

EDUCATIONAL AND PHILOSOPHICAL DIMENSIONS
OF *SHAṬṬĀRIYYAH ṬARĪQAH*: AN ANALYTICAL
STUDY OF ‘ABD AL-RA’ŪF AL-SINGKILĪ’S
THOUGHT

BY

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ABSTRACT

The study aims to gain a proper understanding of *shattāriyyah ṭarīqah*, in which Abd al-Ra'ūf is the prime figure to propagate the basics of its teachings, particularly in Aceh. Hence, to explore further details about him, as well as the history behind it. However, focusing Aceh as the main place, in this case, is not simply to figure out *shattāriyyah* teaching in Aceh but to understand its link connection with *ṭarīqah* and *taṣawwūf* as the agent of disseminating Islam, especially throughout the Malay-archipelago, noted as *Negeri diatas angin*, the land above the wind. Historically, Islamic tradition had already started in 10th and 11th centuries. However, the 16th and 17th centuries are the most important period, that, 'Abd Ra'ūf al-Singkīlī (d. 1693) together with Ḥamzah al-Funṣūrī (d.1590), Shams al-Dīn al-Sumatrānī (d. 1630), and Nūr al-Dīn al-Rānīrī (d.1658) become the main figure. It seems that the hand writing tradition of those scholars had contributed to the golden of age Islam in south-east Asia. Regarding the Islamic education, the Acehnese has the specific structure needed to implement. From the earlier period, *dayah* has taken an important role in Acehnese society, as well as in its politics. *Dayah* as a centre of Islamic education conducted a number of disciplines in spreading Islam, leading in rebellions against colonialists, and becoming the centre in *ṭarīqah* teaching. In this manner, the method used in this study is library research, by tracing a number of 'Abd al-Ra'ūf's writings such as *'Umdāt al-Muhatajīn*, *Tanbīh al-Māshī*, *Sakarāt al-Mawt*, and *Asrār al-Sulūk ilā al-Mulūk* and also his *tafsīr*, *Tarjuman al-Mustafīd*. These manuscripts record that 'Abd al-Ra'ūf's grand master, Shaykh al-Qushāshī and Shaykh Ibrāhīm al-Kūrānī, were the prominent shaykh, that had influenced him. Shaykh al-Qushāshī had taught him the fundamental teachings of *shattāriyyah ṭarīqah*, while Shaykh Ibrahim al-Kurani influenced his philosophical-mystic concept. 'Abd al-Ra'ūf seems to have combined both approaches *taṣawwūf akhlaqī* and *taṣawwūf falsafī*. Likewise other Sufi orders, the objective of *shattāriyyah* teaching is to experience closeness with Allah, elaborated from its teachings. 'Abd al-Ra'ūf formulated seven fundamental principles of *shattāriyyah ṭarīqah*. *First*, the consciousness of the Oneness-Being. *Second*, the *dhikr* and its requirement. *Third*, the prophet Muhammad saw as a *dhikr* model. *Fourth* is the meaning of *Talqīn* and *Bay'ah*. *Fifth*, the ultimate benefits from the word *Lā ilāha illa Allāh*. *Sixth*, the requirement of *sunnat* prayers, and *seventh*, the character of the followers of the *shattāriyyah ṭarīqah*.

