

The Jihad Model Based on Shaykh ‘Abdul Ra’Ūf Bin ‘Alī Al-Fanṣūrī Al-Singkilī in Tarjumān Al-Mustafīd According to Sociological Theory of Religion

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Abstract

This paper shows the perspective and views of Shaykh Abdul Rauf Ali al-Fansuri al-Singkili in interpreting the jihad verses in Tarjumān al-Mustafīd. This study uses the pentabiqān method on the interpretation of jihad verses in Tarjumān al-Mustafīd. The results of this discussion have found some views of Shaykh Abdul Rauf Ali al-Fansuri al-Singkili about jihad. This diversity of views refers to the command of Allah S.W.T. to the Muslims to wage jihad to uphold the Islamic religion on the face of the earth and human ability in carrying out the order of jihad. The findings of the interpretation of the verses of jihad by Shaykh ‘Abdul Ra’uf bin ‘Alī al-Fanṣūrī al-Singkilī will be analyzed using the Sociological Theory of Religion to obtain a model of jihad in accordance with the views and interpretation of Shaykh ‘Abdul Ra’uf bin ‘Alī al-Fanṣūrī al-Singkilī towards jihad in Tarjumān al-Mustafīd. The interpretation related to Jihad conforms to the pattern of Culture, Economy, Social Relations and the State based on the analysis of the Sociological Theory of Religion.

Keywords: Jihad, Tarjumān al-Mustafīd, Shaykh Abdul Rauf Ali al-Fansuri al-Singkilī, Sociological Theory of Religion

INTRODUCTION

The word Jihad according to Lisān al-‘Arab comes from the Arabic word (جُهْدٌ) means obstacle or challenge (Muḥammad Bin Mukram bin ‘Alī, Abū al-Faḍl & Jamāl al-Dīn Ibn Manzūr 1414H). However, jihad according to Mu‘jam al-Lughah al-‘Arabiyyah al-Mu‘āṣarah (2008) meant to wage war against the infidels in upholding the religion and country. Likewise, in *Mu‘jam al-Wajiz* (1989), jihad meant waging a war against the infidels other than the zimmiyy. *Mu‘jam al-Wasit* (1425H) also gave the same meaning of jihad namely waging a war against the infidels other than the zimmiyy. However, the meaning of jihad stated is different with Allah S.W.T.’s word in Surah al-‘Ankabūt, 6:

وَالَّذِينَ جَاهِدُوا فِينَا لِنَهَيْهُمْ عَنْ سُبُلِنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ٦٩

Meaning: And whoever that fights (to uphold Allah’s religion), he only fights for the benefit of himself.

From the interpretation, jihad is defined as the fight to carry out Allah S.W.T.’s commands and leave the prohibitions. This verse stated that combatting the desire that deters human from carrying out Allah’s command and encouraging human to do evil is the main jihad in a muslim’s life. Nevertheless, there is an al-Qur`ān verse that interprets jihad as combatting the infidels as stated in Surah al-Ḥajj, 78:

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ

Meaning: And carry out the jihad of Allah with the absolute of jihad.

Imam Sha‘rawī (1991) interpreted the word jihad as absolute fighting of the infidels to uphold the Islamic religion on the face of the earth. Jihad to uphold Allah S.W.T.’s word requires an ultimate sacrifice whether in energy, time, and property. This statement shows that there is a difference in the meaning of jihad in the context

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of carrying out Allah S.W.T’s commands. Hence, the understanding of jihad in the Malay World needs to be examined to prevent misunderstanding in the usage of this word.

The Life of Shaykh Abdul Rauf Ali Al-Fansuri Al-Singkili

Shaykh Abdul Rauf Ali Al-Fansuri al-Singkili is the author of *Tarjumān al-Mustafīd*. He was born in Barus on 1593 AD. Other than being Shaykh Hamzah al-Fansuri and Shaykh Shamsuddin al-Sumatera`i student, he also studied with several scholars in Qatar, Yaman, Mekah, and Madinah. He travelled for 18 years to study religious knowledge. Upon returning to Barus, he taught the community with Islamic knowledge and its appreciation in life. The community at that time was engrossed in worldly pleasure and involved with immorality due to lack of guidance and appreciation towards al-Qur`ān. This caused the desire to write a book of interpretation in Malay Language as a guide to the community at that time.

