

- 17 JOHNS, Anthony H. Love of learning and the desire for God: Shams al-Dīn al-Sumātrā'ī and the *Wijūdiyyah* tradition in 16th-17th century Aceh. *Hamdard Islamicus*, 36 ii (2013) pp. 7-43. *Samsudin-i Sumatranī* 181755

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مالایی و دربردارندهٔ تعالیم وحدت وجودی اوست (د. اسلام، همانجا؛ ریدل ص ۱۱۱). او در این اثر و کتاب مختصرتر نورالدقائق، مطابق کتاب التحفة المرسله الى النبی برهانپوری به ساماندهی و شرح نظام حضرات سبع خود پرداخته است (ریدل، ص ۱۱۳). مهم‌ترین اثر عربی او جوهرالحقایق است. سمطرائی در این اثر، که بهترین اثر در بیان آرا و عقاید اوست، با الهام از تائیه‌الکبریٰ ابن‌فارض (متوفی ۶۳۲)، بخش وسیعی از تعالیم صوفیانه را عرضه کرده است (د. اسلام، همانجا؛ ریدل، ص ۱۱۲). وی اشعار حمزه فنصوری را نیز شرح کرده است (ریدل، ص ۱۱۴). برخی دیگر از آثار او عبارت‌اند از: فی ذکرالله و کتاب‌الحركة به زبان عربی، و کتابهای مرآت‌الامام، مرآت‌المؤمنین، شرح مرآت‌القلوب، مرآت‌الحقیقه و مرآت‌الحقیقی به زبان مالایی (اسماعیل حامد^۷، ص ۲۱۳). دیدگاه‌های عارفانهٔ فنصوری و سمطرائی، به سبب انتشار گستردهٔ آثارشان، در آنچه و نیز در بخش وسیعی از سرزمینهای مالایی با اقبال گستردهٔ مردم رویه‌رو شد (ازرا، ۱۹۹۷، ص ۱۶۸-۱۶۹).

سمطرائی در ۱۰۳۹ درگذشت. با جلوس اسکندر دوم در ۱۰۴۶، نورالدین رانیری^۸، عالم دینی عرب‌تبار هندی، شیخ‌الاسلام دربار شد، که احتمالاً تحت تأثیر دیدگاه وحدت‌شهودی احمد سرهندی^۹ (متوفی ۱۰۳۴)، به مخالفت شدید با نظریهٔ وحدت وجود ابن‌عربی و آرای سمطرائی و فنصوری پرداخت. او آثار سمطرائی را سوزاند و عده‌ای از پیروان او را اعدام کرد و رساله‌هایی را چون تبيان فی معرفة الاديان و حجة الصديق لدفع الزنديق در رد تعالیم سمطرائی نوشت (د. اسلام، همانجا؛ اسماعیل حامد، ص ۲۱۴؛ کنیش^{۱۰}، ص ۲۸۷). به نظر رانیری، سمطرائی و فنصوری مفهوم کثرت در وحدت را به نوعی مونیسم^۹ (یگانه‌انگاری) تنزل دادند و به جای آنکه هستی را تجلی بیرونی خداوند بشمارند آن را خدا دانستند. او معتقد بود که آنها نظریات ابن‌عربی را به درستی درک و تفسیر نکرده‌اند (ریدل، ص ۱۲۳).

منابع:

Azyumardi Azra, "Education, law, mysticism: constructing social realities", in *Islamic civilization in the Malay world*, ed. Mohammad Taib Osman, Kuala Lumpur: Dewan Bahasa dan Pustaka, 1997; idem, "Opposition to Sufism in the east Indies in the seventeenth and eighteenth centuries", in *Islamic mysticism contested: thirteen*

سمطرائی^۱، شمس‌الدین، عارف مشهور سوماترایی قرن یازدهم. تاریخ دقیق تولد وی مشخص نیست، اما گفته می‌شود که پیش از ۹۸۳ و احتمالاً در سمطره (سمودره)^۲، ناحیه‌ای در شمال جزیرهٔ سوماترا (در اندونزی امروز)، به دنیا آمد (ریدل^۳، ص ۱۱۰؛ د. اسلام، چاپ دوم، ذیل «شمس‌الدین السمطرائی»). از مراحل اولیهٔ تعلیم و تربیت و سیروسولوک عرفانی او اطلاع دقیقی در دست نیست، اما روشن است که وی از نخستین دههٔ قرن یازدهم در دربار سلطان اسکندر مودا^۴، پادشاه آچه* (حک: ۱۰۱۶-۱۰۴۶)، با عنوان «شیخ‌الاسلام»، هم به ادارهٔ امور دینی می‌پرداخت و هم در پاره‌ای از مسائل سیاسی مشاور سلطان بود. و گاه در مذاکره با فرستادگان خارجی، نمایندگی او را برعهده داشت. وی مرشد معنوی سلطان نیز بود و او را به طریقت نقشبندیه متمایل ساخت (د. اسلام، همانجا؛ ریدل، ص ۱۱۱). شمس‌الدین در دیدگاه‌های عرفانی خود به شدت تحت تأثیر عقاید دیگر عارف مشهور مالایی، حمزه فنصوری^۵ بود؛ به طوری که برخی او را شاگرد مستقیم فنصوری دانسته و احتمال داده‌اند که او همانند فنصوری پیرو طریقهٔ قادریه بوده است (ازرا^۶، ۱۹۹۷، ص ۱۶۸؛ همو، ۱۹۹۹، ص ۶۷۲)، اما دلیل قاطعی برای اثبات این امر در دست نیست (ریدل، ص ۱۰۵).

