

The Contribution of Shaikh Abdurrauf As-Singkili to The Establishment Islamic Law in The Kingdom of Aceh Darussalam 17th Century AD

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Article History:

Received: July 26, 2021

Revised: September 3, 2022

Accepted: September 16, 2022

Published: October 13, 2022

Abstract

This study describes the contribution of Sheikh Abdurrauf As-Singkili to the grounding of Islamic Law in the 17th century AD Aceh Darussalam Kingdom. In the 17th century AD, the Aceh Darussalam Kingdom reached its golden peak and became an intellectual-spiritual center of Islam in the archipelago filled with many scholars. Among them was Shaykh Abdurrauf As-Singkili who became the Qadli Malikul Adil of the Kingdom of Aceh Darussalam. Therefore, this study seeks to examine the contribution of Shaykh Abdurrauf as-Singkili to the grounding of Islamic law in the Kingdom of Aceh Darussalam in the 17th century AD. The research method in this study is a literature study by analysing Sheikh Abdurrauf as-Singkili's books and related studies. The results of this study explain that Shaykh Abdurrauf As-Singkili contributed significantly to the grounding of Islamic law in the Kingdom of Aceh Darussalam when he served as the Qadli Malikul Adil, recorded the Mir'atu Thullab which was a guidebook for the qadli, and made Aceh an intellectual-spiritual center of Islam in the archipelago.

Keywords: *Shaykh Abdurrauf as-Singkili; Kingdom of Aceh Darussalam; Islamic Law*

Kontribusi Syaikh Abdurrauf As-Singkili Membumikan Hukum Islam di Kerajaan Aceh Darussalam Abad ke-17 M

Abstrak

Studi ini menjelaskan tentang kontribusi Syaikh Abdurrauf As-Singkili membumikan Hukum Islam di Kerajaan Aceh Darussalam abad ke-17 M. Pada abad ke-17 M, Kerajaan Aceh Darussalam mencapai puncak keemasannya dan menjadi pusat intelektual-spiritual Islam di Nusantara yang dipenuhi dengan banyaknya ulama. Diantara mereka adalah Syaikh Abdurrauf As-Singkili yang menjadi Qadli Malikul Adil Kerajaan Aceh Darussalam. Oleh karena itulah, studi ini berusaha untuk mengkaji tentang kontribusi Syaikh Abdurrauf as-Singkili dalam membumikan hukum islam di Kerajaan Aceh Darussalam pada abad ke-17 M. Metode penelitian dalam studi ini merupakan studi Pustaka dengan menganalisis buku-buku Syaikh Abdurraufas-Singkili dan studi-studi yang terkait dengan kajian ini. Hasil kajian ini menjelaskan bahwa Syaikh Abdurrauf As-Singkili berkontribusi besar dalam membumikan hukum Islam di Kerajaan Aceh Darussalam ketika menjabat sebagai qadli malikul adil, membukukan Mir'atu Thullab; buku pedoman bagi para qadli, dan menjadikan Aceh sebagai pusat intelektual-spiritual Islam di Nusantara.

Kata Kunci: *Syaikh Abdurrauf as-Singkili; Kerajaan Aceh Darussalam; Hukum Islam*

PRELIMINARY

The Kingdom of Aceh Darussalam, founded by Sultan Ali Mughayat Syah in 1511 AD, was a sizeable Islamic kingdom in the Indonesian archipelago. This kingdom was founded after the weakening of the Samudera Pasai Kingdom due to the Portuguese attack between 1512-1524 AD after ruling for more than two hundred years. Therefore, Sultan Ali Mughayat Syah tried to realise his big goals by asking the rulers in Daya, Pidie, Pasai, and Aru to unite to become a great force to fight the Portuguese successfully. However, his efforts did not succeed in persuading these rulers, so he led his army to

face the Portuguese, which ended in victory and success in expelling the Portuguese from these areas. Furthermore, he united these regions to become part of the Kingdom of Aceh Darussalam. (Hasjmy, 1977, p. 17)

Under Ali Mughayyat Syah the Kingdom of Aceh Darussalam became stronger. Along with this, a new symbol of the country called Alam Zulfiqar (the sword-stamped flag) was created, with a blood-red background and the image of the crescent moon and stars on the white sword of Zulfiqar. (Hasjmy, 1977, p. 19) According to Djajadiningrat, one of the glorious achievements of Sultan Ali Mughayat Syah was when in 1524 AD he succeeded in conquering Pedir and Pasai Ocean, which had been weakened by the Portuguese attack and made them part of their territory. (Djajadiningrat, 1983)

As was the tradition of the Islamic kingdoms before Aceh, strong cooperation between the *umara* (kings) and the *ulama* (religious experts) occurred. As witnessed and recorded by Ibn Bathutah when he stopped by in Samudera Pasai and was entertained by Sultan Malk Zhahir II, the Sultans of the Kingdom of Aceh Darussalam also had a strong relationship with the *ulama* whom they made as *Qadli Malikul Adil*. Historically, the position of *Qadli Malikul Adil* in the Kingdom of Aceh Darussalam was always occupied by great scholars known for their wisdom, scientific works, and piety, such as Shaykh Hamzah Fansuri, Karel Steenbrink, 'Qur'ān Interpretations of Hamzah Fansuri (CA. 1600) and Hamka (1908-1982): A Comparison', *Studia Islamika* 2, no. 2 (1995), <https://doi.org/10.15408/sdi.v2i2.835>. Shaykh Syamsuddin Sumatrani, Shaykh Nuruddin Ar-Raniri, and also Shaykh Abdurrauf as-Singkili.