خلاصة البحث

تحاول هذه الدراسة التعرف على الطريقة الشطارية، وعلى شخصية الشيخ عبد الرؤوف في نشر تعاليمها ، ولا سيما في إقليم آتشيه؛ لأنه مكانها الرئيس، كما تسعى الدراسة إلى فهم ارتباط الطريقة بالتصوف وأثرهما في نشر الإسلام في أرخبيل الملايو، لذلك جرى بيان تاريخ آتشيه القديم؛ رغم أن الشيخ عبد الرؤوف (ت. 1963) واحد من الرواد في القرنين السادس عشر والسابع عشر؛ مع حمزة فانسوري (ت1590)، وشمس الدين السومطراي (ت1630)، ونور الدين الرانيري (ت1658)، إلا أن هذا التقليد الإسلامي قد بدأ في القرنين العاشر والحادي عشر الميلاديين، ويبدو أن كتابات هؤلاء العلماء أسهمت في العصر الذهبي للإسلام في جنوبي شرقي آسيا، وفيما يتعلق بالتعليم الإسلامي؛ يمتلك سكان آتشيه هيكلًا محددًا لأدائه، فمنذ القديم؛ كان للمدرسة الإسلامية التقليدية (الداية) مكانتها المهمة في الحياتين العلمية والسياسية في آتشيه، مركزًا تعليميًا لعدد من التخصصات وللطريقة التي أسهمت في نشر الإسلام، ومركزًا لحمولات الثوار على المستعمرين، ومن ثم؛ تتبعت هذه الدراسة كتابات الشيخ عبد الرؤوف، مثل: "عمدة المحتجين"، و"تنبيه الماشي"، و"سكرات الموت"، و"أسرار السلوك إلى الملك، وتفسيره "ترجمان المستفيد"، وتسجل هذه المخطوطات أن الشيخ القششي والشيخ الكوراني كانا أستاذي الشيخ عبد الرؤوف، وأن لهما تأثيرًا بالغًا فيه، فقد علّمه الشيخ القششي التعاليم الأساس للطريقة الشطارية، بينما أثر الشيخ الكوراني في مفهومه الصوفي الفلسفي، حتى يبدو أن الشيخ عبد الرؤوف جمع بين نهجين؛ تصوف أخلاقي، وتصوف فلسفي، وكما هي حال الطرق الصوفية الأخرى؛ كان الهدف من تعليم الشطارية تجربة التقارب مع الله سبحانه، وفق ما تُفصّله تعاليمها، وقد وضع الشيخ عبد الرؤوف سبعة مبادئ أساس لطريقته الشطارية؛ أولها وعي التوحيد، وثانيها الذكر ومتطلباته، وثالثها أن الرسول محمد صلى الله عليه وسلم وتبليغه الذكر، ورابعها معنى التلقين والبيعة، وخامسها الفوائد التي لا حصر لها لكلمة التوحيد "لا إله إلا الله"، وسادسها الحاجة إلى صلاة السُّنَّة، وسابعها شخصية أتباع الطريقة الشطارية.

APPROVAL PAGE

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DECLARATION

I hereby declare that this dissertation is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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To My Parents, My Husband and My Children

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TRANSLITERATION TABLE

Arabic Alphabet

Arabic Letters	Latin Letters	Origin Example	Example of Transliteration
ء	‘	سأل	<i>sa’ala</i>
ب	b	بدل	<i>badala</i>
ت	t	تورة	<i>taurah</i>
ث	th	ثمر	<i>thamar</i>
ج	j	جمال	<i>jamāl</i>
ح	ḥ	حديث	<i>ḥadīth</i>
خ	kh	خالد	<i>khālīd</i>
د	d	ديوان	<i>dīwān</i>
ذ	dh	مذهب	<i>madhhab</i>
ر	r	رحيم	<i>raḥīm</i>
ز	z	زمزم	<i>zamzam</i>
س	s	سراب	<i>sarāb</i>
ش	sh	شمس	<i>shamsh</i>
ص	ṣ	صبر	<i>ṣabr</i>
ض	ḍ	ضمير	<i>ḍamīr</i>
ط	ṭ	طاهر	<i>ṭāhir</i>
ظ	ẓ	ظهر	<i>ẓuhr</i>
ع	‘	عيد	<i>‘abd</i>
غ	gh	غيب	<i>ghayb</i>
ف	f	فقه	<i>fiqh</i>
ق	q	قاضي	<i>qādi</i>
ك	k	كأس	<i>ka’s</i>
ل	l	لين	<i>laban</i>
م	m	مزمار	<i>mizmār</i>
ن	n	نوم	<i>nawm</i>
ه	h	هبط	<i>habaṭa</i>
و	w	وصل	<i>waṣala</i>
ي	y	يسار	<i>yasīr</i>

Short Vocal

Arabic Letters	Latin Letters	Origin Example	Example of Transliteration
َ (fathah)	a	فعل	<i>fa’ala</i>
ُ (dhammah)	u	حسب	<i>ḥasiba</i>
ِ (kasrah)	i	كتب	<i>kutiba</i>