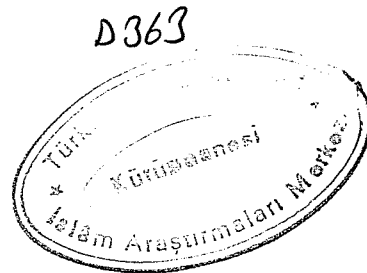
اندیشه‌های عرفانی سمطرائی مبتنی بر نظریهٔ وحدت وجود ابن‌عربی (متوفی ۶۳۸) و عبدالکریم جیلی (متوفی ۸۳۲) بود (ازرا، ۱۹۹۹، ص ۶۷۳). او، همچون نوافلاطونیان، هستی را براساس مجموعه‌ای از تجلیات شرح می‌کرد و هریک از این تجلیات را جلوه‌ای از وجود خدا می‌دانست (همانجا) و متأثر از حضرات خمس ابن‌عربی، حضرات سبع (احدیت، وحدت، وحیدیت، عالم ارواح، عالم مثال، عالم اجسام و عالم انسان) را عرضه کرد و کوشید آنها را با عقاید دینی محلی هماهنگ سازد (ریدل، ص ۱۰۵، ۱۱۳). به اعتقاد سمطرائی، مؤمن فقط از طریق عشق به خدا می‌تواند به کمال برسد و به اتحاد خالق و مخلوق معرفت پیدا کند (ریدل، ص ۱۱۴-۱۱۵).

او، مانند فنصوری، بر اهمیت شریعت در طریقت عرفانی تأکید می‌کرد و وابستگی این دو را به یکدیگر لازمهٔ تجربهٔ عرفانی می‌دانست. آثار سمطرائی، به دو زبان عربی و مالایی دربارهٔ مسائل عرفانی و کلامی است (د. اسلام، همانجا؛ ازرا، ۱۹۹۹، ص ۶۷۲-۶۷۳؛ همو، ۱۹۹۷، ص ۱۹۰). مهم‌ترین اثر او، مرآت‌المؤمنین، براساس حضرات سبع است. این اثر به زبان

1. Samṭrānī - 2. Samudra 3. Riddell 4. Iskandar Muda 5. Hamza Faṣṣūrī 6. Azra
7. Ismā'īl Ḥāmīd 8. Knysh 9. monism

while the state challenged this assertion by endowing the *qānūn* with a 'universal legitimacy'. This intervention was not limited to *qānūn* law, however, but extended to the critical discourse on judicial and legislative 'authority' in Islam. The political appropriation of this authority, whether through caliphal claims to supreme right of *ijtihād*, or through the diminution of the co-equality of the *madhhabs*, implies that the centre of gravity for the production of communal/local culture had shifted to a 'trans-communal' judicial body. Where *fiqh* had left room for local custom to determine 'grey areas' of the law, the *qānūn* now transgressed into many of those areas. Its imposition on the courts of Egypt in the first half of the sixteenth century demonstrates how imperial *qānūn* was universalized in three stages: 1) incorporation into sultanic decrees, 2) adoption and codification into *qānūn*, and 3) export throughout the empire.

The emphasis on the construction of 'orthodoxy' notwithstanding, it should be made clear that this in no way implies a rigid, authoritarian or static ideal. The renewal project remained perpetually discursive and transformative. Almost unanimously, the secondary literature on court registers from the sixteenth and seventeenth centuries suggests that in practice the Ottoman Shari'a courts functioned with a modicum of high professionalism, serving as equitable venues where 'a woman or a slave' could win rulings against *amīrs*; where the *qāḍī*'s judgements were expeditious and enforced with the assistance of the *shurṭa*; where *dhimmī*'s preferred to have their cases heard; and, where Shari'a courts handled a broader range of cases than ever before.¹⁰² It remains to be shown whether this reflects the success of the renewal project, its transformation, or its failure.



¹⁰² See Hanna, 'The Administration'; Gerber, *State, Society and Law*; A. Cohen, *A World Within: Jewish Life as Reflected in Muslim Court Documents from the Sijill of Jerusalem* (Pennsylvania: Centre for Judaic Studies, 1994).

PRESENCE OF GOD ACCORDING TO HAQQ
AL-YAQĪN, A SEVENTEENTH-CENTURY
TREATISE BY SHAYKH SHAMS AL-DĪN
AL-SUMATRA'Ī (D. 1630)

- 181755

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A BIOGRAPHICAL SKETCH OF SHAMS AL-DĪN

We have very little material with which to reconstruct the life of Shams al-Dīn. From local Achehnese reports—namely, *De Hikajat Atjeh*,¹ *Adat Atjeh*² and *Bustān al-salāṭīn*³—we can safely say that he was a highly respected scholar at the court of Sultan Iskandar Mūdā (d. 1634). His presence is noted at various functions organized by the Sultan where he was asked to read the supplication of thanks, to meet dignitaries from foreign countries, and where he also met with local Achehnese *hujjāj* who brought some news from abroad.⁴ He died in 1630, which coincided with the attack on Malacca by the Achenese forces.⁵ Since we do not know his date of birth we cannot work out how long he lived. However, we do know that he was of Pasai origin and a follower of the Shafi'i school of law. With regard to theology, he followed the Ahl al-Sunna school, specifically Ash'arī *kalām*. This is shown in his theological

¹ Teuku Iskandar (ed.), *De Hikajat Atjeh* (Leiden: Verhandelingen van het Koninklijk Instituut voor Taal- Land- en Volkenkunde (VKI) 26, 1958), 167–8.