Furthermore, of the four names, Sheikh Abdurrauf as-Singkili is an Acehnese cleric known by world scholars. His biographical records and scientific genealogies are recorded in books written by Arabs and Indonesians. He also became an influential Muslim figure in the archipelago in the 17th century AD because many books he wrote became essential references in studying Islamic law and justice. Therefore, that

prompted the author to study and reveal his contribution to grounding Islamic law in the 17th century AD, the Kingdom of Aceh Darussalam.

Among the studies that have studied Sheikh Abdurrauf al-Singkili is Ervan Nurtawab's study in *The Problems of Translation in Turjumān al-Mustafid: A Study of Theological and Eschatological Aspects* which examines the transliteration of the interpretation of Tujuman al-Mustafid by Sheikh Abdurrauf al-Fansuri al- Singkili. (Nurtawab, 2011) And also Salleh's study in "Crimes from the Perspective of Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in the Mir'At Al-Tullab Manuscript: A Perfect Introduction", (Salleh et al., 2019) and Berhan's study on "Munākahāt (Marriage) from the Perspective Shaykh Abdul Rauf Bin Ali Al-Fansūri Al-Singkīli in Mushrip Mir'At Al-Tipullāb: One Introduction". (Berhan et al., 2019) In addition, several journals that have studied scholars who have a relationship with al-Sinkili in the 17th century AD, such as Mehmet Ozay in 'Rumi' Networks of al-Sinkīlī: A Biography of Bāba Dāwud, which explains Shaykh Baba Dawud al -Rumi, one of Shaykh Abdurrauf Singkili's students and his scientific network. (Özay, 2017) Also, a study written by Mohammad Nasrin in *Presence of God According to haqq al-Yaqīn, a Seventeenth-Century Treatise by Shaykh Shams al-Dīn al-Sumatra'ī (D. 1630)* discusses the concept of divinity in the 17th century Shaykh Shamsuddin al-Sumatrani. (Nasir, 2010, p. 213) Hermansyah's journal in *Mi'rāj al-Sālikīn ilā Martabat al-Wāṣilīn bi Jāh Sayyid al-Ārifīn: Baqā' al-ṭarīqah al-Shaṭārīyah fī Aceh fatrat al-isti'mār* emphasized the role of the syattariyah order at the time. Dutch colonialism in Banda Aceh. (Hermansyah, 2013) Also, Abdul Majid's study of the Characteristics of Nuruddin Ar-Raniry's Islamic Thought, (Majid, 2015) Musyaffa in *Sheikh Nuruddin Ar-Raniry's Thought and preaching Movement*, (Musyaffa, 2018) or Imawan's study of Alawiyyin, (Imawan & Ghaleb, 2021; Suparto, Halid, & Mamat, 2019) Shaykh Abdusshamad al-Falimbani, (Imawan, 2018b) Mahfudz al-Tarmasi; (Imawan, 2020) scholars who lived after al-Sinkili.

Therefore, the study written today is different from the previous one because it focuses on the study of Shaykh Abdurrauf al-Singkili in grounding Islamic law in Aceh in the 17th century AD.

This study is a literature study with a historical-analytic approach to analyze historical records about the contribution of Sheikh Abdurrauf as-Singkili in grounding Islamic law in Aceh in the 17th century AD in the archipelago. The research stage is carried out by examining primary sources about Shaykh Abdurrauf al-Singkili in his works such as *Miratu al-Thullab*, and *Turjuman al-Mustafid* and then analyzing them with other secondary sources such as history books such as those written by al-Mizjaji, Azra, and others to be later compiled as scientific manuscripts.

DISCUSSION

Biography and Intellectual Traces of Shaykh Abdurrauf As-Singkili

The biography of Sheikh Abdurrauf al-Singkili has been widely studied, such as Azra's study in the Nusantara Ulama Network, which mentions that Sheikh Abdurrauf bin Ali as-Singkili al-Jawi is one of the famous Acehnese scholars in the archipelago and the Arabian Peninsula. (Azra, 2013) In his study, he mentioned many scholars whom al-Singkili relied on upon studying religion. However, there are several primary sources that he did not mention in his study, as written by Abu Zain Abdul Khaliq al-Mizjaji in his book, *Nuzhah Riyadl Ijazah*, he mentions Abdurrauf al-Jawi was a student of Shaykh Muhammad Baqi al-Mizjaji, (Al-Mizjaji, 1997) who attributed him to the land of Java, which meant Nusantara at that time. The Arabs had known it. For example, the Moroccan adventurer Ibn Battuta stopped by in the Kingdom of Samudera Pasai. He mentions in his book the phrase "*Sultan Malik Jawah.*" (Ibnu Bathutah, 1987) Shaykh Abdurrauf was also known as As-Singkili to refer to his native village of Sinkel,

which was located on the west coast of Aceh, as stated in his book *Mir'atu al-Thullab.*(A. Al-Singkili, 2015)