Long Vocal

اى (fathah and alif)	ā	كاتب	<i>kātīb</i>
ي (ya and alif)	ī	كريم	<i>karīm</i>
و (dhammah and waw)	ū	حروف	<i>ḥurūf</i>

Diphthong

ي (kasrah and ya)	Iyy/i	رجعي	<i>raji'ī</i>
Fathah and ya	aw	قول	<i>qawl</i>
Fatah and waw	ay	سيف	<i>sayf</i>
Dhammah and waw	uww/u	عذر	<i>'aduww</i>

CHAPTER ONE

INTRODUCTION

1.1 BACKGROUND OF THE STUDY

Tarīqah (Sufi order) was an institution in Islam until the 14th century (8th century *Hijrīyyah*). As an organisation in the world of *taṣawwūf*, it can be considered something new and previously unavailable in the early Islamic tradition, including during the Prophet's time (PBUH). Nearly all known Sufi orders (*turuq*, sing; *tarīqah*) are related to the later groups of religious leaders or scholars who lived centuries after the Prophet's time (PBUH).¹

However, to attain a comprehensive understanding toward *tarīqah*, it is previously to consider the important prior concepts of Islam, which is consist of *Islām*, *Imān* and *Ihsān*. Indeed, it was referred to as a hadith of Prophet (PBUH):

One day while the Prophet (PBUH) was sitting in the company of some people, (the angel) Gabriel came and asked, what is faith (*īmān*)? Prophet replied faith (*īmān*) is to believe in Allah, His angels, the meeting with Him, His Apostles, and to believe in the resurrection. Then he further asked, what is Islam? Prophet (PBUH) replied, to worship Allah alone and none else, to offer prayers perfectly to pay the compulsory charity (*zakat*) and to observe fasts during the month of Ramadan. Then he further asked, what is *ihsān* (perfection)? Prophet (PBUH) replied, to worship Allah as if you see Him, and if you cannot achieve this state of devotion, you must consider that He is looking at you.²

¹ R.S. Bhatnagar, *Dimension of Classical Sufi Thought*, (Delhi: Motilal Banarsidass, 1984), 175. The *Qadirīyyah* for example, is related to *Shaykh* ‘Abd al-Qādir al-Jīlānī (1088-1166), *Suhrāwardīyyah* is related to Shihāb al-Dīn Abū Ḥafṣ al-Suhrāwardī (1097-1168), *Rifā‘īyyah* is related to Aḥmad ibn ‘Alī Abū al-‘Abbās al-Rifā‘ī (1106-1182), *Shādhilīyyah* is related to Abū al-Ḥasan Aḥmād ibn ‘Abd Allāh al-Shādhili (1197-1258), and *Naqshbāndīyyah* is related to Bahā’ al-Dīn al-Naqshābandī (1318-1389) J. Spencer Trimingham, *The Sufi Orders in Islam*, 33-49. See also Annemarie Schimmel, *Mystical Dimensions Of Islam*, (USA: The University Of North Carolina Press, 1975), 244.

² Abu Husin Muslim Ibn al-Ḥajjāj, *Ṣaḥīḥ Muslim*, Bāb: Bayān al-Imān al-Islām al-Ihsān, (Beirut: Dār al-Fikr), Juz I, 87

Indeed, the whole Qur'ān guides to *Ihsān*, which means excellently doing everything and doing the acts of charity and kindness. The ḥadīth already gave the perfect definition of *Ihsān* is it's to worship Allah as you are seeing Him and while you see Him, not yet truly He sees you.

All Islamic scholars agreed that there are four stages needed to achieve to establish the Islamic character, as *sharī'ah* (jurisprudence), *ṭarīqah* (the path), *ma'rifat* (knowing), *ḥaqīqat* (reality). *Tarīqah* meaning way, path or method as mentioned in Qur'ān: *If only they were to go straight on the path (ṭarīqah), we would give them abundant water to drink.*³ However, the phrase associated directly from the Sufism point of view alone, known as the Sufi order, is assumed to specific masters, rulers and disciples.

