their role very well in solving problems by inserting and juxtaposing each study in the books they wrote. Once a book was written, then it was taught and distributed massively to the community through the sultanate institutions. This is because some of the books were written by the request of the Sultan. The book *Hidâyatus Sâlikîn* written in Malay by Abdus-Samad al-Palimbani. This work is not only translating *the Bidâyat al-Hidâyah* by al-Ghazali but also providing deep understanding of the author and other scholars. The *tasawuf* study in this book was integrated with the *fiqh* study, and was written very nicely by Abdus-Samad al-Palimbani. In addition, he also wrote the book entitled *Sayr al-Sâlikîn*, a continuation of his earlier work, consisting of *fiqh* study. Another Abdus-Salam al-Palimbani's work written in Malay was *Risâlah fî Bayâni Hukmi ash-Syar'i wa Bayân Hukm man Yukhâlifuhu fî al-I'tiqâd au fî al-Hukm au fî al-Amal*. This book explains various matters about the substance of Islamic law, which usually understood in 'black and white' by Muslims. For example, Abdus-Samad al-Palimbani explained the words *ulâika hum al-kâfirûn*, *ulâika hum al-fâsiqûn*, *ulâika hum al-zhlimlim* in a very dialogical, harmonious and humanist understanding, and far from being frightening especially for the followers of other religions.

The history of Palembang has shown that it had a unique legal culture. For example, the Palembang Sultanate could implement two different laws simultaneously in its government. Islamic Shari'a was applied in the centre of the sultanate, Palembang, which was located at the most *Ilir* (downstream) part. Whereas the *Uluan* (upstream) or inland section implemented the *Undang-Undang Simbur Cahaya*.

In the *Uluan* area, the *Undang-Undang Simbur Cahaya* was governed by the clan government, while in Palembang it was governed directly by the sultan. This condition persisted until the arrival of the Dutch to Palembang, and was even continued until later the clan government was terminated in 1978 since the issuance of village government by the Government of the Republic of Indonesia. During the Dutch occupation,

the territory of the Palembang Sultanate was divided into two parts, Palembang as a *keresidenan*, and *Uluan*, which was called *Apdaling*.

The division of different jurisdictions between *Uluan* and *Ilihan* subsequently had an impact on the study of the development of Islamic sciences in Palembang. In the *Uluan* area problems arose were dominated by *fiqh* issues, as well as others. Whereas in the centre of the sultanate, the study of *fiqh* became less important. Because the area was relatively not broad, the people became close to the government of the sultanate *ulama* and were able to directly ask when legal issues emerged in the society. This becomes reasonable if the prominent studies produced in this area were more about monotheism and *sufism*. In addition, the existence of the Palembang sultanate's mufti shows how Islamic law was implemented to resolve cases that occurred in the centre of the sultanate. If the case was related to the *Uluan* people, it was resolved by the *Undang-Undang Simbur Cahaya*.

The formation and development of scientific traditions continued to be played by Palembang sultanate by establishing a network with Arabs. The sultans were very proactive and made impressive efforts so that Arab traders came to Palembang. One of the efforts made by the Sultan of Palembang to attract Arab migrants to come to Palembang was through economic cooperation. As a result, Arab migrants, especially from Hadhramaut, began to arrive in Palembang and the number of migrants increased since the 17th century. Even some of them chose to establish kinship relations through marriage, and eventually lived and settled in Palembang. The efforts of the Palembang sultans were actually not only applied to the Arab scholars but also on other ethnicities, such as Chinese. Thus, the Sultanate of Palembang at that time became very cosmopolitan.

By the mid-18th century AD, in the Palembang Sultanate, several Arab scholars had emerged, and later played an essential role in the growth of Islamic scientific traditions in this region (Azyumardi Azra, 2013: 244). Many of the Arab scholars contributed to the emergence of the Palembang palace as a centre of knowledge in the future, where a large collection of religious works by local ulamas was kept. This later led to thesis of Islam as a palace phenomenon, as it occupied a strategic position in Islamic scientific discourse in the Malay-Indonesian archipelago.

With such a socio-political background, it is not surprising that in the 18th and 19th centuries, Palembang engendered a number of important scholars who were classified as productive during their time, such as Shihabuddin bin Abdullah Muhammad, Kemas Fakhruddin, Muhammad Muhyiddin, Kemas Muhammad bin Ahmad, and, the most prominent and most influential, Abdus-Samad al-Palimbani. They have made important contributions to the emergence of Islamic scientific traditions in Palembang especially, and in Malay lands in general, by composing and translating religious books, so that Muslim communities in this region can access various Islamic knowledge.

At least, there are two main factors underlying the emergence of Palembang as the center of Islamic science, including the tradition of writing and translating religious books. *First*, the Palembang sultanate's socio-political situation was very conducive to the development of a scientific climate, in which *ulama* — as had happened in Aceh — often became scientific patrons of the sultans. The “intimacy” between the ulama and sultan of Palembang mainly occurred in the time of Kemas Fakhruddin, who became a palace cleric when Sultan Ahmad Najmuddin became the ruler until 1774 and continued during the time of the next Sultan, namely Sultan Muhammad Bahauddin (1774-1804). So it is not surprising if later the translation works of Kemas Fakhruddin were the orders from the Sultan (G. J. Drewes, 1977: 220-221).

*Second*, the emergence of the tradition of writing and translating religious books in Palembang was due to intellectual contacts, and later scientific transmission, which occurred between the Malay—Indonesian clerics—who later became known as “*ulama Jawi*” including the Palembang scholars in it, with the scholars from the center of the Islamic world, especially Makkah and Madinah (*Haramayn*).

The ability of Palembang scholars to write and translate various religious books, at least, suggests that they were qualified and mastered Arabic very well. Unfortunately, until now, the complete biography of Shihabuddin bin Abdullah Muhammad has not been widely known. It seems to be difficult not to suspect that Shihabuddin had studied in Arab land, or at least made intellectual contact—albeit indirectly—intensely with ulama in various scientific centers Islam, especially in Haramayn. Given that the ability to translate, let alone compose, Arabic-language texts requires active and optimal mastery of the language.

The Palembang scholars above generally produced a lot of work in the form of writing and translation. Most studies on their works are related to *tauhid* and *tasawuf*. Meanwhile, the research related to *fiqh* has been still limited, even though there are works on *fiqh*. For the Sultanate scholar, *fiqh* became an effective tool as a reference in resolving legal issues emerged in the sultanate. There was a dispute between of the Grand Mosque (*Masjid Agung*) and the South Mosque (*Masjid Kidul*) due to the inability of the South Mosque to held their own meeting. The history reveals that to decide a case, one must ask a *fatwa* from a Batavian *ulama* named Said Usman Yahya. After that, he decided that Masjid Kidul was permissible to hold its own meeting, which then triggered a conflict between the *ulama* Masjid Agung and the *ulama* Masjid Kidul.

