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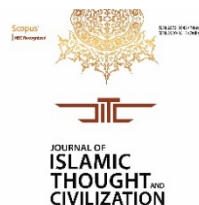
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Shaykh Nuruddin ar-Raniry's Contribution in his *As-Shirath al-Mustaqim* to Popularizing Islamic Law in the Nusantara

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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-Shirath 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),¹ is one of the great kingdoms that ever existed in the Indonesian archipelago.² 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)³ which is believed to be the first force of Islamic politics in the Indonesian Archipelago.⁴

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 Achehnese* 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.⁵ Sultan Iskandar Muda also established international relations with the Ottoman Empire, led by Sultan Ahmad (1603-1617 AD).

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¹Ali Hasjmy, *59 Tahun Aceh Merdeka Di Bawah Pemerintahan Ratu [59 Years of Aceh's Independence Under the Queen's Government]*, I (Jakarta: Bulan Bintang, 1977), 16.

²Eri Rosatria, "Alāqat H̄arakat Nashr al-Islām Wa al-Tarbīyah al-Islāmiyyah Fī Ṣultānah Aceh," *Studia Islamika* 3, no. 1 (1996), <https://doi.org/10.15408/sdi.v3i1.815>.

³Bassyar Al-Ja'fari, *Auliya Al-Syarq al-Ba'id Asathir Majhulah Fi Aqadli al-Ma'murah; Riwayat Tarikhiyah Haula Kaiyyah Intisyar al-Islam Fi Arkhabil al-Malayu*, I (Damaskus: Dar Thalās, 2002), 206.

⁴Misri A. Muchsin, "Kesultanan Peureulak Dan Diskursus Titik Nol Peradaban Islam Nusantara," [The Peureulak Sultancy And The Zero Point Discussion of The Nusantara Islamic Civilization], *Journal of Contemporary Islam and Muslim Societies* 2, no. 2 (12 February 2019): 223, <https://doi.org/10.30821/jcims.v2i2.3154>.

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-Nuzhar fi Gharaib al-Amshar wa '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 Madzhab was embraced by members of the kingdom and the people of Aceh. Moreover, the judges and muftis are also of the Shafii Madhhab. 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 wa al-Tawhid and Zinatu al-Muwahhidin*, and the works of Syamsuddin al-Sumatrani in *Jawharu al-Haqaiq [pearl of knowledge]*, *Tanbih al-Thullab fi Ma'rifati al-Malik al-Wahhab [a guide for students to know God]*, *Tubayyin Mulaahazhatu 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 *Sharī'ah* [Islamic Law]. Shaykh Nuruddin Ar-Raniry stated it: a scholar who is an expert in *tasawwuf* is also an expert in *Sharī'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-Dīn al-Sumatra'ī (D 1630), which explains the concept of the divinity of

⁶Raden Hoesein Djajadiningrat, *Kesultanan Aceh; Suatu Pembahasan Tentang Sejarah Kesultanan Aceh Berdasarkan Bahan-Bahan Yang Terdapat Dalam Karya Melayu [Aceh Sultanate; A Discussion About the History of the Sultanate of Aceh Based on the Materials In Malay Works]* (Aceh: Departemen Pendidikan dan Kebudayaan, 1983), 46.

⁷Muhammad bin Abdullah bin Muhammad bin Ibrahim bin Muhammad bin Ibrahim bin Yusuf al-Liwati al-Barbari Ibnu Bathutah, *Rihlah Ibni Bathutah Tuhfah Al-Nuzhar 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, *Tasawuf Aceh*, II (Yogyakarta: Diandra Prima Mitra Media, 2009), 85.

Shaykh Syamsuddin al-Sumatrani in the 17th century AD.¹⁰ as well as Mehmet Ozay's study in the 'Rumi' Networks of al-Sinkilī: A Biography of Bāba Dāwud which focuses on the study of Shaykh Baba Dawud al-Rumi, the pupil of Shaykh Abdurrauf al-Sinkili and his intellectual network,¹¹ as well as Hermansyah's work in Mi'rāj al-Sālikīn ilā Martabat al-Wāsilīn bi Jāh Sayyid al-Ārifīn: Baqā' al-ṭarīqah al-Shaṭārīyah fī Aceh *fatrat al-isti'mār* which explains about the role of the Syattariyah congregation during the Dutch colonial period in Aceh.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-Sinkili.¹³ and Shahrul Hilmi's study in *Mir'at al-Thullab; One Introduction*,¹⁴ Imawan's Study in Alawiyyin Scholars in Grounding Islam in The Archipelago in the 15th-16th Century AD,¹⁵ and his study in Abdusshamad al-Falimbani and Contribution in Grounding Islam in Indonesian Archipelago at the 18th Century AD,¹⁶ or Suparto's study in Bani Alawiyyin in Indonesia and the Malay Word.¹⁷