In the Prophet (PBUH) period, even the Sufi word was not recognised, but he has been identified as the best figure in performing Sufism. Indeed, the basic goal to be achieved in Sufism or asceticism is to apply self-controlling from the desire of *dunyā*, and take *akhīrat* for granted as the real satisfaction called *zuhud*. Further, in the first and second century of *Hijriyyah*, Islamic asceticism developed from Madīnah, Baṣrah, Kuffah, and Egypt until 8th century Hijriyyah, where *ṭarīqah* emerged.⁴

The development *ṭarīqah* later on leading to the formation of schools of teaching and training about the personalities from whom the great *ṭarīqah* derive and their subsequent development. The main areas *ṭarīqah* development consist of three areas were: first, Mesopotamia, where some of the *tariqah* develop from this line, such as Suhrawardīyyah, Rifāiyyah, and Qādirīyyah. Second, Egypt and the Maghrib, where Shadhīlīyyah becomes the main *ṭarīqah*. Third, Iranian, Turkish and India sphere, where

³ QS: al-Jin (72) : 16-17.

⁴ Abū al-Wafā al-Ghanīmī Al-Taftazānī, *Madkhal ilā al-Taṣawwuf al-Islām*, trans: Ahmad Rāfi' Uthmānī, *Sufi Dari Zaman ke Zaman*, (Bandung, Pustaka, 1985), 236

Kubrawīyyah, Yasavīyyah, Maulāwiyyah, Khawajagan Naqshabandīyyah, Chistīyyah and Indian Suhrawardīyyah.⁵ However, Shattārīyyah seems lined from Chistīyyah as the influential *ṭarīqah* in India.⁶

Meanwhile, the growth of the Sufi orders in Indonesia occurs as in other Islamic countries. The establishment of the Islamic kingdom of Aceh-Pasai in the mid-13th century had recorded the role of religious scholars (*‘ulamā’*) in the kingdom, propagating Sufism and its orders. These *‘ulamā’* studied in Mecca for a certain number of years and then returned with the certificate of permission (*ijāzah*) from their shaykh to teach a *ṭarīqat* in Indonesia. For example, Ḥamzah al-Fanṣūrī (d. 1590) is the shaykh of *Qadīriyyah*, Nūr al-Dīn al-Rānirī (d. 1658) is the shaykh of *Rifā’iyyah*, ‘Abd al-Ra’ūf al-Singkilī (1615-1690) is the shaykh of *Shattārīyyah*⁷, and ‘Abd al-Ṣamad al-Palimbānī (d.1788) is the shaykh of *Sammānīyyah*.⁸

Mostly, *ṭarīqah* teaching emerged in Islamic educational institutions, especially in Aceh, which ruled the main rule in society. Structurally, the level of educational institutions in the Acehnese system in the earlier period was divided into primary, secondary and higher education levels. In Aceh, there were called *meunasah* (primary school), *ranggang* or *balee* (secondary school) and *dayah* (higher education). In the higher education system (*dayah*), there are three levels, they are; first is *dayah* as

⁵ J. Spencer Trimingham, *The Sufi Order in Islam*, (Oxford: Oxford University Press, 1971), 31.

⁶ J. Spencer Trimingham, *The Sufi Order In Islam*,..., 65.

⁷The name *shattārīyyah* comes from *Shaykh* ‘Abd Allāh al-Shattār (d.1485), a scholar who had familial connections with Shihāb al-Dīn Abū Ḥafs ‘Umar Suhrāwardī (1145-1234), a sufi scholar who popularised *Suhrāwardīyyah*. The *Suhrāwardīyyah* actually has its root in Transoxiana tradition because its *silsilah* related to Abū Yazīd al-‘Ishqī, who related to Abū Yazīd al-Bistāmī (d. 873) and Imām Ja’far al-Ṣādiq (d. 763). *Shattārīyyah* later on is known as *Ishqīyyah* in Iran or *Bistāmīyyah* in Turkey Uthmani, and was fairly popular in the Middle East around 15th century before it faded and its influence was replaced by *Naqshabandīyyah*. *Ibid.*, 132.

⁸Sri Mulyati (et.al), *Mengenal dan Memahami Tarekat-Tarekat Muktabarah di Indonesia*, (Jakarta: Kencana, 2005), 26.

undergraduate level, second is *dayah manyang* or *dayah chik* as postgraduate and master level, and third is *jami'ah* as postgraduate or doctoral level.