² G. W. J. Drewes and P. Voorhoeve, *Adat Atjeh* (Leiden: Verhandelingen van het Koninklijk Instituut voor Taal- Land- en Volkenkunde (VKI) 24, 1958), 87.

³ Teuku Iskandar (ed.), *Bustān al-salāṭīn* (Kuala Lumpur: DBP, 1966).

⁴ See Mohamad Nasrin Mohamad Nasir, 'Persian Quotations in the *Haqq al-yaqīn fi 'aqīdat al-muḥaqqiqīn fi dhikr asrār al-ṣūfī al-muḥaqqiqīn* of Shaykh Shams al-Dīn al-Sumatra'ī (d. 1630 CE)', *al-Shajarah* 11/2 (2006), 271–95.

⁵ Al-Raniri, *Bustān al-salāṭīn*, *bāb 2 faṣl* 13, 27.

However, this poem is not merely a contemplation of the nature of being. Hamzah is concerned with practice, and with giving guidance to his readers. In this he demonstrates that he is as much teacher as *littérateur*. Stanza 8 emphasises that Hamzah is a devotee of ecstatic Sufi practice, not merely ascetic withdrawal, with his reference to 'ebriety and rapture'. In Stanza 11 Hamzah turns to a direct address to his reader using second person address forms. He exhorts the reader not to look far and wide for God, and in a clearly monistic statement, he reminds his reader: 'You are in constant union with the pure Ocean.' Hamzah uses graphic terms to impress on his reader that one must shun worldly matters and relationships. He calls on his reader to 'leave your mother and father'. In Stanza 10 Hamzah is scathing of those Muslims who seek spiritual truth in the wrong places, referring to them as 'stupid fish'. He takes them to task for not attaching themselves to a Sufi shaykh, a spiritual guide, who can lead them in the right path.

In the final stanza, like a good teacher concerned with helping his students to identify with him, Hamzah brings the focus around to himself. He states that he is 'of low descent', thus stressing for his readers that worldly titles and status are no guarantee of spiritual insight.

Hamzah was clearly an influential force within the Acehese religious world during the late 16th century. It is possible that he held a high official position within the bureaucracy. He may well have been the 'chiefe bishope' (*shaykh al-islam*) described by the English mariner Sir James Lancaster as having represented the Acehese Sultan in negotiations in 1602.¹⁸ However, his monistic notions were enlarged upon and formed the central core of the teaching and writing of Shams al-Din al-Sumatrani (d. 1630), *shaykh al-islam* during the rule of Iskandar Muda.¹⁹

Shams al-Din al-Sumatrani

Shams al-Din al-Sumatrani was born before 1575 and died on 25 February 1630.²⁰ Little is known about his life, and what is

¹⁸ Azra 1992:348.

¹⁹ Juynboll and Voorthoeve 1960:741.

²⁰ Johns 1997b:296.

recorded must be gleaned from fragmentary evidence present in the remnants of his writings, in those of his posthumous antagonist, Nur al-Din al-Raniri, and in the records of European seafarers.

He may have occupied a central role in the power structure of the Sultanate of Aceh even before Sultan Iskandar Muda's accession to power in 1607.²¹ His most important work, the *Mir'at al-Mu'minin*, that contains the core of his monistic teachings and in which he expounds upon a system of seven grades of being, was composed in 1601 during the rule of, and probably sponsored by, Sultan 'Ala al-Din Ri'ayat Shah al-Mukammil (r. 1589–1604).²²

When Iskandar Muda succeeded to the throne, the official standing of Islamic theosophy in the Sultanate was evidently well established. Hamzah Fansuri had formulated key theosophical doctrines in the region, but we must turn to Shams al-Din to find evidence of these doctrines receiving official sanction from the Acehese Sultan. Shams al-Din received the direct patronage of Sultan Iskandar Muda and served as *Shaykh al-Islam*, the supreme spiritual guide, in the Sultanate. Moreover, Shams al-Din initiated Sultan Iskandar Muda into the Naqshbandiyya order.²³ Thus we can conclude that the study of Islam throughout the Sultanate during this period was oriented towards speculative theosophical doctrines which were initially expounded by Hamzah, consolidated by Shams al-Din and his followers, and were later to be condemned as heretical.

Why did Iskandar Muda patronise such a particular theosophy? The answer to this question may lie in part in the Sultan's own view of himself and his role. Iskandar Muda seems to have sensed the stamp of destiny upon him, in the form of greatness and renown. This is reflected in his choice of names once he ascended the throne. Lombard²⁴ argues convincingly that the Sultan assumed the name Iskandar Muda during his lifetime, possibly even on the day of his assumption of power. Attempts to compare Iskandar Muda to Alexander the Great are

²¹ Lombard 1967:162.

²² Djajadiningrat 1911:182.

²³ Johns 1997b:296.

²⁴ Lombard 1967:169–70. Cf. Lombard for a detailed account of the rule of Sultan Iskandar Muda.

