

HISTORY OF ISLAMIC CIVILIZATION AND THOUGHT THE TIME OF THE KINGDOM OF ACEH DARUSSALAM

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ABSTRACT

The Sultanate of Aceh Darussalam is one of the most important parts of Islamic civilization in the archipelago. Located at the western tip of Sumatra Island, this region has been a strategic meeting point for various civilizations and international trade routes for centuries. The presence of Islam in this region, which has gradually strengthened since the 13th century, and its highest peak was the formation of the Sultanate of Aceh Darussalam in the early 16th century. The purpose of writing this article is to examine the History of Islamic Civilization and Thought in the Aceh Darussalam Era. This writing uses a qualitative approach with a library research method. As a qualitative research, the materials and data obtained for writing this article are through scientific articles in the field of Islamic history obtained from online journal publications related to the History of Islamic Civilization and Thought in the Aceh Darussalam Era. Based on this writing, it can be seen that the development of Islamic civilization and thought in the Kingdom of Aceh Darussalam was greatly influenced by scholars from the Arabian peninsula, these scholars include Hamzah al-Fansuri, Syamsuddin al-Sumatrani, Nuruddin Ar-Raniry and Abdurrauf as-Sinkili. Where these scholars influenced many Islamic thoughts at that time, one of which was in the field of Sufism and also the role of the Sultan and Sultanah of the Kingdom of Aceh Darussalam also participated in the development of civilization in Aceh.

Keywords: Civilization, Intellection, Aceh Darussalam

INTRODUCTION

Aceh is one of the regions in Indonesia that has a long and complex history, abundant natural resources and a strong government. The statement that Aceh has conducted trade relations which resulted in reciprocal trade relations with other countries has been researched by many experts. In addition to the exchange of merchandise, there was also an exchange of Acehnese culture with other nations. The exchange started from China to the Coromandel coast in India. The Coromandel coast was a stopover for traders from the Middle East and also Turkey.

The Sultanate of Aceh Darussalam is one of the most important parts of Islamic civilization in the archipelago. Located on the western tip of Sumatra Island, the region has been

a strategic meeting point of various civilizations and international trade routes for centuries. The presence of Islam in the region, which gradually strengthened since the 13th century, culminated in the establishment of the Sultanate of Aceh Darussalam in the early 16th century. The sultanate went on to become one of the strongest Islamic polities in Southeast Asia and played an important role in the global network of the Islamic world.

During its heyday under Sultan Iskandar Muda (1607-1636), Aceh Darussalam not only became a respected political and economic power, but also developed as an Islamic intellectual and spiritual center that influenced the entire archipelago. Aceh became an important part of the "network of scholars" that connected various centers of Islamic scholarship from Mecca and Medina to remote areas of Southeast Asia. Through this network, there was a dynamic exchange of ideas, transmission of knowledge and intellectual dialog between the Middle Eastern Islamic world and the cultural existence of the archipelago.

The dynamics of Islamic legal thought that developed in Aceh Darussalam, especially in the field of Sufism, had experienced several phases in the kingdom, starting with the ulama who first became the mufti of the kingdom, namely Syaikh Hamzah Al-Fansuri where he developed the Wadat al-Wujud understanding in his understanding of Sufism, and Syaikh Syamsuddin alSumatrani who was a student of Hamzah al-Fansuri, he also understood this Wujudiyyah but he did not continue to preach related to this Sufism. Until then, Shaykh Nuruddin Ar-Raniry suppressed all the ideas that had been taught by Shaykh Hamzah Al-Fansuri related to Wujudiyyah until there was a split between the Wujuddiyyah group and the Wahdahtul Syuhud group (Ar-Raniry). So that all of this can be reunited by Syaikh Abdurrauf As-Singkili who became the fourth Qadli Malikul Adil, where he was able to unite the two groups so that they were no longer divided.

The Sultanate of Aceh Darussalam also developed a structured Islamic education system through institutions such as meunasah, rangkang, and dayah, which became centers for the transmission of Islamic knowledge. This education system not only produced prominent scholars whose works were widely read throughout the Malay world, but also formed a layer of educated society that became the backbone of the sultanate's bureaucracy and administration.

Politically, the sultanate succeeded in developing a governance model that integrated sharia principles with local wisdom, as reflected in the expression "Adat bak Po Teumeureuhom, Hukom bak Syiah Kuala," which describes the division of authority between the sultan and the ulama. Women also gained a relatively equal position, as evidenced by the existence of four sultanahs who ruled consecutively for almost 60 years (1641-1699), a rare phenomenon in the political history of the Islamic world.

The sultanate's decline began in the second half of the 17th century, exacerbated by Dutch colonial expansion that ended with colonization in the early 20th century after the prolonged Aceh war (1873-1904). However, the intellectual and spiritual legacy of Aceh Darusalam endures and continues to influence Islamic thought in Indonesia today.

