

Mobile Upload – Suasana takbir raya EidulAdha 2014

Mobile Upload – Suasana takbir raya EidulAdha 2014

//

Post by Warga Prihatin.

Suasana Sembelihan Aqiqah sehari sebelum Aidil Adha

Suasana Sembelihan Aqiqah sehari sebelum Aidil Adha

//

Post by Warga Prihatin.

BERKORBAN DEMI AMANAH ALLAH – TV Al-Hijrah 24-9-2014

BERKORBAN DEMI AMANAH ALLAH – TV Al-Hijrah 24-9-2014

Post by Warga Prihatin.

[Christian Snouck Hurgronje](#) – [Wikipedia](#)

Christian Snouck Hurgronje

Kami ingin mengajak para pembaca membandingkan cerita mengenai makhluk ini, membandingkan hasil kajian kami dengan apa yang ada di buku teks murid-murid tingkatan 4 dan apa yang dipaparkan oleh Wikipedia.

From Wikipedia, the free encyclopedia

✖ Dutch scholar Snouck Hurgronje.	
Born	February 8, 1857 Oosterhout , Netherlands
Died	June 26, 1936 Leiden , Netherlands
Occupation	Professor, author, spy, colonial advisor.
Nationality	Dutch

Christiaan Snouck Hurgronje (8 February 1857 – 26 June 1936) was a [Dutch](#) scholar of [Oriental](#) cultures and languages and Advisor on Native Affairs to the [colonial government](#) of the [Netherlands East Indies](#) (now [Indonesia](#)).

Born in [Oosterhout](#) in 1857, he became a [theology](#) student at [Leiden University](#) in 1874. He received his doctorate at [Leiden](#) in 1880 with his [dissertation](#) ‘Het Mekkaansche Feest’ (“The Festivities of Mecca”). He became a professor at the Leiden School for Colonial Civil Servants in 1881.

Snouck, who was fluent in [Arabic](#), through mediation with the [Ottoman](#) governor in [Jeddah](#), was examined by a delegation of scholars from [Mecca](#) in 1884 and upon successfully completing

the examination was allowed to commence a pilgrimage to the Holy Muslim city of Mecca in 1885. He was one of the first Western scholars of Oriental cultures to do so.

A pioneering traveler, he was a rare Western presence in Mecca, but embraced the culture and religion of his hosts with passion, converting to Islam.

In 1889 he became professor of [Malay](#) at Leiden University and official advisor to the Dutch government on colonial affairs. He wrote more than 1,400 papers on the situation in [Atjeh](#) and the position of [Islam](#) in the [Dutch East Indies](#), as well as on the colonial civil service and nationalism.

As the adviser of [J. B. van Heutsz](#), he took an active role in the final part (1898–1905) of the [Aceh War](#) (1873–1913). He used his knowledge of Islamic culture to devise strategies which significantly helped crush the resistance of the Aceh inhabitants and impose Dutch colonial rule on them, ending a 40 year war with varying casualty estimates of between 50,000 and 100,000 inhabitants dead and about a million wounded.

His success in the Aceh War earned him influence in shaping colonial administration policy throughout the rest of the Dutch East Indies, however deeming his advise insufficiently implemented he returned to the [Netherlands](#) in 1906. Back in the Netherlands Snouck continued a successful academic career.

Contents

- [1 Background](#)
- [2 Life in the Dutch East Indies](#)
- [3 Final years](#)
- [4 Sources](#)
- [5 Gallery](#)

- [6 Works](#)
- [7 References](#)
 - [7.1 Notes and citations](#)
 - [7.2 Bibliography](#)
- [8 External links](#)

Background

When the colony of the [Dutch East Indies](#) (now: Indonesia) was founded in 1800, the dominant [monotheistic](#) religion of most of the indigenous peoples of the Indies Archipelago was [Islam](#). Due to strong religious [syncretism](#) this form of Islam mixed with elements from older religious beliefs. Arab merchants and Indigenous [haji](#) pilgrims returning from Mecca, increasingly advocated a more orthodox interpretation of Islam. This led to the rise of the strict 'santri' variant of Islam. The nominal Muslims were called "abangan".^[1]