‘Abd al-Ra’ūf al-Singkilī (1615-1690) was appointed as the successor (*khalīfah*) of *shaṭṭārīyyah ṭarīqah* in Malay-Indonesia recorded also has a *dayah* called *dayah Shaykh Kuala*. He studied in Mecca for 19 years with various religious figures. One of the influential masters (*shaykh*) to whom he was assigned who disseminated the *shaṭṭārīyyah ṭarīqah* was Aḥmad al-Qushāshī (1583-1660). After Aḥmad al-Qushāshī died, ‘Abd al-Ra’ūf al-Singkilī returned to Aceh and disseminated this *ṭarīqah*. At the same time, he also held the post of *Qāḍī* (judge) in the kingdom during the reign of Queen Ṣafīyat al-Dīn Tāj al-‘Ālam (d. 1675). As a legitimate leader, she also contributed to the growth of the *shaṭṭārīyyah* teachings in her kingdom.⁹

The goal of the *shaṭṭārīyyah* teachings is fearness (*taqwā*) and closeness (*taqarrub*) to Allah. ‘Abd al-Ra’ūf asserted the certain character belongs to those who follow *shaṭṭārīyyah* firmly and at the same time reflected the character of believer narrated within hadith of Prophet Muhammad (PBUH).

The character of the follower *shaṭṭārīyyah ṭarīqat*, are first, they showed their blessing and mercy to others, particularly for their Muslim relatives. Second, constantly they perform the spiritual exercise (*riyāḍāt al-naḥsīyyah*) in order to change their behaviours from a bad manner to the good one. Third, they are always asking for Allah forgiveness. Fourth, alienating themselves from forbidden and doubtful and holding desire off and its agitation. Fifth, they evaluate themselves (*muḥasabah*) for their action—six, performing the good deeds in any condition. Seventh, struggling inside out from their passion continuously.¹⁰

In the line, the *shaṭṭārīyyah* teaching is also formulated in certain concepts. One of them is the relationship between God and nature. Nature is created by *Nūr Muḥammad*, which emanates from God; everything in nature, is in the knowledge of

⁹ Syahrizal, *Shaykh ‘Abd al-Ra’ūf dan Corak Pemikiran Hukum Islam*, (Banda Aceh: Yayasan Pena, 1998), 22.

¹⁰ ‘Abd al-Ra’ūf al-Singkilī, *‘Umdāt al-Muhtajīn*, ..., 43-44r.

God and this is called the prototypes (*a'yān thābitah*). *A'yān thābitah* emanates into *a'yān khārijīyah* (the outward the reality of God), then *a'yān khārijīyah* is the shadow of the One or object from which the shadow comes, and He is none other than Him.¹¹

The *wujūdiyyah* doctrine was still contentious when 'Abd al-Ra'ūf al-Singkilī faced the two poles of the different views of Sufism of Ḥamzah Fanṣūrī (d.1590), Shamsuddīn al-Sumaṭrānī (d.1630), and Nūr ad-Dīn al-Rānirī (d.1658). He said:

*Al-Rabb rabb wa in tanāzul al-'abd 'abd wa in taraqqī, artinya yang Tuhan itu Tuhan jua dan jika turun tajalli sekalipun dan yang hamba itu hamba jua dan dan naik ma'rifahnya sekalipun maka yang haqiqat itu tiadalah dapat ia bertukar sekali-kali seperti tamsil cahaya pelita ditempulah cahaya matahari maka dihapuskan cahaya pelita oleh cahaya matahari. Maka barang siapa tiada memeliharakan haqiqat seperti yang demikian itu maka yaitu zindiq lagi mulhiq yakni mungkin kafir dan mandhahirkan selamanya dan lagi terkelanjur i'tiqadnya.*¹²

The approach taken by Abd al-Ra'ūf al-Singkilī is moderate between the contrasting ideologies. The reconciliation stands in *tasawwūf* developed by 'Abd al-Ra'ūf al-Singkilī can be observed from the three pillars of his thinking in the field of *taṣawwūf*. The three main ideas are: first, divine belief and relationship with nature, second, *insān kamīl*, and third, the road to God (*ṭarīqah*).¹³

