Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara

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Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara

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Abstract

The paper aimed to discuss the contribution of Shaykh Nuruddin ar-Raniry in popularizing Islamic Law through his work al-Shirat al-Mustaqim in the Nusantara. Shaykh Nuruddin ar-Raniry was a prominent scholar among the Nusantara Scholars who had a major influence on the intellectual and spiritual development of the Kingdom of Aceh Darussalam in the 17th century AD. He is a scholar who is known as an expert in fiqh (Islamic Law) and served as a judge (Qadli Malikul Adil) just during the reign of Sultan Iskandar Tsani. Therefore, this study aims to examine Shaykh Nuruddin Ar-Raniry's contribution to Islamic Law through his book entitled as-Shirath al-Mustaqim. The research method in this study is a library study by analyzing the books of Shaykh Nuruddin ar-Raniry and other books related to this study. This study explains that Shaykh Nuruddin ar-Raniry contributed to grounding the Islamic jurisprudence of the Syafii Madhhab in Nusantara in the 17th century AD through his work as-Shirath al-Mustaqim and encouraged the later Nusantara scholars in advancing Islamic legal literacy in Nusantara.

Keywords: Shaykh Nuruddin ar-Raniry, As-Shirath al-Mustaqim, Islamic Jurisprudence

Introduction

The Kingdom of Aceh Darussalam, founded by Sultan Alauddin Ali Mughayyat Syah on 12 Dzulqa’dah 916 H (1511 AD), is one of the great kingdoms that ever existed in the Indonesian archipelago. This kingdom was founded after the two previous Islamic kingdoms, namely the Samudera Pasai Kingdom (1285-1524 AD), which was founded by Meurah Silu, who had the title Al-Malik as-Salih, and the Peureulak Kingdom led by Sultan Alauddin Shah (520-544 H/1161-1186 AD) which is believed to be the first force of Islamic politics in the Indonesian Archipelago. Some researchers have conducted studies on the Kingdom of Aceh Darussalam, such as Lombard, who studied the Kingdom of Aceh at the time of Sultan Iskandar Muda. In addition, Snouck Hurgronje wrote The Achinese while Anthony Reid published his paper, Bir Osmanli Filosunun Sumatra Safari, among many other historians. As seen in Dennis Lombard's study of the Kingdom of Aceh at the time of Sultan Iskandar Muda, Aceh Darussalam was an extensive and authoritative kingdom and reached its golden peak during the reign of Sultan Iskandar Muda. He succeeded in making the Kingdom of Aceh a country with solid politics, economy, and defense. He also made Aceh an intellectual-spiritual center because Aceh had many scholars and students during that time. Sultan Iskandar Muda also established international relations with the Ottoman Empire, led by Sultan Ahmad (1603-1617 AD).

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5Denniys Lombard, Kerajaan Aceh Zaman Sultan Iskandar Muda (1607-1636) [The Kingdom of Aceh in the Age of Sultan Iskandar Muda], IV (Jakarta: KGP, 2014), 106.
Iskandar Muda seemed to continue the role of Alauddin Riayat Syah al-Qahhar, who had previously collaborated with the Ottoman Turks to build cannon factories against the Portuguese.6

Interestingly, since the establishment of the Kingdom of Aceh Darussalam, it has been established under the royal school to follow the Syafii school of thought. The fact also confirms that the development of Islamic intellectuals in the Kingdom of Aceh is a continuation of Islamic thoughts that have developed in the Peureulak Kingdom and the previous Samudera Pasai Kingdom. As this is recorded in the documentation of Ibn Bathuthah, whose full name is Muhammad bin Abdullah bin Muhammad bin Ibrahim bin Yusuf al-Lawwati al-Barbary in Rihlah Ibn Bathuthah Tuhfah Al-Nizhar fi Gharaib al-Amshar was ‘Ajaib al-Asfar; [gifts of explorers in foreign cities and the miracles that occurred during the journey], that the Samudera Pasai Kingdom was then led by a descendant of Merah Silu named Sultan Malikuz Zahir II. He is a noble and close king and greatly respects the Shafii Madhhab [school] of thought scholars. Moreover, they were made as muftis and qadli in his kingdom.7