Most Christian churches adhered to the guidelines set by the colonial government. The Protestant and Catholic mission showed due diligence in following government strategy, but nevertheless enjoyed considerable autonomy. Moreover Dutch colonialism was never grounded in religious zealotry. However during the 19th century Christian missionaries became increasingly active, regularly leading to clashes or frictions, between Christianity and Islam and between the different Christian denominations.^[1]

The relationship between the government and Islam was uncomfortable. The Dutch colonial power used the principle of separation of church and state and wanted to remain neutral in religious matters. Nonetheless equally important was the desire to maintain peace and order and Islam was an early source of inspiration to revolt against the colonial administration. Social and political motives intertwined with

religious desires repeatedly exploded into riots and wars like the [Padri War](#) (1821–1837) and [Aceh War](#) (1873–1904) in [Sumatra](#).^[11]

Life in the Dutch East Indies

As of 1871, the colonial Governor-General relied on an 'advisor for indigenous affairs' to manage these tensions. Due to his expertise in Arabic and Islam, Dr. Snouck Hurgronje served in this capacity between 1889 and 1905. His overall advice was to intervene as little as possible in religious affairs and allow optimal freedom of religion. Only manifestations of political Islam were to be countered. Although his advice was implemented and guided colonial policy for years to come, the emergence of [Sarekat Islam](#) in 1912 gave rise to the first East Indies political party based on Islamic principles.^[11]

Aspiring to reform Dutch colonial policies, Snouck moved to the Dutch East Indies in 1889. Snouck was originally appointed as researcher of Islamic education in [Buitenzorg](#) and professor of Arabic in [Batavia](#) in 1890. Although at first he was not allowed to visit [Aceh](#) on [Sumatra](#), he rejected offers to return to Europe from the [University of Leiden](#) and Cambridge University. In 1890 he married the daughter of an indigenous nobleman in [Ciamis](#), [West Java](#). Due to the controversy this caused in the Netherlands, Snouck called the marriage a "scientific opportunity" to study and analyse Islamic wedding ceremoniwa. Four children were born from this marriage.

Between 1891 to 1892, Snouck—who was by now fluent in [Acehnese](#), [Malay](#) and [Javanese](#)—finally traveled to Aceh which was devastated by the prolonged [Aceh War](#). Under the name "Haji Abdul Ghaffar", he built a relationship of trust with religious elements of the region's population. In his *Report*

on the religious-political situation in Aceh, Snouck strongly opposed the use of military terror tactics against the Acehnese and instead advocated well-organized systematic espionage and winning the support of aristocratic elites. He however did identify certain radical Muslim scholars (Ulama) that would only succumb to show of force.^[12]

In 1898 Snouck became Colonel [Van Heutsz](#)'s closest advisor in "pacifying" Aceh and his advice was instrumental in reversing Dutch fortune in ending the protracted Aceh War. The relationship between Heutsz and Snouck deteriorated when Heutsz proved unwilling to implement Snouck's ideal for an ethical and enlightened administration. In 1903, Snouck married another indigenous woman with whom he had a son in 1905. Disappointed with colonial policies, he returned to the Netherlands the next year to continue a successful academic career.^[13]

Final years

Back in the Netherlands Snouck accepted several professorships at [Leiden University](#), including Arabic language, Acehnese language and Islamic education. He continued to produce numerous elaborate academic studies and became the international authority on all matters relating to the Arab world and Muslim religion. His expert advice on urgent issues was often sought after by other European countries and much of his work was already being translated into a.o. German, French and English. In 1925 he was even offered a professorship at the prestigious [National Egyptian University](#) in [Cairo](#), the prime university of the Middle East. In 1927 he stepped down as [Rector magnificus](#) and professor, but stayed active as adviser up to his death in Leiden in 1936.^[14]

During and after his academic tenure Snouck remained a

progressive colonial adviser and critic. His reformist vision to solve the challenges of a lasting relationship between the Netherlands and the Indies was based on the principle of association. To achieve this future association and end the existing dualist governance of the Dutch East Indies, he advocated increased autonomy through western education of the indigenous governing elite. In 1923 he called for: “*Vigorous reform of the constitution of the Dutch East Indies*” where “*one has to break with the concept of moral and intellectual inferiority of the natives*” and allow them “*free and representative democratic bodies and optimal autonomy*”. Conservative elements in the Netherlands reacted by financing an alternative school for Colonial Civil Servants in [Utrecht](#).

