



## REINVESTIGATING THE GUIDANCE FOR JIHAD AGAINST COLONIALISM IN MALAY LANDS:

### A PHILOLOGICAL STUDY ON SHEIKH ABDUS SAMAD AL-PALIMBANI'S *NASHIHAH AL-MUSLIMIN WA TADHKIRAH AL-MUKMININ*

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#### Abstract

The wars of the colonial era in the Malay region, especially in Sumatra, could not be separated from the influence of the *jihad* campaign of Sheikh Abdus Samad al-Palimbani, a charismatic *ulama* at that time. This research examines al-Palimbani's *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*, which contains the call for *jihad*. Because this manuscript is hundreds of years old and this condition makes it difficult to read, this research uses philological studies using a single script and standard script methods. It means that the manuscript being examined is the only one, and there are no copies. Research shows that the text is a European manuscript type even though it uses Arabic and the cover is identical to the typical style of the Arabian Peninsula. Apart from that, this manuscript also provides information about *jihad* by containing quotations from verses from the Qur'an and hadiths of the Prophet Muhammad. However, *jihad* here is understood to be limited to struggle on the physical war. Therefore, the manuscript encloses several *dhikrs* and prayers during the war. Furthermore, this manuscript was motivated by the colonial occupation of Malay land.

**Keywords:** *Jihad, Sheikh Abdus Samad al-Palimbani, Nashihah al-Muslimin wa Tadhkirah al-Mukminin, Philological Studies.*



## Introduction

Sheikh Abdus Samad al-Palimbani was a leading cleric (*ulama*) in the Indonesian archipelago in the 18<sup>th</sup> century. This Palembang-born cleric influenced the discourse on the development of Islam because he had many interactions with the Haramayn network, which then transmitted intellectual-religious traditions to the archipelago.<sup>1</sup> Palembang became the largest center for Malay-language Islamic studies in the archipelago after the collapse of Aceh. Palembang took over its role as the center of Malay language religious literature from around 1750 to 1820, proven by many religious books originating from Palembang.<sup>2</sup>

Besides having an essential role in the development of Islam in the archipelago, he is also known as a Sufi, judging by his works from Arabic to Malay, such as Sayr al-Salikin, which is a translation of al-Ghazali's *Ihya' Ulum ad-Din*. Al-Palimbani was also active in the Tarekat world, especially the Sammaniyah order, even when he was appointed caliph of al-Samman in Mecca.<sup>3</sup> Moreover, a pro-

<sup>1</sup> Syamsul Rijal and Umiarso, "Rekontekstualisasi Konsep Ketuhanan Abd Samad al-Palimbani," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 8, no. 1 (2018): 83–112, DOI: 10.15642/teosofi.2018.8.1.134-163.

<sup>2</sup> Zulkarnain Yani, *Al-'Urwah al-Wuthqa Karya al-Falimbani: Tradisi dan Ritual Tarekat Sammaniyah di Palembang* (Jakarta: UIN Syarif Hidayatullah, 2011).

<sup>3</sup> Muhammad Daud, *Respons Syekh Abdul Shamad al-Palimbani terhadap Kolonialisme di*

minent Dutch anthropologist and orientalist, Martin van Bruinessen, acknowledged that Sheikh Abdus Samad al-Palimbani was the most learned cleric in the archipelago's history.<sup>4</sup>

One aspect that is quite interesting to study in his thinking is his conception of *jihad*, especially as stated in his work *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*. This manuscript proves that al-Palimbani was one of the Indonesian *ulama* with the ideas and spirit of resistance to colonialism by calling for *jihad* against the colonialists in the archipelago. So, it is not an exaggeration if this work is called the most incredible legacy of Indonesian Muslims regarding *jihad*. This work should make Muslims aware that *jihad* is an inseparable part of this nation because *jihad* is the heart that pumps this nation's spirit of independence.