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the surrender of Alamūt to the Mongols in Dhū 'l-Ḳa'da 654/December 1256. He succeeded to the Nizārī imāmate on the death of his father in the late spring of 655/1257.

Shams al-Dīn reportedly lived his life clandestinely in Adharbāyḍjān as an embroiderer, whence his nickname of Zardūz. Certain allusions in the still unpublished versified *Safar-nāma* of Nizārī Ḳuhistānī [q.v.], a contemporary Nizārī poet from Bīrdjānd, indicate that he evidently saw Shams al-Dīn, named by him as Shams-i Dīn Shāh Nīmruz 'Alī and Shāh Shams, in Adharbāyḍjān, possibly in Tabrīz, in 679/1280 (see his *Diwān*, ed. M. Muṣaffā, Tehran 1371 *Sh.*/1992, 105, 109; Ch.G. Baiburdi, *Zhizn' i tvorcestvo Nizārī Persidskogo poeta*, Moscow 1966, 158, 162). In legendary accounts, and in some oral traditions of the Ismā'īlīs, Shams al-Dīn has been identified with Shams-i Tabrīzī, the spiritual guide of Mawlānā Ḍjalāl al-Dīn Rūmī [q.v.].

Shams al-Dīn MuḤammad's long imāmate coincided with a difficult and obscure period in the post-Alamūt history of the Nizārī community. It was during his imāmate that the Persian Nizārīs, especially in Rūdbār, reorganised themselves to some extent and temporarily reoccupied the fortress of Alamūt, while the Syrian Nizārīs became subjugated by the Mamlūks. Shams al-Dīn MuḤammad died around 710/1310-11. His succession was disputed by his sons, leading to the MuḤammad Shāhī-Ḳāsim Shāhī schism in the Nizārī Ismā'īlī imāmate and community.

Bibliography: Shihāb al-Dīn Shāh al-Husaynī, *Khūbāt-i 'āliya*, ed. H. Udjāḳī, Bombay 1963, 42; MuḤammad b. Zayn al-'Abidīn Fidā'ī Ḳhurāsānī, *Kūb-i Hidāyat al-mu'minīn al-tālibīn*, ed. A.A. Semenov, Moscow 1959, 117-18; W. Ivanow, *Shams Tabrez of Multan*, in *Professor MuḤammad Shaffī Presentation Volume*, ed. S.M. Abdullah, Lahore 1955, 109-18; 'Arif Tāmīr, *al-Imāma fi 'l-Islām*, Beirut n.d. [1964], 169 ff., 196; A. Nanjī, *The Nizārī Ismā'īlī tradition in the Indo-Pakistan subcontinent*, Delmar, N.Y. 1978, 63-6; F. Daftary, *The Ismā'īlīs, their history and doctrines*, Cambridge 1990, 415, 435, 444-8, 451-2.

(F. DAFTARY)

SHAMS AL-DĪN AL-SAMATRĀNĪ, religious scholar of the court of Atjeh [q.v.] in northern Sumatra, now in Indonesia, b. before 1575, d. 12 Rāḍjab 1039/25 February 1630. The *nisba* al-Samatrānī indicates that Shams al-Dīn was associated with Samatṛā < Samudra, a region in north Sumatra. Little is known of his early life, but from the first decade of the 17th century on, he played a prominent role at the court of Sultan Iskandar Muda (Makuta 'Alam 1607-36), most powerful of the Achehese sultans, with the title *Shaykh al-Islām*, serving as leading authority in religious matters, as Ṣūfī *murshīd* to the sultān, whom he inducted into the Naḳshbandiyya *ṭarīqa*, as his vicegerent on a number of occasions, and as his negotiator with foreign emissaries such as the Englishman Sir James Lancaster in 1602.

On the death of Iskandar Muda in 1636 and the accession of Iskandar II in 1637, al-Rānīrī [q.v.], an Indo-Arab religious scholar, gained court patronage. Possibly motivated by his espousal of Sirhīndī's (d. 1624 [q.v.]) concept of *wahdat al-shuhūd*, as opposed to Shams al-Dīn's *wahdat al-wuḍūd*, he had the latter's writings burnt, a number of his followers executed, and wrote polemics condemning what he alleged to be the implications of his teaching.

Shams al-Dīn was an outstanding scholar. He was the first Ḍjāwī known to have left significant works written in Arabic alongside a number of prose writings in Malay, among them *Mir'āt al-mu'minīn*, a treatise

on dogmatics—not all of which, thanks to al-Rānīrī, are extant. Of his Arabic works, the most important is *Djawhar al-ḥakīk* edited by van Nieuwenhuijze, whose dissertation (see *Bibl.*) is the basic work for any further study of this author, and includes a representative selection of his work alongside a penetrating analysis of their intellectual structure. The work is in the Ibn 'Arabī tradition. It breathes a spirit of intense religious devotion and presents a wide range of Ṣūfī learning, including what may be the earliest citation of the poetry of Ibn al-Fāriḍ (lines 355-6 from *al-Tā'iyya al-kubrā*, see van Nieuwenhuijze ed. 265) in Southeast Asian writing. Its structure is based on *al-Tuhfa al-mursala ilā ruh al-nabī* (ed. Johns, see *Bibl.*), an Arabic work by the North Indian author MuḤammad b. Faḍl Allāh al-Burhānpūrī (d. 1590 [q.v.]), which summarizes the complex theosophy of Ibn 'Arabī in a convenient "portfolio" of seven grades of being. Shams al-Dīn played a major role in popularising this "portfolio" in Sumatra, Java and in the Indonesian region generally, one which replaced the more complex theosophical system used by the earlier Achehese mystic Hamza Fansūrī [q.v.], whose work shows an affiliation to an 'Irākī-Persian transmission of the Ibn 'Arabī tradition as mediated by al-Ḍjīlī.

