

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

Dzulkifli Hadi Imawan 

Department of Islamic Studies (Master), Universitas Islam Indonesia, Yogyakarta, Indonesia

✉ dzulkifli.hadi.imawan@uii.ac.id

Article History:

Received: July 26, 2021

Revised: September 10, 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: *Islamic Law; Kingdom of Aceh Darussalam; Shaykh Abdurrauf as-Singkili*

INTRODUCTION

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 (Burhanudin, 2016; Zuboidi, 2018). 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 (Auliahadi & Nofra, 2019; Baqi et al., 2022). 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 (Hasmy, 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 (Hasmy, 1977, p. 19; Rahayu, 2021). According to Djajadiningrat, one of the glorious achievements of Sultan Ali Mughayat Syah was when in 1524 AD he succeeded in conquering Pedir and Sumudera Pasai, which had been weakened by the Portuguese attack and made them part of his territory (Djajadiningrat, 1984, p. 20).

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 Battuta 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* (Auni, 1993; Bustamam-Ahmad, 2017). 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 (Steenbrink, 1995), Shaykh Syamsuddin Sumatrani (Syadli Z.A., 2003), Shaykh Nuruddin Ar-Raniri (Musyaffa, 2018), and also Shaykh Abdurrauf as-Singkili. Furthermore, of the four names, Sheikh Abdurrauf as-Singkili was an Acehnese cleric known by world scholars. His biographical records and scientific genealogies were 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 (Malik & Hamid, 2022).

Previous studies on Shaykh Abdurrauf as-Singkili have been focused on his books such as *Turjumān al-Mustafid* (Nurtawab, 2011; Mahdini et al., 2021) and *Mir'at al-Tullab* (Berhan et al., 2019; Salleh et al., 2019). The current study focuses on Shaykh Abdurrauf as-Singkili's contribution to grounding Islamic law in the 17th century Kingdom of Aceh Darussalam. It used literature study with a historical-analytic approach to analyze historical records about the matter. The research was 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 and other scientific manuscripts.

BIOGRAPHY AND INTELLECTUAL ROOTS OF SHAYKH ABDURRAUF AS-SINGKILI

The biography of Sheikh Abdurrauf as-Singkili has been widely studied, such as Azra's (2013) study in the network of Muslim scholars. The study showed that Sheikh Abdurrauf bin Ali as-Singkili al-Jawi was one of the famous Acehnese scholars in the archipelago and the Arabian Peninsula. As-Singkili also relied on many scholars upon studying religion. However, there are several primary sources that Azra (2013) did not mention including Abu

Zain Abdul Khaliq al-Mizjaji's book, *Nuzhah Riyadl Ijazah*, that informed that Abdurrauf al-Jawi was a student of Shaykh Muhammad Baqi al-Mizjaji (al-Mizjaji, 1997, p. 144) who attributed him to the land of Java, which meant Nusantara at that time. 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* (Al-Singkili, 2015, p. vi).

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 Sufi ideas (Meyer, 2019). He was of Arab descent and 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); the mufti of the Kingdom of Aceh Darussalam during the reign of Sultan Iskandar Muda (16607-1636 AD) (Kurdi, 2013, p. 3).

According to Van Bruinessen, in 1642, 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 (van Bruinessen, 2012). As noted by Abu Zain Abdul Khaliq al-Mizjaji, while in Yemen, he studied with Shaykh Muhammad Baqi al-Mizjaji (d. 1201 AH) (al-Mizjaji, 1997, p. 144). Likewise, he studied with Shaykh Abdul Qadir Mawrir, Sheikh Ibrahim bin Abdullah bin Ibrahim bin Jam'an (d.1672), 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, p. 131).

In 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. In Medina, he found his primary teachers with 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). Shaykh Ahmad Qusyayi was a respected scholar in Medina at that time who mastered many sciences such as fiqh, hadith, and Sufism (Al-Fadani, 1990, p. 16). Furthermore, Shaykh Ahmad Qusyayi was a notable scholar, who was an expert in jurisprudence, and had mastered Shafi'i and Maliki schools of jurisprudence, as well as being the mufti for the two schools in Medina al-Munawwarah (Al-Zirikli, 2002, p. 109).