The disintegration in the community due to ideology clashes among Shaykh Nuruddin al-Raniri and Shaykh Hamzah Fansuri and Shaykh Shamsuddin al-Sumatera`i made him more cautious in facing the Aceh community at that time. After he was appointed as mufti of Aceh Dar al-Salam by Sultanah Safiyyah al-Din (1641-1675), Shaykh Abd Ra`uf Ali al-Fansuri al-Singkili took this opportunity to thematically cultivate the interpretation of verses of jihad and used the book of interpretation namely *Tarjumān al-Mustafīd* to be taught among the Aceh community at that time. Moreover, during that time, threats, and attacks from the Dutch and other powerful countries from the Europe forced Aceh to defend its creed and sovereignty from being colonised by foreign elements. The effort was continued during the reign of 15th Sultanah: Nakiyyat al-Din (1675-1678), 16th Sultanah: Zakiyyat al-Din (1678-1688) and 17th Sultanah: Kamalat Syah (1688-1699). Shaykh Abdul Rauf Ali al-Fansuri al-Singkili passed away in 1693 AD (Mohd Syukri Yeoh Abdullah, 2008).

Tarjumān al-Mustafīd was the first Malay Language book of interpretation in the Malay World. This book was authored by Shaykh Abdul Rauf Ali al-Fansuri al-Singkili in the 17th century. This book of interpretation has an interpretation of 114 verses starting from al-Fātiḥah until al-Nās. *Tarjumān al-Mustafīd* was authored by Shaykh Abdul Rauf Ali al-Fansuri al-Singkili is still in the form of manuscript, handwritten by Shaykh Abdul Rauf Ali al-Fansuri al-Singkili himself and kept at several libraries and individuals who are interested with the works of Shaykh Abdul Rauf Ali al-Fansuri al-Singkili. This copy can be seen at the National Library of Malaysia, Banda Aceh Museum, Zawiyah Tanoh Abee in Aceh, Ali Hasmiy Library in Aceh, Jakarta National Library, the British Library in London, Oxford University Library in London, and in Leiden Library, the Netherland (Zulkifli Mohd. Yusoff & Wan Nasyrudin Wan Abdullah, 2005).

The Sociological Theory of Religion

Sociological Religion comes from two words, namely Sociology and Religion. Sociology is a study related to community daily life. The study related to sociology might be different due to the move with the times, based on the development of study pattern and the object aimed at. Meanwhile, religion is a cult, or an individual’s faith who believes that Allah as the God of the universe. Overall, it can be concluded that sociological religion is a systematic study related to the relations between the community daily life and the religion they believe (M. Yusuf Wibisono, 2020).

The sociological theory of religion is a theory that sees the various views in the religion based on the certain patterns. The patterns such as economy, culture, custom, and social relation (Abdi Rahmat, 2015) are some of the patterns related to social life among the community who become the object or purpose of a study.

M. Yusuf Wibisono (2020) divided the sociological religion into eight parts, namely:

Religion and Social Layers.

Religion and Economic Development.

Religion and Social Conflict.

Religion and Social Control.

Religion and Social Change.

Religion and Secularism.

Religion and Violence.

Religion and Cultural.

While Achmad Faesol (2020) stated that the relationship between the Sociological Theory of Religion can be classified to a few parts, namely:

Religion in Community and Culture.

Religion in Social Change.

Religion in Politic and Nation.