In the literature, he is frequently referred to as an exponent of a so-called heterodox tradition of pantheistic mysticism, many scholars taking at face-value the partisan denunciation of him and his followers by al-Rānīrī, who accused him of teaching the doctrine of *wahdat al-wuḍūd* in an absolute sense, without taking into account the concept of the grades of being as understood by adherents of the *wahdat al-shuhūd* doctrine. In view of a deeper understanding of Ibn 'Arabī's ideas both in themselves and in the wider context of Islamic thought, terms such as "heterodox" and "pantheistic" no longer have a place in an historical assessment of his learning, teachings and spirituality.

Bibliography: G.W.J. Drewes, *Nūr al-Dīn al-Rānīrī's charge of heresy against Hamzah and Shamsuddīn from an international point of view*, in C.D. Grijs and S.O. Robson (eds.), *Cultural contact and textual interpretation, Verhandelingen van het KITLV*, cxv (1986), 54-9; A.H. Johns, *The gift addressed to the spirit of the Prophet*, Canberra 1965, 128-48; H. Kraemer, *Noord-Sumatraansche inloeden op de Javaansche mystiek*, in *Djawa*, iv (1924), 29-33; C.A.O. van Nieuwenhuijze, *Shams al-Dīn van Pasai*, Leiden 1945; idem, *Nūr al-Dīn al-Rānīrī als bestrijder der Wugudiya*, in *Bijdragen*, civ (1948), 337-411; Ph.S. van Ronkel, *Rānīrī's Maleische geschrift: exposé der Religies*, in *Bijdragen*, cii (1943), 461-80; C. Snouck Hurgronje, *The Achehese*, Leiden 1906, ii, 12-13; P. Voorhoeve, *Van en over Nūruddīn ar-Rānīrī*, in *Bijdragen*, cvii (1951), 353-68.

(A.H. JOHNS)

SHAMS AL-DĪN-I SIRĀDJ 'AFĪF, historian of the Dihlī Sultanate in mediaeval Muslim India whose exact dates of birth and death are unknown but who may have been born around 751/1350-1; he certainly flourished during the later 8th/14th century.

He stemmed from a family with long traditions of service to the ruling dynasty of sultans. His father and uncle held the office of oversight of the royal *kār-khānas* or stores and workshops during the reign of Firūz Shāh Tughluḳ (752-90/1351-88 [q.v.]), and in his youth, Shams al-Dīn accompanied the sultan on hunting trips. His fame arises from his history, the *Tārīkh-i Firūz Shāhī*, composed at a time when there was quite a florescence of historical writing within the Sultanate, seen in Ḍdiyā' al-Dīn Baranī's [q.v.] history

1	H									1	H	2	He																						
3	Li	4	Be							5	B	6	C	7	N	8	O	9	F	10	Ne														
11	Na	12	Mg							13	Al	14	Si	15	P	16	S	17	Cl	18	Ar														
19	K	20	Ca	21	Sc	22	Ti	23	V	24	Cr	25	Mn	26	Fe	27	Co	28	Ni	29	Cu	30	Zn	31	Ga	32	Ge	33	As	34	Se	35	Br	36	Kr
37	Rb	38	Sr	39	Y	40	Zr	41	Nb	42	Mo	43	Tc	44	Ru	45	Rh	46	Pd	47	Ag	48	Cd	49	In	50	Sn	51	Sb	52	Te	53	I	54	Xe
55	Ba	56	La	57-71	Hf	Ta	W	Re	Os	Ir	Pt	Au	Hg	80	Tl	81	Pb	82	Bi	83	Po	84	At	85	Rn										
87	Fr	88	Ra	89-103	Ac	Th	Pa	U	Np	Pu	Am	Cm	Bk	96	Cf	97	Es	98	Fm	99	Md	100	No	101	Lr										

DERET LANTANUM	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71
	La	Ce	Pr	Nd	Pm	Sm	Eu	Gd	Tb	Dy	Ho	Er	Tm	Yb	Lu

DERET AKTINIUM	89	90	91	92	93	94	95	96	97	98	99	100	101	102	103
	Ac	Th	Pa	U	Np	Pu	Am	Cm	Bk	Cf	Es	Fm	Md	No	Lr

Tempat Samarium dalam Sistem Berkala.

Samarkhand. Kota bekas ibu kota Kekaisaran Timur Lenk. Terletak di lembah S. Zeravshan yang subur, di Republik Soviet Sosialis Uzbekistan, Uni Soviet. Dilalui jalan kereta api Trans-Caspia. Penduduk: 476.000; salah satu kota tertua dunia, dibangun ± 3000 sebelum Masehi; banyak terdapat bekas-bekas peninggalan bersejarah. Terdapat industri kapas, pemintalan sutera, pabrik tekstil, pembuatan pakaian, penggilingan tepung, dan pengolahan tembakau. Juga terdapat lembaga-lembaga pendidikan tinggi.

Samarotsaha. Raja yang memerintah di Jawa Timur sesudah Airlangga, 1059.