Therefore, this research was conducted to understand more about the History of Civilization and Islamic Thought during the Aceh Darussalam period in order to learn how a leadership created a unique blend that reflected local values with religious teachings. And also with this research can be known with the formation of the kingdom of Aceh Darussalam is very influential in the development of Islam in the archipelago.

RESEARCH METHODS

The writing of this article uses a qualitative approach with a library research method. As a qualitative research, the materials and data obtained for writing this article are through scientific articles in the field of Islamic history obtained from online journals related to the History of Islamic Civilization and Thought in the Aceh Darussalam Period.

RESULTS AND DISCUSSION

A. History of Islamic Kingdoms and Civilizations of Aceh Darussalam

In the 16th century AD, the kingdoms of Malacca and Samudra Pasai were destroyed by the Portuguese, causing a political crisis in the archipelago. Portuguese ambitions to expand their power in the archipelago grew stronger, as shown by the stationing of troops on the North coast of Sumatra and the control of territories such as Aru or Pulau Kampai, Pasai, Pidie, and Daya, and establishing trading offices there.¹

With this dire situation, Ali Mughayat Syah, the commander of the Aceh Army, asked his father to give him his position and take over the leadership of the kingdom to repel the Portuguese invaders. In 1511 AD he was crowned sultan, and from then on he proclaimed the establishment of the kingdom of Aceh Darussalam whose territory extended from the Aru peninsula to Pancu on the north coast and from Daya to Barus on the west coast, with Banda Aceh Darussalam being the capital of the kingdom.²

In order to reclaim the area that the Portuguese colonizers wanted to control, sultan Ali Mughayat Syah asked the GAR (army or troops) of the regional rulers (Daya, Pidie, Pasai and Aru) to unite forces to fight the invaders. However, the rulers refused, so the sultan attacked with his own troops. As a result, Sultan Mughayat Syah was able to eliminate the Portuguese invaders from the kingdom of Aceh Darussalam. And in his leadership the Kingdom of Aceh Darussalam increased in strength and created a state symbol in the form of a flag with a sword stamp with a blood red background and a crescent moon and star above a white sword so that the symbol was named Alam Zulfikar.³

In 1522 AD Sultan Mughayat Syah died and the leadership of the kingdom of Aceh Darussalam was replaced by his first son named Sultan Salahuddin for nine years, during his leadership no changes were made. So that in 1531 he was replaced by his younger brother named Sultan Alauddin Riyat Syah al-Qahhar. In his reign, foreign relations were established with

¹ Dzulkifli Hadi Imawan. *The History of Islam Indonesia Contribution of Ulama Building Civilization and Islamic Thought in Indonesia*. (Diva Press: Member of IKAPI, 2021). p. 27

² Ali Hasjmy. 59 Years of Aceh Freedom Under the Queen's Rule (I). (Bulan Bintang: 1997), p.54

³ Ali Hasjmy. 59 Years, p.60

Turkey, in this case the cooperation carried out was to increase the military strength possessed by the kingdom of Aceh Darussalam. This cooperation resulted in an agreement on the part of Turkey to provide craftsmen who are experts in making cannons, so that a cannon factory was built in Aceh Darussalam to face the Portuguese invaders.⁴

After leading the kingdom of Aceh Darussalam for more than thirty years, in 1567 M Sultan Alauddin Riyat Syah al-Qahhar died. The leadership of the kingdom of Aceh Darussalam was taken over by his son who was titled Sultan Ali Riyat Syah, and it was during this leadership period that one of the scholars of mecca appeared named Syaikh Nuruddin who was of the shafi school of thought and was an alumnus of Al-Azhar University, Egypt. He lived in Aceh in order to teach various religious sciences including tasawwuf.⁵

After the death of Sultan Ali Riyat Syah, he was succeeded by his son, Sultan Muda, who was still four months of aged, but seven months later he died and the leadership was continued by the brother of Sultan Ali Riyat Syah, Sultan Sri Alam. Similarly, he was also was leading the kingdom in short term because he was killed since many people did not like his attitude in runing the Kingdom of Aceh Darussalam. In 1576 AD in the same year after the death of the previous King, his nephew named Zainal Abidin who was the son of the King of Aru and grandson of Sultan Alauddin al-Qahhar filled the vacancy position of the king. Likewise, Sulltan Zainal Abidin had the same fate as Sultan Sri Alam as his predecessor, he was assasinated for the reason that he behaved cruelty when ruling in the kingdom.⁶

The leadership of the Kingdom of Aceh Darussalam was continued by Sultan Mansur Syah. In his reign arrived several scholars, namely in 1582 AD the arrival of a scholar from Makkah named Sheikh Abdul Khair bin Sheikh Ibn Hajar who taught on the science of tasawwuf and then in the same year arrived a scholar from Yaman namely Sheikh Muhammad al-Yamani, a scholar who taught in the field of ushul and fiqh. After the arrival of the two scholars also arrived a great scholar from Raniri, namely Syeikh Nuruddin Ar-Raniry, an expert in the fields