As-Singkili also wrote a special book that connected himself with his teacher in his book *Tanbih al-Masyi*. In the book, he explained that he studied Sufism with Shaykh Ahmad Qusyasyi who was connected to Shaykh Abdullah ash-Shattari, [or Siraj ad-Din Abdullah Shattar], the founder of the Shatthariyah Sufi order.

“This lowly al-Faqir (the poor) Abdurrauf received *talqin* Shatthariyah from Shaikhana 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 as-Sarmasti from Sayyid Imam Qadli as-Shatthari from Shaykh Abdullah as-Shatthari 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-Uyayaqi 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 ash-Shahid from Imam Murtaadla 'Ali bin Abi Talib from the Prophet Muhammad." (Al-Singkili, 2009, p. 53).

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 *isnad* (academic chain) with Shaykh Abdurrauf as-Singkili with Nusantara scholars, especially in the Sahih Bukhari chain, as narrated by Shaykh Yasin al-Fadani, who received the *isnad* from Shaykh Jam'an bin Samun Tangerang, as narrated by 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 ath-Thaifi from Sayyid Muhammad bin Abu Bakr ash-Shilly al-Makki from ash-Shafiy Ahmad bin Muhammad al-Qusyashi al-Madani until connected to Imam Bukhari (Al-Fadani, 1990, p. 5). This means there is a relationship between Shaykh Abdurrauf as-Singkili's intellectual chain and the scholars after him through the al-Qusyasyi chain. Thus, for 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). It is recorded that in 1662 he returned to Aceh Darussalam.

SHAYKH ABDURRAUF AS-SINGKILI AS QADLI MALIKUL ADIL IN THE KINGDOM OF ACEH DARUSSALAM

The Kingdom of Aceh Darussalam was a large kingdom that existed in the archipelago since the 16th century and reached its

golden peak in the 17th century.; Interestingly, the golden era of the Kingdom of Aceh Darussalam cannot be separated from the contributions of the ulama and umara. 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* was assisted by four people called *Mufti Empat*. In running the government, the sultans were assisted by high officials called viziers or ministers (Hasymy, 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 stated in the *Qanun Meukuta Alam*, that the future qadli had to be a Muslim, male, *mukallaf*, free, able to hear, able to see, watchful and diligent, just, able to communicate, pious in the matters of the worldly and the hereafter, to know the tasks entrusted by the kingdom, and able to run his jobs justly (Di Mulek et al., 2010, p. 58).

The close relationship between kings and scholars in the Kingdom of Aceh Darussalam was increasingly visible during the reign of Sultan Alauddin Riayat Syah (1588-1604), father of Sultan Iskandar Muda. Sultan Alauddin Riayat Syah established political relations with the Ottoman State (Gallop, 2004) and had excellent relations with the ulama (Rozali, 2014). 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 had learned a lot of Islamic religious sciences from scholars in various countries such as Aceh, Malay states, India, Persia and Arabia, so that he could master many sciences such as *fiqh*, sufism, philosophy, *mantiq*, *kalam*, history,

literature, and master five languages: Arabic, Urdu, Persian, Malay, and Javanese. Not only that, he was known as one of the productive scholars and wrote dozens of books, including *Sharb 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 Shamsuddin as-Sumatrani, who lived during the reign of 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 Shafi'i School, which relied on four primary sources of law: 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 Shafi'i 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* (mystical knowledge of God as ultimate goal of Sufism) (Di Mulek et al., 2010, pp. 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 (Di Mulek et al., 2010, p. 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 (Abdul 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). After ar-Raniri left Aceh to return 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 continued to be applied during 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 (Hasymy, 1977, pp. 129 & 132). 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 *wujudiyah* group of Shaykh Hamzah Fansuri's followers and the *syhudiyyah* 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, end shaming other Muslims, and advising each other with kindness, following the book of Allah and the hadith of the Prophet Muhammad ([Al-Singkili, 2009, p. 15](#)).