According to Shihab, among the scholars mentioned by Ibn Bathutah are such as Shaykh Abdullah Shah Muhammad bin Shaykh Thahiruddin (died 6 Dzulhijjah 787 H/1442 AD), Taj al-Daulah Abdurrahman al-Fasi; attributed to Samudera Pasai (died in 610 H / 1213 AD in the era of Sultan Al-Malik al-Kamil), Syarif Amir Sayyid al-Syairazi a mufti or qadli (high judge) during the time of Sultan Al-Malik al-Zahir) and so was his friend Tajuddin al-Ashfahani. Records of this history are found on their tombstones.8

Likewise, during the Kingdom of Aceh Darussalam, the Syafii Madhab was embraced by members of the kingdom and the people of Aceh. Moreover, the judges and muftis are also of the Shafii Madhab. And among them, the most famous are Shaykh Hamzah al-Fansuri, founder of Dayah Oboh Simpang Kiri Rundeng, and Shaykh Syamsuddin bin Abdullah as-Sumatran (died 12 Rajab 1039H, coinciding with Sunday, February 24, 1630 AD). However, Islamic studies and writings that developed at that time put more emphasis on the study of metaphysics (tasawwuf), such as the works of Hamzah Fansuri in Syarb al-‘Asyiqin [The drink for people in love], Asrar al-‘Arifin fi Bayani ’Ilmi al-Suluk was al-Tawhid and Zinatu al-Muwahhidin, and the works of Syamsuddin al-Sumatran in Jawharu al-Haqaq [pearl of knowledge], Tanbih al-Thullab fi Ma’rifati al-Malik al-Wahhab [a guide for students to know God], Tubayyin Mulahazatu al-Muwahhidin wa al-Mulhidin fi Dhikr Allah, Mir’atu al-Mu’minin [mirror of believers].9

This condition changed after the Kingdom of Aceh Darussalam was led by Sultan Iskandar Tsani (d.1050 H/1641 AD), who appointed Shaykh Nuruddin ar-Raniry as qadi or judge. During this time, there was a significant change in the dynamics of Islamic thought from tasawwuf [mysticism] to Shari‘ah [Islamic Law]. Shaykh Nuruddin Ar-Raniry stated it: a scholar who is an expert in tasawwuf is also an expert in Shari‘ah who tries to popularize the study of Islamic law, which is believed to be basic Islamic teachings that are important for a Muslim to know before studying the sciences of tasawwuf [mysticism] to have a good understanding of the religion of Islam. Therefore, this study examines the book As-Shirath al-Mustaqim and the contribution of Shaykh Nuruddin ar-Raniry in grounding Islamic Jurisprudence in Nusantara through the study of his book. This study is different from several previous ones of the Nusantara scholars in the 17th century AD as Mohammad Nasrin studied in God's presence. According to haq al-Yaqin, a Seventeenth-Century Treatise by Shaykh Shams al-Din al-Sumatra I (D 1630), which explains the concept of the divinity of