⁴ Raden Hosein Djajadiningrat. *The Sultanate of Aceh: A Discussion of the History of the Sultanate of Aceh Based on Materials Found in Malay Works*. (Aceh: Ministry of Education and Culture, 1983), p. 25

⁵ Raden Hosein Djajadiningrat. *Sultanate of Aceh.....*, p. 27

⁶ Raden Hosein Djajadiningrat. *The Sultanate of Aceh.....*, pp. 30-31

of fiqh, ushul, akidah, tasawwuf and later he played a instrumental role in contributing to the spiritual intellectual in the Kingdom of Aceh Darussalam.⁷

Furthermore, the leadership of the Kingdom of Aceh Darussalam took turns much experience so that the state of the kingdom experienced various dynamics and events had occurred. However, when Pengeran Perkasa Alam was appointed as the sultan to replace Sultan Muda who died in 1607, Sultan Perkasa Alam who was titled Sultan Iskandar Muda Mahkota Alam Maharaja Darma Wangsa Tun Pukat, during his leadership the Kingdom of Aceh Darussalam was at the peak of its glory. It was took place during the time of Sultan Iskandar Muda, the Kingdom of Aceh Darussalam, the increment of progress in the fields of economics, politics, increasingly strong defense and religious science those increasingly developed from the previous period.⁸

In the political area Sultan Iskandar Muda made progress by conducting several diplomatic relations with foreign countries, one of which was the Ottoman Turkish Sultanate. In addition, in the area of defense, Sultan Iskandar Muda strengthened the ground and navy (sea) defenses with 900.000 elephant troops, 200 horse soldiers and 40,000 infantry troops which strengthened and armed with cannons. As for sea defense, Sultan Iskandar Muda owned some 400 ships, like Cakra Dunia aircraft carrier that better known by the Portuguese colonialists as Espanto del Mundo (world terror).

In the field of law, Sultan Iskandar Muda enforces justice administration in the Kingdom of Aceh Darussalam in accordance with the regulations in the Constitution called Qanun Meukuta Alam which consists of sixteen chapters. The Qanun contains laws based on Islamic Sharia as the source of law, adat and resam. These were the basis of the kingdom, the composition of ranks and positions, the relationship between the king and the people, the grip of the king and the people, the king's morals, punishment for merchants who violat ef the rules and adat lapik (Peulapek custom).

⁷ Raden Hosein Djajadiningrat. *Sultanate of Aceh.....*, p. 38

⁸ Ryan Y. P., Dzulkifli H. I, "Patterns of Islamic Thought and Civilization of the Archipelago in the Kingdom of Aceh Darussalam", *Journal of Islamic Studies*, 5 (2), 2024, pp. 131

By the enactment of the regulations of this qanun, the legal status of all people was equal before the law, without discrimination between the Kings and ordinary people. In the area of cultural traditions in Aceh it condututed a customary law that firmly upheld by the Acehnese people which is noted in the proverb of *Adat Bak Po Teumeurehom*, even one of the proof during the period of Sultan Iskandar Muda where the tradition was use of *Cap Sikureung* (Cap Nine) as the formal royal stamp.

Furthermore, in the scientific and religious fields as mentioned in Bustan as-Salatin, the construction of the mosques in a number of regions in Aceh built by Sultan Iskandar Muda where in every mosque accompanied by Islamic study center. The development and progress in the religious sciences were inseparable from the role of several scholars who participated in contributing to them, so that the enforcement and propagation of Islamic law in Aceh could be pursued as much as possible, Some of the scholars who were famous at that time contributed their thoughts in the field of Islamic knowledge were Syeikh Hamzah al- Fansuri, he was a scholar who founded one of the Dayah Oboh, Simpang Kiri, Rundeng, Singkil, which turned to be one of the place to study Islamic science, and Syaekh Syamsuddin al-Sumatrani was a student of Syeikh Hamzah al-Fansuri who participated in assisting him in dissimulation of Islamic science in Aceh.⁹

After the leadership of Sultan Iskandar Muda, the Kingdom of Aceh did not have a crown prince, but in accordance with the will of Sultan Iskandar Muda and approved by Qadli Malikul Adil and members of Balai Gading decided in 1636 M that Raja Bungsu who was known as Sultan Iskandar Tsani would replace Sultan Iskandar Muda since he had been died. Sultan Iskandar Tsani had close family relationship with Sultan Iskandar Muda as his son-in-law, namely the daughter of Sultan Iskandar Muda that was Shafiyatuddin Syah married to Sultan Iskandar Tsani on the account of his intelligence and goodness of character. It was during the period of Syekih Nuruddin Ar-Raniry in the position of Qadli Malikul Adil succeeded Syeikh Syamsuddin al-Sumatrani who died in 1046 AD. Syeikh Nuruddin Ar-Raniry played strong role in revolutionizing tasawwuf thought from Wahdatul Wujud to Wahdatul Syuhud written in the