Apart from that, in the context of Palembang, the translation works confirm that Islamic scholarly patterns developed in this region continued the trend in Aceh, which previously became the center of Islamic civilization in the Malay-Indonesian region. At the same time, the Palembang scholars—as seen in their translation works—also developed their distinctive scientific tendencies. The field of *fiqh*, actually, developed quite well, considering the position of the sultanate's power in Palembang. Therefore, the search for *fiqh* studies is necessary to reveal the existence of the *ulama* during the Palembang Darussalam hardship period. However, such study has been absent, but other studies about Palembang Darussalam Sultanate have been considered sufficient. There are unanswered questions, which are: How was the development of Islamic sciences during the Sultanate of Palembang? How was the development of Malay *fiqh* during that period? What are the characteristics of Malay *fiqh* engendered during that period? How did the Malay *fiqh* contribute to the forming of a harmonious Palembang society? The presence of Jurisprudence, which later was referred as integrated jurisprudence study, had a significant contribution in creating stability through the development of the Sunni concept of *Islam Rahmatan lil Alami*. This concept illustrates the peaceful, friendly, and open Islam.

## **Methodology**

This is a qualitative research, aiming at collecting data and information from books, magazines, manuscripts, records, documents, etc. related to the Islamic jurisprudence or *fiqh* in the Archipelago. The data obtained

from related institutions and agencies, particularly related to the development of *fiqh* during the era of Palembang Darussalam Sultanate (Kartini Kartono, 1996: 33; Lexy J. Moleong, 1998: 15; CR Bogdan & SK Biklen, 1990: 121). In this study, researchers acted as the main data collectors. Lexy J Moleong said that researchers in qualitative research are planners, data collectors, data interpreters, and finally, reporters of their research results (Moleong, 1998: 121; Noeng Muhadjir, 1996: 120).

This research explores more comprehensively the development of Islamic jurisprudence in the Archipelago by referring to various sources, especially *fiqh* books written in the Sultanate period. The findings from these sources are affirmed by the thoughts from anthropologists and sociologists. This research also considers the philosophical approach to carefully understand the wisdom behind the texts and the essence of religious teachings (Armai Arief, 2002: 100-101). In the Islamic scholarly tradition, a philosophical approach is known as *the burhani approach*, based on the power of ratio through logical propositions (Muhammad Abid al-Jabiri, 2009: 383). The role of the ratio is dominant to understand the texts and contexts of religious teachings. The text is understood using the *ta'lili* method in order to understand the reality behind the text, not only the meaning of the text. This research also considers the *masalahah* method to understand the objective reality (context). The reality in question is the reality of nature, history, social and culture. Thus, there is a mutual relationship between the text and context (Amir Mu'allim and Yusdani, 2004: 109). This determines how the text is dialectic in the context of understanding the development of Islamic law.

In this research, the primary data is *fiqh* books written by the Archipelago scholars originating from the era of Palembang Sultanate, while the secondary data is *fiqh* books written by Malay scholars in general. In addition, this study applies a documentation technique. According to Suharsimi Arikunto, this method is intended to search data about everything, in the form of notes, transcripts, books, newspapers, magazines, inscriptions, minutes of meetings, briefs, agendas, and so on. Compared to other techniques, the documentation technique is relatively not so difficult, in the sense that if a mistake happens, the data remain fixed and unchanged (Suharsimi Arikunto, 2002: 206).

The data is analyzed using content analysis, involving *ushl al-Fiqh*, *Qawâ'id al-Fiqhiyyah*, *fiqh* and the sociology of Islamic law. The first

step is checking the completeness of data, which is obtained from scientific works, documents, biographies, articles, etc. After that, the data is arranged, grouped, and checked in terms of its validity. The validity test is conducted by the triangulation technique, in which the data is matched and compared with other sources (Moleong, 1998: 178). Finally, the data is described and analyzed.

## **Results and Discussion**

### ***The Fiqh Model of Palembang Scholars***

Reviewing the various works of Palembang scholars, it was found that *fiqh* studies were found in different formats and models. The first is scripts or books that purely related *fiqh* studies. These books were written in a hierarchical structure of the *fiqh* book compilation, as exemplified by the four Islamic school of thoughts such as Hanafi, Maliki, Shafi'i, and Hambali. The works of Palembang *ulama* resembling these formats are: *Kitâb al-Bai* written by Abdus-Samad al-Palimbani; *Kitâb Ta'lim al-Shalât Fardiyah* and *Matan Ta'lim al-Shalât* written by Muhammad bin Abdullah al-Azhari al-Palimbani; and *Kitâb Ghâyat al-Marâm, Risâlah Nikâh, and Safinat al-Ghulâm* written by Azhari Imam.

The second is integrated *fiqh* models (*fiqh terpadu*), which integrate the discipline of *fiqh* with other fields of Islamic sciences in one work of script or book. Such works written by Palembang scholars are *Hidâyat al-Sâlikîn fi Suluk al-Maslak al-Muttaqîn, Risâlat fi Bayâni Hukm al-Syar'i, Sayr al-Sâlikîn ilâ Ibatat Rabb al-Alamîn* written by Abdus-Samad Al-Palimbani; *Tuhfat al-Murîdîn* written by Azhari Abdullah; *Bidâyat al-Ilmiyah fi Aqîdat al-Islâmiyah, Syarah Bidâyat al-Ilmiyah fi Aqîdat al-Islâmiyah, and Dalil Syara', Mas'ûl al-Muhtadi li Ikhwân al-Muhtadi* written by Muhammad bin Abdullah al-Azhari al-Palimbani; and *Latâ'if al-Abidîn* and *Tâj al-Salatîn* written by Azhari Imam.

Those works are related to the discipline of *fiqh*, especially the works of Abdus-Samad al-Palimbani and Muhammad bin Abdullah al-Azhari al-Palimbani. Among the above mentioned Palembang *ulama*, these two scholars were classified as highly productive *ulama* due to their significant number of works. In addition, their works have also been studied by the next generations. Those works were produced in Palembang from the era of Palembang Sultanate to the era of Indonesian independence, from the 17<sup>th</sup> century to the beginning of the 20<sup>th</sup> century.

Current studies on those works do not focus on the pure *fiqh*, but part of integrated *fiqh* studies (*studi fiqh terpadu*). The aim of these studies is to understand and explore the efforts made by the Palembang scholars who made creative elaborations and produce innovative works. These works are believed to be benefited in forming the personality of Palembang society.

### ***Characteristics of the Malay Fiqh of Palembang***

The philologist and historian of the State Islamic University of Syarif Hidayatullah, Oman Fathurrahman once mentioned that Aceh was progressing in the field of Islamic sciences in the 17th century. It can be proved by the many works of Aceh scholars that we still can read up until now. Among others are: *Syirâtal Mustaqîm* written by Nuruddin ar-Raniri; and *Mirat al-Tullâb* authored by Abdul Rauf al-Singkili. Aceh is also known to have produced many other significant figures, such as Hamzah Fansuri, Syamsuddin al-Sumatrani, and others. According to Fathurrahman, the golden age of Aceh declined and was replaced by Palembang in the 18th century until 19 Century (Fathurrahman, Accessed August 1, 2017). At this stage, Palembang produced many figures, including Abdus-Samad al-Palimbani, Muhammad Fakhruddin, Shihabuddin bin Abdullah Muhammad, Muhammad Muhyiddin, Kemas Muhammad bin Ahmad, Muhammad Azhari bin Ma'ruf, and Muhammad bin Abdullah al-Azhari al-Palimbani (Fathurrahman, 1999)

In addition, Abdus-Samad al-Palimbani and Muhammad bin Abdullah al-Azhari al-Palimbani had produced relatively large works in Islamic studies. Both scholars had similar visions in their works, even though they lived in different periods. Abdus Samad al-Palimbani lived in the 18<sup>th</sup> Century, while Muhammad ibn Abdullah al-Azhari al-Palimbani lived in the late 19<sup>th</sup> and early 20<sup>th</sup> Century. They made al-Ghazali as a model in their writings. In the field of Islamic jurisprudence, they followed al-Shafi'i.