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7Muhammad bin Abdullah bin Muhammad bin Ibrahim bin Muhammad bin Ibrahim bin Yusuf al-Liwati al-Barbary Ibnu Bathuthah, Rihlah Ibnu Bathuthah Tuhfah Al-Nizhar Fi Gharaib al-Amshar Wa ‘Ajaib al-Asfar [Gifts of Explorers in Foreign Cities and the Miracles that Occurred during the Journey], 1st ed. (Beirut: Dar Ihya Ulum, 1987), 630.
8Muhammad Dliya’ Syihab, and Abdullah Bin Nuh, Al-Islam Fi Indonesia [Islam in Indonesia], II (Saudi: Dar Sa’udiyah, 1977), 21.
9Sehat Ihsan Shadiqin, Tasawwuf Aceh, II (Yogyakarta: Diandra Prima Mitra Media, 2009), 85.
Shaykh Syamsuddin al-Sumatrani in the 17th century AD,\textsuperscript{10} as well as Mehmet Ozay's study in the 'Rumi' Networks of al-Sinkīlī: A Biography of Bāba Dāwud which focuses on the study of Shaykh Baba Dawud al-Rumi, the pupil of Shaykh Abdurrauf al-Sinkīlī and his intellectual network,\textsuperscript{11} as well as Hermansyah's work in Mi'rāj al-Sālikīn ilā Martabat al-Wāṣīlīn bi Jāh Sayyid al-‘Ārifīn: Baqā‘ al-ṭarīqah al-Shaṭṭārīyah fi Aceh fatrat al-isti‘mār which explains about the role of the Syattariyah congregation during the Dutch colonial period in Aceh.\textsuperscript{12} Alternatively, Ervan Nurtawab's study in The Problems of Translation in Tarjumān al-Mustafīd: A Study of Theological and Eschatological Aspects focuses on the study of transliteration of the interpretation of Tarjumān al-Mustafīd by Shaykh Abdurrauf al-Fansuri al-Sinkīlī,\textsuperscript{13} and Shahruil Hilmi's study in Mi‘rāj al-Thullāb: One Introduction,\textsuperscript{14} Imawan’s Study in Alawiyyin Scholars in Grounding Islam in The Archipelago in the 15\textsuperscript{th}–16\textsuperscript{th} Century AD,\textsuperscript{15} and his study in Abdussamad al-Falimbari and Contribution in Grounding Islam in Indonesian Archipelago at the 18\textsuperscript{th} Century AD,\textsuperscript{16} or Suparto’s study in Bani Alawiyyin in Indonesia and the Malay World.\textsuperscript{17}

Also, in the study of Musyaffa in the Thought and Da‘wah [preaching] Movement of Sheikh Nuruddin Ar-Raniry,\textsuperscript{18} and Abdul Majid in the Characteristics of Nuruddin Ar-Raniry’s Islamic Thought.\textsuperscript{19} These studies emphasize the explanation of Shaykh Nuruddin Arraniry related to Islamic da‘wah [preaching] and the characteristics of his thought. Moreover, this is a differentiator with the manuscript being studied, which describes Shaykh Nuruddin ar-Raniri and his contribution to Islamic Jurisprudence in Nusantara as written in this manuscript.

This study is a literature study with a historical-analytic approach to analyse historical records about the contribution of Shaykh Nuruddin Ar-Raniry in grounding Islamic jurisprudence in Nusantara. The stages of this research start from preparation, data collection, and preparation of instruments to find and explain the research results on the contribution of Shaykh Nuruddin Ar-Raniry in grounding Islamic fiqh in Nusantara.

### 2. Discussion


2.1. Biography of Shaykh Nuruddin Ar-Raniry

Regarding who the figure of Shaykh Nuruddin Ar-Raniry is, in the documentation, an Indian cleric named Shaykh Abdul Hayyi al-Hasani explains quite thoroughly his origins in Al-I’lam Biman Fi Tarikh al-Hindi Min al-A’lam al-Mutsamma Bi Nuzuh al-Khawathir Wa Bahjah al-Masami’ Wa al-Nawazhir [The information about Islamic scholars in India], namely Shaykh Nuruddin Muhammad bin Ali bin Hasanji bin Muhammad Hamid Ar-Raniri al-Quraissy as-Syafi’i. Ar-Raniry is an adaptation of himself to Ranir or Render, one of the cities located near the city of Surat, Gujarat, India. As for As-Syafi’i, he is a follower of himself and a scholar who spreads the Imam Shafi’i Madhhab. He is also a cleric following the Ahlussunnah wal Jama’ah school of faith and the Qadiriyah Order, which he received from his teacher, Sayyid Shaykh Umar bin Abdul Basyaiyan, a great scholar in the science of Sufism who came from Hadaramaut and settled in India.20 Fadlullah al-Muhibbiy in Khulasah al-Atsar [summary of the biography of Islamic scholars] added that Shaykh Nuruddin Ar-Raniry is also studied with Sayyid Abdullah bin Zaid bin Muhammad bin Abdurrahman bin Muhammad Maula Aidid; one of the scholars of the descendants of the Ahlu Bait in India.21