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 ar-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 Singkil. 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 ([Hasymy, 1977, p. 201](#)).

The outstanding contribution of Sheikh Abdurrauf al-Singkili in making Aceh a centre for a 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 as-Singkili and other great scholars of the 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 as-Singkili, were Shaykh Burhanuddin Ulakan (1056-1104 AH/1646-1692 AD) of Padang who later became a propagator of Islam in Minangkabau; Shaykh Abdul Muhyi Pamijahan (1071-1151 AH/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, also known by the title of Tok Pulau Manis (1089-1149 AH/1678-1736 AD) of Trenggano (Yusoff et al., 2014; Ismail, 2018), Shaykh Daud bin Ismail bin Agha Musthafa bin Agha Ali ar-Rumy of Turkic descent whose descendants settled and spread Islam in Pattani; Shaykh al-Mutamakkin who came from Pati, Central Java; Shaykh Abdurrahman Pauh Bok who came from Pattani, and Shaykh Yusuf al-Makassari who is said to have studied with as-Singkili (Imawan, 2018b).

Thus, as-Singkili's contribution was enormous in 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, 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 ar-Rumy who is better known as Tengku Chik Deleupeu. He was

among the closest students of Shaykh Abdurrauf ar-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 (Hasymy, 1977, p. 118).

Baba Dawud ar-Rumi had a pious student, namely Shaykh Faqih Jalaluddin al-Asyi. He was the *Qadli Malikul Adil* during the reigns of Sultan Alauddin Maharaja Lela Ahmad Syah (1139-1147 AH/ 1727-1735 AD) and Sultan Alauddin Johan Syah (1147-74 AH/ 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, pp. 93-94).

MIR'ATU ATH-THULLAB AS A GUIDE FOR THE QADLI IN ESTABLISHING ISLAMIC LAW IN THE KINGDOM OF ACEH DARUSSALAM

Shaykh Abdurrauf as-Sinkili was one of the prolific Nusantara scholars 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* (Islamic theology), *fiqh* (Islamic law), *tasawwuf* (sufism), and other. His work includes: 1., *Syarah Lathif 'ala Arba'in Hadtsan li al-Imam Nawawi ad-Damasyqi*, 2. *Mir'at al-Thullab fi Tashil Ma'rifah al-Ahkam as-Syar'iyah li al-Malik al-Wahhab*, 3. *Al-Hujjah al-Balighah 'Ala Jum'ah al-Muqassamah*, 4. *Al-Risalah fi al-*

A'yan at-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 at-Tajalli*, 10. *Ta'yid al-Bayan Hasyiyah Idhah al-Bayan*, 11., *Turjuman al-Mustafid fi at-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, 2015, p. vi). And some of his works are still stored in the Aceh Museum (Nurdin AR, 2012).

Of these books, *Mir'atu ath-Thullab* was written specifically on the study of Islamic law. Shaykh Abdurrauf as-Singkili explained in the preamble of this book that he named his book *Mir'atu ath-Thullab fi Tashil Ma'rifah al-Ahkam as-Shar'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 Shafi'i scholars. Although at first, he felt reluctant to comply with this request because he had long ago 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) (Al-Singkili, 2015, pp. xxxiv-xxxv).

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 was

different from what was written by Ar-Raniry because Shaykh Abdurrauf as-Singkili emphasized *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 explained 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*, *qishash*, 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*, *wadiyah*, and *fai'*. He also discussed marriage, *shadaq*, *nusyuz*, *khulu'*, *thalaq*, *raj'ah*, *ila'*, *zihar*, *li'an*, *qadzaf*, *iddah*, breastfeeding, and *nafakah*. This book also explained the criminal law such as *jinayat*, *diyat*, *qasamah*, *bughat*, adultery, stealing, *qath'u tariq*, liquor, and *daibar*. Then it explained the law of all *farclu kifayah*, hunting, slaughtering, all jobs that lead lower the status of a person 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* (manumitting a slave) (Al-Singkili, 2015, pp. xxiii-xxv).