Studying the work of Muhammad bin Abdullah al-Azhari al-Palimbani will confirm the assumption that the activities and productivity of the clerics of Palembang had been continued until the 20th century. His work entitled *Bidâyat al-Ilmiyah fî Aqîdat al-Islâmiyah* was critical to reveal the long journey of Islamic studies writing in Palembang. This work is unique because of its structure that integrates the discipline

of *fiqh*, *aqidah*, *tasawuf*, and *syair*. Moreover, this work has the Shafi'i characteristic, as it has adhered by the Palembang society up until today.

Another integrative work is *Hidâyatus Sâlikîn* of Abdus-Samad al-Palimbani, written in Malay language as the translation of *Bidâyat al-Hidâyah* by al-Ghazali. Abdus-Samad al-Palimbani wrote this book in 1192H, consisting of the study of the study of *tasawuf*, *aqidah*, *akhlak*, and *fiqh*. In addition, Al-Palimbani also wrote *Sayr Sâlikîn*, which was the continuation of the book he wrote earlier. This work contains the study of *fiqh* associated with *tasawuf*. The book consists of four volumes, written between 1193 and 1197H. Another book, which was also written by Abdus-Samad al-Palimbani in the Malay language related to *fiqh* and *akidah*, was *Risâlah fî Bayâni Hukmi asy-Syarî wa Bayân Hukm man Yukhâlîfuhu fî al-Itaiqâd au fî al-Hukm au fî al-Amal*. This work was completed in 1201H. The content was written in response to the issues of prosperity development during that time. One of the issue is that the society at that time was easy to infiltrate each other. The title of this book mentions the words *itaiqâd*, *hukm*, and charity. This work is an example of the combination of the discussion of *fiqh* and *iman*.

Even though there had been a considerable time span between these two scholars, their works show the continuity of visions in terms of scholarly discussions. The depth examination to those works will be able to reveal the consistency in the intellectual and scholarly struggle to create a religious Palembang society. Such research can confirm Oman Fathurrahman's point of view saying that Palembang was the center of Islamic science after Aceh.

### **Integrated Fiqh Study: A Preliminary Study**

This article presents two works by Abdus-Samad al-Palimbani and two works by Muhammad bin Abdullah al-Azhari to compare the works and to obtain understanding about the integrated *fiqh* model.

#### ***Abdus-Samad al-Palimbani's Model***

- a. *Kitab Risâlah fî Bayân Hukm ash-Syarî wa Bayân Hukm man Yukhâlîfuhu fî al-Itaiqâd au fî al-Hukm au fî al-Amal*

This work was inspired by al-Ghazali, showed by the direct expression from Abdus-Samad al-Palimbani in at the end of the *kitab*:



“Dan yang demikian, Imam Ghazali rahimahullah ta’ala.... Yaitu menuntut akan martabat....berbuat ibadat dan berbuat kebajikan supaya dapat kemegahan dan pujian dan supaya I’tiqadkan oleh orang yang akan dia shaleh atau abid atau alim, dan supaya jadi mudah kepadanya segala pekerjaan dunianya. Dan hasil daripada yang demikian itu bahwasanya barangsiapa berbuat ibadat atau berbuat amal kebajikan yang bukan karena Allah ta’ala maka yaitu riya’ itu yaitu berbuat segala ibadat dan segala amal kebajikansemata karena Allah Ta’ala”( Abdus-Samad al-Palimbani, 1787H: 14—15).

Abdus-Samad al-Palimbani wrote this manuscript in Arab and Arabic Jawi or Malay. Some part of the original script was unreadable because of some damages, with approximately 2% to 3% of them. The rest of the script is in an excellent condition and quite clear to read. This manuscript does not have page numbers, but it consists of 15 pages. The text is written in black and red ink. The paper used European paper without a stamp. From the far-reaching *khatimah*, this text was completed on 10 Rajab 1201H or on 28 April 1787AD in Mecca. It stated “*dan adalah selesai daripada menyurat risalah ini di dalam negri Mekkah al-Musyarrafah pada hari Ahad yang kesepuluh daripada bulan Rajab pada tahun seribu duaratus satu (1201) tahun daripada hijrah Nabi Sallahu alaihi wa sallam.*” (Abdus-Samad,1787H:15).

The assertion that this text belonged to Abdus-Samad al-Palimbani is found in the very end of the manuscript, saying: “*wa katibuha al-faqir ila Allah Ta’ala maulana Syeikh Abd al-Samad al-Jawi Palembang tilmizd Qatib al-Zaman Saiyyidi Syeikh Muhammad ibn Abd al-Karim al-Samman al-Qadiri al-Hulwati al-Madani nafa’ana Allah wa al-Muslimin amin*” (Abdus-Samad,1787H: 15). This has very Ghazalian characteristics, in which it combines *fiqh*, *aqidah*, and *tasawwuf*. This can be seen clearly in the title. The following is the example of his explanation to certain concept:

“Ini risalah pada menyatakan makna hukum syara’ dan menyatakan akan hukum orang yang menyalahi akan hukum syara’ itu di dalam I’tiqad atau di dalam menghukumkan atau di dalam mengamalkan. He continued: “bermula murad dengan syara’ itu yaitu pada hakikat Allah Ta’ala dan pada majazi Rasulullah shalallahu alaihi wa sallam, karena adalah Nabi Shalallahu alaihi wa sallam yang menyampaikan akan hukum Allah Ta’ala kepada segala umatnya”(Abdus-Samad, 1787H:1).

At a glance, this work does not have specific sections on *fiqh*, *aqidah* and *tasawwuf*. However, these disciplines were written in an integrative

way. This integrative model can be considered quite effective. An example can be seen in:

“Bermula makna hukum syara’ itu: khitab Allah ‘ala al-mutalliġ bi af’al mukallafain aw al-ibahati aw al-wadh’i lahuma. Artinya: titah Allah ‘ala yang bergantung dengan segala perbuatan orang yang mukallaf, yakni orang yang akil balligh dengan tuntutan atau dengan ibahah atau dengan wadhah’ keduanya itu. Dan masuk dalam tuntutan empat perkara: Pertama, wajib namanya yaitu tuntutan yang masuk lazim mengerjakan akan dia, dan disiksa atas orang yang meninggalkan akan dia. Dan kedua, sunnat namanya, yaitu tuntutan yang tiada lazim mengerjakan akan dia tetapi pahala bagi orang yang mengerjakan akan dia disiksa atas orang yang meninggalkan akan dia. Dan ketiga,, haram namanya yaitu tuntutan yang lazim meninggalkan akan dia dan disiksa atas orang yang mengerjakan akan dia, dan diberi pahala orang yang meninggalkan akan dia itu, dan keempat, makruh namanya yaitu tuntutan yang tiada lazim meninggalkannya akan dia dan tiada disiksa atas orang yang mengerjakan akan dia itu, tetapi diberi pahala bagi orang yang meninggalkan akan dia itu (Abdus-Samad al-Palimbani, 1787H: 2).