[4]

Sources

The main data on Snouck Hurgonje’s studies and colonial policy relating to Islam are available in the archives of the ‘Ministry of Colonies’ managed by the ‘[National Archives](#)’ in The Hague. The archive includes all decisions by the governors-general, all Minister of Colonies mail reports, and all government laws and regulations. Additionally data is available in the [Indonesian National Archives](#) in [Jakarta](#) and at the ‘[Royal Institute of Southeast Asian and Caribbean Studies](#)’ (KITLV) in Leiden and the [Leiden University Library](#).^[11]

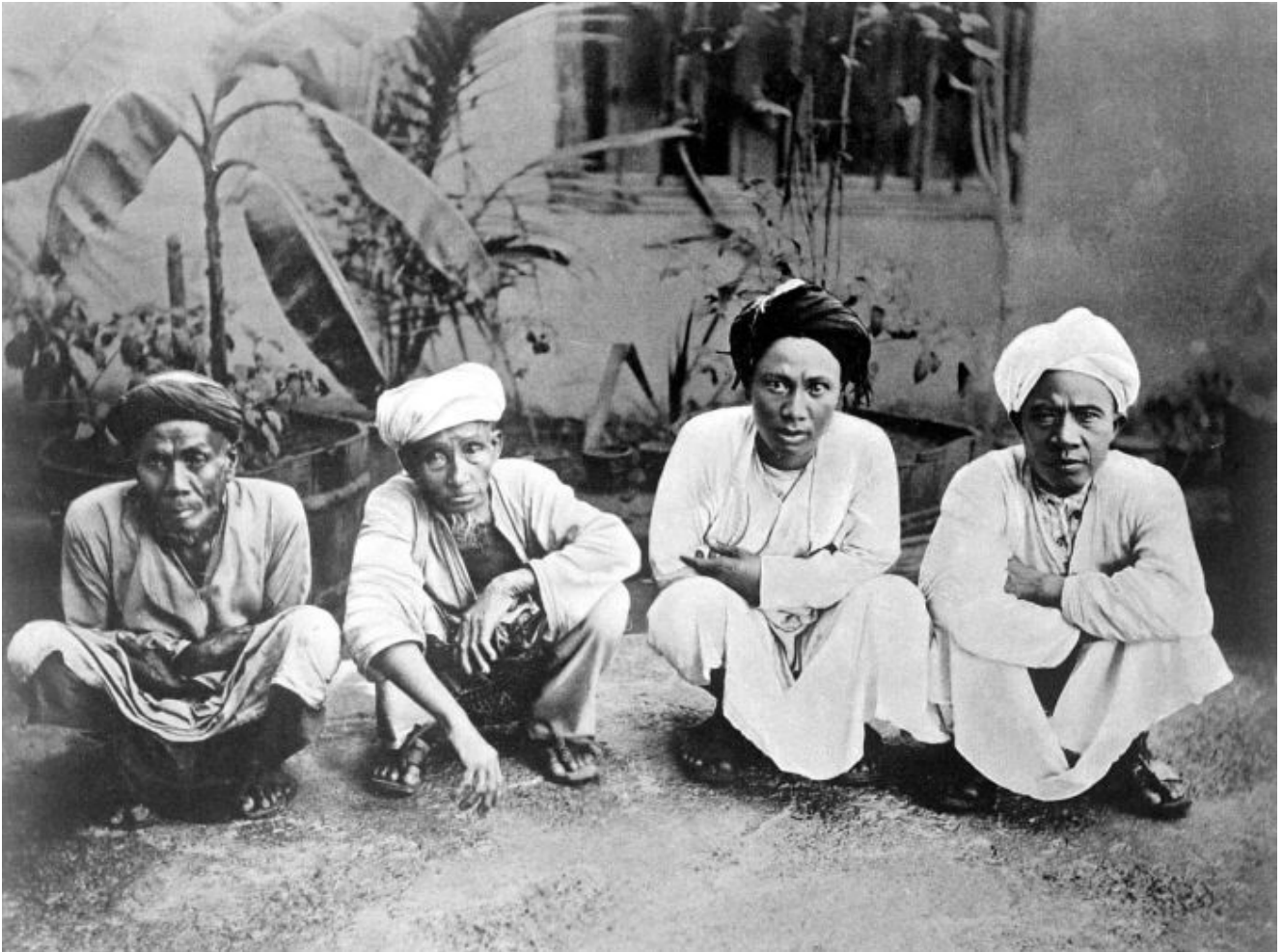
The Leiden University Fund ([nl:Leids Universiteits Fonds](#)), dedicated to university reform is located at the ‘Snouck Hurgronjehuis’, Snouck’s home donated to the University.