As for when Shaykh Nuruddin Ar-Raniry arrived in Aceh Darussalam, it was believed by Djajadiningrat in the Sultanate of Aceh that Ar-Raniry arrived in Aceh during the time of Sultan Mansur Shah around 1582 AD, but he did not stay because he then headed to Mecca to study Returned to Islam. After that, he went to Aceh, namely in the final days of Sultan Iskandar Muda (d. 1636 AD), where one of the leading scholars at that time was Shaykh Syamsuddin as-Sumatran, who played a significant role in the formation of the official law of the Kingdom of Aceh Darussalam. Named Qanuti [Constitution] Meukuta Alam; the concept of taking the law using the Syafii Madhhab which relies on four primary sources of law, namely the Qur’an, the traditions of the Prophet Muhammad (SAW), the Ijma [consensus] ‘ulama [Islamic scholars] of Ahlussunnah wal Jama’ah; Asy’ariyah and Maturidiyah, as well as Qiyas [analogical reasoning] with its four pillars of origin, furu’ [branch], illat [reason], original law.22

The same opinion was also conveyed by Ali Hasjmy23 and Rosatria, that after Sultan Iskandar Muda died (d. 1636 AD) and was replaced by Sultan Iskandar Tsani (d. 1641 AD), Shaykh Nuruddin Ar-Raniry was appointed as Qadi Malikul Adil; positions that were once occupied by Shaykh Hamzah al-Fansuri and Shaykh Syamsuddin as-Sumatran, to assist him in upholding the Kingdom of Aceh Darussalam in religious matters.24 It is just that Ar-Raniry did not stay in Aceh because he then left Aceh Darussalam to return to India until the end of his life. Shadiqin believed that Ar-Raniry’s return to India resulted from the conflict of thought that occurred at that time, especially regarding the purification of tasawwuf from wahdatul wujud [unity of embodiment] to wahdatus syahad [unity of sight] involving the followers of the two groups. Therefore, he returned to India, and in Ranir or Randhir, he died on 22 Dzulhijjah 1068 H / 21 September 1658 AD.25

Interestingly, while living in Aceh, Shaykh Nuruddin Ar-Raniry left many valuable books that still exist today. According to Hasjmy, Shaykh Nuruddin Ar-Raniry has twenty-eight written works in various scientific fields, both creed, Shari’ah (fiqh) [Islamic law], Sufism [mysticism], and others that show the depth of his knowledge and insight.26

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22 Djajadiningrat, Kesultanan Aceh, 29.
23 Hasjmy, 59 Tahun Aceh Merdeka, 176-77.
25 Shadiqin, Tusawuf Aceh, 102.
26 The books are; Hidayatu al-Imam [guide to faith], Al-Shirah al-Mustaqim [straight path], Durru al-Faraaidl bi Syarh al-‘Aqid [pearl of faith], Bustana al-Salatin fi Dziki al-Awwal wa al-Akhirin [garden of kings], Akhbaru al-Akhiriah fi Awalli Qayamah [hereafter news]; Hidayatu al-Habib fi al-Targhib wa al-Tarhib [hint for lover]; Al-Tibyan fi ma’rifat’i Adyan [explanation about religions]; Asraru al-Insan fi Ma’rifat al-Rahi al- Rahmar [the secret of man knowing God]; Lathufi fi Al-Saar; Nubzah fi Da’wazil Ma’u Shihabihi; Ma’u al-hayati li Ahli al-Mamati; Hiliil al-Dil; Syifa’u al-Qalil [liver medicine]; Umdatul I’tiqad [the faith]; Jawahirul Ulum fi Kasyyfi al-Mal’am [pearl of knowledge]; Bad’u Khalaqi al-Sumawati wa
Moreover, from these books that will be the focus of study in this paper is the book *as-Shirath al-Mustaqim*; the straight path, which became the *wasilah* of Shaykh Nuruddin Ar-Raniri in grounding the study of Islamic law in Nusantara and also encouraged the scholars after him to write works in Islamic Law.