The next discussion in this section is about the meaning of *halal*, *haram*, *sunna*, and *makruh*. An explanation of the law of *Wadhii* and its parts will be in the next section. With regards to the first discussion, Abdus-Samad al-Palimbani explained the notion of causes, conditions and seminal law. For the cause, he exemplified the slipping of the sun to be the reason for the *zuhr* prayer to be performed. In case of the condition, he exemplified the ablution (*wudu*) as the condition to the validity of a prayer. As for the seminal law, he exemplified the menstrual period as the prohibited time for women to pray. This section is continued with the section about *sabeeh* and facade. These five parts, according to him, are called the five laws of *shara’ wadh’i*. While the other five referred to *as shara’ taklifi* (Abdus-Samad al-Palimbani, 1787H: 2-3).

The integration model intended by Abdus-Samad al-Palimbani is to simplify, explain, and describe the purpose of the *iman*, *Islam*, and *ihsan*. According to him, *iman* is related to the *aqidah*; *Islam* is related to the *fiqh*; and *ihsan* is related to *tasawuf*. With the integration model, it will be easier to understand and apply these three important matters. Abdus-Samad al-Palimbani stated:

“Syahdan, ketahui olehmu bahwasanya segalam hukum syara’ itu tersimpan kepada tiga bahagian. Pertama, iman dan dinamakan i’tiqad dan adalah kebanyakan ulama ushuluddin membicarakan ilmu i’tiqad ini. Kedua, islam dan adalah kebanyakan ulama fikih membicarakan

akan ilmu islam ini dan dinamakan fikih dan ilmu syari'at yang zhahir. Dan ketiga, ihsan adalah kebanyakan ulama ahli al-shufi membicarakan akan ilmu ihsan ini dan dinamakan ilmu tasawuf dan ilmu tariqat dan ilmu hakikat dan inilah ilmu batin ilmu syari'at (Abdus-Samad al-Palimbani, 1787H: 3).

Abdus-Samad al-Palimbani as a Malay Palembang was very clear in giving examples. He illustrated the knowledge of *Shari'a* and its essence as a coconut tree. Although he quoted Sheikh al-Islam Imam Zakariya al-Ansari for the concept, Abdus-Samad al-Palimbani used the illustration of the coconut tree when giving the example. This is because the coconut trees are common the Archipelago, including Palembang. It is stated: "suppose that the knowledge of *shari'ah* is the coconut oil and the science of its essence is like oil" (Abdus-Samad al-Palimbani, 1787H: 3). Linking the coconut skin and oil is to facilitate the understanding of the readers to the texts with regards to the close relationship between *fiqh*, *aqidah*, and *tasawuf*.

The next is the concept of Iman. In explaining the verse of "*wa man lam yahkum bi ma anzala Allah fa ula'ika hum al-kafirun*", Abus-Samad al-Palimbani stated as follows:

"barangsiapa tiada mengi'tiqadkan yakni tiada mengimankan dengan hukum syara' yang diturunkan Allah bagi rasulnya itu akan benarnya sekalian itu, maka yaitu jadi kafir. Karena wajib bagi tiap-tiap orang yang mukallaf yang akil balligh itu beriman dengan segala hukum syara' yang tersebut dalam kitab yang diturunkan Allah bagi Rasul-Nya, seperti yang tersebut dalam hadis tentang iman" (Abdus-Samad al-Palimbani, 1787H: 3-4).

From this description, according to Abdus-Samad al-Palimbani, a person can be considered unbeliever when he/she does not obey Islamic law (*hukum shara'*). This also applies to those who do things that are prohibited by Islamic law. Then, they are considered unbelievers or infidels. Thus, the terminology of infidels in Abdus-Samad al-Palimbani's point of view is not given to someone hastily. The terminology of infidels is close to the worship performed by Muslims daily. Therefore, the term of infidels in this discussion is not intended for non-Muslims.

Abdus-Samad al-Palimbani's tendency to be Ghazalian can be seen in his list of references. He quoted al-Ghazali's notion of *rubu' mublikat* mentioned in al-Ghazali's *Ihya' Ulum al-Din*, which describes 'heart' disease in human. Abdus-Samad al-Palimbani explained that according

to al-Ghazali, this heart disease is inner sins in the heart of every human being. Abdus-Samad al-Palimbani also mentioned *Arbai'in fi Ushuluddin* in his other book. This notion contains ten essentials: *Syarah al-Tha'am*, *Syarah al-Kalam*, *Ghadhab*, *Hasad*, *al-Bakhil wa Hub al-Mal*, *Hub al-Abd al-Kibr*, *Ujub*, and *Riya'* (Abdus-Samad al-Palimbani, 1787H: 7-16). The very lengthy discussion about the 'heart' disease is also available in the Book of Ihya' in the third section (juz), entitled *Mubliakat*.

b. *Kitab Hidâyat al-Sâlikîn*

*Kitab Hidâyat al-Sâlikîn* is also an explanatory work. This *kitab* has also a Ghazalian nuance, which is why it becomes worth paying attention. This work was compiled with common structure of *fiqh* book, but also simultaneously discussed the discipline of *ilm tasawuf*. The review of this work shows that it has a structure of Malay-Arabic or Jawi-Arabic, in which each section does not have to be similar, but depending on the needs. This book contains deep meaning to be considered by the readers. The book comprising of seven chapters, including introduction and muqaddimah sermons, main chapters, and ended with khatimah (closing)

This work is not fully about *fiqh* as in usual *fiqh* book. The discussion of *fiqh* is only in the first chapter and some other chapters. This is because the focus of this book is *tasawuf*. The discussion of *fiqh* is only about *ibadah mabdhah* as *taharah*, *wudhu'*, *tayammum*, *shalat* (especially *sunna* prayer, *jama'a* (communion) prayer, and *dhuha* prayer), and fasting. The deeper study is the discussion about *wudu'*. This matter is discussed in the chapter of prayer. Abdus-Samad al-Palimbani included *wudu'* (ablution) in the *adab* (provision) in the performing of prayers. He ordered the process from *istinjak* by referring to the Prophet's proposition, saying "*assiwak muthahhiratun Lil pami wa mardhatun li rabbi wa majjadatun lil bashar*". This hadith is confirmed by another hadith "*lau la an asyukka ala ummati la amartuhum bi as-siwak inda kulli shalat*".