Gallery



The Christiaan Snouck Hurgronje Home inherited by Leiden University.

The *Christiaan Snouck Hurgronje Home* inherited by [Leiden University](#).



Muslim pilgrims from Palembang, Sumatra on their way to Mecca. Photographed by Snouck Hurgronje at the Dutch Consulate in Jeddah, 1884

Muslim pilgrims from [Palembang](#), [Sumatra](#) on their way to [Mecca](#). Photographed by *Snouck Hurgronje* at the Dutch Consulate in [Jeddah](#), 1884.



Muslim pilgrims from Ambon, Kai and Banda island, Maluku Islands on their way to Mecca. Photographed by Snouck Hurgronje at the Dutch Consulate in Jeddah, 1884.

Muslim pilgrims from [Ambon](#), [Kai](#) and [Banda](#) island, [Maluku Islands](#) on their way to [Mecca](#). Photographed by *Snouck Hurgronje* at the Dutch Consulate in [Jeddah](#), 1884.



Muslim pilgrims from Mandailing, Sumatra on their way to Mecca. Photographed by Snouck Hurgronje at the Dutch Consulate in Jeddah, 1884.

Muslim pilgrims from [Mandailing](#), [Sumatra](#) on their way to [Mecca](#). Photographed by *Snouck Hurgronje* at the Dutch Consulate in [Jeddah](#), 1884.



Pilgrims from Aceh on their way to Mecca. Picture taken by Snouck Hurgronje in the Dutch Consulate in Jeddah, 1884.

Pilgrims from [Aceh](#) on their way to Mecca. Picture taken by **Snouck Hurgronje** in the Dutch Consulate in [Jeddah](#), 1884.



Mosque in the Dutch East Indies, 1900.

Mosque in the [Dutch East Indies](#), 1900.

Works

- *Mekka*. Haag: Nijhoff. 1889.. [v.2](#)

References

Notes and citations

1. ^ [Jump up to: a b c d e](#) Knaap, G.J. “Godsdienstpolitiek in Nederlands-Indië, in het bijzonder ten aanzien van de Islam, 1816–1942” Ongoing academic research project (ING, Institute for Dutch History, 2010) Online: [\[1\]](#)

2. [Jump up](#) ^ Van Koningsveld, P.S. *Snouck Hurgronje alias Abdoel Ghaffar: enige historisch-kritische kanttekeningen*, (Leiden, 1982)
3. [Jump up](#) ^ Van Koningsveld, P.S. *Snouck Hurgronje's "Izhaar oel-Islam": een veronachtzaamd aspect van de koloniale geschiedenis*, (Leiden, 1982)
4. ^ [Jump up to: a b](#) Drewes, G.W.J. "Snouck Hurgronje, Christiaan (1857–1936)", in "Biografisch Woordenboek van Nederland." by Gabriëls, A.J.C.M. (Publisher: ING, Institute for Dutch History, The Hague, 2008) Online: [\[2\]](#)