The *Mir'atu ath-Thullab* of at-Singkili also shows very clearly the desire of As-Singkili to ground Islamic law following the Shafi'i School because in the book, he refers a lot to the main books of the Shafi'i 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 Sharh al-Minhaj* by Syamsuddin ar-Ramli, *Tafsir al-Baidlawi* by Imam Ibn Umar al-Baidlawi (d.685H/1286M), *Sharh Sahih Muslim*, *al-Minhaj*, *Raudlah*

ath-Thalibin -- all three by Imam Nawawi ad-Damasyqi (d. 676 AH/1277 AD), *al-Umm* by Imam Shafi'i (150-204H), *Ihya' 'Ulum al-Din* by Imam Abu Hamid al-Ghazali (450-505 AH), and also *al-Najm al-Wahhaj fi Sharh al-Minhaj* by Shaykh Muhammad bin Musa bin Isa bin Ali al-Damiri (712-808 AH). Of all these references, as-Singkili's main reference in writing *Miratu ath-Thullab* is the *Fath al-Jawwad and Tuhfah al-Muhtaj bi Sharh al-Minhaj* (Al-Singkili, 2015, p. xxxvi).

The *Miratu ath-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 (Al-Singkili, 2015, p. 2). *Mir'atu ath-Thullab* of as-Singkili attracted researchers from various perspectives: problem of marriage (Berhan et al., 2019) and crimes (Salleh et al., 2019). *Mir'atu ath-Thullab* was even considered 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, 2011). This book is an interpretation that explains many aspects of Islamic law. As explained by Haji Wan Mohammad Shaghir Abdullah (2014), that the interpretation of *Turjuman al-Mustafid* of as-

Singkili is also known as *Tafsir Baydlawi Melayu* or *Tafsir al-Baydlawi ash-Sharif*. This book is a complete commentary book of thirty chapters written in Arabic-Jawi and became the first of its kind 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 AH / 1884 AD the *Turjuman al-Mustafid* was successfully printed in Turkey. Then in 1303 AH / 1885 AD this book was also printed by the printing house Mathba'ah Miriyyah in Egypt ([Al-Sinkili, 2015, pp. v-vi](#)).

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 ar-Rumi, namely Shaykh Abdurrauf as-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 *Turjuman 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 ([Al-Sinkili, 2015, p. vi](#)):

“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.”

As the title of the book suggests, *turjuman* which means a translation and *mustafid* means people who benefit, as Shaykh Abdurrauf as-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 the *Tafsir Faidl ar-Rahman* written by KH Salih Darat Semarang in Javanese, the *Tafsir al-Ibriz* of KH Bisyrri Mustafa in Javanese (*pegon*), the *Tafsir al-Azhar* of Buya Hamka in Indonesian in 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, 2018a](#)).

CONCLUSION

The Kingdom of Aceh Darussalam was the most prominent Islamic empire in the Indonesian archipelago during this period. Founded by Sultan Ali Mughayah Syah in 1511, this kingdom reached the peak of its glory during the time of Sultan Iskandar Muda 1607-1627. 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 successfully grounded Islamic law in the Kingdom of Aceh Darussalam when he served as the *Qadli Malikul Adil*. Among his scientific works is *Mir’atu ath-*

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.