According to Kurdi, as-Singkili's father, Shaykh Ali, was the brother of Shaykh Hamzah Fansuri, a scholar and mufti of the Kingdom of Aceh Darussalam during the time of Sultan Ali al-Mutawakkil Riayah Syah and at the same time a Sufi poet who wrote many poems containing advice and Sufism.(Meyer, 2019) He was an Arab descendant who married a Fansur woman, lived in Sinkel, and was the founder of Dayah Syuro Fold Kajan in Singkel, Aceh. Sinkel was where Abdurrauf as-Singkili was born, grew up, and learned the basics of religion from his father. He also studied in Pasai and Dayah Blang Pira as well as in Banda Aceh to study religion with Shaykh Syamsuddin as-Sumatraniy (d. 1630 AD); the mufti of the Kingdom of Aceh Darussalam during the reign of Sultan Iskandar Muda (16607-1636 AD).(Kurdi, 2013)

According to Van Bruinessen, in 1642 AD, As- Singkili left Aceh to go to the Arabian Peninsula to perform the pilgrimage and study Islam with the scholars of Mecca, Medina, and Yemen.(Bruinessen, 2012, p. 27) As noted by Abu Zain Abdul Khaliq al-Mizjaji, while in Yemen, he studied with Shaykh Muhammad Baqi al-Mizjaji (d. 1201 H).Al- Mizjaji , Nuzhah Riyadl Al- Ijazah , 144. Likewise, he studied with Shaykh Abdul Qadir Mawrir, Sheikh Ibrahim bin Abdullah bin Ibrahim bin Jam'an (d.1672 AD), and Sheikh Qadli Ishaq bin Muhammad Jam'an. They were Yemeni clerics who were visited by many students from various countries, including as-Singkili himself.(Al-Zirikli, 2002)

As for Mecca, Shaykh Abdurrauf as-Singkili was recorded as having studied with Meccan scholars such as Shaykh Ali bin Abdul Qadir Tabari, Shaykh Isa bin Muhammad bin Muhammad bin Ahmad al-Ja'fari al- Maghribi, and Shaykh Abdul Aziz Zamzami. As for Medina, he found his primary teacher from whom he studied much

knowledge for a long time, namely Shaykh al-Arif Billah Shafiyuddin Ahmad bin Muhammad al-Madani al-Ansari or known as Shaykh Ahmad Qusyasyi (d. 1660 AD) and Shaykh Ibrahim al-Kurani (d. 1689 AD). According to Shaykh Yasin al-Fadani in *Nafhah Miskiyah*, Shaykh Ahmad Qusyasyi was a respected scholar in Medina at that time who mastered many sciences such as fiqh, hadith, and Sufism. (Al-Fadani, 1990) Zirikli also said the same thing, that Qusyasyi was a notable scholar as an expert in jurisprudence who mastered two schools of jurisprudence, namely the Syafii Madhhab and the Maliki School, as well as being the mufti for the two schools in Medina al-Munawwarah. (Al-Zirikli, 2002)

Even specifically, As-Singkili wrote a special book that connected himself with his teacher in his book *Tanbih al-Masyi*. In the book, he explains that he studied sufism from Shaykh Ahmad Qusyasyi who was connected to Shaykh Abdullah as-Syattari, the founder of the Syatthariyah sufi order; "This lowly al-Faqir (the poor) Abdurrauf received *talqin* Syatthariyah from Syaikhana al-'Arif billah al-Kamil al-Mukammil Shafiyuddin Ahmad bin Muhammad al-Madani al-Ansari al-Qusyasyi from Sayyid Abu al-Mawahid Abdullah Ahmad bin Ali al-Qurasyi al-'Abbas al-Tsinawi from Sulthanu al-'Arifin Billah Sayyid Shibghatullah from Qudwatu al-'Ulama Sayyid Wajihuddin al-'Alawi from al-Ghauts al-Jami' al-Jawami' Sayyid Muhammad al-Ghauts from Qudwatu al-Muqarrabin Shaykh Haj Hudlur Taba Tsarahu from Shaykh Hidayatullah al-Sarmasti from Sayyid Imam Qadli al-Syatthari from Shaykh Abdullah al-Syatthari from Sayyidi Muhammad Arif from Sayyidina Muhammad 'Asyiq from Shaykh Hudaqali from Qutb Ibn la-Hasan al-Hirqaniff from Shaykh Abilana Mudla Mudla Turk al-Thusi from Shaykh al-A'rabi Yazid al-Uyaqi from Shaykh Muhammad al-Maghrib from Ruhaniyah Sulthan al-'Arifin Abu Yazid al-Busthami from Ruhaniyah Imam Ja'far al-Sadiq from Imam Muhammad Baqir

from Imam Ali bin al-Husain Zainal Abidin al-Sajjad from Imam Husayn bin 'Ali al-Shahid from Imam Murtadla 'Ali bin Abi Talib from the Prophet Muhammad. (A. Al-Singkili, 2009)