Samarotungga. Raja dari dinasti Syailendra di Jawa Tengah yang memerintah sekitar 824 Masehi; pada tahun itu didirikan sebuah bangunan suci agama Buddha bernama Wenuwana, mungkin Candi Ngawen sekarang yang terletak di dekat Muntilan, Jawa Tengah. Ia dianggap sama dengan Samaragrawira dari prasasti Nalanda (860 Masehi), sebagai ayah Balaputra.

Samatrani, Syamsuddin As († 1629). Ulama, ahli tasawuf, pengarang terkenal, yang sangat berpengaruh dan dihormati di Kerajaan Aceh pada masa Sultan Iskandar Muda Mahkota Alam. Pengaruh ajarannya dan murid-muridnya sampai ke Jawa dan berbagai tempat di Nusantara. Berasal dari Pasai, merupakan generasi setelah Hamzah *Fansuri; faham mereka dalam mistik bersamaan, dikenal dengan ajaran wujudiyah, menganggap satu-satunya wujud yang hakiki ialah wujud Tuhan. Disebut pula bahwa Tuhan dan insan mempunyai sifat 20, tetapi Tuhan bersifat qadim dan baqa. Dengan bimbingan guru yang kamil, manusia dapat mencapai tingkat/menyatakan bahwa insan ialah Tuhan, dan Tuhan ialah insan. 1 etapi hal itu merupakan ajaran yang sangat rahasia dan sukar dicapai, dan tidak harus diajarkan pada sembarang orang dan tempat. Nuruddin ar-Raniri dalam banyak tulisannya menyerang hebat ajaran Syamsuddin dan Hamzah Fansuri, bahkan kemudian menganjurkan pada Sultan Iskar Thani untuk membakar buku-buku kedua penganjur faham wujudiyah itu. Namun dalam bukunya *Bustan us-Salatin*, diakuinya bahwa Syamsuddin seorang cendekiawan. Hanya beberapa

pa tulisan dan bahagian tulisan Syamsuddin yang masih tinggal, di antaranya: *Mirat ul-Mu'min* (Cermin Orang Beriman) dan *Kitab Mirat al-Mu-haqqiqin* (tentang makrifat, zikir dan Islam). Suatu telaah yang mendalam tentang ajaran Syamsuddin telah dilakukan oleh C.A.O. Nieuwenhuijs dalam disertainya *Syamsu 'l-Din van Pasai* (1945).

Samaun, Hikayat. Salah sebuah hikayat dalam kesusastraan Melayu yang menunjukkan kepahlawanan seseorang bernama Samaun dalam membela Nabi Muhammad s.a.w. Samaun, putera Khalid, ketika berumur tiga tahun menolak disusui ibunya dan menolak mengakui ayahnya, jika keduanya tidak masuk Islam. Maka keduanya pun masuk Islam, dikunjungi Jibrail dan Nabi Muhammad s.a.w. Abu Jahal, *si penghasut*, dapat ditakutinya dan anaknya Nasiah dapat dicurinya serta dikawininya. Tatkala atas permintaan Abu Jahal, Raja Sari dari Bakti menyerang Nabi Muhammad s.a.w., sekali lagi Samaun menunjukkan keberaniannya. Puteri raja tersebut, Mariah, dengan diam-diam melarikan diri dan bergabung dengan Nabi Muhammad s.a.w. Bakti yang tak mau bertobat dapat dibunuh. Naskah bahasa Melayu ini diduga salinan satu versi berasal dari bahasa Jawa, tetapi pada mulanya juga berasal dari bahasa Melayu. Sebuah versi lagi dari bahasa Melayu disalin ke dalam bahasa Jawa, Sunda, dan Arab. Salah satu naskahnya yang tersimpan dalam perpustakaan Museum Pusat (v.d. B. 92) berasal dari kampung Empang Bogor bertanggal tahun 1857. Hikayat ini pernah diterbitkan di Singapura dengan judul *Hikayat Sama'un Perang Dengan Abu Jahal* (?); Winstedt dalam bukunya *A history of classical Malay literature* (1969), juga membuat ikhtisar hikayat ini.

Samaveda — Veda Ketiga *Veda.

Samawi, Agama *agama Samawi.

Samawi, Haji (Bukittinggi, 15 Ags 1914). Publisist autodidak, dengan dasar pendidikan Taman Guru Umum Taman Siswa Jakarta (1935). Kariernya dimulai sebagai *magang* pada koran *Pemandangan* Jakarta (1937—1938). Karena kegiatannya dalam gerakan kebangsaan (Parindra, KBI, Indonesia Muda), ia ditahan pemerintah Hindia Belanda, 1941—1942. Bebas dari tahanan, bekerja pada surat kabar *Sinar Matahari* (1942—1945) di Yogyakarta; bersama dengan Sumantoro, Supriyo Joyosupadmo, dan Bramono, menerbitkan surat kabar *Kedaulatan Rakyat* (1945), mula-mula sebagai wakil pemimpin redaksi, pemimpin redaksi, dan akhirnya pemimpin umum surat kabar tersebut dan majalah-majalah *Minggu Pagi* dan *Mekar Sari*. Di luar persuratkabaran, Samawi giat di berbagai organisasi resmi maupun tidak resmi seperti: anggota KNIP (Komite Nasional Indonesia Pusat, 1946); ketua umum Pusat Grafika Nasional (1960—1964); ketua SPS (Serikat Perusahaan Surat kabar) cabang Yogyakarta; anggota pembina SPS Pusat Jakarta; anggota Pengurus Angkatan '45 Yogyakarta; ketua Yayasan Sarjana Wiyata (perguruan tinggi