REFERENCES

- Abdul Jalil, M. N., & Alias, M. (2020). Nur al-Din al-Raniri's selected commentaries on other religions in the 17th century Malay world. *Journal of Al-Tamaddun*, 15(1), 147-155. <https://doi.org/10.22452/JAT.vol15no1.10>
- Abdullah, H. W. M. S. (2014, October 27). Tafsir Al-Baidhawi, terjemah Al-Quran Melayu yang pertama (Tarjuman al-Mustafid) [HTML]. *Khazanah Fathaniyah*. <http://khazanahfathaniyah.blogspot.com/2014/10/terbitan-terbaharu-turjuman-al-mustafid.html>
- al-Mizjaji, A. al-K. bin A. bin al-Z. A. al-Zain. (1997). *Nuzhah Riyadl al-Ijazah al-Mustathabah bi Dzikri Manaqib al-Masyayikh Ahli al-Riwayah wa al-Ishabah* [Nozha Riyad Al-Ijazah, which is recommended by mentioning the virtues of the sheikhs, the people of narration and affliction]. Dar al-Fikr.
- Al-Fadani, Y. (1990). *Al-nafkah al-miskiyyah fi al-asanid al-Makkiyah* [The musky whiff in the Meccan chains of transmission]. Dar Basyair Islamiyah.
- Al-Hasani, A. H. (1999). *Al-I'lam biman fi tarikh al-Hindi min al-a'lam al-mutsamma bi nuzhah al-khawathir wa bahjah al-masami' wa al-nawazhir*. Dar Ibnu Hazm.
- Al-Sinkili, A. (2009). *Tanbih al-masyi al-mansub ila thariq al-Qusyasyi* [Directions for the adepts of the brotherhood of al-Qusyasyi]. Padang.
- Al-Sinkili, A. (2015). *Mir'at al-thullab fi tashil ma'rifah al-ahkam al-syar'iyah li al-Malik al-Wahhab* (M. Kurdi & J. Thaib, Trans.). Lembaga Naskah Aceh.

- Al-Zirikli, K. (2002). *Al-A'lam qamus tarajim li asyhar al-rijal wa al-nisa' min al-'arab wa al-musta'ribin wa al-mustasyriqin*. Dar Ilmi li Malayin.
- Auliahadi, A., & Nofra, D. (2019). Tumbuh dan berkembangnya kerajaan-kerajaan Islam di Sumatera dan Jawa [The growth and development of Islamic kingdoms in Sumatra and Java]. *Majalah Ilmiah Tabuah: Ta'limat, Budaya, Agama Dan Humaniora*, 23(1), 35–46. <https://doi.org/10.37108/tabuah.v23i1.210>
- Auni, L. (1993). *The decline of the Islamic empire of Aceh (1641-1699)* [Master thesis, McGill University]. <https://escholarship.mcgill.ca/concern/theses/tb09j746k>
- Azra, A. (2013). *Jaringan ulama Timur Tengah dan Kepulauan Nusantara abad XVII & XVIII [Network of Middle East and Archipelago scholars in the XVII and XVIII centuries]*. Prenada Media Grup.
- Baqi, S. A., Aziz, M., & Windari, S. (2022). Pola kepemimpinan Sultanah Aceh dalam pengembangan ilmu pengetahuan 1641-1699 M [The pattern of leadership of the Sultanah of Aceh in the development of science 1641-1699 M]. *Journal of Islamic History*, 2(1), 48–62. <https://journal.nurscienceinstitute.id/index.php/jih/article/view/211>
- Berhan, A., Bakar, A. A., Abdullah, M. S. Y., Othman, S. H., Salleh, R. M., Ridzwan, Z., Halim, A. H. A., Kamal, R. A. M., & Ali, A. (2019). Munākahāt (marriage) from the perspective Shaykh Abdul Rauf bin Ali al- Fansūri al-Singkīli in mushrip Mir'at al-Thullāb: One introduction. *Journal of Advanced Research in Dynamic and Control Systems*, 11(8 Special Issue), 240–244. <http://www.jardcs.org/abstract.php?id=1946>
- Burhanudin, J. (2016). Pasang surut hubungan Aceh dan Turki Usmani: Perspektif sejarah [The ups and downs of the relationship between Aceh and the Ottoman Empire: A historical perspective]. *Studia Islamika*, 23(2), 373–389. <https://doi.org/10.15408/sdi.v23i2.3259>