In the divine belief and its relationship with nature, 'Abd al-Ra'ūf al-Singkilī adopts that God's only essential form while his creation is a manifestation of His Nature, the shadow of the essential being. *Insān kamīl* is the ideal human figure that 'Abd al-Ra'ūf al-Singkilī understands as the combination of the teachings of al-Ghazālī (1058-1111) and Ibn 'Arabī (1165-1240). Moreover, the *ṭarīqah* orientation initiated by 'Abd al-Ra'ūf al-Singkilī promotes the concept of monotheism (*tawḥīd*) and remembrance (*dhikr*). The *dhikr* represents the *tawḥīdic* perspective which has four subtopics, namely

¹¹ Oman Fathurrahman, *Tanbīh al-Māshī, Menyoal Waḥdah al-Wujūd Kasus 'Abd al-Ra'uf Al-Singkilī di Aceh Abad 17*, (Bandung: Mizan, 1999), 47.

¹² 'Abd al-Ra'ūf al-Singkilī, *Asrār al-Sulk ilā al-Mulk, ...*, 43-44r.

¹³ Oman Fathurrahman, *Tanbīh al-Māshī, Menyoal Waḥdah al-Wujūd, ...*, 65.

tawḥīd al-ulūhīyyah (lordship monotheism), *tawḥīd al-afʿal* (actions monotheism), *tawḥīd al-ṣifāt* (attributes monotheism), and *tawḥīd dhāt* (essence monotheism), all of which are accumulated in the *kalīmat* “*La ilāha illa Allāh*”.¹⁴

1.2 STATEMENT OF THE PROBLEM

‘Abd al-Ra’ūf ibn ‘Ali al-Jāwī al-Fanṣūrī al-Singkilī (1615-1690) is known as one of Indonesia’s religious scholars¹⁵ together with others such as Ḥamzah Fanṣūrī (d. 1590), Shamsuddin al-Sumatrānī (d. 1630) and Nūr al-Dīn al-Ranīry (d. 1658), who were engaged in political conflicts and religious debates in the early times of the Islamisation process in Indonesia, more precisely in the second half of the 17th century in Sumatra.¹⁶ Born in Singkel in the kingdom of Aceh around 1615, ‘Abd al-Ra’ūf al-Singkilī received religious education during his childhood from his father, Shaykh ‘Alī. Upon adulthood, he travelled to the Middle East, where he lived for 19 years, and pursued knowledge in the field of Islamic law (*‘ilm sharī’āt*) such exegesis (*tafsīr*), prophetic traditions (*ḥadīth*) and jurisprudence (*fiqh*) as well as esoteric sciences (*‘ilm haqīqah*) such as Sufism.¹⁷

The teachings of ‘Abd al-Ra’ūf al-Singkilī are presented in five areas: faith (*aqīdah*), law (*sharī’ah*), path (*tarīqah*), truth (*haqīqah*), and knowledge of God (*ma’rifah*). The first exposes his interpretation of the doctrine of tawḥīd, while the other four reflected his teachings regarding Sufism. The precepts he puts forward, particularly

¹⁴ Oman Fathurrahman, *Tanbīh al-Māshī, Menyoal Waḥdah al-Wujūd*,..., 66.

¹⁵Hasjmi, Ali, *Shaykh ‘Abd al-Ra’ūf Shiah Kuala, Ulama Negarawan yang Bijaksana*, In Universitas Shiah Kuala Menjelang 20 Tahun, (Medan: Waspada, 1980).

¹⁶P.Voorhoeve, *Bayan Tajalli; Bahan-bahan untuk Mengadakan Penyelidikan lebih Mendalam tentang Abd al-Rauf al-Singkel*, trans. Aboe Bakar Atjeh,(Banda Aceh: PDIA,1980), 3

¹⁷ T. Iskandar, ‘Abd al-Ra’ūf Tokoh Shattariyyah Klasik (Abad ke.17) in M.D. Muhammad (e.d), *Tokoh-tokoh Sastera Melayu Klasik*, (Kuala Lumpur: Dewan Bahasa dan Pustaka 1987), 72-73.

those regarding invocation (*dhikr*), shows that he subscribes and promotes the shaṭṭārīyah order.¹⁸