diami Jazirah Arab Timur dan Tengah yang dikuasai Assyria. Hidup di bukit-bukit, dan pandai membangun rumah dari batu-batu gunung. Mereka menolak ajakan Shaleh untuk beriman, bahkan membunuh unta milik Shaleh, yang dapat membawa bencana kepada orang yang menggagunya. Kaum Tsamud akhirnya dilanda gempa bumi dahsyat, sehingga mati di tempat kediaman mereka sendiri; surat Al-A'raf 78. Hanya sedikit di antara mereka yang beriman saja yang selamat. Shalleh Shamsuddin (Siak Indrapura, 31 Ags 1906). Pengarang cerita detektif Malaysia sebelum perang. Berpendidikan sekolah dasar dan sekolah guru, pernah bekerja sebagai jurutulis kejaksaan, menjadi wartawan; dan menjadi mata-mata untuk *Political Intelligence Bureau* (1930). Membuka perusahaan penerbitan *The Ipoh Malay Press* di Ipoh; 1935 menjadi mata-mata Jepang; 1947 kembali ke Riau, memasuki TNI dengan pangkat letnan. Setelah penyerahan ke-aulatan menjadi pembantu Wedana di beberapa tempat di Riau. Setelah pensiun kembali ke Malaysia. Di antara buku-buku cerita yang ditulisnya: *Kaseh Berbalas* (1936), *Hidup yang Derhaka* (1936), *Pemimpin Sulit* (1937), *Pertandingan Sukma* (1937), *Tiga Bulan Dalam Penjara* (1939), *Puteri Hutan Tanah Melayu* (1941), *Perang Chita-chita* (1941), *Terlibat Dalam Revolusi Indonesia* (1962).

Shaman *Syaman.

Shamanisme *Syamanisme.

Shams ad-Din al-Sumatrani (bagian pertama abad ke-17. Ulama, ahli tasawuf, pengarang, dan negarawan pada masa Sultan Iskandar Muda Mahkota Alam Syah di Aceh (1606—1639). Pendiriannya bertentangan dengan Nur-ad-Din Ar-Raniri, yang disebut *wujudiyah*, berpendapat bahwa wujud yang sesungguhnya ialah wujud Tuhan; manusia berasal dari pancaran Tuhan, maka ia merupakan bayangan sifat-sifat Tuhan. Sifat tak terpisahkan dari wujud. Karenanya faham ini meyakini tentang kesatuan wujud manusia dan Tuhan. Tentang ruh, seperti halnya faham Hamzah Fansuri, dikatakan: Allah ruh dan wujud manusia, manusia ruh dan wujud Allah. Sejak Sultan Iskandar Muda diganti, atas desakan Nur-ad-Din Ar-Raniri buku-buku ajaran Shams ad-Din diperintahkan dibakar. Di antara yang selamat ialah *Mir'at al Mu'minin* (1601) yang membicarakan tentang sifat Tuhan, nabi, wahyu, dan hari kiamat; terdapat dalam bahasa Melayu dan Sunda. *Kitab Mir'at al Muhakkikin*, antara lain membicarakan tentang zikir dan makrifat. *Sharh Rubai Hamzah Fansuri* menguraikan tentang ajaran Hamzah Fansuri. Di antara kitab-kitab yang diketahui, tetapi belum ditemukan ialah: *Kitab fi dhikr da'ira kab al-Kawsayna*, *Kitab sir al-'Arifin*, *Mir'at al-Kulub*. Tentang karyanya serta tentang mistik di Sumatera, seorang sarjana Belanda C.A.O. van Nieuwenhuys pernah menu-

lis tesis *Samsu'l Din van Pasai. Bijdrage tot de kennis der Sumatraansche mystiek* (Leiden, 1945). Shan. Negara bagian di Burma bagian timur; penduduk: 3.599.010. Ibu kota: Taunggyi. Sebagian besar wilayahnya meliputi plato Shan, yang berketinggian rata-rata 900—1.2200 m, dan dialiri S. Salween. Terdapat medan yang mengandung perak, timah hitam, seng, dan tembaga. Terkenal pula dengan batu permata seperti safir, jade, dan ruby. Penduduknya dipertalikan dengan bangsa Siam (Thailand) atau Lao (Laos). Pemeluk Buddha Theravada. Bahasa termasuk keluarga bahasa Thai (Tai). Perekonomian berdasar pada padi sawah.