- Bustamam-Ahmad, K. (2017). A study of Panglima La'ot: An 'adat institution in Aceh. *Al-Jami'ah: Journal of Islamic Studies*, 55(1), 155-188. <https://doi.org/10.14421/ajis.2017.551.155-188>
- Christomy, T. (2001). Shaṭṭarīyah tradition on West Java: The case of Pamijahan. *Studia Islamika*, 8(2), 55-82. <https://doi.org/10.15408/sdi.v8i2.688>
- Di Mulek, T., Daud, M. K., & Sakti, T. A. (2010). *Qanun Meukuta Alam dalam syarah Tadhkirah Tabaqat Tgk. Di Mulek dan komentarnya: Disalin kembali dan dialihaksarakan dari Arab-Melayu ke Latin [Qanun Meukuta Alam in the syarah of Tadhkirah Tabaqat Tgk. On Mulek and his commentary: Copied and transliterated from Arabic-Malay to Latin]*. Syiah Kuala University Press.
- Djajadiningrat, R. H. (1984). *Kesultanan Aceh (Suatu pembahasan tentang sejarah kesultanan Aceh berdasarkan bahan-bahan yang terdapat dalam karya Melayu) [Sultanate of Aceh (A discussion of the history of the sultanate of Aceh based on materials found in: Malay works)]* (T. Hamid, Trans.). Departemen Pendidikan dan Kebudayaan. <https://repositori.kemdikbud.go.id/23859/>
- Gallop, A. T. (2004). Ottoman influences in the seal of Sultan Alauddin Riayat Syah of Aceh (r.1589-1604). *Indonesia and the Malay World*, 32(93), 176-190. <https://doi.org/10.1080/1363981042000320125>
- Hasymy, A. (1977). *59 tahun Aceh merdeka di bawah pemerintahan ratu [59 years of independent Aceh under the reign of the queen]*. Bulan Bintang.
- Imawan, D. H. (2018a). Indonesian ulama and their academic and da'wa contribution in the Islamic world in the 19th century. *Indonesian Journal of Interdisciplinary Islamic Studies (IJIIS)*, 1(2), 195-220. <https://doi.org/10.20885/ijiis.vol1.iss2.art8>
- Imawan, D. H. (2018b). The intellectual network of Shaykh Abdusshamad al-Falimbani and his contribution in grounding Islam in Indonesian archipelago at 18th century AD. *Millah*, 18(1), 31-50. <https://doi.org/10.20885/millah.vol18.iss1.art3>

- Ismail, M. H. B. (2018). Progression discourse in sufi's notion according to Tok Pulau Manis. *Qalbu Journal*, 5(2), 26–58. <http://localhost:8080/jspui/handle/123456789/14101>
- Kurdi, M. (2013). *Abdurrauf As-Singkili: Mufti besar Aceh pelopor tarekat Syattariah di Nusantara*. Naskah Aceh (NASA).
- Mahdini, M., Mahfuzh, T. W., & Afriansyah, A. (2021). Term أولياء dalam Al-Qur'an: Analisis karya tafsir di Indonesia abad ke- 17, 18, dan 19 M [Term أولياء in the Qur'an: Analysis of commentary works in Indonesia in the 17th, 18th, and 19th centuries AD]. *Syams: Jurnal Kajian Keislaman*, 2(1), Article 1. <https://doi.org/10.23971/js.v2i1.3032>
- Malik, M. P. A., & Hamid, F. @ A. F. A. (2022). Penulisan karya Melayu Islam klasik abad ke-17: Perbincangan karya-karya terpilih [17th century classical Malay-Islamic writing: A discussion of selected books]. *Journal of Al-Tamaddun*, 17(2), 181–192. <https://doi.org/10.22452/JAT.vol17no2.14>
- Meyer, V. (2019). Translating divinity: Punning and paradox in Hamzah Fansuri's poetic Sufism. *Indonesia and the Malay World*, 47(139), 353–372. <https://doi.org/10.1080/13639811.2019.1654216>
- Musyaffa. (2018). Pemikiran dan gerakan dakwah Syeikh Nuruddin Ar-Raniry [Sheikh Nuruddin Ar-Raniry's thoughts and preaching movements]. *Jurnal Ilmiah Syi'ar*, 18(1), 72–90. <https://doi.org/10.29300/syr.v18i1.1571>
- Nurdin AR. (2012). The manuscript collection of the Aceh museum. *Indonesia and the Malay World*, 40(116), 94–110. <https://doi.org/10.1080/13639811.2011.649001>
- Nurtawab, E. (2011). The problems of translation in Turjumān al-Mustafid: A study of theological and eschatological aspects. *Studia Islamika*, 18(1), 33–65. <https://doi.org/10.15408/sdi.v18i1.440>