Other than that, a Sociological Religion scholar, Sindung Haryanto (2015) classified the Sociological Theory of Religion with several elements, which are:

Religion and Gender

Religion and Economy

Religion and Politic

Religion and Culture

Religion and Social Change

Religion and Globalisation

Overall, it can be stated that the study of Sociological Theory of Religion can be related with some parts of life patterns. Based on the association between the study of Sociological Theory and Religion in *Tarjumān al-Mustafid*, the study of sociological religion towards the interpretation text of the word jihad by Shaykh Abdul Rauf Ali al-Fansuri al-Singkili will be carried out in four division, namely:

Jihad in Economy

Jihad in Social

Jihad in Culture

Jihad in the Reign of Nation

The Verses of Jihad In Al-Qur`Ān

According to *Muʿjam Alfāz al-Qur`ān al-Karīm*, the word jihad was mentioned 41 times in 36 verses of al-Qur`ān (*Majmaʿ al-Lughah al-ʿArabiyah*, 1989). The verses have been interpreted by Shaykh Abd Ra`uf Ali al-Fansuri al-Singkili in *Tarjumān al-Mustafid*. The verses include:

Interpretation of verse 128, Surah al-Baqarah

For those who believe and leave their home and wage a war to uphold Allah's religion, they are the ones who only hope for Allah's reward.

Interpretation of verse 142, Surah Āli ʿImrān

However, we thought that entering Your Heaven and is without Allah Ta'ala knowledge but with clear conscience and the people who at war and it is known that the people who are patience towards their pain, we object those who run away that entering Your heaven just like the people who died giving their soul to Almighty ʿAzza wa Jallā, their patience is upon hurt and wound and they are their foe, with your path will not become theirs and your patience will not overpower theirs.

Interpretation of verse 95, Surah al-Nisā`

There is no difference between the people who do not attend the war from other muslims from the people who face such difficulties while at the battlefield to uphold Allah Ta`ala religion with all their arta (properties) and themselves wholeheartedly. Allah Ta`ala has benefitted those who go to the battlefield with their properties and those who sit due to difficulties with one rank. And for each of two firqah Allah Ta`ala promises him a paradise. And Allah Ta`ala has benefitted those who went for sabil war over those who sit because there is no difficulty to gain grand reward.

Interpretation of verse 35, Surah al-Mā'idah

O believers! Feel afraid of Allah Ta`ala torture and obtain the things that bring you close to Him, and go to the battlefield to uphold His religion, may you gain the victory.

Interpretation of verse 53, Surah al-Mā'idah

And for some people who said they believe in Allah Ta`ala, when they are obsessed with hypocrisy, are they the one who swear wholeheartedly in the name of Allah Ta`ala that they are with you in the religion. By Allah Ta`ala words, all their deeds are perished. They are at loss in world with faḍīḥah, and in hereafter with torture.

Interpretation of verse 54, Surah al-Mā'idah

O those who believe in Allah Ta`ala! Whoever apostate and become kafir, Allah Ta`ala will replace them with the people who Allah Ta`ala loves and loves Allah Ta`ala. They love the mukmin and hard on the kafir and they go for sabilillah war, and they are not afraid of cleaning the people who clean. All the traits are gifts from Allah Ta`ala, He gifts to those He wishes and Allah Ta`ala is vast of gifts and knows well who deserves Him.

Interpretation of verse 109, Surah al-An'ām

The infidels of Mekah swear on Allah Ta`ala, that they will believe if there is a verse comes upon them. What will you say of them, o Muhammad! The verse is from Allah Ta`ala as His wish, and it is me to recite it. And never will you know all things, o mukmin! When the verses come, they never believe them, it is all in My knowledge.

Interpretation of verse 72, Surah al-Anfāl

For those who believe and move to Madinah and fight the war and leave their properties and themselves to sabilillah, they assist the Prophet, they are among the guardians, and those who help gained some properties. Those who believe and they did not move to Madinah, there will be no guardians between you and them, there will be no inheritance between you and them, there will be no guardian on the loot until they move and recite the syahadah. This verse is revoked with the end of the surah, Wallāhu A'lam. If they seek your help in the name of religion then you must help them against the kafir unless the race is a loyal companion of you or them, do not help them and do not betray their loyalty. For Allah Ta`ala sees your every move.

Interpretation of verse 74, Surah al-Anfāl

And those who believe and move to Madinah and fight the sabilillah and those who with and help the Prophet, they are the real mukmin. They acquire Allah Ta`ala bless and noble rewards in the heaven.

Interpretation of verse 75, Surah al-Anfāl

And those who believe from the previous and bring the iman and those who move and sabilillah war of them and you, they are from you o Muhajirin and Ansar. And upon kinship, some of them are more important than others in inheriting the inheritance due to iman and hijrah as stated in Luh Mahfuz, for Allah Ta`ala is all-Knowing.