Abdus-Samad Al Palimbani explained that there are provisions in the ablution: 1) standing somewhere taller in the ablution process; 2) facing qibla; 3) to avoid water splash or *mustamal*; 4) reciting *basmalah* and "*robbi auzubika min hamazisyayatin wa auzubika rabbi ayyahdurun*"; 5) Washing both hands while reciting "*allahumma inni*

*is al-yumna wal is a wa zumika minassumi wal halkah*” and reciting the intentions of “*raf’al ahadas*”; 6) facing qibla and reciting the intention (*niyah*) prayer while washing face; 7) rinsing mouths by reciting “*allahumma inni ala tilawati kitabika wa kastrati zikri laka wa sabbitni bi al-qauli as-sabit fi al- the heart of al-dunya wa fi al-akhirat*”; 8) inserting water to nostrils while reading “*allahumma alihni ra ihatal jannah wa anta anni radin*” and reciting “*allahmaa auzubika min rawaihi annar wa sui ad-dar* while the water is removed from the nostrils; 9) washing both hands up to two elbows while reciting “*allahumma inni auzubika an tu’iyani kitabi bi syimali au min warai zahri*”; 10) Sweeping a part of the head while reciting “*allahumma ghasyini birahmatika wa anzil alayya min barakatika wa azillani tahta zilli arsyika yauma la zilla illa zilluka allahumma harrim sy’ri wa basyari ala al-nar*”; 11) washing both ears should read “*allahummaj’alni min allazina yastamiuna al-qaula fayattabiuna absanahu, allahumma asmi’ni munadiya al-jannati fi al-jannati ma’a al-abrar*”; 12) Washing the neck according to the guidance of the Prophet SAW “*mashu raqabati amanun minal ghilli yauma al-qiyamah*”; 13) washing the right foot by reciting “*allahumma sabbit qadamayya ala as-sirathi al-mustaqimi ma’a aqdami ibadika assalihin*”, and washing the left leg by reading “*allahumma auzubika an tazilla qadamayya ala shirati fi an-nari yauma tazillu aqdamu al-munafiqin wa al-musyrikin*”; 14) After completing the wudu, then facing qiblat and reciting the *du’a* (Abdus-Samad, 1354H: 23-40).

Apart from that Abdus-samad al-Palimbani explained that the *niyya* is recited during washing face as it is an obligation. Meanwhile reciting the *niyya* during washing hands in *sunna*. Moreover, he also mentioned the procedure of washing beard when washing the face for those who have beard. In posing his argument, Abdus-Samad quoted al-Ghazali’s saying that “whoever recite these prayers will surely wipe all sins done by the limbs as is the Prophet said: “*Inna man zakarallah inda wudhuhi tabharallah jasadahu kullahu waman lam yazkurillaha lam yutahhir minhu illa ma asabahu al-ma’a*” (Abdus-Samad, 1354H: 40).

In other part of his work, Abdus-Samad al-Palimbani discussed the bathing procedures of *junub*. In this section, he provided well description. The title of the section is *Adab* of bath, which is a compulsory bath caused by *jima’* (sexual intercourse), menstruation, and childbirth. He said that

one must take a bath, and carry out the determined steps. It begins with washing hands, and taking ablution. After that, the water is poured from the head while saying the *niyya* to clean major impurity: “*nawaitu raf’al janabah*”. Then, the bath is done by frim the right part of the body to the left, and rub the front and the back of the body. This is continued to the washing of level of hair, detailed parts of the body, whole hair and covered places, and try not to touch the genital. If it is touched, the purification needs to be done by taking *wudu*. According to Abdus-Samad al-Palimbani, there are two main principles in the compulsory bath: the *niyya* (intention) and the washing of whole body. In addition to these two, He considered this act as a prophetic tradition. Those who believe in the afterlife, he insisted, should practice the Prophet’s traditions (Abdus-Samad alPalimbani, 1354H: 41-42).

In terms of *fiqh*, in the next part, Abdus-Samad al-Palimbani discussed the method of *tayammum*. *Tayammum* is a substitute to *wudu* when no water available, or caused by other obstacles that are not related to waters, such as the disturbance of beasts when accessing the water. The *tayammum* is conducted by taking clean dust with both hands, and then rendering the *niyya*: ‘*nawaitut tayamuma listibahatissolati al-fardhi*’. After that, one takes the dust again to be applied to both hands to the elbows. Abdus-Samad al-Palimbaninadded that it is necessary to bear in mind that one *tayammum* is only valid for one *fardh* (obligatory) prayer only. If someone wants to do another *fardh* prayer, the he/she needs to do another *tayammum*. (Abdus-Samad, 1354H: 43-44).

Abdus-Samad al-Palimbani’s ability to connect the discussion about *mahdhah* worships and other disciplines other than *fiqh* in *Hidayat as-Salikin* becomes a significant proof that he was able to dialog different sciences in a religious practice. *Fiqh* and *tasawuf* can meet without contradict each other. This is a meeting that is considered rare. The ability to merge these two branches of science is an exploration that can be done only by the people who are capable of remembering the long history of feud between the group *falsafi tasawuf* and *sunni tasawuf*. The meeting of two disciplines in *Hidayat as-Salikin* was begun to be conducted in the 18<sup>th</sup> Century. This is then regarded as the beginning of the harmonization of *falsafi tasawuf* with *sunni tasawuf* in the Archipelago. At least, Palembang has a more sculpted history through his famous figure, Abdus-Samad al-Palimbani.

The excellent explanation of Abdus-Samad al-Palimbani about the mahdhah worship procession and others certainly did not get the explanation model in other jurisprudence as explained in the book *Hidayat as-Salikin* this is a very significant proof that he had the ability to dialogue two different sciences in practice. The meeting *fiqh* and *tasawuf* in one work was later called by many as a very rare meeting. The ability to merge these two branches of science can only be done by people who are capable of remembering the long history of a feud between the group of *falsafi tasawuf* and *sunni tasawuf*. It is understandable that through the book *Hidayat as-Salikin* the meeting of the two polar stumps-*tasawuf* and *fiqh*-can be done very well since the 18th century. This is then regarded as the beginning of the harmonization of *falsafi tasawuf* and *sunni tasawuf* in the archipelago. At least, Palembang has more sculpted history through his famous figure Abdus-Samad al-Palimbani.

### ***Muhammad bin Abdullah al-Azhari al-Palimbani Model***

#### a. Kitab *Bidâyat al-Ilmiyah fi Aqîdat al-Islâmiyah*

Kitab *Bidâyat al-Ilmiyah fi Aqîdat al-Islâmiyah* mentions its author's full name, called Muhammad bin Abdullah al-Azhari al-Palimbani. In al-Azhari's other work, his full name is written Kemas Muhammad Azhari bin Abdullah to distinguish him with his grandfather, named Kemas Haji Asyiquddin (Syarifuddin, 2013: 149; 2015: 10; 2017: 70-71). Al-Azhari's full name is Hajj Muhammad Azhari bin Kemas Haji Abdullah bin Kemas Haji Asyiquddin bin Kemas Shafiyuddin bin Kemas Muhammad Haya'uddin bin Kemas Abdullah Jalaluddin bin Kemas Shalehuddin bin Kemas Abdullah Alauddin bin Wandung Mahmud bin Kemas Abdurrahman bin Sunan Kudus (Azhari, 1354H: 70).

The book of Muhammad bin Abdullah al-Azhari al-Palimbani is written in Malay language (Arabic-Javi). There are some Arabic used in these works, but then explained in Bahasa Melayu. So, there are mixtures in the language used, some are in Malay, but some are in Arabic. For example, the subtitle in the page 13 was written: *“fa arkân al-zibhi khamsat*, and the subtitle in page 12 was *“pasl fi al-al-istinja’*. Some subtitles are fully written in Malay.