3. Shaykh Nuruddin ar-Raniry's Contribution in his As-Shirath al-Mustaqim to Popularizing Islamic Law in the Nusantara

*Kitab al-Shirath al-Mustaqim*, which means the straight path, was written by Shaykh Nuruddin ar-Raniri in the early years of the Kingdom of Aceh Darussalam under the reign of Queen Shafiyatuddin Shah, daughter of Sultan Iskandar Muda and wife of Sultan Iskandar Tsani who ruled for thirty-one years; between the years (1641-1675 AD). The queen was an intelligent leader and also a learner. In his time, he encouraged the scholars to write, so many works of scholars were written and are still being studied today, such as *Hidayatu al-Iman bi Fadli al-Mannani* by Shaykh Nuruddin ar-Raniri, *Mir’atu al-Thulub fi Tashli Ma’rifati al-Ahkami* by Shaykh Abdurrauf al-Sinkili's, as well as *Risalatu Masaili al-Muhadati li Ikhwani al-Mubatadi* by Shaykh Dawud al-Rumi. 27

At that time, the book *Al-Shirath al-Mustaqim* was also written but explained by Ar-Raniry, that the book was written at the request of one of the scholars so that he would be willing to write the Islamic law book of the Syafi’i Madhab in Jawi (Malay) instead of Arabic to make it easier for the people of Nusantara to learn Islamic law at that time. From here, he then wrote the book *al-Shirath al-Mustaqim* which means the straight path as contained in the Word of God in the letter al-Fatihah verse 6-7, which means 'Show us the straight path; The path of those whom You have bestowed favors upon them is not the path of those with whom You are angry, nor is the path of those who have gone astray. As-Sirajuddin Abbas the scholars who lived in the Middle Ages had written books with the focus of study in this paper is *al-Ardî* [the beginning of the creation of the heavens and the earth]; *Hujjatu al-Shadiq li Dof’l al-Zindiq* [proof of an honest person]; *Fathu al-Mubin ’Ala al-Malidiin; Al-Lam’a fi Takfiri Man Qala bi Kholqi al-Qur’an; Tanbihu al-Awwalin fi Taqfiqi kalamı fi Nawafi; Shwarimu al-Shadiq li Qath’I al-Zindiq; Rahiiq al-Muhmadiyah fi Thuriqi al-Shufiyah; Qissah Iskandar Zulkarnain; Hikayat Raja; Babu al-Nikah* [marriage]; *Hidayatu al-Mubatadi fi Fadli Muham* [instructions for beginners]; Hasjmy, *59 Tahun Aceh Merdeka*, 106.

According to Sirajuddin Abbas the scholars who lived in the Middle Ages had a significant influence on the dynamics and spread of the Shafi’i madhhab to various countries in the

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al-Ardî [the beginning of the creation of the heavens and the earth]; Hujjatu al-Shadiq li Dof’l al-Zindiq [proof of an honest person]; Fathu al-Mubin ’Ala al-Malidiin; Al-Lam’a fi Takfiri Man Qala bi Kholqi al-Qur’an; Tanbihu al-Awwalin fi Taqfiqi kalamı fi Nawafi; Shwarimu al-Shadiq li Qath’I al-Zindiq; Rahiiq al-Muhmadiyah fi Thuriqi al-Shufiyah; Qissah Iskandar Zulkarnain; Hikayat Raja; Babu al-Nikah [marriage]; Hidayatu al-Mubatadi fi Fadli Muham [instructions for beginners]; Hasjmy, *59 Tahun Aceh Merdeka*, 106.


world: Egypt, Iraq, Persia, Khurasan, ma wara’a al-Nahr (the land behind the river), Sindh, Persian Gulf, Bahrain, Kuwait, Oman, Hadramaut, and continued to Malabar, until they arrived in Nusantara. It is self-evident from the book *As-Shirath al-Mustaqim* that Ar-Raniry is both the scholar of Islamic jurisprudence, as well as a scholar of *tasawwuf* [Mysticism]. Yet, he was humble enough to claim that he is seeker of knowledge and still in the learning phase akin to a student. Islamic *da’wah* is the sole purpose to write the book.