The consideration regarding the doctrine of *tawḥīd* promoted by ‘Abd al-Ra’ūf al-Singkilī led to the formulation of two concepts; the concept of emanation (*al-fayḍ*) and the shadow (*al-zill*). According to him, the universe represents the emanation of the Truth (*al-Ḥaqq*). Thus, the relation between the two is like an object with its shadow. An object is hardly distinguishable from its shadow. However, they differ from each other. In this way, ‘Abd al-Ra’ūf al-Singkilī maintains both principles of divine immanency (*tashbīh*) and transcendency (*tanzīh*).¹⁹

Based on the explanation above, the problem that this thesis will seek to explore is to examine the thought and works of ‘Abd al-Ra’ūf al-Singkilī on the relationship between God and nature. ‘Abd al-Ra’ūf al-Singkilī elaborated the relationship through *martabah tujuh* which is more philosophical approach. However, the *dhikr* as the main medium of shaṭṭārīyah’s teaching more elaborated through educational approach where ‘Abd al-Ra’ūf al-Singkilī promoted the seven basic teaching of shaṭṭārīyah which is he mentioned the role of the *shaykh*, *murabbī* and *murīd*. As educational approach discuss the matter and the output of the educational process, from shaṭṭārīyah Abd al-Ra’ūf al-Singkilī elaborate the manners and attitudes belong to the followers of shaṭṭārīyah.

1.3 RESEARCH QUESTIONS

The questions that this thesis attempts to answer are:

- 1- Who was ‘Abd al-Ra’ūf al-Singkilī and the educational, social and political milieu in his time?

¹⁸ Oman Fathurrahman, *Tanbīh al-Māshī, Menyoal Waḥdah al-Wujūd*,..., 23.

¹⁹ Oman Fathurrahman, *Tanbīh al-Māshī, Menyoal Waḥdah al-Wujūd*,..., 31.

- 2- What is *shattāriyyah tarīqah* and what is ‘Abd al-Ra’ūf al-Singkilī’s methodology in disseminating the teaching to the public?
- 3- What is the educational dimension of ‘Abd al-Ra’ūf al-Singkilī regarding to *shattāriyyah tarīqah*?
- 4- What is the philosophical dimension of ‘Abd al-Ra’ūf al-Singkilī in relation to the *shattāriyyah tarīqah*?

1.4 RESEARCH OBJECTIVES

In the light of this, the main objectives of this research are:

1. To examine the role ‘Abd al-Ra’ūf al-Singkilī educational, social and political milieu in his time.
2. To define the concept of *tarīqah shattāriyyah* and its teachings from ‘Abd al-Ra’ūf al-Singkilī’s perspective.
3. To analyse ‘Abd al-Ra’ūf al-Singkilī’s views on the method used in promoting *shattāriyyah tarīqah* and further to find educational dimension from it.
4. To analyse ‘Abd al-Ra’ūf al-Singkilī’s views on the relation between God and nature from which the philosophical dimension is elaborated from theological, metaphysical and ontological approaches.

1.5 SIGNIFICANCE OF THE RESEARCH

The significance of this study are: first, as ‘Abd al-Ra’ūf al-Singkilī is the leading figure in this research, thus his ideas about the human being in relation to himself from within toward an understanding of the relationship between human being and God, which is the basic lesson of the *shattāriyyah* teachings which ‘Abd al-Ra’ūf al-Singkilī refer to; second, from the elaboration above, the understanding of ‘Abd al-Ra’ūf al-Singkilī from

his educational and philosophical point of view to look further into his intellectual dialogues, particularly in the Sufism tradition in South East Asia in the 16th and 17th centuries. Third, looking for ‘Abd al-Ra’ūf al-Singkilī and his era, not simply for the historical and glory romance of the Achenese Islamic Kingdom, but also to awaken local Islamic scholars to be concerned with Islamic intellectual heritage to develop further the society.