The discussion of *fiqh* in this work is separated from other discipline, such as *aqidah*. The discussion about *aqidah* is written between page 2

to 9. The rest of the book is about *fiqh*, written from the page 9 to 110. In the end, there is a *khatimah* (closing) in the form of advice by citing several verses of the Quran. These verses are about human creation, God, and shirk. In addition, there is also an advice about how to good human. The general structure of the writing is: 1) Introduction (*faidah*), 2) Title Page, 3) Sentence: *Masyaallah*, 4) Sentence: *Basmalah*, *Muqaddimah*, 5) Writing Purpose, 6) Contents, 7) Closing (*khatimah*), 9) Closing Poems, 10) Final Words, and 11) Validation. In the introduction, al-Azhari showed his tendency to adhere Shafi'I madzhab. In his introduction, al-Azhari gave *khutbat al-risâlah*.

*Fâidah* is a framework that will explain the contents of the book as a whole. The characteristics of this book can be seen in the introduction about *faidah*. This introduction section was written in two pages. The initial paragraph affirmed the four *imām mujtahid* which are considered *ahlus sunnah*. With reference to the Quran, Hadith, and fatwa of *Sahaba*. Similar to other scholars, al-Azhari believed that there is a need to strictly follow the four *madzhab* (school of thoughts) of *fiqh*. The four imam of madzhab were qualified in terms of their knowledge about the Quran and Hadith. These four imams are Imam al Shafi'I or Muhammad ibn Idris al Shafi'I, Imam Hanafi or Nukman ibn Tsabit Al-Hanafi, Imam Maliki or Malik ibn Anas, and Imam Hambali or Ahmad ibn Hanbal.

Al-Azhari explicitly gave a warning, that those who do not follow of the four imam, then their religious conducts are considered invalid. According to Al-Azhari, people who change the consensus of the four imam, they become misguided. Some of these people are known as *khārijiah*, *rafidhīyah* or *wahabbiyyah*. Explicitly, Al-Azhari considered these groups to do bid'ah, which means against the Sunnah.

Al-Azhari, later, identified that his work is based on Shafi'I *madzhab*. Al-Azhari consistently used this *madzhab* and did not consider other *madzhab*s. He gave him a rational excuse by saying that he did not deny other *madzhab*s, but al Shafi'I had a solid and powerful frame that can be used as a guidance. In addition, it seems that al-Azhari's characteristic was similar to that is maintained by al-Azhar institution in Egypt. The name of al-Azhari refers to those who attached to this institution. Al-Azhari is used behind the name of Muhammad ibn Abdullah is a sign that he is an alumnus of Egyptian institution who had continued the



respective tradition consistently. Al-Azhari maintained that to write the fiqh discipline, it should be guided by rules of Shafi'i *madzhab*.

There are four essential elements of *mujtahid* in the Shafi'i *madzhab*. First, *Mujtahid Muthlak* in the *fiqh* of Shafi'i consists of four main books as reference: *al-Umm*, *al-Imlâ'*, *al-Buwaithi*, and *Mukhtashar al-Muzayy* (perhaps, al-Muzanni). Second, *the Mujtahid* sect of the fiqh, which follows Imam al-Haramayn, Imam al-Ghazali, and al-Syirazi. Imam al-Haramayn owned four *Shafi'ah* books entitled *al-Nihamah*, or well known as *kitâb al-mazhab*. Third, *Mujtahid Fatwa* on fiqh discipline, follows Imam al-Rafi'i and Imam al-Nawawi. These two people in the Shafi'i *madzhab* are well known as al-Mazhab al-Syaikhân. Fourth, *Ahl al-Tarjih* on the issue of fiqh whose figures are al-Sheikh Ahmad bin Hajar, Sheikh Muhammad Ramli, Sheikh Zakaria al-Anshari (sheikh al-Islam), and Sheikh al-Khatib Syarbini.

Al-Azhari pointed out that his reference is clear. Shafi'i fiqh determines the hierarchical conditions which can be found in the book of *Mu'tabar*, written by Imam Shafi'i. The next two books are: *al-Imlâ'* and *al-Hujjah* referred as the book of the *al-qadim school*. The three other books are *al-Umm*, *al-Buwaithi* and *Mukhtashar al-Muzayy* (perhaps, al-Muzanny) known as *mazhab al-jadid*.

The last three books were written by the imam of al-Haramayn by the name of *al-Nihamah*. Then, this book has continued to be observed by the next scholars. *Al-Nihâyah* was recognized by al-Ghazali and dictated by al-Basîth. This later dictation by al-Basîth, then reviewed by al-Ghazali and called *al-Wasîth*. *al-Wasîth* was further recognized by al-Ghazali as *al-Wajîz*. *Al-Wajîz* was further ridiculed by al-Ghazali to *al-Khulashah*. *Al-Khulashah* was adopted by Imam al-Rafi'i to be *al-Muharrar*. After that, *Al-Muharrar* was imbued by Imam Nawawi to *al-Minhâj*. *Al-Minhâj*, and was taught by Sheikh Ibn Hajar in the name of *al-Tuhfab*. *Al-Tuhfab* in a lecture by Sheikh Muhammad Ramli was named al-Niyah. *al-Nihâyah* is taught by Sheikh al-Khatib Syarbini and named al-Mughni. While *al-Minhâj* was also in the abode of Sheikh al-Islam Zaikariya al-Anshâri by the name of *al-Minhâj*. *al-Minhâj* was prescribed by Syeikh Zakaria named with Fath al-Wahhâb. Fath al-Wahhâb was then called by Syeikh al-Jauhar as al-Nahju.

Meanwhile, the book *al-Wajîz* was pronounced by Imam al-Rafi'i as *al-Azîzy*, and was adopted by Imam Nawawi named *al-Raudhab*.

*Al-Raudhab* was inaugurated by Syeikh Ismail ibn al-Muqziy by the name of *al-Raudu*. *Al-Raudu* was approved by Sheik al-Islam Zakaria al-Anshâri, and was named by Isnai al-muthâlib. *Al-Raudu* is also represented by Sheikh Ahmad Ibn Hajar and named with al-Na'im or *al-Nu'aim*. The book *al-Raudhab* was also inaugurated by Sheikh al-Marjad and named al-Ubâb. *al-Ubâb* was prescribed by Sheikh Ahmad bin Hajar as *al-I'âb*. Then the book *al-Raudah* was also performed by Imam al-Suyuthi, and called *al-Ghaniyah*. The book *al-Raudhab* was also promulgated by Imam Suyuthi by the name of *al-Khulashah*. While the book al-Azîzy was adopted by the Imam al-Qazwaini by the name of *al-Hâwi*, *Al-Hâwi* was approved by Sheikh Ismail ibn al-Muqzi and called *al-Irsyâd*. *al-Irsyâd* was lectured by Ahmad bin Hajar with two *sharabs*; named *the fath al-Jawad* and *al-Umdâd*.

According to Al-Azhari, the books mentioned above were his references in writing his work and also became references for other *Ahl al-Sunnah*, who will write a book. It is an obligatory for him to follow and make them as guidelines. Al-Azhari's democratic attitude can be seen in his expression "It is also the case for those who have Hanafi, Maliki, and Hambali to follow and practice according to the rules of their respective schools".