The book begins by discussing *Taharah* [purification], *Najasah* [unclean objects], *hadas, ghusul* [large baths], *tayammum*, menstruation, *istihadah*, postpartum, prayers books, prayers times, conditions of prayers, prostration of *sahwi* [forgotten], prostration of recitations, prostration of gratitude, prayers in congregation, requirements for an imam to pray, *maknun* and *masbug*, traveler’s prayers, Friday prayers, *kauf* prayers, *’eidain* prayers: *Eid al-Fitr* and *Eid al-Azha*, prayers *khusufain*, solar and lunar eclipses, *istisqa* (ask for rain) prayers, funeral prayers. In addition, the later section of the book explicates *zakat*.

In the later portion of the book, Ar-Raniry discussed *shiyam* (fasting), followed by the thorough discussion on matters related to *Hajj* [pilgrimage] and *Umrah* such as *miqât*, *ihram*, *sunnah hajj*, *tawâf* [Ritual of revolving around the Kaaba seven times], *wukâf* in *Arafah*, *tahâlul* [shave hair]. In addition, discussion and procedures regarding the sacrifice of worship (*udhliyah*), *aqiqah* are explained thoroughly in the book. Finally, he explained forbidden and lawful food (*ath’imah*) at the end of the section.

The book, that comprised of two volumes and written in dual languages of Arabic and Malay, is also believed to be a pioneer in grounding the study of Islamic law in Nusantara because previously, no scholarly manuscripts studied Islamic law in vast and minute detail as Ar-Raniry did. Although, its prime focus was entailing *Shafii* Madhhab through detailed references. Consequently, during 17th century AD, the book has played a significant role in popularizing the study of Islamic law in the public of Nusantara. Previously, they were more interested in studying the metaphysical sciences (*tasawwuf*) as written by Shaykh Hamzah Fansuri, one of the great Acehnese scholars before Shaykh Nuruddin Ar-Raniry. This does not deny that the study of Sufism also continued in the post-Ar-Raniry period, however, it was integrated with the study of Islamic law. Indeed the book *as-Shirath al-Mustaqim* is of two volumes and written in dual languages of Arabic and Malay, is also believed to be a pioneer in grounding the study of Islamic law in Nusantara because previously, no scholarly manuscripts studied Islamic law in vast and minute detail as Ar-Raniry did. Although, its prime focus was entailing *Shafii* Madhhab through detailed references. Consequently, during 17th century AD, the book has played a significant role in popularizing the study of Islamic law in the public of Nusantara. Previously, they were more interested in studying the metaphysical sciences (*tasawwuf*) as written by Shaykh Hamzah Fansuri, one of the great Acehnese scholars before Shaykh Nuruddin Ar-Raniry. This does not deny that the study of Sufism also continued in the post-Ar-Raniry period, however, it was integrated with the study of Islamic law. Indeed the book *as-Shirath al-Mustaqim*

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33This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.  
34*Shirath al-Mustaqim* is a book written by Shaykh Nuruddin Ar-Raniry in 1750 AD.  
35This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.  
43This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.  
44This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.  
45This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.  
46This is the correct date for the death of the Rev. Mr. K. H. V. S. C. Raniry.
became the right formula for improving and treating society to pay attention to the study of Islamic law before studying the sciences of *tasawwuf* [mysticism].