Bibliography

- Ibrahim, Alfian. "Aceh and the Perang Sabil." *Indonesian Heritage: Early Modern History*. Vol. 3, ed. Anthony Reid, Sian Jay and T. Durairajoo. Singapore: Editions Didier Millet, 2001. 132-133
- Reid, Anthony (2005). *An Indonesian Frontier: Acehnese & Other Histories of Sumatra*. [Singapore](#): Singapore University Press. [ISBN 9971-69-298-8](#).
- Vickers, Adrian (2005). *A History of Modern Indonesia*. New York: Cambridge University Press. pp. 10–13. [ISBN 0-521-54262-6](#).

External links

- [Works by Christiaan Snouck Hurgronje](#) at [Project Gutenberg](#)
- [Britannica article](#).
- Works by [S.Hurgronje](#) at the Internet Archive
- [The Revolt in Arabia](#) by Christiaan Snouck Hurgronje

- [The Penetration of Arabia: A Record of the Development of Western Knowledge Concerning the Arabian Peninsula], from 1904, discusses Christiaan Snouck Hurgronje

Sains Korban 2 – FALSAFAH BASMALLAH SYARAT SAH KORBAN



Sains Korban 2 – FALSAFAH BASMALLAH SYARAT SAH KORBAN

Perintah Allah dalam setiap penyembelihan ialah membacakan Bismillah, **DENGAN NAMA ALLAH**. Sila rujuk semula Artikel [Sains Fatihah-1](#) yang menjelaskan falsafah yang agak mendalam disebalik **BISMILLAH** ini.

BASMALLAH terkait rapat dengan proses iqra'. Dalam artikel

Ummiy (tidak kenal kitab) baru-baru ini ramai yang mendebatkan soal makna **MAA** dalam rangkap hadis "**MAA ANA BI QORI**". Adakah **MAA** itu membawa maksud **APA** atau **TIDAK**?

Kami jelaskan jika kita maksudkan **TIDAK**, ia adalah satu kata penentu yang tidak lagi perlu bersandar kepada perkara lain. Tapi jika kita guna maksud **APA** maka disitulah terkaitannya dengan **BI QORI... DENGAN APA?** Lalu Allah jawab dengan ayat pertama. "**IQRA'LAH DENGAN NAMA PENGATUR/ROB YANG MENJADIKAN**".

PENTINGNYA MENGAJI ASAL USUL BISMILLAH

Dalam TURUTAN Nuzul Quran, Surah 96, al-Alaq yang menuntut iqra' itu adalah wahyu pertama turun. Bacalah sekali lalu surah pendek ini untuk lebih faham. Dalam surah ini jelas Allah beritahu yang ramai manusia sudah tidak tahu apa-apa lagi kerana tidak iqra. Bila berlaku proses iqra' Allah beritahu tidak ramai manusia yang akan mahu dengar hasil iqra' kerana mereka merasa mereka lebih cukup dan lebih pandai. Allah gelar mereka ini pelampau yang sombong (togho).

Selepas iqra' itu turun pula Surah kedua 68, al-Qolam (tulisan). Surah ini bermula dengan huruf potong **NUUN**. Ya, Memang **NUUN JAUH** sekali rupa **TULISAN** dari hasil Iqra' yang dilihat agak gila bila dibaca oleh golongan thoghut yang melampau batas dan merasakan diri serba cukup ini. Tulisan ini hanya boleh terhasil dari golongan pelaksana yang berakhlak yang agung. Bukan kaki ceramah dan penulis buku yang banyak bercakap dan menulis tanpa gerak kerja melaksana apa yang dikata atau ditulis seperti firman di Surah 2 al-Baqarah ayat 78, 79.