⁹ Raden Hosein Djajadiningrat. Sultanate of Aceh....., p. 40

book *Bustan as-Salatin*. However, the leadership of Sultan Iskandar Tsani did not last long, even though in his ruling time he was in the central of maintaining political stability and developing scientific centers in Aceh. Sultan Iskandar Tsani only ruled the Kingdom for five years because at the age of 30 he passed away. Meanwhile, Qadli Malikul Adil conducted a deliberation to determine the successor of Sultan Iskandar Tsani to rule the Kingdom of Aceh Darussalam.¹⁰

After the above deliberation, it was decided that the successor who would take lead the Kingdom of Aceh Darussalam was the wife of Sultan Iskandar Tsani and also the daughter of Sultan Iskandar Muda, Sultanah Shafiyatuddin Syah. This lady was considered to meet the criteria and capable to rule the Kingdom of Aceh Darussalam in the future (of that time).

The ruling of Aceh Darussalam under Sultanah Shafiyatuddin Syah, the Kingdom was still well maintained in terms of prosperity and welfare of the people of Aceh as stated in *Bustan as-Salatin* (one of the books by Syeikh Nuruddin Ar-Raniry). But, after 34 years of her ruling, then she replaced by Sultanah Nurul Alam Naqiyatuddin Syah, who succeeded Sultanah Shafiyatuddin Syah who had been died. At the time of his leadership there was emerged a conflict triggered by the followers of Wujudiyah by burning and destroying the state capital city of Banda Aceh as revenge for the fatwa issued by Nuruddin Ar-Raniry in revolutionizing tasawwuf thought in Aceh.¹¹

This condition subsided when Sultanah Naqiyatuddin Syah was replaced by Sultanah Zakiyatuddin Syah after three years of leadership. In 1678 AD the Kingdom of Aceh Darussalam was ruled by a queen who possessed a firm and hard attitude towards the followers of wujudiyah that had committed the destruction. As for his efforts to reduce the number of followers of wujudiyah, he was assisted by one of the ulama, that was Syeikh Abdurauf as-Singkili who later assigned as Qadli Malikul Adil in the Kingdom of Aceh Darussalam succeeded the former, Syeikh Nuruddin Ar-Raniry.¹²

¹⁰ Ali Hasjmy. 59 Years, p. 20

¹¹ Ali Hasjmy. 59 Years, pp. 34-36

¹² Dzulkifli Hadi Imawan. The History of Islam pp. 45

It was during this term that the role of Qadli Malikul Adil, Syeikh Abdurrauf As-Singkili, in formulating the concept of state administration of the Kingdom of Aceh Darussalam which was deliberated in the Assembly of the People's Court. In this concept of state administration, the division of Aceh's territory into three facets (Aceh Lhee Sagoe) was born. This concept was drafted by As-Singkili to manage the territory in Aceh in terms of appointing and demoting the Sultan, Qadli Malikul Adil, and Sagoe Leaders who possessed the right to make any decisions. Meanwhile, the areas outside Aceh Lhee Sagoe were given broad autonomy, but remained subordinated to the Sultanate of Aceh.

As a result of these efforts, the political situation at this ruling started to improve and established diplomatic relations with neighboring countries. But, after the next 12 years of Sultanah Zakiyatuddin Syah passed away and succeeded by Sultanah Kamalatuddin Syah, there rose another conflict that brought the internal political situation of the kingdom began to be disrupted. This was caused by state officials namely Syarif Hasyim Jamalulail and Maharaja Lela Abdurrahim who instigated their followers to intervene the internal politics of the kingdom, but Qadli Malikul Adil could overcome the internal political conflict by appointment of Sultanah Kamala Syah as the new ruler of the Aceh Darussalam Kingdom. Furthermore, the condition of the Aceh kingdom began to decline and in the 20th century AD the Kingdom of Aceh Darussalam could be colonized by the Dutch.¹³

B. The Islamic Thought in the Kingdom of Aceh Darussalam

The expansion of Islam as believed by Arab historians had spread in the archipelago since the era of Caliph Usman bin Affan. The development of Islam in the archipelago also encouraged spiritual intellectual progress so that there were many scientific heirlooms accompanied by the construction of mosques and Islamic boarding schools (dayahs) in many places, that helped the advancement the dynamics of Islamic thought which was increasingly developed through teaching research and also discussions amongst scholars and santri in respond to various existing

¹³ Ali Hasjmy. 59 Years, p. 52

challenges of the times. The various scientific fields are such as Islamic Law, akidah, tasawuf, tafsir history, philosophy, and others partly to answer these existing problems.