4. Aftermath of the Book

Post-Ar-Raniri’s book there were many books of *fiqh* (Islamic law) written by Nusantara scholars such as *Mi’r’at al-Thullab fi Tashil Ma’rifah al-Ahkam al-Syar’iyyah li al-Malik al-Wahhab* written by Shaykh Abdurrauf al-Sinkili; a qadli and mufti of the Kingdom of Aceh Darussalam after Shaykh Nuruddin ar-Raniri, in 1672 AD. And also, the book *Fathu al-Wahhab bi Syarhi Manhaj al-Thullab Syarh Minhaj al-Thalibin wa ’Umdah al-Mufin* was written by Shaykhul Islam Zakaria Muhammad al-Ansari (d.1520 AD).

The development of Islamic jurisprudence literacy continued in the following centuries as one of the influential books on Islamic law. Various authors and scholars seek inspiration from the latter book. These includes Shaykh Abdussalam al-Falimbani (1373 AD), one of the influential scholars of Nusantara in Haramain and the Arabian Peninsula, in *Siyar al-Salikin ila ’Ibadat Rabbi al-’Alamin and Hidayah al-Salikin*. The book summarizes the monumental work of Imam Ghazali Ilyya Ulum al-Din, which can integrate the beliefs of Ahlussunnah wal Jama’ah and Shari’ah by Syafii and Sunni *Tasawwuf* taught by Imam Ghazali and Abu Hasan al-Syadzillii. Although both were written in Makkah in 1192 AH and 1193 AH, both were spread and influential in Nusantara.

He also wrote a

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39 It can be said that there is no unique book that examines Islamic law as did Shaykh Hamzah al-Fansuri in *Syarh al-Asyiqin*, Asrar al-’Arifin fi Bayani, Ilimi al-Suluk wa al-Tawhid and Zinatu al-Muwahhidin, of which there are thirty-two in the form a collection of poems such as the Poem of the Pinggai Bird, the Poem of Trade, and the Poem of the boat; a poem that emphasizes that a human being becomes a perfect human (*Insan Kamil*)


41 Dzulkifli Hadi Imawan, ‘Pesantren Mlangi Poros Spiritual Intelektual Islam di Yogyakarta Abad XVII-XXI M’., *Milalah: Jurnal Studi Agama* 21, no. 2 (February 2020): 235; The discussion of the book *Mi’r’at al-Thullab al-Sinkili* is the same as the book as-*Shirah al-Mustaqim* which is included in the category of jurisprudence. However, the discussion of Mirat al-Thullab is more on matters of justice (*Qadda*), politics, economics, usury, social, marriage, talaq [divorce from husband to wife], khulu [divorced from wife to husband], crime, fines (diyyah), adultery, stealing, animal sacrifices, oaths, testimony, prosecution, evidence, freeing enslaved people, not laws surrounding worship. Moreover, interestingly the two books were written at the request of Queen Shafiiyatuddin Syah and written in Jawi (Arabic Malay). And we can see that Mir’at Thullah’s book has been widely studied by contemporary researchers such as Salleh in his study “Crimes from the Perspective of Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Manuskrip Mir’At Al-Tullab: A Perfect Introduction.” Berhan’s study in “Munakahah (Marriage) from the Perspective Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Mushrip Mir’At Al-Tipullab: One Introduction,” See Al-Sinkili, *Mi’r’at al-Thullab*, xxxvi. And R.M. Salleh et al., ‘Crimes from the Perspective of Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Manuskrip Mir’At Al-Tullab: A Perfect Introduction,’ *Journal of Advanced Research in Dynamical and Control Systems* 11, no. 8 Special Issue (2019): 233–39. Also See Salleh et al.

42 Imawan, “The Intellectual Network,” 34.


study of Islamic law related to struggle in his book *Nasihatu al-Muslimin wa Tadzkiratu al-Mukminin fi Fadlil al-Jihad fi Sabillalah wa Karamat al-Mujahidin fi Sabillalah* [advice for Muslims about the virtue of war in the way of Allah]. Furthermore, the book is believed to be a book that successfully encouraged Indonesian Muslims to conduct social protest movements against the Dutch colonialists. Another companions of Shaykh Abduussahmad al-Falimbani named Shaykh Arsyad al-Banjari spent more than thirty years studying with scholars in Haramain and the Arabian Peninsula and contributed to the literacy of Islamic jurisprudence in Nusantara.