- Rahayu, P. L. S. (2021). *Strategi Sultanah Safiatuddin dalam memimpin pemerintahan Kesultanan Aceh Darussalam 1641-1675 M* [Master thesis, IAIN Purwokerto]. <https://repository.uinsaizu.ac.id/9211/>
- Rozali, E. A. (2014). Aceh-Ottoman relation in Bustan al-Salatin. *Mediterranean Journal of Social Sciences*, 5(29), 93–100. <https://doi.org/10.5901/mjss.2014.v5n29p93>
- Salleh, R. M., Bakar, A. A., Abdullah, M. S. Y., Berhan, A. bin, Othman, S. H. bin, Halim, A. H. A., Ridzwan, Z., Kamal, R. A. B. M., & Ali, A. (2019). Crimes from the perspective of Shaykh Abdul Rauf bin Ali al-Fansuri al-Singkili in manuskrip Mir'at al-Tullab: A perfect introduction. *Journal of Advanced Research in Dynamic and Control Systems*, 11(8 Special Issue), 233–239. <http://www.jardcs.org/abstract.php?id=1945>
- Shadiqin, I. (2009). *Tasawuf Aceh [Aceh sufism]*. Diandra Primamitra Media.
- Shukri, A. S. M., & Arif, R. (2018). The role of Shaykh Abd al-Ra'uf al-Fansuri in the reconciliation of sufism and shari'ah of 17th century the Malay world. *Al-Shajarah: Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*, 23(1), 207–245. <https://journals.iium.edu.my/shajarah/index.php/shaj/article/view/662>
- Steenbrink, K. (1995). Qur'ān interpretations of Hamzah Fansuri (CA. 1600) and Hamka (1908-1982): A comparison. *Studia Islamika*, 2(2), 73–95. <https://doi.org/10.15408/sdi.v2i2.835>
- Sya'ban, A. G. (2017). *Mahakarya Islam Nusantara: Kitab, naskah, manuskrip, dan korespondensi ulama Nusantara [Masterpieces of Nusantara Islam: Books, texts, manuscripts, and correspondence of Indonesian scholars]*. Pustaka Compass.
- Syadli Z.A., M. (2003). Pendidikan Islam di Kesultanan Aceh: Ulama, meunasah dan rangkang [Islamic education in the Sultanate of

- Aceh: Ulama, meunasah and rangkang]. *Al Qalam*, 20(96), 125-142. <https://doi.org/10.32678/alqalam.v20i96.655>
- van Bruinessen, M. (2012). *Kitab kuning, pesantren dan tarekat* [Kitab kuning, pesantren dan tarekat]. Gading Publishing.
- Yusoff, Z., Mohd, H., Ali, A., Wok, E., Awang, N., & Omar, S. (2014). Tok Pulau Manis: Pioneer of Fiqh writings in the Malay Peninsular. *Asian Social Science*, 11(1), Article 1. <https://doi.org/10.5539/ass.v11n1p84>
- Zuboidi, H. (2018). Kepentingan Utsmani menjalin hubungan dengan Kerajaan Aceh Darussalam [Ottoman interests in establishing relations with the Kingdom of Aceh Darussalam]. *Jurnal Peurawi: Media Kajian Komunikasi Islam*, 1(2), 113-127. <https://doi.org/10.22373/jp.v1i2.3433>

Imawan