In Al-Azhari's book, the author's name and the title of the book are complete and clearly visible on the front page. The title was: *Bidayat al-Ilmiyah fi 'Aqidat al-Islamiyyah* written by: Abd al-Fakir ilâ Maulâhu al-Ghâni Muhammad bin Abdullâh al- Azharî al-Palimbânî 'afa Allâhu' anhu wa'al Walidaihi wa Ikhwânihi. This page was followed by poems to explain the writing of the book (Azhari, 1354H: 1).

Al-Azhari's capacity in literatures can be seen in those poems. He Started in the opening with three verses, then continued with the poem written in the Malay language about *aqidah*, *fiqh*, and *tasawuf*. While the ending of the poem consists of eight verse poems, placed at the cover. This poem aimed to enable the readers recall the contents of the book. So that the book can be learned, understood, and practised best. At the last part, there are still many poetic verses, with about 22 lines which he gave subtitle: "*al-nasihah*" (Azhari, 1354H: 114-115).

The convergence of this book with the science of *tasawuf* was conveyed by Muhammad Azhari through another verse contained in the subtitle "*al-mahmûdah*" containing 12 verses of poem (Azhari, 1354H:

115-116). The poetic verse of *tasawuf* still continues under the subtitle of “*al-Mazmûmah*”, comprising 14 verses (Azhari, 1354H: 117). Then he proceeded with another poem about his other writing entitled “*al-washiyah*”. It consists of 30 verses. The last verse of the poem is written and compiled in this book, containing of eight verses of prayer, entitled “*al-du'â*”. This is a prayer in the form of poem (Azhari, 1354H: 118).

This book was completed by Muhammad Azhari in 1335H. This is confirmed in the end of the work: “*Bahwa ini Risalah: terpelihara bagi yang empunya karangan dan zuriatnya selama-lamanya, maka tiada harus lain orang meniru-niru dan mengecap ini risalah melainkan dengan izin ablinya. Tahun 1335 H*”. This statement was followed by: “*ini cap yang ketiga kali ditempat cap Firma Binsinghawat Pasar Strat 16 Ilir Palembang 20 Dzulhijjah 1353 H*”. There was no evidence that this book was ever printed for the second time. This book explains only the first and the third time. The fourth possibility was made in 1354H, as it was written at the end of the book: “*Telah selesai mengecap ini risalah pada 15 Jumadil Akhir 1354H oleh al-Matba'at al-Binsinhawatiyah Pasar baru strat Palembang tilpun 402*”.

The phrase *mâ syâ'Allah* is written in the top position on page 2. It is considered to be unique, because it is different with other books that placed *basmallah* at the earliest not *mâ syâ' Allâh*. *Basmallah* is written in the following section, with a full version of *Bismillâhirrahmânirrahîm*. After that, the muqaddimah (opening) of the book mentions *hamdalah* (praising to Allah) and to praise the Prophet Muhammad. These are stated in the form of prayers.

The beginning of al-Azhari's writing explains that this book was intended for people who need religious guidance, especially in matters related to *fiqh* and *aqidah*. This can be seen in the expression: “*ini risalah pada menyatakan simpulan yang dimistikan atas orang yang Islam bagi mengajar orang jahil dan segala pasalnya tersebut di bawah ini*” (Muhammad bin Abdullah al-Azhari, *Bidâyat al-Ilmiyyah fî Aqîdat al-Islâmiyyah*, 2). The author then began his work with the discussion about Islam in general: “*inna al-dîn*” *indallâh al-Islâm* “(indeed the religion in the sight of Allah is Islam) (Muhammad bin Abdullah al-Azhari, *Bidâyat al-Ilmiyyah fî Aqîdat al-Islâmiyyah*). This part is specifically about the religion Islam as the intended religion by Allah SWT. To understand Islam, it is essential to know the principle elements of it.

Al-Azhari began the explanation about the pillars of Islam, which is the two sentences of *shahada*: “*ashhadu an lâ ilâha illa allâh wa asyhadu anna Muhammadan Rasûlullâh*”. Secondly, it is obligatory for Muslims to conduct the daily five time prayers. Thirdly, Muslims are obliged to pay *zakah*. This is to some of the belongings when they have reached *nisab* and *haul*. Another compulsory *zakah* is *zakah fitrah*, paid in the Ramadan Month. Fourthly, Muslims are obliged to do fasting every Ramadan month. The last obligation is to go for pilgrimage to Makkah for those who are capable.

The explanation of the pillar of faith was in the second chapter, entitled “*fi al-Imân bi Allâh wa Rasulihî*”. The chapter of faith (*iman*) explains that *iman* is: to believe in God, the angels, the Book of Allah, the messengers of Allah, and the last day. Other explanations in this book include: the obligatory nature of Allah Almighty; the nature of *jaiz* for the one God, the compulsory nature of the apostles. Then the explanation is continued by the statement about “*Yang aku pertuhan*” “*Dan yang aku ikuti pada agama Islam*”, dan “*perhimpunan makrifah kepada Allah*” (Azhari, 1354H: 6-10).

*Pasal fi al-thaharat izalat al-najasat wa raf’u al-hadast* is the first part about *fiqh*. In this section is about the purification from *najasah* (uncleanness) and *hadast* (impurity). It is stated *wa alat al-tathir al-ma’al-thahir wa hiya sab’u miyah*. This means that the act for purification is done using water called *ma’ul mutlaq* (absolute water). This is considered pure and able to purify. These kinds of water include *ma’al-mathbar* (rain water), *ma’u al-bahr* (sea water), *ma’u al-nahr* (water from river), *ma’u al-ain* (spring water), *ma’u al-bi’r* (water from well), *ma’u al-stalj* (snow), and *ma’u al-baradi* (water from hail) (Azhari, 1354H: 9-10).

This section is divided into four parts (*Tanqasimu al-ma’ala arba’ati aqsam*). The first part is about *al-najasah*, that is began with *alatu istinjak, wa ajza’ al-hajar tsamanyah*. The next chapter is about animal carcasses that is considered filthy, except four types of carcasses (*pasal wan al-hayawanat kulluha najasat bimautiha illa arba’atu anwa*). The following explanation is about the principles in slaughtering animals, consisting of five principles.