Likewise, another important book is *Sabil al-Muhtadin li al-Tafaqquh fi Amri al-Din*, written specifically by Shaykh Arsyad al-Banjari, who was motivated by *As-Shirath al-Mustaqim*. In the introduction to the book, Shaykh Arsyad specifically praised the work of Shaykh Nuruddin Ar-Raniry. From here, it can be said that Sabil al-Muhtadin succeeded in popularizing the book of As-Shirath al-Mustaqim and introduced it to various areas in Nusantara to the extent that until now, this book is still the study material of Islamic law in various areas in Kalimantan and Malaysia.

During 19th century AD, al-Falimbani and al-Banjari contributed in popularizing the study of Islamic law that continued to be followed by the scholars of Nusantara in the centuries after them. For instance, Shaykh Nawawi al-Bantani who wrote the book of jurisprudence from a few pages (small) like *Ugūd al-Lujjain* to thick like *Nihayah al-Zain fi Irsyad al-Mubtadiin and Qut al-Habib al-Gharib Syarah Matan al-Taqrib* Abi Syuja. Also, Shaykh Ahmad Khatib al-Minakabawi, an archipelago scholars who became preachers of the Grand Mosque in the 19th century AD, featured many works that explains the problems of Islamic Law. His book *Al-Jawahir al-Naqiyah fi al-amal al-jaybiyah*, *Hasyiah Fath al-Jawwad*, and *Syarh al-Waraqah fi Ushul al-Fiqh* is considered as one of the best books in explaining the book *Al-Waraqat fi Ushul al-Fiqh* by Imam al-Haramain Abu Ma‘ali al-Juwaini. Similarly, Shaykh Muhammad Mahfuzh al-Tarmasi, wrote the book of jurisprudence *al-Manhal al-‘Amim bi Hasyiah al-Manhaaj al-Qawim* or also *Mauhibah Dzi al-Fadl ‘ala Syarh al-‘Allamah Ibnih Hajar al-Haitami Muqaddimah Bafadl or Hasyiah al-Tarmasi*. All of the aforementioned and many other

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46 Imawan, *The Intellectual Network,* 45.

47 If the works of al-Falimbani are more into Sufi studies, the works of Shaykh Arsyad al-Banjari are more into the study of Islamic law, such as his work entitled *Kitab al-Nikah* [marriage]; which examines the issues surrounding the marriage. *Kitab al-Fara'id* [inheritance]; who studied the problems surrounding the division of inheritance, *Khasyiah fath al-Ashur*; which explains the women’s problems related to menstruation, childbirth, and *isti'dahah*.

48 The book was written in Malay during Sultan Tahmidullah for 2-3 years in 1778-1780 AD. It was printed in various countries such as Makkah, Istanbul, Cairo, Egypt, and Indonesia. Shaykh Muhammad Arsyad Al-Banjari, *Sabil Al-Muhtadhi* (Surabaya: Al-Hidayah, n.d.), 3-4.


works of archipelago scholars in Islamic law after the writing of the book *As-Shirath al-Mustaqim* depicts that Shaykh Nuruddin ar-Raniry have either directly or indirectly played a significant role as a pioneer and driver of Islamic law literacy to Nusantara scholars who succeeded him.

5. Conclusion

Shaykh Nuruddin ar-Raniry played a major role in popularizing Islamic law in the Nusantara in the 17th century AD. And the book entitled as-*Shirath al-Mustaqim* became a driving force for the literacy of previous Nusantara scholars in studying Islamic law without denying the science of Sufism. This study further confirms that the scholars of the archipelago, like other middle-eastern scholars, are scholars who are productive in writing in various scientific fields, both in the fields of creed, Sufism, and also Islamic law. And not only that, but this study also strengthens if the scholars of the Archipelago have an intellectual-spiritual relationship with middle eastern as well as world scholars.

Bibliography


Imawan Amnan

Shaykh Nuruddin ar-Raniry's Contribution…