And this is reinforced by the notes of Shaykh Muhammad Yasin al-Fadani in *al-Nafkha al-Miskyyah fi al-Asanid al-Makkiyah* who mentions that Shaykh Ahmad al-Qusyasyi became an important figure who played a role in linking his *sanad* (chain) with Shaykh Abdurrauf al-Singkili with Nusantara scholars, especially in the Sahih Bukhari chain, as narrated by Shaykh Yasin al-Fadani who received the *sanad* from Shaykh Jam'an bin Samun Tangerang that he narrated Sahih Bukhari from his teacher Shaykh Muhammad Nawawi al-Bantani, from Shaykh Abdussamad bin Abdurrahman bin Abdul Jalil al-Falimbani, from Sayyid Ahmad bin Sulaiman al-Hajjam al-Zabidi, from Sayyid Ahmad bin Idris bin Abdullah bin Ali al-Idrisi from Husayn bin Abdussyakur al-Shiddiqi al-Thaifi from Sayyid Muhammad bin Abu Bakr al-Syilly al-Makki from al-Shafiy Ahmad bin Muhammad al-Qusyashi al-Madani until connected to Imam Bukhari. (Al-Fadani, 1990) This means there is a relationship between Shaykh Abdurrauf al-Singkili's intellectual chain and the scholars after him through the al-Qusyasyi chain.

Moreover, after nearly twenty years, Shaykh Abdurrauf as-Singkili studied Islamic religious knowledge with the scholars of Mecca, Medina, and other countries in the Arabian Peninsula, especially after his teacher Shaykh Ahmad Qusyasyi died (d. 1660 AD); it is recorded that in 1662 AD he returned to Aceh Darussalam.

THE CONTRIBUTIONS OF SHAIKH ABDURRAUF AS-SINGKILI TO GROUND ISLAMIC LAW IN THE KINGDOM OF ACEH DARUSSALAM 17TH CENTURY AD

Shaykh Abdurrauf As-Singkili as *Qadli Malikul Adil* in the Kingdom of Aceh Darussalam

The Kingdom of Aceh Darussalam is a large kingdom that has existed in the archipelago since the 16th century AD and reached its golden peak in the 17th century AD; interestingly, the golden era of the Kingdom of Aceh Darussalam cannot be separated from the contributions of the ulama and umara. As explained by Ali Hasjmy, in the historical trajectory of the Kingdom of Aceh Darussalam, the kings were always assisted by scholars in upholding the kingdom based on Islamic law. The head of state was referred to as Sultan Imam Adil, who was assisted by the Secretary of State who held the title Rama Setia Kerukun Katibul Muluk. The head of the state was also assisted by *Qadli Malikul Adil* (the grand mufti of the kingdom). The *Qadli Malikul Adil* himself was assisted by four people called Mufti Empat. In running the government, the sultans were assisted by high officials called viziers or ministers. (Hasjmy, 1977, p. 130) However, it was not easy for a cleric to become a *Qadli Malikul Adil* or grand mufti of the kingdom because he must have met the requirements that already existed in the *Qanun Meukuta Alam*, that the future qadli had to be a Muslim, male, *mukallaf*, free, able to hear, be able to see, watchful and diligent, just, be able to communicate, pious in the matters of the worldly and the hereafter, to know the tasks entrusted by the kingdom, be able to run his jobs justly. (D. M. Daud, 2010)

The relationship between kings and scholars in the Kingdom of Aceh Darussalam was increasingly visible during the reign of Sultan Alauddin Riayat Syah (1588-1604 AD); Sultan Iskandar Muda's father. According Gallop, He established political relations with the Ottoman State (Teh Gallop, 2004) and had excellent relations with the *ulama* (*Aceh-Ottoman Relation in Bustan al-Salatin | Mediterranean Journal of Social Sciences*, 2020). In his time, he appointed Shaykh Hamzah bin Abdullah al-Fansuri as *Qadli Malikul Adil* because of his intelligence and breadth of knowledge as he was known as a great scholar. He learned a lot of Islamic religious sciences from scholars in

various countries such as Aceh, Malay, India, Persian and Arabic so that he could master many sciences such as *fiqh*, Sufism, philosophy, *mantiq*, *kalam*, history, literature, and was even able to master five languages: Arabic, Urdu, Persian, Malay, and Javanese. Not only that, he is known as one of the productive scholars and wrote dozens of books, including *Syarb al-'Asyiqin*, *Asrar al-'Arifin fi Bayani 'Ilmi al-Suluk wa al-Tawhid* and *Zinatu al-Muwahhidin*, of which there are thirty-two in the form of a collection of his poems, such as *Syair perahu*, *Syair Burung Pinggai*, and *Syair Dagang*.(Shadiqin, 2009, pp. 54-55)