Many studies have been related to al-Palimbani, especially in the world of sufism. Baharudin, among others, focuses on studying the problem of al-Palimbani's concept of *jihad* in the text *Nashihah al-Muslimin wa Tadhkirah al-Mukminin* by exploring the quality of the Hadith

*Nusantara* (Yogyakarta & Bojonegoro: Penerbit Kampus, 2022).

<sup>4</sup> Arafah Pramasto, "Kontribusi Syaikh Abdus Shamad al-Palimbani pada Aspek Intelektual Islam di Nusantara Abad ke-18," *Tsaqofah dan Tarikh: Jurnal Kebudayaan dan Sejarah Islam* 4, no. 2 (2020): 95-106, DOI: 10.29300/tjksi.v4i2.2473.

and *sanad* regarding the virtues of *jihād*. The research revealed that these hadiths were narrated by al-Muslim, al-Bukhari, Abu Dawud, al-Turmuzi, and al-Nasa'i.<sup>5</sup>

Meanwhile, Saefullah and Permana discuss the contextualization of al-Palimbani's work in the socio-political context of the archipelago in the 18<sup>th</sup> century, both in the religious discourse of the archipelago at that time and in the context of Western colonialism, and its relevance to the present. Even so, according to them, al-Palimbani did not specifically advise Muslims in the archipelago because the text only contained the meaning of *jihād* according to the Qur'an and Hadith, as well as the views of the *ulama*. Apart from that, they also explained that the object of study of al-Palimbani's manuscript consists of three variants: two manuscripts are stored at the National Library of Indonesia with codes A 209 and W 51, and one copy of the manuscript is stored at the Palembang Umariyah Library. Meanwhile, this research only examines the manuscripts in the National Library of Indonesia.<sup>6</sup>

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<sup>5</sup> Baharudin, "Jihad: Studi Kualitas Sanad Hadis Jihad dalam Kitab Nasihat al-Muslimin wa al-Tazkiratu al-Mu'minin fi Fada'il al-Jihadi fi Sabilillah wa Karamatu al-Mujahidin fi Sabilillah," *Thesis* (UIN Syarif Hidayatullah Jakarta, 2006).

<sup>6</sup> Asep Saefullah, and Agus Permana, "Al-Palimbani and the Concept of Jihad," *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam* 16, no. 2 (2019): 176–187, DOI: 10.15575/al-tsaqafa.v16i2.5827.

Hence, this research investigates al-Palimbani's manuscript, *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*. It places more emphasis on the manuscript from a philological study—known in Arabic as *tahqîq* that is research to prove the authenticity of a work by analyzing its content, reading verses from the Qur'an and Hadiths, as well as providing explanations about things that are not obvious. However, the philological aspect of a classical work only refers to one aspect contained in the text—so philological studies are often also called *textological* studies.

The method used in this research is the single manuscript method, namely manuscript inventory, description, text editing, and analysis of manuscript content.<sup>7</sup> Apart from that, there are also components in the manuscript that need to be considered, namely the physical aspects of the manuscript. Research on al-Palimbani's work was carried out at the National Library of Indonesia to reveal the physical condition of the manuscript and essential information in the manuscript, which is written in Arabic with code A 209. Then, the data analysis techniques used are philological and content analysis. The philological analysis technique refers to the theory of how single manuscript research works through stages of manuscript description, transliteration,

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<sup>7</sup> Oman Fathurahman, *Filologi Indonesia: Teori dan Metode* (Jakarta: Kencana, 2015), 109.

and translation that can be scientifically justified. Meanwhile, the content analysis techniques use descriptive techniques, namely describing what the problem is and analyzing and interpreting existing data on this research topic.

### Re-investigating al-Palimbani's Manuscript: A Philological Study

The manuscript with code A 209 entitled *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*, European manuscript type; the physical condition of the manuscript is very fragile, with ink corrosion and many sheets without text, volume 1 of 1 manuscript, page numbering using numbers Arabic while the total number of pages of this manuscript is 36 pages and one page has 21 lines, with a thickness of 0.5 cm, there are many transitional words in this manuscript, there is no illumination, the ink color is dominated by black. In contrast, red color is only used for this sentence:

قوله تعالى، ومنها، وروي، سئل، وفي رواية

and some sheets have inconsistent colophons. The manuscript is in Arabic without being accompanied by a vowel. The book's cover is turquoise green with a blend of red and batik, like a book from the Arabian Peninsula.