Based on information obtained in Tarikh Aceh, at that time there were several Mazhabs those had developed in the Aceh, including Zaidiyah Shia Mazhab and Syafii Mazhab. However, the Shafii Mazhab was more dominant and could substitute the role of Shia Mazhab in the Aceh. This was marked by the arrival of one of the scholars who was an alumnus of Al-Azhar University in Cairo, Egypt, and he was one of the scholars of the Shafii Mazhab and Ahlusunnah wal Jamaah. Apart from Syeikh Nuruddin Ar-Raniry who became one of the contributors in the development of Islamic thought in the Kingdom of Aceh Darussalam, there were other scholars who decorated Islamic thought, namely Syeikh Hamzah Al- Fansuri, Syamsuddin al-Sumatrani, and Syeikh Abdurrauf As-Singkili. Therefore, in the government of the Kingdom of Aceh Darussalam, where the King was always assisted by Qadli Malikul Adil (Mufti Besar) in enforcing Islamic law in the Kingdom of Aceh Darussalam.¹⁴

1. Shaykh Hamzah al-Fansuri

His full name is Hamzah bin Abdullah al-Fansuri, he lived until the end of Iskandar Muda's reign around 1607 - 1636 AD and passed away before the second arrival of Nuruddin ArRaniry to Aceh. Therefore, most experts assumed Hamzah al-Fansuri was born in Barus and this assumption was also reinforced by a short poem entitled Ikatan-ikat 'ilmu an-Nisa. In this poem, it was mentioned that the name Fansuri was a laqab affixed

to the back of his name, making a strong suspicion that he came from Fansur, an area in Southwest Aceh more precisely located between the city of Sibolga and Singkil.

Syaikh Hamzah al-Fansuri was a great scholar who studied various Islamic religious sciences from scholars from various countries such as Aceh, Malay, India, Persia and Arabia. Therefore, he was able to master various religious sciences such as fiqh, tasawwuf, philosophy, mantiq, kalam, history, literature and other religious sciences. And he was also able to speak

¹⁴ Ryan Y. P., Dzulkifli H. I, "Patterns..... pp. 134

Arabic, Urdu, Persian, Malay and Javanese. And he is also a prolific scholar in producing works in the form of dozens of books and books including Syarb al-'Asyiqin, Asrar al-'Arifin fi Bayani 'ilmi al-Suluk wa al-Tauhid dab Zinatul al-Muawahhidin. And also he likes to make poems such as Syair boat, Syair Burung Pinggai and Syair Dagang. So that with the intelligence and breadth of knowledge possessed by Hamzah al-Fansuri this is what makes Sultan Alauddin Riyat Syah, the father of Sultan Iskandar Muda appointed him to be Qadli Malikul Adil in the work of Aceh Darussalam at that time. He became Qadli Malikul Adil until the end of his life in 1607 AD.

When he served as Qadli Malikul Adil in the kingdom of Aceh Darussalam, he played a role in the thoughts that developed at that time, not only in the kingdom of Aceh Darussalam but throughout the archipelago. As Qadli Malikul Adil who took care of thinking about a law, Hamzah al-Fansuri also had a major influence in the thought of tasawwuf, namely Wujudiyyah or known as Wahdah al Wujud. This understanding is the thought of Ibn Arabi and was developed by Hamzah al-Fansuri. As previously there were two religions before Islam, namely Hinduism and Buddhism, Islam became a new thing among the people, but thanks to the smart method that Hamzah al-Fansuri did in preaching by using how to dialogue his Middle Eastern falsafi tasawwuf with local culture. Hamzah al-Fansuri popularized the concept of wahdat al wujud, which means that God and nature, including humans, have the same form. Nature is not truly tangible, but only god is truly tangible.¹⁵

The thought of Hamzah al-Fansuri's tasawwuf thought is much influenced by Ibn 'Arabi in his Wahdah al Wujud concept such as his thoughts on God, the nature of existence and human creation. As for his thoughts about Allah, Allah is an absolute substance because he is the first and created the universe. Allah is closer than the neck to man himself and Allah has no place or place. Furthermore, his thoughts on the nature of form and creation where according to Hamzah al-Fansuri the form is one even though it looks a lot, from one form which is a physical reality (mazhar) and there is also a form of content (inner reality) and his controversial thinking is that the form of God is like a deep ocean that does not move, while the universe is a wave of the

¹⁵ Miswar, A. Patterns of Tafsir Thought in the Early Development of the Tafsir Tradition in the Archipelago (Hamzah Al-Fansuri, Syamsuddin Al-Sumatrani and Abd Rauf Al- Singkel). Journal of Rihlah, 4(1), 2016, pp. 45-48

ocean of God's form, and how the waves flow steam, smoke, and clouds into the world, this is what is called ta'ayyun from the substance and this concept is also known as the Dignity of Five. Hamzah al-Fansuri considers that all objects are manifestations of Al-Haqq Ta'ala. This will later contradict the concept presented by Ar-Raniry. According to Ar-Raniry, Hamzah al-Fansuri brought heresy which considers that nature, humans and God are the same.

2. Shaykh Syamsuddin al-Sumatrani

Syamsuddin al-Sumatrani is one of the famous Sufi figures in Aceh, he is also a student of Hamzah al-Fansuri and also who replaced the position of Qadli Malikul Adil after the death of Hamzah al-fansuri. He lived during the heyday of the kingdom of Aceh Darussalam, namely during the leadership of Sultan Iskandar Muda in 1607-1636 AD and he died in 1630 AD after a long time as Qadli Malikul Adil in the kingdom of Aceh and gained an important position on the side of the sultan of Aceh at that time.