Shanghai. Kota terbesar di Republik Rakyat Cina; di Provinsi Kiangsu bagian tenggara. Merupakan kota pelabuhan laut penting, pusat perindustrian dan perdagangan; menghasilkan tekstil, besi dan baja, kapal, produksi minyak bumi, dan barang-barang manufaktur yang sangat beragam. Menjadi pelabuhan Cina pertama yang dibuka oleh perjanjian untuk perdagangan luar negeri (1842). Inggris (1843), Perancis (1849), dan Amerika Serikat (1862), mendapat konsesi untuk mengembangkan kota ini; sebagian besar tetap menjadi daerah kekuasaan asing sampai Perang Dunia II pecah. Konsesi Inggris dan Amerika Serikat dicabut 1943, dan konsesi Perancis 1946. Terletak di tepi barat S. Whangpoo (Huangpu atau Whampoa), salah satu anak S. Yang-tse Kiang, ± 80 km dari laut. Luas: 5.800 km², penduduk: 12.000.000. Kota kelahiran Partai Komunis Cina ini (1921), diduduki Jepang 1937—1945, dan direbut Tentara Pembebasan Rakyat 1949. Sejak 1965—1966 menjadi tempat terpenting revolusi kebudayaan, dan ketika Mao Zedong meninggal (1976) menjadi pusat kelompok kiri di bawah Jianxing, janda Mao Zedong. Shanghai sejak sebelum perang sudah merupakan pusat industri tekstil (kapas, wol, dan sutera). Dalam 1955 lebih 1/3 dari mata pinal di seluruh Cina terdapat di Shanghai; 1/5 hasil industri Cina dihasilkan oleh Shanghai; setengah dari perdagangan dengan luar negeri melalui Shanghai. Shanghai mempunyai hubungan melalui laut dengan pelabuhan-pelabuhan lainnya: Tientsin, Tsingtao, Talien (di bagian timur laut) dan Amoy, Kanton di bagian selatan. Kereta api menghubungkan Shanghai dengan Beijing di utara Chungking (di barat) dan Hangchow di selatan. Shanghai juga dihubungkan melalui lalu lintas udara dengan kota-kota besar di Cina.

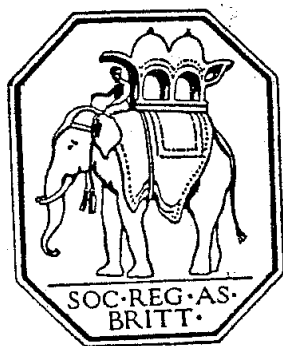
Shanhaikwan. Juga ditulis *Shanhaiguan*; kota di Cina timur laut, pada ujung timur Tembok Besar. Terletak di Provinsi Hopei, di Teluk Liaotung. Penduduk: 35.000. Harfiah nama itu berarti "gerbang antara pegunungan dan laut".

Shang Hui *Siang Hwee.

Shankar, Ravi (Varanasi, Benares, 7 Apr 1920). Pemain *sitar India, yang berhasil memperkenal-

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Nūr al-Dakā'ik by the Sumatran mystic
Shamsu 'l-Dīn ibn 'Abdullāh

By A. JOHNS

IN MS. 104 of the Maxwell collection of the Royal Asiatic Society is a tract entitled Nūr al-Dakā'ik. It is attributed to Shamsu 'l-Dīn ibn 'Abdullah, the Sumatran mystic who died in 1630. This manuscript was unknown to van Nieuwenhuijze when he wrote his thesis,¹ but he has dealt with Arabic texts of the same title, and printed extracts from them. In Leiden Cod. Or. 1945 which he has analysed are three passages which correspond in part with the Arabic text and the Maxwell manuscript, although none of these run parallel to this Maxwell version in its entirety. Taken together, however, these texts provide a complete second reading of the Maxwell text, and make it possible to amend several corrupt passages. When for a few words the Arabic text has provided the better reading, it has been easy to insert the equivalent in the Malay text. By this means it has been possible to produce a tolerable Malay text, and since none of Shamsu 'l-Dīn's Malay works have been published this may be of interest.

< > = not in A. (*infra*) but supplied from other MSS. or conjecture.

[] = corrupt in A and amended from other MSS. or conjecture.

() = hopelessly corrupt in A.

The texts are :—

A. Maxwell 104, pp. 12–18, i–iv, 19–26 (entitled Nūr al-Dakā'ik).

B. Leiden Cod. Or. 7049 (p. 44, l. 12 to p. 54, l. 4), also entitled Nūr al-Dakā'ik. This is in Arabic and corresponds with the first part of A. This I place side by side with the Malay version. §§ 1–13 and 31–5 of this text have been published by van Nieuwenhuize; for 46–8 he collated two other Arabic MSS. (Leiden Cod. Or. 7060 and 7061). Although the disregard of grammar is enough to shock the Arabist, yet it shows what kind of Arabic was current in this extremity of the Muslim world, and what sense was made of it.

C. Leiden Cod. Or. 1332, folio 7.b.–8.b. (entitled Nūr al-Dakā'ik).

This corresponds to the second half of A., which it follows

¹ Shamsu 'l-Dīn van Pasai : Bijdrage tot de kennis der Sumatraansche mysticjk.

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Joseph E. Lowry and Devin J. Stewart

- Everett K. Rowson, "Two Homoerotic Narratives from Mamlūk Literature: al-Şafadī's *Law'at al-shāki* and Ibn Dāniyāl's *al-Mutayyam*," in *Homoeroticism in Classical Arabic Literature*, ed. J. W. Wright, Jr., and Everett K. Rowson (New York: Columbia University Press, 1997), 158-91;
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181755 Şemseddin-i Sumatranî

Shams al-Dīn al-SAMATRĀ'Ī (1560? – 1630)

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- Dhikr dā'irat "qāba qawsayn aw adnā"* (An Account of the Scope of "He Came Within Two Bow Lengths or Even Closer" [in Q 53:9], Malay);
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- Kitāb al-ḥarakah* (Book of Movement, Arabic and Malay);
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- Kitāb al-maratabah* (The Book of the Mystical Grade[s]);
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Editions

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