Moreover, after Shaykh Hamzah Fansuri died, the position of *qadli* was given to Shaykh Syamsuddin as-Sumatrani, who lived during Sultan Iskandar Muda the sultan of Aceh who succeeded in bringing the kingdom of Aceh Darussalam to its golden peak. At that time, *Qanun Meukuta Alam* was written based on the Safii School, which relied on four primary sources of law, namely the Qur'an, the traditions of the Prophet Muhammad, *Ijma' ulama Ahlussunnah wal Jama'ah*; Ash'ariyah and Maturidiyah, as well as *qiyas* with its four pillars: origin, *furu'*, 'illat, and the law of origin. Even *Qanun Meukuta Alam* explicitly directs all Acehnese people to follow the scholars of the four schools, namely Imam Hanafi, Imam Maliki, Imam Syafii and Imam Hanbali. Moreover, the four schools of thought are all subject to the Shari'a of the Messenger of Allah, collected in Islam, faith, monotheism, and *makrifat*.David , *Qanun Meukuta Alama* , 2-3. Therefore, *Qanun Meukuta Alam* made the Kingdom of Aceh Darussalam a state of law where no citizen was above the law even though he was a king. Even during the time of Sultan Iskandar Muda, he was willing to accept the death penalty for his only son because he was found guilty. Furthermore, in making decisions, the sultan did not act alone but through deliberation with the People's Court Assembly.David, vii. This shows how important *Qanun Meukuta Alam* was in upholding justice and truth.

Furthermore, after Shaykh Shamsuddin died, the position of *qadli* was given to Shaykh Nuruddin ar-Raniri, (Jalil & Alias, 2020). an Acehese cleric from India and student of Sayyid Abdullah bin Zaid bin Muhammad bin Abdurrahman bin Muhammad Maula Aidid. (Al-Hasani, 1999; Al-Muhibbi, 2000; Djamaris & Prijanto, 1996) After ar-Raniri left Aceh back to Randhir, India, the position of *qadli* was given to Shaykh Abdurrauf as-Singkili. This transition occurred during the reign of Sultanah Shafiyatuddin Syah, the daughter of Sultan Iskandar Muda. She appointed Shaykh Abdurrauf as-Singkili as the *qadli* to assist her in enforcing Islamic law in the Kingdom of Aceh Darussalam. (Kurdi, 2013)

The appointment of Shaykh Abdurrauf as-Singkili as the *qadli* was the right choice at that time because he was able to continue the previous *qadli* and was even able to ground Islamic law as a foothold in establishing law in the Kingdom of Aceh Darussalam. He succeeded in perfecting the *Qanun Meukuta Alam* during the reign of Sultanah Shafyyatuddin Syah as the state constitution, which was believed to be better than the previous one and applied for the following periods. Moreover, one of the articles stated that the power of the great Aceh region was divided into three, known as Aceh Lhee Sagoe, and the three leaders, together with *Qadli Malikul Adil* had the right to appoint and remove the sultan from his position. At the same time, areas outside Aceh Lhee Sagoe were given the right of autonomy, where the regional head acted as a minor sultan who submitted to the sultan of Aceh. (Hasjmy, 1977) Likewise, he succeeded in formulating a book that became a guide for judges to judge according to Islamic law, following the Shafii Madhhab in his book *Mir'atu al-Thullab* which will be discussed below.

He also played a role in reuniting the Acehese people who had long been involved in a conflict over religious doctrine issues between the embodiment group of Shaykh Hamzah Fansuri's followers and the

syhadiyah group of Shaykh Nuruddin Ar-Raniri's followers. He asked the people of Aceh at that time to end the conflict and return to Allah by not criticising and disbelieving others just because of different opinions. He invited them to re-glue their brotherhood by loving and caring for each other, closing the shame on each other among Muslims, and advising each other with kindness, following the book of Allah and the hadith of the Prophet Muhammad. (A. Al-Sinkili, 2009)

When Shaykh Abdurrauf as-Singkili served as the *Qadli Malikul Adil* during the reign of the Acehnese queens (Sulthanah Shafiyatuddin Syah (1641-1675), Sulthanah Nurul Alam Naqiyyatuddin Syah (1675-1678), Sulthanah Zakiyyatuddin Inayah Syah (1678-1688), and Sulthanah Kamalatuddin Syah (1688-1699)), he managed to help the queens to make the Kingdom of Aceh Darussalam a centre for the regeneration of scholars or spiritual-intellectuals in the archipelago.

As evidence of this, Sheikh Abdurrauf as-Singkili pioneered and led the Dayah Manyam Leupue Islamic Higher Education Center in Ujung Penayong Banda Aceh with the assistance of his student Daud bin Ismail bin Agha al-Rumy or known as Teungku Chik Dileupu Baba Daud, as one of the efforts to follow his father. The latter had founded Dayah Suro Lipat Kajang in Simpang Kanan, Aceh Sinkil. As-Singkili also always encouraged the queens to pay attention to the da'wa of Islam and places of education such as during the time of Sultanah Zakiatuddin Syah, educational places such as *dayah* and Jami' Baiturrahman received great attention so that they developed well. In fact, many *menasah* and mosques were fostered and improved so that the teachings of Islam were evenly distributed into the people's souls. (Hasjmy, 1977, p. 201)