As for the thought of Sufism, Syamsuddin al-Sumatrani is no different from his teacher, Hamzah al-Fansuri, this is as seen in books or books taught to the people of Aceh such as Jawharu alHaqaiq, Tanbih al-Thullab fi Ma'rifati al-Malik al-wahhab, Risalah Tubayyin Mulahazhatu al-Muwahhidin wa al-Mulhidin fi Dzikr Allah and others. Previously Hamzah alFansuri with the thought of the dignity of five and then its development by Syamsuddin alSumatrani into Martabat Tujuh, which similarly has the same thoughts related to God conveyed by Hamzah al-Fansuri. Martabat seven, or the nature of twenty gods, teaches that everything that exists in nature is an external aspect of the essence of god. The concept of the dignity of seven is related to the theory of Tanazzul, which describes the descent of the form of god from the occult to the appearance of nature in various manifestations.¹⁶

Interestingly, although he had something in common with his teacher who was a Shia madhhab who held Wujudiyyah, he did not develop his understanding during the sultanate of Iskandar Muda who had a wise and knowledgeable nature. Syaikh Syamsuddin al-Sumatrani was one of the people who formed a book of Islamic law called Qanun Meukuta Alam together

¹⁶ Sasmanda, S. "History of the Development and Thought of Sufism in Aceh in the 16th Century". Kalpataru: *Journal of History and History Learning*, 2(2), 2018, pp. 70-72

with Sultan Iskandar Muda. Although Syamsuddin al-Sumatrani has a Shia Mazhab, but in this Qanun the concept of taking Islamic law is based on four main sources of law namely the Koran, hadith, ijam' and qiyas.

3. Shaykh Nuruddin Ar-Raniry

Shaykh Nuruddin Ar-Raniry whose full name is Nuruddin Muhammad bin Ali bin Hasanji bin Muhammad ar-Raniry ash-Shafi. He was called Ar-Raniry because he was born in Ranir (Rander), an area near Surat in Gujarat India. He began his education to learn various religious sciences in his birthplace, and then continued to deepen religious knowledge outside the area namely to Tarim (Southern Arabia) where Tarim was one of the centers of scientific civilization at that time and he also went to Mecca to perform the Hajj in 1621 AD and made a pilgrimage to the tomb of the prophet Muhammad Saw.

As some experts suspect, the arrival of Ar-Raniry was first in the leadership of Sultan Mansur Syah, after the arrival of scholars from Makkah and Yemen. After the arrival of the two scholars Ar-Raniry followed to Aceh, where Ar-Raniry equipped himself with various kinds of Islamic religious knowledge including fiqh, ushul, akidah, tasawwuf and he was the one who contributed a lot to the development of thought in the kingdom of Aceh Darussalam.¹⁷

The beginning of Ar-Raniry's arrival to Aceh was when Aceh was led by Sultan Iskandar Muda in 1636 AD. However, he did not get approval from the sultan at that time, because ArRaniry brought teachings that opposed the Wujudiyah understanding taught by Hamzah Alfansuri and Syamsuddin al-Sumatrani at that time. So Ar-Raniry continued his preaching to Pahang and stayed there for several years. Then he returned to Aceh when the leadership of the Aceh Darusssalam kingdom was led by the son-in-law of Sultan Iskandar Muda, namely Sultan Iskandar Tsani from 1637 to 1644 AD. So that during the leadership of Sultan Iskadar Tsani Arraniry he was appointed as the third Qadli Malikul Adil replacing Syaikh Syamsuddin alSumatrani who previously served.

¹⁷ Raden Hosein Djajadiningrat. The Sultanate of Aceh....., pp. 67-70

Syaikh Nuruddin Ar-Raniry was a pioneering Sufism figure who played an important role in opposing the notion of *wujūdiyyah*, thanks to his intelligence the notion of *wujūdiyyah* that developed at that time could be eliminated and replaced with the notion of *waḥdah al-syuhūd*. He was also a caliph of the Rifa'iyah Order which later developed in Malay. Ar-raniry was a Shafi'i scholar with the Ahlusunnah Wal Jamaah belief and he was also a murshid of the Qadariyyah Order received from his teacher Sayyid Shaykh Umar bin Abdullah Basyaiban who was a Sufism scholar from Hadramaut.