Figure 1.

Cover of *Nashihah al-Muslimin wa Tadhkirah al-Mukminin* (code A 209)

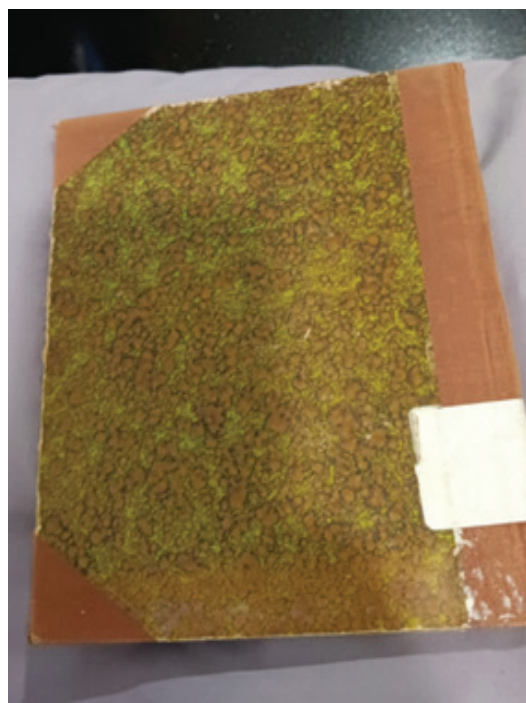


Figure 2.

Content of *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*



On the first page, it says:

بسم الله الرحمن الرحيم وبه نستعين الى امور  
الدينا فرض على المسلمين المكلفين الجهاد في  
سبيل الكفايه وعينا ووعدهم بالمغفره والرحمه  
والثواب الجزيل والحسنى وحرمة ذلك ترك  
الجهاد والفراس الزحف ومن بلاد المسلمين  
ان دخلوا علينا [...]

[...] وبعد فيقول الفقير الى الله تعالى عبد  
الصمد الجاوي الفلمباني تلميذ قطب الزمان  
ولي العرفان سيدي الشيخ محمد بن الشيخ  
عبد الكريم السمان نفعنا الله به والمسلمين.  
هذه رسالة سميتها نصيحة المسلمين وتذكرة  
المؤمنين في فضائل الجهاد في سبيل الله  
وكرامة المجاهدين.

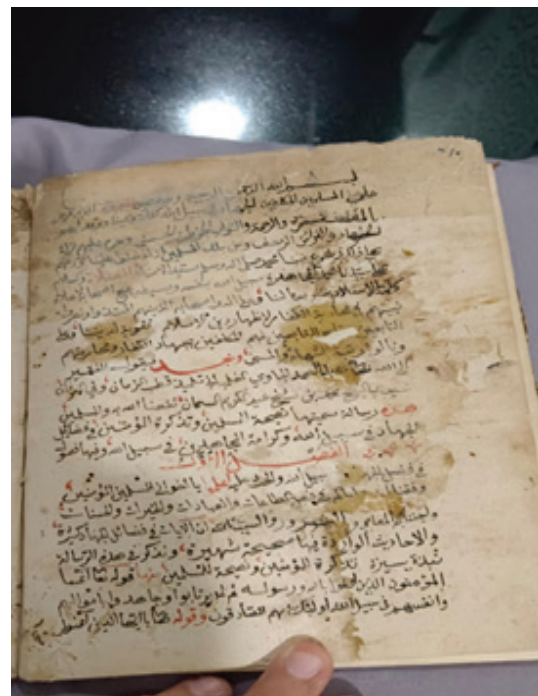
In the name of Allah, Most Gra-  
cious, Most Merciful, and with Him  
we ask for help in world affairs.  
Jihad has been imposed on the  
Muslims who are entrusted with the  
cause of sufficiency, and our con-  
science has been promised to them  
with forgiveness, mercy, and reward  
big and good [...]