Interpretation of verse 16, Surah al-Tawbah

Never think that you are left behind and Allah Ta`ala does not know who at the battlefield as you are sincere. Allah Ta`ala will not be taken from them, the Prophet will not be taken, so as the mukmin of their secret place. For Allah Ta`ala is all-Knowing of the things you do.

Interpretation of verse 19, Surah al-Tawbah

Did We make the people who gives water to the pilgrims and Masjid al-Haram the same as the one who believe Allah Ta`ala and the Hereafter and the sabilillah war. Nowhere that they are the same to Allah Ta`ala by fadilat. For Allah Ta`ala does not help the kafir.

Interpretation of verse 20, Surah al-Tawbah

For those who believe in Allah Ta`ala and move to Madinah al-Rasul and the sabilillah war with all their properties, they are at higher rank to Allah Ta`ala from the others. They are the winners of charity.

Interpretation of verse 24, Surah al-Tawbah

Say o Muhammad! If your father, your son and your relatives and your wife and your kins and the properties and your business that you afraid will not flourish and the place you belong are more loved than Allah Ta`ala and the Prophet and the sabilillah war, then Allah Ta`ala would give you a job to complete. Allah Ta`ala never help the fasiq.

Interpretation of verse 41, Surah al-Tawbah

Head to the easy and difficult matters and go to sabilillah war with your properties. This is better for you if you know what is good for you, therefore do not delay.

Interpretation of verse 44, Surah al-Tawbah

Those who believe in Allah Ta`ala and the Hereafter will not run from the war with their properties. For Allah Ta`ala knows whoever that scared of Him.

Interpretation of verse 73, Surah al-Tawbah

O Prophet! Wage a war against the infidels with your sword and all hypocrites with your tongue and strengthen your heart by yelling at them and their place is the Jahanam. For Jahanam is the worst of places.

Interpretation of verse 79, Surah al-Tawbah

There are people who cleanse those who do charities by giving charities themselves. They will receive nothing except only for their power and they mock of those doing charities. Allah Ta`ala mocks them back and for them the torturous of tortures.

Interpretation of verse 81, Surah al-Tawbah

They were delighted because they ran away from the Battle of Tabuk and they stayed behind Rasulullah and they hate the war and did not contribute their properties for it. Say o Muhammad! Jahanam is a lot hotter than the Battle of Tabuk and if they realise it, they will not run from the war.

Interpretation of verse 86, Surah al-Tawbah

When a verse from Qur`an said that you believe in Allah Ta`ala, the war, and His Prophet. They asked for your permission, o Muhammad!, the people who are noble than them, while they were left by you, you are yourself and all the people who sit.

Interpretation of verse 88, Surah al-Tawbah

However, Rasulullah and those believe of sabil war with their properties and themselves. They will gain charities in the world and hereafter and they will gain victory.

Interpretation of verse 38, Surah al-Nahl

They swore in the name of Allah with the ijihad on the swear that they will not be alive again. Allah Ta`ala word that they will be resurrected again as promised but most of the Meccan did not know about it.

Interpretation of verse 110, Surah al-Nahl

For the Lord of people knows that they move to Madinah from being hurt and utter the infidels, then they went to wage a war and they are patient while doing deeds. For that, the Lord forgives the slander because Allah is merciful towards them.

Interpretation of verse 78, Surah al-Hajj

Mujahadah in the religion of Allah Ta`ala with the actual mujahadah, the Lord chose you for His religion and Allah Ta`ala made the religion as a guidance, easy for him on emergency, such as qasar for when he experienced water shortage or do not have any, he ate carcass for the harmful and breaking the fast when he is sick and for people who travels. Wallāhu A`lam. Like your father's religion, Ibrahim, Allah Ta`ala too named you, all the past muslim from this book and on this Qur`an so Rasulallah bears witness that he has deliver it to them. So, you pray and pay the zakat and your path to Allah Ta`ala is the one helping you and orders all your works and the best who orders and help you is the Lord Allah Ta`ala.