Ar-Raniry's thoughts that contributed to purifying the teachings of *tasawwuf* in Aceh were related to the concept of God, nature, humans, and *wujūdiyyah* which was wrong in interpreting these things. His thoughts can be formulated into four important points as follows:¹⁸a- Ar-Raniry's understanding of God, particularly in matters of divinity, was compromise. He sought to combine the thinking of the *mutakallimin* with that of the Sufis represented by Ibn 'Arabi. According to him, the phrase "the form of God and the One Nature" indicates that this nature is an outward manifestation of an inner essence, namely God, as described by Ibn 'Arabi. Basically, however, the phrase indicates that nature does not exist. Consequently, it is not possible to say that nature is distinct or united with God. Ar- Raniry's view of nature as the *tajalli* of Allah is similar to Ibn 'Arabi's, but his interpretation distinguishes him from the label of pantheism given to Ibn 'Arabi.

b- Ar-Raniry was of the view that nature is the creation of Allah through His manifestations. He rejected al-Farabi's theory of *al-faidh* (emanation) because he believed that it would lead to the recognition that nature is *qadim* (eternal) and this could lead to polytheism. For him, nature and *phalax* are containers of manifestation of the names and attributes of Allah in a tangible form. The nature of Allah's knowledge becomes manifest in the realm of reason, the name *Rahman* becomes manifest in the *arsh*, the name *Rahim* becomes manifest in the chair, the name *Raziq* becomes manifest in the seventh *phalak*, and so on.

c- Ar-Raniry considered humans to be the most perfect of God's creatures in this world and regarded them as God's caliphs on earth created in His image. He also considers

¹⁸ Ryan Y. P., Dzulkifli H. I, "Patterns.....", p. 131

humans to be the *mazhhar*, or the place of the most complete and thorough manifestation of the names and attributes of God. Ar-Raniry says that the definition of *insan kamil* is almost the same as that described by Ibn 'Arabi.

- d- According to Ar-Raniry, the core teachings of *wujūdiyyah* focus on *waḥdah al-wujūd*, which he believes is often misinterpreted by *wujūdiyyah* followers as the unity of God with nature. Therefore, Ar-Raniry opposed the teachings taught by Hamzah alFansuri.

However, the purification of *tasawwuf* expected by Syaikh Nuruddin Ar-Raniry did not go smoothly, as many of the followers of the *wujūdiyyah* teachings staged demonstrations due to the fatwa from the prohibition of teachings brought by Hamzah al-Fansuri and his student Syamsuddin al-Sumatrani. With the situation becoming increasingly uncontrollable, Ar-Raniry left Aceh and returned to his home country in India in 1644 AD, so that the vacant position of Qadli Malikul Adil left by Ar-Raniry became a new problem in the kingdom of Aceh Darussalam. This situation lasted for a long time starting from the tension in 1644 AD until 1662 AD.

4. Syaikh Abdurrauf As-Sinkili

Syaikh Abdurraf has the full name Aminuddin Abdril Ra'uf bin Ali al-Jawi Tsumal Fansuri al-Singkili. With the *laqab* after his name, it can be inferred that he was a Malay from Fansur, Singkel. The additional words in his name indicate that he was an Indonesian who came from the West coast of Sumatra, especially Singkel, and was better known as Teungku Syekh Kuala.

Syaikh Abdrurauf is estimated to have been born in 1615 AD in Singkel Aceh, and died in 1693 AD in Kuala Aceh. As for the time of his birth, it is still debated by experts, as for other opinions that mention that Syaikh Abdurrauf was born in 1593 AD, but both opinions do not mention specifically related to the date and month of his birth. And related to the family of Abdurrauf is a descendant of Persians or Arabs who came and settled in Singkel, Aceh. It was from the family that Syaikh Abdurrauf learned the science of religion, his father played a role in educating and teaching about religious knowledge, he was also the founder of a religious education institution called *Dayah Suro* in Simpang Kanan Aceh Singkel. Then he began to study with scholars in Fansur and Banda Aceh.

As for Syaikh Abdurrauf's journey in deepening his religious knowledge, he traveled to the Arabian Peninsula. Previously he had also studied a lot with his father to become a provision, so Abdurrauf also traveled to the Pasai area (North Aceh), namely to Dayah Blang Pirang to deepen his knowledge. After studying there for a long time, Shaykh Abdurrauf continued his journey to the Arabian Peninsula by starting to perform the Hajj pilgrimage first, this is where he began to study in the Arabian Peninsula.

Shaykh Abdurrauf completed his education in the Middle East, including Dhuha (Doha), Qatar, Yemen, Jeddah, and finally Mecca and Medina for 19 years. According to the account he wrote in *Umdat al-Muhtajin ila Suluk Maslak al-Mufridin*, he had 19 teachers who taught him various disciplines directly. In addition, he also had personal relationships with a number of other scholars who were likely his discussion partners in various sciences. One of the teachers mentioned by al-Singkili was Abd al-Qadir al-Mawwir when he was in Qatar. While in Yemen, he received instruction from Ibrahim bin 'Abdullah bin Jaman and Qadhi Ishaq, who were experts in Hadith and Fiqh. Most of the Yemeni scholars were students of Ahmad Qusyasyi and Ibrahim al-Kurani, who in turn were also taught by al-Singkili.