1.6 RESEARCH METHODOLOGY

In order to achieve the objective of this study, the researcher adopts the qualitative approach based on library research. Therefore, it mainly required information and the necessary data collected from primary sources and secondary sources. Primary sources include books or manuscripts written by ‘Abd al-Ra’ūf al-Singkilī. Some of them used in this research are:

- 1- From Aceh Museum, in Kumpulan Teks, No. INU. 07.109 founded some manuscripts are:
 - a. *‘Aqāid Imān.*
 - b. *Sakarāt al-Mawt.*
 - c. *‘Umdāt al-Muḥtajīn*, which elaborates his journey from which the information about his intellectual progress is obtained, also his conceptual thought about the essentials of God and His relationship with nature.
 - d. *Mujārabat.*
 - e. *Doa dan Ajimat.*
 - f. *Asrār al-Sulūk ilā al-Mulūk* which examines his thought of the nature of creation particularly the human soul.

- g. *Kifāyat al-Muḥtajīn*.
- h. *Ma'rifat Laylah al-Qadr*.

From above manuscripts founded that '*Umdāt al-Muḥtajīn* contributed a significant data according to shaṭṭārīyyah teachings, from which further educational dimension will most refer. In addition, *Asrār al-Sulūk ilā al-Mulūk* presented the valuable data according the human soul which is the discussion of philosophical dimension from mystical approach will refer mostly.

- 2- *Sullām al-Mustafidīn*, Library Foundation of Education Ali Hasjmi and already recorded in the catalogue Ali Hasjmi with the code 11B / TS / 9 / YPAH / 2005. This manuscript elaborated in detail about the Divine and human act discussion, and mostly used in examining the philosophical dimension from theological approach in this research.
- 3- *Tanbīh al-Māshī al-Mansūb ilā Ṭarīq al-Qushāshī*, Pdf version edited by Oman Fathurrahman²⁰ which emphasises practices based on the *shaṭṭārīyyah* teaching. This manuscript presented the philosophical dimension regarding the realm of God and human and the connection between both. It will contributed on ontological approach discussion in this research.

Meanwhile, secondary sources include books, articles and journals which discuss 'Abd al-Ra'ūf al-Singkilī's life, education, contribution, thoughts and issues related to his time and present research.

The collected data from primary and secondary sources are treated the content analysis method that includes comparative and critical analysis. This research focus on critical analysis means conducting a critical analysis on the thought of 'Abd al-Ra'ūf

²⁰ 'Abd al-Ra'ūf Al-Singkilī, *Tanbīh al-Māshī al-Mansūb ilā Ṭarīq al-Qushāshī*, Pdf version, edited by Oman Fathurrahman

al-Singkilī. This critical analysis involved several stages: researching document content, investigating the origin of thought, evaluating the arguments and facts, giving positive critiques, and concluding.

1.7 LITERATURE REVIEW

The study of ‘Abd al-Rauf al-Singkili found out in various approaches and perspectives. Therefore, the literature review in this research examines the related and relevant literature to find gaps and diversity in other studies. These literatures review about ‘Abd al-Rauf al-Singkili’s study can be categorised into four areas: (a) studies and research of Sufism derived into tariqah development. (b). Tariqah syattariyyah from its original place in India until emerging in Southeast Asia. (c) The role of ‘Abd al-Rauf al-Singkili and his philosophical thought, particularly in a mystical approach. (d) The educational approach in disseminating syattariyyah teaching from its teaching and the role of dayah as an Islamic education institution early in Aceh.

In order to get a comprehensive understanding of Sufism and its development in general, several books can relate, among them are: Abū al-Wafā al-Ghanīmī Al-Taftazānī, *Madkhal ilā al-Taṣawwuf al-Islām*, trans: Ahmad Rāfi’ Uthmānī, *Sufi Dari Zaman ke Zaman*²¹, and Annemarie Schimmel in *Mystical Dimensions of Islam*²² describes a fundamental understanding of Sufism from the historical approach as well the sufistic views from prominent ṣūfī. In *Sufism an Account of the Mystics of Islam*, A.J. Arberry explores the development of Sufism from ascetism at the time of the Prophet (PBUH) to the rise of theosophy in Islamic mysticism as well as the later Sufi

²¹ Abū al-Wafā al-Ghanīmī Al-Taftazānī, *Madkhal ilā al-Taṣawwuf al-Islām*, trans: Ahmad Rāfi’ Uthmānī, *Sufi Dari Zaman ke Zaman*, (Bandung, Pustaka, 1985).

²² Annemarie Schimmel, *Mystical Dimensions Of Islam*, (USA:The University Of North Carolina Press, 1975)