Interpretation of verse 53, Surah al-Nūr

They swear by saying Allah Ta`ala name, by which if I asked them surely they will go to war. Tell them, do not swear that you will obey the Prophet S.A.W. is the best than your fake swear. Allah Ta`ala is all-Knowing of your doing from your obedient with only words but action.

Interpretation of verse 52, Surah al-Furqān

And do not obey the kafir according to their desires and fight them with the Qur`an with the biggest war.

Interpretation of verse 6, Surah al-Ankabūt

And whoever fight against himself, he will only change himself because the fight benefits himself, not for Allah Ta`ala. For Allah Ta`ala is the richest in the universe, humans and genies and angels and His wealth is even more than their worships.

Interpretation of verse 8, Surah al-Ankabūt

And we remind the person to do good to his parents. If his parents asked him to associate Me with the other and you have no knowledge about it, do not obey them. To Us you return and you should know that I know your doings and I will punish you.

Interpretation of verse 69, Surah al-Ankabūt

When they mujahadah to Our rights, We will show him all the paths towards Us and to Allah Ta`ala all the mukmin who help them.

Interpretation of verse 15, Surah Luqmān

If your parents associate Me with the other and you do not have any knowledge of them muwāfaqah on wāqī' then, you should not obey them and obey them in the world of ma'ruf by doing good deeds and companionship. Follow the route of people who refer to Me by obeying Me, to Me you shall return and I will reward you of your doings.

Interpretation of verse 42, Surah Fāṭir

And they swore by Allah's name that by the swear, if a prophet comes upon them, they received more guidance compared to the Jewish or Christians and other than that. When Prophet Muhammad S.A.W. came to them, they receive no guidance but getting far from it.

Interpretation of verse 31, Surah Muhammad

And We test you with the war and others until We know with clear knowledge about the people who run from the war, keep their patience during the war and others and We stated all your obedience and treasons.

Interpretation of verse 15, Surah al-Hujurat

The mukmin who believe in Allah Ta'ala and His Prophet without any doubt in their faith and the sabil war by letting their properties be in the path of Allah Ta'ala. They are the truest in their faith, no one who insult will get what they have but superficially.

Interpretation of verse 1, Surah al-Mumtahanah

O those who believe in Allah Ta'ala! Do not take my foe and your foe and the people who come with you and be your companions. They are the kafir when Islam and the Qur'an and the Prophet were brought upon them, Mekah is all small upon you. When you believe in Allah Ta'ala, your God, if you wage to the war in My path to get My blessings, do not follow them who order you. You sounded and made friends with them when I know what is that you are doing and stated and whoever do that, he is sure out of guidance.

Interpretation of verse 11, Surah al-Saff

Keep your faith in Allah Ta'ala and His Prophet and the sabilillah war with all your properties and yourself. That is the best business with the best profit if you know it is the best, then you should proceed.

Interpretation of verse 9, Surah al-Taḥrīm

O Prophet! Fight against the kafir with the swords and the hypocrites with your tongue and debates and be hard on them and their residence is Jahanam and the worst of the places is Jahanam.

The Jihad Model According to the Sociological Theory of Religion Perspective

The interpretation of the word jihad in Tarjumān al-Mustafid was analysed using several instruments approach as discussed in the Sociological Theory of Religion. This analysis will be used only on the interpretation of jihad that fulfil the discussion that relates to Sociological Theory of Religion as discussed in the previous paragraph.

Although the discussion related to Sociological Theory of Religion is vast, the study on the concept of jihad according to Tarjumān al-Mustafid interpretation will only focus on four elements. The elements are Jihad in Economy, Jihad in Social Relation, Jihad in Culture and Jihad in the Reign of Nation.

Jihad in Economy

The interpretation of jihad by Shaykh 'Abdul Ra'uf bin 'Alī al-Fanṣūrī al-Singkilī in Tarjumān al-Mustafid refers to the use of properties to be given or spent upon the way of Allah S.W.T. However, Shaykh 'Abdul Ra'uf bin 'Alī al-Fanṣūrī al-Singkilī also opined that leaving the properties in Mekah during the Prophet's Hijrah to Madinah was also a jihad in economy. Besides, the people who did not go to the war but used their properties for the Muslim soldiers' preparation for the war is also a jihad in economy. Hence, a group stated by Shaykh 'Abdul Ra'uf bin 'Alī al-Fanṣūrī al-Singkilī in Tarjumān al-Mustafid, namely the group who spend and generously using their properties for the war is also categorized as jihad in the form of economy.