With regards to the matters related to the death, Al-Azhari explained it in quite long pages, which are about 14 pages, from page

70-83. The discussion is quite comprehensive. In the beginning al-Azhari answered the question related to dead bodies. Al-Azhari outlined the four obligatory deeds in dealing with a deceased: bathing the deceased, enshrouding the deceased, praying the deceased and bury the deceased. The discussion is continued with the possibility to dismantle a burial site; how to deal with the deceased; the length of prayers for the deceased; and the pronouncement of *talqin* (the recitation before the burial of the deceased). Al-Azhari ended this book by stating that what he did was designated to obtain Allah's contentment.

b. *Kitab Mas'âl al-Muhtadi li Ikhwâni al-Muhtadî*

The explanation about the characteristic model of integrated fiqh study can also be found in another opus of Muhammad Azhari, in the book *Masail al-Muhtadi li Ikhwâni al-Muhtadî*. This book was written on edges (*hamisy*) (Muhammad Azhari bin Abdullah al-Jawi al-Palimbani, 1310). Another opus was titled *Aqa'id al-Imân* (Azhari, 1310H). While the book *Aqa'id al-Imân* specifically discusses the creed, the book of *Mas'âl al-Muhtadi* contains all disciplines of Islamic sciences. The content of this book was questions and answers about actual problems emerged during that time. Substantively, the book is almost similar to the book of *Mir'at al-Thullâb* written by al-Singkili. However, al-Singkili focused specifically on matters related to *fiqh*. Therefore, it becomes very understandable, if Muhammad Azhari explained the object of his study by stating: “*segala masalah yang menunjuki kami jalan yang betul bagi segala sudaraku yang baharu belajar*”. After that, he said: “*pada menyatakan tentang perkataan iman dan islam dan ihsan dan taubid dan ma'rifah dan perkataan syahadat serta segala fardhunya, dan segala rukunnya dan segala syaratnya dan shahnya dan segala kesempurnaannya dan segala yang membinasakan dia*” (Azhari, 1310H: 2—3).

This book is the answer or response to various issues that were close to the everyday problems of society. It can be assumed, that its contents, certainly dominated by juristic topics, compared to other issues. This indicated in the beginning of the book, after explaining the pillars of faith, the following chapters in a row described the explanation of *fiqh*, such as *istinja'*, the requirement for the prayer, the terms and *rukun* of prayer and matters that make prayer void.

Then, these are continued with terms, harmony, circumcision, and the abrogating of fasting.

The *fiqh* is discussed in a question-and-answer manner. The goal was to make people who just learn the *fiqh* understand and is able to memorize it (Azhari, 1310H: 4). An example of a question-answer in *fiqh* such as: “*Soal: jika ditanya orang kita berapa perkara fardhu istinja’ itu. Jawab: bahwa fardhu istinja’ itu tiga perkara; pertama, menghilangkan rupanya. Kedua, menghilangkan baunya serta yakin*” (Azhari, 1310H: 12—13). Another example is the question and answer about obligatory bath: “*Soal: jika ditanya orang kita berapa perkara fardhu mandi junub itu? Jawab: bahwa fardhu mandi junub itu tiga perkara; pertama, niat beserta dengan air maka lafz niat: nawaitu rafa’ al-hadast al-akhbar ‘an jami’ al-badani fardhan ala lillah ta’ala artinya sehangnya aku mengangkat hadas yang besar daripada sekalian badanku fardhu atasku dengan karena Allah Ta’ala. Kedua, menyampaikan air kepada sekalian tubuhnya ketika menghilangkan najis ‘ain pada tubuhnya jika ada pada badannya*” (Azhari, 1310H: 13). And then “*Soal: jika ditanya orang kita berapa perkara yang meng wajibkan mandi itu? Jawab: bahwa yang meng wajibkan mandi itu enam perkara: pertama, keluar mani, kedua, bertemu dua khitan, ketiga, mati, keempat, haid, kelima, nifas yaitu darah yang keluar kemudian daripada beranak empat puluh hari atau enam puluh hari, keenam wiladah*” (Azhari, 1310H: 13).

This type of question and answer is generally dominated by the issue of *fiqh* until the end of the book. The final condition is about the conditions of prayers, as follows: “*Soal: jika ditanya orang kita berapa perkara syarat yang dahulu daripada sembahyang itu? Jawab: bahwa syarat syarat yang dahulu daripada sembahyang itu adalah delapan perkara: mumayyiz, kedua mengetahui fardhu, dan Sunnah, ketiga membezakan segala fardhunya dan sunnahnya, keempat mengetahui akan masuk waktu*” (Azhari, 1310H: 16).

### **The contribution of Malay Fiqh in the Palembang Sultanate Era**

The writing of *fiqh* in the era of Palembang Sultanate has certainly contributed to the contact of Islamic studies with other disciplines. For example, there had been the contact between Islamic studies and the strong customs of the Uluan people in Palembang. It is believed that there has been a long struggle in applying both Islamic law (*fiqh*)

and customs (*adat*). This happened in the creation of various rules in Uluan region. The law of Simbur Cahaya was one of them. The result of this struggle was to take compromising position that Islamic values in *fiqh* was transformed into 'as if' customary law. In other words, the customary law was indirectly Islamized. So what emerged was the customary term of *Undang-Undang Simbur Cahaya*. There were only few *fiqh* terms used in this law, such as *iddah*, *nikah*, and *zakat*. These words seemed to be absorbed into Palembang Malay language. In the author's opinion, it seems that the compiler in the editing process had difficulty to find equivalent terms in the customary terms.

The above explanation will be able to respond to the statement that *Undang-Undang Simbur Cahaya* only applied in the rural areas, not in Palembang as the center of the Sultanate. This shows that Palembang had applied Islamic law, based on Shafi'i school of *fiqh*. This adoption became very reasonable considering that, in terms of geopolitical position, the rulers of Palembang were not the native people of Palembang, but the migrants from Demak, which were related to Raden Fatah. Therefore, the Sultanate in Palembang always received supports from the subordinate regions.

Another contribution from the meeting of various Islamic disciplines in one work was that it had influenced Muslims' behavior and personality. Before, there had always been a clash between *sunni tasawuf* of al Ghazali with *falsafi tasawuf* of Ibn Arabi. The Sunni Tasawuf model, which maintained Islamic law exclusively, was developed in Aceh by Al-Raniry and his students. In Java, the teachings were developed by Wali Songo. Wali Songo themselves, according to Shihab (Alwi Shihab, 2001: 43), came from the same community, which was the descendant of Syaikh Ahmad bin Isa Muhajir from Hadramaut. He was known as a refuge and the descendant of the Prophet from Saudi Arabia, the area which did not adhere Shi'a. The Sunni Sufism community was later developed through *tarekat* and *pesantren* by students and descendants of the Wali Sanga.

However, this kind of exclusiveness never happened in the Palembang era. The solution offered by Palembang *Ulama* was by compromising various Islamic studies in one work. This has been one of the valuable contributions of Palembang Scholars, which the author calls the result of the mixed jurisprudence studies.

## Conclusion

The progress of Islamic sciences in Palembang did not only take place in the 18th and 19th centuries but continued until the 20th century. Palembang's scientific tradition had a compelling character because it continued the scientific tradition that was previously centered in Aceh in the 17th century AD. Evidence of this progress can be seen in the number of scholars and their extensive and monumental works in Palembang such as Abdus-Samad al-Palimbani, Kemas Fakhruddin, Syihabuddin, Muhammad Azhari, Azhari Imam, and Azhari bin Abdullah. The integrated character of *fiqh*, inspired by the Ghazalian style, had led Palembang to develop an open, humanist model of Islam. This type of work can also integrate various Islamic sciences in each text. In this case, the study of *fiqh* is integrated with other disciplines in one book. The contribution of integrated *fiqh* turned out to be very concerned with the substance of religious teachings, which made Islamic values coloring various scientific discussion in an integrative way. *Adat Simbur Cahaya* practised by the *Uluan* Palembang community is considered to be the result of the integration of *fiqh* with other sciences in Palembang. Customary terms have been more prominent compared to the religious terms.

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