Abdurrauf As-Singkili spent 19 years to study in Makkah and Madinah under the tutelage of great teachers, such as al-Qusyasyi and Ibrahim al-Kurani, as well as his son, Muhammad Thahir, in Madinah. After returning in 1661, he turned out to be a leading fiqh expert in Aceh and a sufi who sought to strike a balance between the various views of his predecessors. In addition, he taught the practice of Syatariyah Zhikr. After completing studies in Medina with the Sheikh of the Syatariyah order, Ahmad al-Qusyasyi in 1661 CE, and later with his caliph or successor, Ibrahim al-Kurani, Abdurrauf obtained a diploma from the leadership of the order. This indicates that he was recognized and had the authority to teach the Syatariyah order to others or establish new branches elsewhere.¹⁹

By looking at the track record of knowledge obtained by Syaikh Abdurrauf As-Singkili, the right decision was made by Sultanah Shafiyatuddin Syah in appointing him as the fourth Qāḍi Malik al-'Ādil to succeed the position after Syaikh Nuruddin Ar-Raniry. He served as Qadli

¹⁹ Ryan Y. P., Dzulkifli H. I, "Patterns.....", p. 138

Malikul Adil for a very long time of 1 years. During his term as a Grand Mufti, he contributed a lot of Islamic legal thought, one of which was in the area of Sufism that was included in his work in the form of the book *Mir'atu al-Ṭullāb*. The contents of this book constituted guidelines for Islamic law application in Aceh in accordance with the Shafi'i Mazhab. He also played a role in uniting the people of Aceh who were previously divided into two camps with different understandings in the field of Sufism between *Waḥdah al-Wujūd* (Sheikh Hamzah al-Fansuri) and *Waḥdah al-Syuhūd* (Sheikh Nuruddin Ar- Raniry).²⁰

Syeikh Abdurrauf had helped to betterment the contents of the *Qanun Meukuta Alam* which put as the basic law during the Sultanate of Sultanah Shafiyatuddin Syah. After that Syeikh Abdurrauf As-Singkili was contributing his thoughts into the fields of fiqh, tasawwuf, and creed in accordance with the Syafii Mazhab. Some of the works of Sheikh Abdurrauf was *Syarḥ Laṭīf 'alā Arbaʿin Ḥadiṣin li al-Imāmin Nawawī*, *Sullamul Mustafidīn*, *Risālah Mukhtaṣarah fī Bayānī Syuruṭ al-Syaikh wa al-Murīd*, *Fātihah Shaykh Abdur Rauf*, *Daqā'iq alḤuruf*, *Sakratul Maut*, *Treatise on Saving*, *Munyatul I'tiqād*, *Bayān al-Itlāq* or *Bayān al-Tajallī*, *Risālah A'yān Ṣabitah*, *Treatise on the Path of Ma'rifatullah*, *Kifāyatul Muhtājīn ila Masyrab alMuwaḥḥid al-Qāilīn bi Wiḥdatul Wujud*, *'Umdah Muḥtājīn ila Suluk al-Mufarridīn*, *Waṣiyah*, *Mir'atul Ṭullāb fī Taṣḥīl al-Ma'ritah Ahkām al-Syar'iyah li al-Mulk al-Waḥḥāb*, *Turjumān al Mustafid*, *Mawā'iz al- Badī'ah*, *Idāḥul Bayān li Taḥqīq Masāil al-Adyān*, *Majmū' al-Masāil*, *Ḥujjat al-Balīgh 'alā Jumu'āt al-Muqāsamah*.²¹

CONCLUSION

The development of Islamic civilization and thought in the Kingdom of Aceh Darussalam was greatly influenced by scholars from the Arabian Peninsula and the role of the Sultan and Sultanah of the Kingdom of Aceh Darussalam those participated in the development of civilization in the land of Aceh. The dynamics of Islamic legal thought, especially in the field of Sufism, has experienced several phases in the Kingdom, starting with the ulama who first

²⁰ Dzulkifli Hadi Imawan. *The History of Islam*..... pp. 30

²¹ Wirianto, D. "Hacking the Concept of Tasawuf Syaikh Abdurrauf Al-Singkili". *Islamic Studies Journal*, 1(1), 2013

assigned as a Qadli Malikul Adil of the Kingdom, namely Syeikh Hamzah Al-Fansuri where he developed the Wadat al-Wujud thought in his understanding of Sufism, this is also in line with the second Qadli Malikul Adil, namely Syeikh Syamsuddin al-Sumatrani who was a student of Hamzah al-Fansuri, he also understood this Wujuddiyyah, but he did not continue to proselytize this Sufism. Until then, the third Qadli Malikul Adil, Sheikh Nuruddin Ar-Raniry, suppressed all the ideas that had been taught by Sheikh Hamzah Al-Fansuri related to Wujuddiyyah until there was a separation between the Wujuddiyyah group and the Wahdahtul Syuhud group (Ar-Raniry). So that, all of this could be reunited by Syeikh Abdurrauf As-Singkili who was the fourth Qadli Malikul Adil, that able to unite the two groups in order that they were no longer divided.

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