*Wa ba'da*. Then said a poor person  
to Allah Ta'ala, Abdul Samad al-Jawi  
al-Falimbani, a student of a pole  
of the times and the wali of Irfan,  
namely Sayyidi Sheikh Muhammad  
b. Sheikh Abdul Karim al-Samman  
[al-Madani], may Allah give us and  
all Muslims the benefits of know-

ledge through its intermediaries.  
All Muslims and a Reminder for All  
Believers in Explaining the Virtue  
of Jihad and the Glory of the Muja-  
hideen.<sup>8</sup>

Figure 3.

The First Page of *Nashihah al-Muslimin  
wa Tadhkirah al-Mukminin*



On the last page, it says:

تم تسويد هذه الرسالة المسمى (ب) نصيحة  
المسلمين وتذكرة المؤمنين على يد جامعها  
الفقير الى الله تعالى عبد الصمد الجاوي

<sup>8</sup> Sari Yanti, "Nashihatul Muslimin wa Tadhkiratul Mukminin, Ta'rif Syaikh Abdush Shomad al-Jawi al-Falimbani (1112-1203 H) Tahqiquha wa Takhrij Ahaditsiha an-Nabawiyah Fiha," *Undergraduate Thesis* (Fakultas Adab and Humaniora Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2008), <https://repository.uinjkt.ac.id/dspace/handle/123456789/20270>.

الفلمباني تلميذ قطب الزمان ولي الله ذي  
العرفان سيدي الشيخ محمد السمان نفعنا الله  
به والمسلمين.

Having finished writing this treatise called "*Nashihah al-Muslimin wa Tadzkirah al-Mu'minin*" by the hand of the author, namely a person who is poor in Allah Ta'ala, [whose name is] Abdul Samad al-Jawi al-Palimbani, students from the poles of the times, the guardian of Allah who owns knowledge, Sheikh Muhammad al-Samman. May Allah give us and all Muslims the benefit of his knowledge.

On the sheet after the first page, the sheet has many spots and the writing is faintly visible, while on sheet 2 from the first page, it says.

هل ادلكم على تجاره تنجيكم من عذاب اليم  
تؤمنون بالله ورسوله وتخافون في سبيل  
اسبواكم وانفسكم ذلكم خير لكم ان كنتم تعلمون  
وقوله تعال لا يستوي القائلون من المؤمنين  
غير الى الضرر والمجاهدين في سبيل الله  
اموالهم وانفسهم فضل الله مجاهدين بنوارهم  
وانفسهم على القائمين اجرا عظيما درجات من  
هو مغفره ورحمه وكان وكان الله غفورا رحيا

Would I direct you to a trade that will save you from a painful punish-

ment? Do you believe in Allah and His Messenger, and fear the way of your captives and yourself? That is better for you, if you know and His word.

لَا يَسْتَوِي الْفَعْدُونَ مِنَ الْمُؤْمِنِينَ عَيْرُ أُولَى  
الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ  
وَأَنْفُسِهِمْ عَلَى الْقَعْدِينَ دَرَجَةً ۗ وَكَلَّا وَعَدَّ اللَّهُ  
الْحُسْنَىٰ وَقَضَىٰ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَعْدِينَ  
أَجْرًا عَظِيمًا ﴿٩٥﴾

Figure 4.

The Last Page of *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*



Figure 5.  
The Second Chapter of *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*



of which are authentic, including what al-Bukhari, may Allah have mercy on him, narrated on the authority of our teacher Abdullah ibn Masoud, may Allah be pleased with him, that he said the Messenger of Allah, may Allah's prayers and peace be upon him, asked. I said, "What did he say, filial piety?" I said, "What else?" He said, "Jihad in the way of Allah [...]."

According to the researcher, there was an error in the written manuscript which should *سألت* and *الواردة* written *الواردة*.