Sambil berbuat, nabi teruskan iqra' dan menulis hasil iqra' sebagai ketetapan dari Allah yang harus dikitabkan untuk panduan umat. Penjelasan dari ayat telah nabi sampaikan secara

langsung dan nabi perintahkan ia disampaikan dengan aliran majlis ilmu secara berdipan-dipan seperti di pangkin Raudhah baginda atau melalui mimbar khutbah sahaja.

Nabi larang keras sesiapa menulis penjelasan dari mulut baginda kerana itu akan menjauhkan kita dari sumber asal iaitu wahyu Allah itu sendiri. Nabi sudah tahu itu bakal jadi punca kekalutan dakwah kerana sifat asal manusia memang sukakan jalan pintas, shortcut sahaja. Habit ini akan membuatkan manusia malas belajar dan ukhwah Islamiyah melalui sistem talaqqi akan jadi pudar. Kekuatan ilmu akan jadi kabur. Ketaatan dari Ikatan BAlIAH perguruan terhakis dan keberkatan ilmu akan hilang.

Seterusnya yang ke 3 – iaitu surah 73 al-Muzammil (isu berselimut/tidur). Lepas itu diikuti dengan yang ke 4 iaitu surah 74 al-Mudatsir (berkemul/termenung).

Ringkasnya, semua wahyu Allah itu adalah untuk segera dilaksana oleh tangan dan kaki kita. Ilmu bukan hanya untuk pengisi dada sahaja. Jangan lagi terus tidur lena seperti sediakala. Jangan termenung terlalu lama baru mahu bangkit melaksana. Allah tidak akan terus memberikan hidayah wahyunya selagi kita tidak bangkit melaksana sungguh-sungguh apa yang sudah diberi.

Akhirnya turun wahyu terbesar sebagai sinopsis atau pembuka cerita tentang alquran secara keseluruhannya. Itulah dia FATIHAH, wahyu ke5 turun dan diletakkan sebagai Surah-1 dalam Musyaf al-quran itu sendiri. Inilah surah di mana Allah turunkan kesemua 7 ayat serentak dan BISMILLAH adalah menjadi ayat pertama. Dalam setiap surah yang dimusyafkan, Bismillah lalu menjadi pembuka kata, kecuali dalam surah At-Taubah (ini satu artikel lain).

Ayat BISMILLAH inilah yang menjawab soalan MA'ANA 'BI' QORI?, "***Dengan Apa Aku Membaca?***" atau "***Apa Aku Dengannya Membaca?***" itulah penjelasan lanjut kepada **BISMIROB** dalam wahyu pertama

tadi. Itulah dia penegasan agar kita membaca/mengkaji DENGAN NAMA Allah, dengan hidayah/faham Allah. Menarik juga asbabulnuzul BISMILLAH ini bukan?

Itu perintah Allah dalam iqra' dan Fatihah (yang membuka minda alquran ke dada manusia). Begitu jugalah pasangannya, ini didapati dari sinopsis surah terakhir Surah 114, An-Nas, iaitu agar kita tidak lagi ikut fahaman atau hujah berupa bisikan jahat manusia/jin/syaitan.

KAITAN BISMILLAH DENGAN IQRA', BAGAIMANA TERJADINYA SESUATU

"IQRA' BISMI ROBBIKA AL-LAZI KHOLAQ". "Kajilah DENGAN NAMA Pengatur/ Pendidik/ Rob/ Murobbi yang Menjadikan".

Hari ini ada terlalu banyak berlaku atau **TERJADI** perkara yang buruk dalam kehidupan kita. Untuk mencari amal **SOLEH**, kita harus mencari ruang **ISLAH** (pembaharuan). Oleh itu kita harus meneliti asal usul **KEJADIAN** buruk yang perlu diperbaiki dengan proses agama. Itulah proses iqra, mengkaji dengan panduan hidayah wahyu dan tauladan sunnah.

Jika para nabi telah berjaya **JADI** baik, maka bacalah, kajilah, iqra'lah aturan (**RUBUBIYAH**) siapa yang **TELAH** mereka guna dan **MENJADIKAN** mereka baik?