The outstanding contribution of Sheikh Abdurrauf al-Singkili in making Aceh a centre for cadre of scholars and of Islamic intellectual-spirituality proved to attract many students from various regions in

the archipelago to migrate to Aceh to gain knowledge from al-Singkili and the great scholars at that time. The *dayah* he founded became one of the educational centres that gave birth to many great scholars. Among the students studying in Aceh at that time, especially to al-Singkili, were Shaykh Burhanuddin Ulakan (1056-1104H/1646-1692M) of Padang who later became a propagator of Islam in Minangkabau; Shaykh Abdul Muhyi Pamijahan (1071-1151 H/1650-1730 AD) of Gresik, but because of al-Singkili's direction he finally settled and taught Islam in Pamijahan, West Java;(Christomy, 2001). Shaykh Abdul Malik bin Abdullah or known as the title of Tok Pulau Manis (1089-1149H/1678-1736M) of Trenggano, Shaykh Daud bin Ismail bin Agha Musthafa bin Agha Ali al-Rumy of Turkic descent whose descendants settled and spread Islam in Pathani; Shaykh al-Mutamakkin who came from Pati, Central Java; Shaykh Abdurrahman Pauh Bok who came from Pathani, and Shaykh Yusuf al-Makassari who is said to have studied with al-Singkili.(Imawan, 2018a, p. 201)

Thus, al-Singkili's contribution was enormous to the development and advancement of education during the reign of the queens in the Kingdom of Aceh Darussalam. Even more than that, through his guidance to his students, Islam was increasingly spreading throughout the archipelago. His works had become an essential reference for understanding Islam in the themes of creed, sharia, morality, interpretation, and Sufism.

After Shaykh Abdurrauf al-Singkili died in 1693 AD, or six years before the end of the reign of the queens in Aceh with the last queen Sulthanah Kamalatuddin Shah (1688-1699), the position as *Qadli Malikul Adil* was given to Sheikh Baba Dawud bin Baba Ismail bin Agha Mustafa bin Agha Ali al-Rumy who is better known as Tengku Chik Deleupeu. He was among the closest students of Shaykh Abdurrauf al-Singkili who helped him establish Dayah Mayang

Leupeu. Besides, he became the scribe for writing *Turjuman al-Mustafa*. Like his teacher, he was also a prolific scholar, and among his best-known works is *Risalah Masailal Muhtadi li Ikhwan Muhtadi* (Guiding Problems for Those Who Are Just Starting), an Islamic religious textbook that is complete but concise. (Hasjmy, 1977, p. 118)

Baba Dawud al-Rumi had a pious student, namely Shaykh Faqih Jalaluddin al-Asyi. He was the *Qadli Malikul Adil* during Sultan Alauddin Maharaja Lela Ahmad Syah (1139-1147 H/ 1727-1735 AD) and also during the reign of Sultan Alauddin Johan Syah (1147-74H/ 1735-60 AD). He was also a scholar who had many scientific works such as *Hidayah al-'Awwam*, *al-Manzhar al-Ajla' ila al-Martabah al-A'la*, *Safinah al-Hukkam fi Talkhish al-Khisham*, *al-Hujjah al-Balighah' ala al-Jama'ah al-Mutakhashimah*, and *Asrar al-Suluk ila al-Mala' al-Mulum* . One of his sons was Shaykh Muhammad Zain bin Faqih Jalaluddin al-Asyi, who would later teach in Medina and became one of Shaykh Abdussamad al-Falimbani's teachers. (Sya'ban, 2017)

As-Sinkili's *Mir'atu al-Thullab* as a Guide for the *Qadli* in Establishing Islamic Law in the Kingdom of Aceh Darussalam

Shaykh Abdurrauf al-Sinkili was one of the Nusantara scholars who was prolific in writing. Although he served as the *Qadli Malikul Adil* in the Kingdom of Aceh Darussalam, this did not prevent him from writing. In fact, he managed to write twenty-three scientific works in various disciplines such as *aqidah*, *fiqh*, *tasawwuf*, and so on. 1, *Syarah Lathif 'ala Arba'in Hadtsan li al-Imam Nawawi al-Damasyqi*, 2, *Mir'at al-Thullab fi Tashil Ma'rifah al-Ahkam al-Syar'iyah li al-Malik al-Wahhab*, 3, *Al-Hujjah al-Balighah 'Ala Jum'ah al-Muqassamah*, 4, *Al-Risalah fi al-A'yan al-Tsabitah*, 5, *Al-Risalah fi Tariq Ma'rifatillah*, 6, *Al-Mawa'izh al-Badi'ah*, 7, *Al-Washiyah*, 8, *Idlah al-Bayan li Tahqiq Masail al-Adyan*, 9, *Bayan al-Ithlaq / Bayan al-Tajalli*, 10, *Ta'yid al-Bayan Hasyiyah Idhah al-Bayan*, 11, *Turjuman al-Mustafid fi al-Tafsir*, 12, *Tanbih al-'Amil*

fi Tahqiq kalam al-Nawafil, 13, *Tanbih al-Masyi al-Mansub Ila Tariq al-Qusyasyi*, 14, *Daqaiq al-Huruf*, 15, *Treatise of Adab al-Muta'allim ila al-'Alim*, 16, *Treatise Save*, 17, *Treatise mukhtasharah fi Bayan Syuruth al-Shaykh wa al-Murid*, 18, *Sakratu al-Maut*, 19, *Sullam al-Mustafidin*, 20, *'Umdah al -Ansab*, 21, *'Umdah al-Muhtajin ila Suluk al-Muwahhidin al-Qailin bi Wihdah al-Wujud*, 22, *Majmu'u al-Masail*, 23, *Maniyyah al-I'tiqad*. Al-Singkili, *Mir'at al-Thullab*, vi. And some of his works are still stored in the Aceh Museum. (AR, 2012)