Jihad in Social Relation

Social relation is an interaction between two or more entities. In discussing the concept of jihad through social relation interaction, Rauf stated that helping each other among the community to prepare themselves before the war is an act of jihad. Other than that, a relationship between two entities of different faiths, either the hypocrites or infidels can also be categorized as jihad according to Shaykh 'Abdul Ra'uf bin 'Alī al-Fanṣūrī al-Singkilī in Tarjumān al-Mustafid. Debating or combatting the hypocrites or infidels with harsh words or disagree with their doings are also a concept of jihad. Besides that, to disobey or not simply following the orders from the hypocrites and infidels is one of the acts of jihad in social relation. Even if the infidels are the parents who are not Muslims.

Jihad in Culture

An act of worship is a practiced culture for the community. The polemic related to *wahdatul wujud* shows the level of knowledge of Malay World Community at that time, they were not only studying the basics of worship, but had advanced on discussing matters related to spiritual and practices in daily life. If we look at the interpretation by Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī on jihad in *Tarjumān al-Mustafīd*, several interpretations support or parallel with the worship or improving oneself in daily life. Among the meanings of jihad stated are to swear wholeheartedly to stay in the religion of Allah S.W.T., to swear to be devout of Allah S.W.T., carrying out the Islamic practices wholeheartedly with no burden at all. Other than that, a person who fight his desire wholeheartedly so he can become a better muslim and a person who carries out the act of worship just to gain Allah S.W.T. mercy can be categorized as Jihad in the context of interpretation by Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī.

Jihad in the Reign of Nation

If we look at the History of Aceh during Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī authored *Tarjumān al-Mustafīd*, we can see that Aceh at that time was prone to threats from powerful nations of the Europe. Based on this situation, Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī did not leave out the context of war to defend the country and faith while interpreting the word jihad in *al-Qur`ān*. Among the interpretation of jihad related to the reign of nation are a devout will leave the country for war to uphold the religion of Allah S.W.T., a person who is patience while enduring pain due to the war of Allah S.W.T., a person who was killed and gave his life to uphold the religion of Allah S.W.T. to enter the paradise, a person who fight and died because of Allah S.W.T. and a person who combats the infidels with sword due to his infidelity. Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī gives an example when Rasulullah S.A.W. went to jihad by coming out with the interpretation of the people who fight together with Rasulullah S.A.W. and a person who fights the apostate *muhajirin* so the Aceh people will follow Rasulullah S.A.W. example. Shaykh ‘Abdul Ra`ūf bin ‘Alī al-Fanṣūrī al-Singkilī also interprets the word jihad as a person who combats the apostate or the people who leave Islam. This interpretation refers to combat the Acehs who betrayed the outside threats that want to colonise Aceh at that time.

CONCLUSION

Jihad is not only about war. The word jihad encompasses vast meaning, various and universal. Jihad is not only a wage of war for Allah S.W.T., it also covers all aspects of sacrifice in life to uphold Islamic religion on the face of earth. Misunderstanding related to the actual concept of jihad can cause turmoil and disintegration among the Muslims. The understanding of the actual concept of jihad will make the Muslims more advance and strive harder to improve their lives as a preparation to meet Allah S.W.T.

The actual concept of jihad should be widespread as a reference for the current community. This concept of jihad should be understood correctly and perfectly by the Muslims themselves before it is widespread among the non-Muslims community either in direct or indirect preach. If the actual concept of jihad is appreciated, it can attract the non-Muslims to evaluate Islam as a loving religion and always strive for the better, hence making it a factor to an effective indirect preach. Other than that, the appreciation of actual concept of jihad and the widespread of actual concept of jihad will toss away the non-Muslims negative ideas towards Islam and nonetheless eliminate the Islamophobia thinking among the current world community.

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