KEMUDIAN kita iqra' pula situasi kita. Mengapa kita jadi **BURUK** dan tonggang langgang? Mengapa hidup kita **JADI** sangat berkasta? Mengapa jenayah dan kemaksiatan **TERJADI** tidak henti-henti? Mengapa ramai anak lelaki kita **JADI** lemah? Mengapa anak nisak kita **JADI** musnah? Mengapa usaha mendidik dan menyatukan ummah **MENJADI** terlalu payah?

Sila kaji semula, dengan aturan (**RUBUBIAH**) siapakah yang kita, selaku **ROB/MUROBBI** mendidik dan mengatur sehingga semua ini **TERJADI** dengan berleluasa?

Inilah yang diminta Allah, melalui Jibrail a.s. untuk Nabi

s.a.w. iqra' dan mengkaji ASAS PENGATURAN yang menjadikan **SETIAP KEADAAN**. Habis kurang 3 kali ulang iqra'.

Adakah Abu Jahal yang mengurus jemaah Haji waktu itu mengurus dan mengatur jemaah mengikut RUBUBIAH Allah? mengapa masih berlaku rampok merampok disekitar Baitullah? Adakah pengatur (ROB/MUROBBI) keluarga yang menggalakkan ibu-ibu Quraisy ambil maid, ambil ibu susuan itu selari dengan restu Allah? adakah segala perpecahan diselesaikan dengan NAMA dan kefahaman dari Allah oleh al-Amin yang amanah? atau mereka hanya ikut rasa dan sangka-sangka manusia sahaja?

BISMILLAH – PISAU PALING TAJAM DALAM IBADAH KORBAN

Inilah yang paling asas sebelum kita susur lebih jauh dalam falsafah korban ini. Bila kefahaman ini telah diperolehi dengan usaha iqra', segalanya akan dapat dilakukan dengan **LILLAH** (untuk Allah) dan **BILLAH** (dengan cara/aturan Allah). Hasilnya barulah **RAHMATAN LIL ALAMIIN** yang sebenar-benarnya.

BERHALA, sembah atau idola selain dari ALLAH dan RASUL harus kita korbankan dengan asas hujjah Basmallah. Ingatlah! Surah apa selepas Fatimah? Ya, itulah dia surah LEMBU. Bapa harus berkorban. Ibu harus berkorban. Anak harus berkorban untuk menjadi sarana yang membentuk SYURGA RUMAHTANGGA, rumahku syurga ku.

Hari ini ramai orang berkorban tidak atas dasar Basmallah, tidak atas nama Allah. Ada yang berkorban atas nama sendiri, tanpa kefahaman yang jelas mengapa kita berkorban. Ada yang kerana mahu naik lembu ke syurga. Bagaimana 7 orang akan naik seekor lembu di syurga? Nanti ada yang fikir jika begitu, aku ada banyak duit baik aku korbankan BMW saja...!

Ada pula yang suka menunjuk-nunjuk. Ramai yang berkorban berpuluh ekor atas nama company, parti atau persatuan. Adakah ruang syurga untuk parti dan company nanti? Amalan itu baik sekali, tetapi jika tidak meletakkan asas Basmallah sedari mula, maka ianya akan tertolak. Semuga kita faham sekarang,

Bismillah itu satu DASAR / ASAS dan polisi besar dalam amalan kita, itulah polisi Fatimah – bukan sekadar lafaz bibir saja.

Dalam Hadis Rasulullah saw bersabda, “Setiap pekerjaan yang baik, jika tidak diawali padanya dengan “Bismillah” maka akan terputus/tertolak”.

Allah perintah tegas sebelum membaca al-quran (termasuk Bismillah) harus kita BERTAKWUZ dahulu. Korbankan dahulu semua sembahhan. Rejam dahulu fahaman selain dari Allah, khususnya fahaman syaitan yang menghasut dan meragukan. Letakkan nama Allah dengan mengutamakan Rububiah, Ubudiah dan Mulkiahnya di tempat tertinggi dalam apa saja amal ibadah kita.

Bersambung ...

IQRA' KORBAN

[Warga Prihatin](#)