Figure 6.  
The third chapter of *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*

الفصل الثاني في بيان الاحاديث الواردة في فضل الجهاد وهي كثيرة من صحيحه منها ما رواه البخاري رحمه الله عن سيدنا عبد الله بن مسعود رضي الله عنه انه قال سألت رسول الله صلى الله عليه وسلم قلت يا رسول الله اي العمل افضل الى افضل قال الصلاة على ميقاتها قلت اي قال بر الوالدين قلت اي قال الجهاد في سبيل الله [...]

The second chapter deals with the statements of the hadiths contained in the virtues of *jihād*, many



The third chapter says:

الفصل الثالث في بيان فضل رباط في سبيل الله والحرس فيه واعلم ان الاحاديث الواردة في فضل رباط في سبيل الله ادى كثيره منها ما رواه البخاري رحم الله تعالى بن سعد رضي الله عنه عن رسول الله صلى الله عليه وسلم قَالَ "رِبَاطُ يَوْمٍ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَمَوْضِعُ سَوْطِ أَحَدِكُمْ مِنَ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا، وَالرَّوْحَةُ يَرُوحُهَا الْعَبْدُ فِي سَبِيلِ اللَّهِ أَوْ الْعَدْوَةُ خَيْرٌ مِنَ الدُّنْيَا وَمَا عَلَيْهَا".

The third chapter discusses the virtue of guarding [Muslims from infidels]. And know that the hadiths mentioned the virtue of bonding because Allah guides many of them as narrated by al-Bukhari, may Allah Almighty have mercy on Ibn Saad, may God be pleased with him, and peace be upon him. The Prophet said, "Keeping Muslims from disbelievers in Allah's way for one day is better than this world and whatever is on its surface, and a place in heaven as small as occupied by a whip of one of you is better, from the world and what is on its surface, and the morning or evening journey a servant takes in Allah's way is better than the world and what is on its surface."

The fourth chapter says:

الفصل الرابع في بيان الاحاديث الواردة في فضل الانفاق في سبيل الله وتجهيز الغدائي فيه وهي كثيره منها ما رواه البخاري قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَتَقَّقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ خَزَنَةُ الْجَنَّةِ كُلُّ خَزَنَةٍ بَابٍ أَيْ قُلْ هَلُمَّ ". فَقَالَ أَبُو بَكْرٍ يَا رَسُولَ اللَّهِ ذَلِكَ الَّذِي لَا تَوَى عَلَيْهِ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي لأَرْجُو أَنْ تَكُونَ مِنْهُمْ ".

The Fourth Chapter. The Hadiths about the virtue of *infaq* in the Way of Allah and preparation for war as narrated by al-Bukhari, whoever spends for the sake of Allah, the guards of heaven will call him, [actually] every guardian of the door [heaven will greet him by saying]: O, so and so, come on. On this Abu Bakr said: Messenger of Allah, [meaning] there will be no trouble for this person. Allah's Messenger [peace be upon him] said: I hope you are among them.

The fifth chapter says:

الفصل الخامس في فضل استعداد اله الجهاد في سبيل الله والحب على الرمي وتعلمه قال الله تعالى: وَأَعِدُّوا لَهُمْ مَّا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ الْخَيْلِ تُرْهِبُونَ بِهِ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ وَأَخْرَيْنَ مِنْ دُونِهِمْ لَا تَعْلَمُونَهُمُ اللَّهُ يَعْلَمُهُمْ وَمَا



تُنْفِقُوا مِنْ شَيْءٍ فِي سَبِيلِ اللَّهِ يُوفَّ إِلَيْكُمْ وَأَنْتُمْ  
لَا تظَلَمُونَ ﴿٦٠﴾

The fifth chapter, namely the priority of preparing *jihād* equipment in the way of Allah and orders to practice archery; as Allah says Prepare for [to face] them what you can, in the form of strength [which you have] and cavalry. With it [the preparation] you terrify the enemies of Allah, your enemies and people besides them whom you do not know, [but] Allah knows. Whatever you spend in the way of Allah will surely be rewarded in full to you, while you will not be wronged.

In the edited text, the researcher found that most of the manuscript sheets were cut off due to holes eaten by termites so that two chapters were not visible.