Of these books, *Mir'atu al-Thullab* is a book written specifically to study Islamic law. Shaykh Abdurrauf as-Singkili explains in the preamble of this book that he names his book *Mir'atu at-Thullab fi Tashil Ma'rifah al-Ahkam al-Syar'iyah li al-Maliki al-Wahhab* which means a mirror for students to know the shari'a laws of Allah al-Malik al-Wahhab. This book was written at the request of Sultanah Shafiyatuddin Syah bint Sultan Iskandar Muda as a guide for the *qadli* in recognising judicial laws in accordance with Islamic law sourced from the Syafii scholars. Although at first, he felt heavy on this request because he had long left Aceh to study in Arabian Peninsula countries such as Yemen, Mecca, and Medina, so he felt less fluent in the Acehnese language, but with the help of two friends, he later agreed about the request of the sultanah and wrote this book in Malay Arabic (Pegon Jawi). (A. Al-Singkili, 2015)

Previously, Shaykh Nuruddin ar-Raniri wrote a book of fiqh of the Shafi'i school which he named *Ash-Shirath al-Mustaqim* (the straight path). This book explains worship matters, such as prayer, fasting, zakat, hajj, and food (halal and haram). This book of As-Singkili is different from what was written by Ar-Raniry. Because Shaykh Abdurrauf as-Singkili emphasises *Mir'atu at-Thullab* on explanations about justice (*qadla'*), social interaction (*muamalah*), and crime (*jinayah*), such as discussions about the role of *qadli* (judges), the law of usury, the law of *aqad*, the law of *khiyar* in commerce, the law

of all objects, the law of *tauliyah*, the law of selling land and all wood and fruit trees, the law of selling fruit and of pests. Furthermore, he explains the law of guilt for two people who are committed to their *kaifiyah aqad*, the law of slavery, the law of *bay' salam*, the law of *iqradl, rahn, taflis, beat up*, the law on children and the determination of the management of their assets, the law of *shulh*, the law of dividing *hiwalah* assets, *dliman* law, *syirkah, wakalah, iqrar, 'ariyah, ghashab, syuf'ah, qaradl, musaqaat, ijarah, ihyaul maut, waqf, muthlaqah grant, luqathah, laqith, ji'alah, faraidl, isha, wadiah, fai'*. He also discusses marriage, *shadaq, nusyuz, khulu', thalaq, raj'ah, ila', zhihar, li'an, qadzaf, iddah*, breastfeeding, and *nafakah*. This book also explains the criminal law such as *jinayat, diyat, qasamah, bughat*, adultery, stealing, *qath'u tariq*, liquor, and *daibar*. Then it explains about the law of all *fardlu kifayah*, hunting, slaughtering, all jobs that lead to lowering one from his office, the law of punishing people who are not present in the land and *majlis*, the law of *qismah*, witnesses, *da'wa* and *bayyinat*, and lastly about the law of *I'taq*.(A. Al-Singkili, 2015)

The *Mir'atu al-Thullab* of al-Singkili also shows very clearly the desire of As-Singkili to ground Islamic law following the Shafii School because in the book, he refers a lot to the main books of the Shafii school such as *Tuhfah al-Muhtaj bi Syarh al-Minhaj, Fath al-Jawwad bi Syarh al-Irsyad* both by Imam Ibn Hajar al-Haitami (d.973H/1565M), *Nihayah al-Muhtaj ila Syarh al-Minhaj* by Syamsuddin al-Ramli, *Tafsir al-Baidlawi* by Imam Ibn Umar al-Baidlawi (d.685H/1286M), *Syarh Sahih Muslim, al-Minhaj, Raudlah al-Thalibin* all three by Imam Nawawi al-Damasyqi (d. 676H/1277M), *al-Umm* by Imam Shafi'i (150-204H), *Ihya' 'Ulum al-Din* by Imam Abu Hamid al-Ghazali (450-505H), and also *al-Najm al-Wahhaj fi Sharh al-Minhaj* by Shaykh Muhammad bin Musa bin Isa bin Ali al-Damiri (712-808H). Of all these references, al-Singkili's main reference in writing *Miratu at-Thullab* is the *Fath al-Jawwad and Tuhfah al-Muhtaj bi Syarh al-Minhaj* .(A. Al-Singkili, 2015)

The *Miratu at-Thullab* (600 pages) of As-Singkili was provided for the judges of the Kingdom of Aceh Darussalam at that time and shows the role of *qadli* in Islamic law. According to him, serving as a *qadli* is a heavy mandate because there is a significant threat to unjust judges and an excellent reward for those who are fair. This refers to the hadith of the Prophet Muhammad, "There are three groups of judges; two groups in hell and one group in heaven. The judge who knows the truth and decides with the truth will go to heaven, while the one who makes the law without knowledge will go to hell, and the judge who makes the law unjustly will also be in hell." (Narrated by Abu Dawud, 3573, Tirmizi, 1322, Ibn Majah, 2315). For this reason, according to As-Singkili, a *qadli* will be rewarded if he establishes a just law and does good deeds by following the Islamic religion. (A. Al-Singkili, 2015, p. 2)