### Contents Analysis of the Manuscript

The manuscript of *Nashihah al-Muslimin wa Tadzkirah al-Mukminin* discusses explicitly the issue of *jihād* in its various aspects. The manuscript contains quotations from the Qur'an verses and the Prophet's hadith regarding the issue of *jihād*. In some cases, accompanied by comments from several scholars, the traditions of the Prophet contained in this manuscript clearly show that this manuscript seeks to show the function

of hadith as an additional explanation of the verses of the Qur'an. An example of a hadith related to war financing is *infaq* in the way of Allah by getting a reward for what he has done (the reward flows and is safe from the slander of the grave and is welcomed by the inhabitants of heaven). While the motivation for the presence of this manuscript was due to the Dutch colonial occupation of Malay lands, this condition also calls for the spirit of struggle against the colonialists by writing this manuscript in Arabic.<sup>9</sup>

This manuscript consists of a pre-ambule and several chapters.

#### 1. First chapter

فضل الجهاد وأحسن عليه

Privileges and orders of *jihād* in the way of Allah;

#### 2. Second chapter

بيان الأحاديث الواردة في فضل الجهاد في  
سبيل

Hadis about the virtue of *jihād* in the way of Allah;

<sup>9</sup> Muhammad Saiyid Mahadhir, "Menafsir Ayat-ayat Jihad Syaikh Abdus Shomad al-Falimbani (Dalam Kitab *Nasihah al-Muslimin wa at-Tadzkirah al-Mukminin fi Fadha'il al-Jihad fi Sabililillah wa Karamah al-Mujahidin fi Sabilillah*)," *As-Suffah: Journal of Islamic Studies* 7, no. 2 (2019): 29–41, DOI: 10.19109/as.v1i2.4858.

3. Third chapter

بيان فضل الربط في سبيل الله والحرس عليه

The virtue of jihad preparation in the way of Allah);

4. Fourth chapter

بيان الأحاديث الواردة في فضل الإنفاق في سبيل الله وتجهيز الغزاة فيه

Hadiths about the virtue of *infaq* in the way of Allah and preparation for war;

5. Fifth chapter

فضل الإستعداد الجهاد في سبيل الله والأحس علي الرمي وتعلمه

The priority of preparing *jihad* equip-ment in the way of Allah and orders to practice archery;

6. Sixth chapter

فضل الشهادة في سبيل الله

The virtues of martyrdom in the way of Allah;

7. Seventh chapter

بيان الأحكام الجهاد في سبيل الله

Some terms of *jihad* in the way of Allah;

and the closing discusses *al-Auqât al-latî Yustahabbu fihi al-Jihîd wa al-Nuhû ilâ al-Qitâl* (The right time [preferred] to *jihad* and war).

Looking at these articles, it seems that this text wanted to convey to the Muslims at that time an advice (*nasîhah*) and, at the same time, a warning (*tadhkirah*) about the importance of *jihad* in the way of Allah. Meanwhile, the definition of *jihad* in this text is still limited to struggles on the battlefield in the sense of physical war.<sup>10</sup> It can be seen, for example, in the discussion of "*infaq* and preparation for war" in the Fourth Chapter and "preparing war equipment and archery training" in Fifth Chapter. Likewise, the closing section uses the word "*qitâl*," which, in the terminology of the treasures of classical Islamic literature, is interpreted as "physical war." This explanation can certainly be understood when looking at the condition of Muslim society, which was dealing with Western colonialism in the 18<sup>th</sup> century.<sup>11</sup>

The urgency of the literacy *jihad* carried out by these scholars, apart from explaining that *jihad* is part of Islamic law, is also a medium to invigorate the spirit of the struggle of Muslims against tyranny. *Jihad* is a medium of struggle against tyranny. Scholars, including Indo-

<sup>10</sup> Muhammad Julkarnain, "Resolusi Jihad Muslim Nusantara Abad XVIII," *Tajdid: Jurnal Ilmu Ushuluddin* 15, no. 1 (2016): 41–70, DOI: 10.30631/tjd.v15i1.31.

<sup>11</sup> Saefullah and Permana.

nesian scholars during the colonial era, understood this narrative well. For them, colonialism is a form of tyranny and must be eradicated from the Archipelago. These Archipelago scholars had essential positions and were actively involved in every struggle against colonialism in various parts of the archipelago. They made various efforts to expel the colonialists, including the literacy *jihād*, by explaining the virtues of *jihād* against colonialism.

The *jihād* campaign through the manuscript has inspired Muslims to fight against colonialism in droves. The manuscript inspired the outbreak of the Sabil War in Aceh. Apart from that, the emergence of resistance in Southern Sumatra and the surrounding area must be connected to the influence of Sheikh Abdus Samad al-Palimbani's *jihād* campaign.

He is also known as a scholar who is very active in sending letters to the kings of the archipelago to inflame the spirit of *jihād* against colonialism. From this, it can be understood that Sheikh Abdus Samad al-Palimbani is a charismatic and influential cleric who played a significant role in igniting the spirit of anti-colonial *jihād*. Through media literacy, he motivated Muslims and the kings of the archipelago to fight colonial oppression.

The manuscript *Nashihah al-Muslimin wa Tadhkirah al-Mukminin fi Fa-*

*dhail al-Jihad fi Sabilillah wa Karamat al-Mujahidin fi Sabilillah* is valid data on al-Palimbani's active involvement in the *jihād* campaign. Through this literacy media, he encouraged Muslims to wage *jihād* against all forms of colonialism. The book explains many issues related to *jihād*. In general, it contains the interpretation of Sheikh Abdus Samad al-Palimbani regarding 35 verses of *jihād* in the Qur'an. He also includes at least 13 hadith texts along with their explanations and analysis. The initial discussion of the book explains the virtues of the *mujahid* (people who strive for *jihād*), followed by a description of the arguments and arguments for *jihād* in the Qur'an. Finally, he mentioned the prayer and *wird* of the *mujahid* when waging *jihād* so that he would receive help and protection from Allah.

As mentioned in the edited text above, the information at the end of the manuscript can conclude that this manuscript is the direct handwriting of Abdus Samad al-Palimbani. The statement clearly explains, "The writing of this treatise has been completed by the hand of the author, a devotee of Allah named Abdul Samad Palembang." Unfortunately, the date printed on the manuscript is not visible and cannot be read due to the damaged condition of the pages. It is one of the most vital elements in determining the identity of a manuscript.

## Conclusion

Sheikh Abdus Samad al-Palimbani's manuscript, *Nashihah al-Muslimin wa Tadhkirah al-Mukminin*, is a handwritten Arabic manuscript stored in the National Library of Indonesia. In philological studies, it was revealed that the manuscript with code A 209 is a primary type of European manuscript, and the physical condition of the manuscript is very fragile.

Meanwhile, from the edited text and analysis of the contents of the manuscript, it is clear that this manuscript is a text that provides information about *jihad*. The systematics of this manuscript consists of an introduction and seven chapters: 1) the virtues and commands of *jihad* in the way of Allah; 2) the virtues of preparing for *jihad* in the way of Allah; 3) Hadiths about the virtues of infaq in the way of Allah and preparations for war; 4) traditions about the virtues of *jihad* in the way of Allah; 5) the primacy of preparing *jihad* equipment in the way of Allah and orders to practice archery; 6) the primacy of martyrdom in the way of Allah; 7) The last chapter contains several provisions of *jihad* in the way of Allah and closes by giving an appendix containing several *dhikr* and prayers when fighting.

The manuscript contains quotations from the Qur'an verses and the Prophet Muhammad's hadith. These verses were then interpreted by Sheikh

Abdus Samad al-Palimbani to explain the crucial aspects of *jihad* against the invaders enough to give an essential picture of *jihad* and its virtues. His work also contains several explanations for the interpretation of the Qur'an, which are explained using the hadiths, for example, when surah al-Anfal ([8]: 60), where the interpretation is for those who believe in fighting against the people infidels by using weapons that strengthen war, one of which is a war horse.

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