Interestingly, the *Mir'atu al-Thullab* of As-Singkili is still studied by researchers from various countries, such as the one written by Berhan who studied the problem of marriage in *Mir'atu al-Thullab*. (Berhan et al., 2019) and Salleh who studied crime (*jinayah*) according to al-Singkili. (Salleh et al., 2019). Shukri believes even the book of *Mir'atu al-Thullab* to be successful in reconciling the study of jurisprudence and *tasawwuf* in Aceh Darussalam. (Shukri & Arif, 2018)

In addition, As-Singkili's expertise in Islamic law is also seen in his book of commentary on the Qur'an *Turjuman al-Mustafid*. Nurtawab, 'The Problems of Translation in Turjumān Al- Mustafid '. This book is an interpretation that explains many aspects of Islamic law. As explained by Haji Wan Mohammad Shaghir Abdullah, that the interpretation of *Turjuman al-Mustafid* of al-Singkili is also known as *Tafsir Baydlawi Melayu* or *Tafsir al-Baydlawi al-Sharif*. This book is a complete commentary book of thirty chapters written in Arabic-Jawi and became the first time in the archipelago. Before being printed for the first time by the printing press of al-Mathba'ah al-'Utsmaniyah at the time of Sultan

Ghazi Abdul Hamid Khan in Istanbul, Konstantin, Turkey, this book was first edited by Shaykh Ahmad al-Fathani with two of his students Shaykh Idris bin Husain al-Kelantani and Shaykh Dawud bin Ismail al-Fathani. So in 1302 H / 1884 AD the *Turjuman al-Mustafid* was successfully printed in Turkey. Then in 1303 H / 1885 AD this book was also printed by the printing house Mathba'ah Miriyyah in Egypt. (A. bin A. al-Fanshuri al-Jawi Al-Sinkili, 2014)

In his efforts to print *Turjuman al-Mustafid*, Shaykh Ahmad al-Fathani used the manuscript owned by Shaykh Dawud bin Ismail al-Fathani, a descendant of Baba Dawud al-Jawi bin Ismail bin Agha Mustafa bin Agha Ali al-Rumi, namely Shaykh Abdurrauf al-Singkili's student who helped him complete the book as mentioned at the end of the book in the explanation of the Surah an-Nas. Furthermore, according to Sheikh Ahmad Fathani, the book *Turjman al-Mustafid* is a translation of the book of Tafsir al-Baydlawi into Malay, but not in its entirety. According to him, this book also refers to other commentary books such as *Tafsir al-Khazin*, *Tafsir al-Jalalayn*, and other interpretation books. This is unlike the opinion of Steenbrink and Peter Riddell who consider *Turjuman al-Mustafid* only a literal translation of *Tafsir Al-Jalalayn*. Therefore, in the introduction of *Turjuman al-Mustafid*, Shaykh Ahmad Fathani, Shaykh Idris Kelantani, and Shaykh Dawud al-Fathani, emphasis that:

“Indeed, we have seen and studied this noble commentary by the famous Imam 'Allamah Baidlawy, and we have corrected and paid close attention to its translation into Malay, where we found the translation according to the Arabic text without any addition and reduction, without any changes or deviations, because the translator, namely Shaykh Abdurrauf bin Shaykh Ali Fansuri is the best and most skilled scholar of his time, and the translator wants the benefits to be evenly distributed, so it is translated into Malay so that the people of Malay-speaking countries can take advantage of it.” (A. Al-Sinkili, 2015)

As the title of the book suggests, *turjuman* which means a translation and *mustafid* means people who benefit, as Shaykh

Abdurrauf al-Singkili intended it to be, by Allah's permission the book became a valuable interpretation for Muslims in helping them understand the verses of Allah and Islamic law in the Qur'an. Moreover, at that time, there was might no interpretation book of the Quran written and translated into Malay wholly from Surah Al-Fatihah to Surah an-Nas. So *Turjuman al-Mustafid* became a book of commentary that encouraged subsequent Nusantara scholars to write interpretations of the Qur'an in languages of the archipelago such as *Tafsir Faidl al-Rahman* written by KH Salih Darat Semarang in Javanese, *Tafsir al-Ibriz* of KH Bisyri Mustafa in Javanese (*pegon*), *Tafsir al-Azhar* of Buya Hamka in Indonesian as many as ten volumes. Meanwhile, Shaykh Muhammad Nawawi al-Bantani wrote his commentary *Mirah Labid li Kasyfi Ma'na al-Qur'an al-Majid* entirely in Arabic.(Imawan, 2019)

CONCLUSION

The Kingdom of Aceh Darussalam was the most prominent Islamic empire in the Indonesian archipelago. Founded by Sultan Ali Mughayah Syah in 1511, this kingdom reached the peak of its glory during the time of Sultan Iskandar Muda. The Kingdom of Aceh Darussalam had become a magnet for civilisation and knowledge, especially Islam. Among the influential scholars who contributed significantly to this progress was Shaykh Abdurrauf as-Singkili who immensely grounded Islamic law in the Kingdom of Aceh Darussalam when he served as the *Qadli Malikul Adil*. Among his scientific works is *Mir'atu al-Thullab*, which was a guidebook for the *qadli* and made Aceh Darussalam an intellectual and spiritual centre of Islam which was the center for the regeneration of scholars.

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