Also, in the study of Musyaffa in *the Thought and Da'wah [preaching] Movement of Sheikh Nuruddin Ar-Raniry*,¹⁸ and Abdul Majid in the Characteristics of Nuruddin Ar-Raniry's Islamic Thought.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

¹⁰Mohamad Nasrin Mohamad Nasir, "Presence of God According to Haqq Al-Yaqīn, a Seventeenth-Century Treatise by Shaykh Shams al-Dīn al-Sumatraī (D. 1630)," *Journal of Islamic Studies* 21, no. 2 (1 May 2010): 213, <https://doi.org/10.1093/jis/etq001>.

¹¹Mehmet Özay, "Rumi" Networks of al-Sinkilī: A Biography of Bāba Dāwud," *Studia Islamika* 24, no. 2 (31 August 2017): 247-69, <https://doi.org/10.15408/sdi.v24i2.4441>.

¹²Hermansyah Hermansyah, 'Mi'rāj al-Sālikīn Ilā Martabat al-Wāsilīn Bi Jāh Sayyid al-Ārifīn: Baqā' al-Ṭarīqah al-Shaṭārīyah Fī Aceh Fatrat al-Isti'mār,' *Studia Islamika* 20, no. 3 (31 December 2013): 529-70, <https://doi.org/10.15408/sdi.v20i3.515>.

¹³Ervan Nurtawab, "The Problems of Translation in *Tarjumān Al-Mustafīd: A Study of Theological and Eschatological Aspects*," *Studia Islamika* 18, no. 1 (2011), <https://doi.org/10.15408/sdi.v18i1.440>.

¹⁴S. H. Othman et al., "Muamalat in *Mir'at Al-Thullab: One Introduction*," *Journal of Advanced Research in Dynamical and Control Systems* 11, no. 8, Special Issue (2019): 245-50.

¹⁵Dzulkifli Hadi Imawan, and Labib Najib Abdullah Ghaleb, "The Contribution of Alawiyyin Scholars in Grounding Islam in The Archipelago in the 15th-16th Century Ad," *Akademika : Jurnal Pemikiran Islam* 26, no. 2 (13 December 2021): 261–76, <https://doi.org/10.32332/akademika.v26i2.3665>.

¹⁶Dzulkifli Hadi Imawan, "The Intellectual Network of Shaykh Abdusshamad Al-Falimbani and His Contribution in Grounding Islam in Indonesian Archipelago at 18th Century AD," *Millah: Jurnal Studi Agama* 18, no. 1 (31 December 2018): 31-50, <https://doi.org/10.20885/millah.vol18.iss1.art3>.

¹⁷Suparto Suparto, Halid Halid, and Samsu Adabi bin Mamat, "Bani Alawiyyin in Indonesia and the Malay World: Network, Development, and the Role of Institution in Transmitting the Peaceful Mission of Islam," *Journal of Indonesian Islam* 13, no. 2 (1 December 2019): 267–96, <https://doi.org/10.15642/JIIS.2019.13.2.267-296>.

¹⁸Musyaffa Musyaffa, "Pemikiran Dan Gerakan Dakwah Syekh Nuruddin Ar-Raniry," [Syekh Nuruddin Ar-Raniry's Thought and Dakwah Movement], *Jurnal Ilmiah Syi'ar* 18, no. 1 (2 February 2018): 72-90, <https://doi.org/10.29300/syr.v18i1.1571>.

¹⁹Abdul Majid, "Karakteristik Pemikiran Islam Nuruddin Ar-Raniry," [Characteristics of Islamic Thought Nuruddin Ar-Raniry], *Substantia: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 2 (11 October 2015): 179-90, <https://doi.org/10.22373/substantia.v17i2.3990>.

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 Nuzhah 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-Syafii. 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-Syafii, he is a follower of himself and a scholar who spreads the Imam Shafii *Madhhab*. He is also a cleric following the *Ahlussunnah wal Jama'ah* school of faith and the *Qadiriyyah* Order, which he received from his teacher, Sayyid Shaykh Umar bin Abdulah Basyaiban, a great scholar in the science of Sufism who came from Hadaramaut and settled in India.²⁰ Fadlullah al-Muhibbiy in *Khulashah 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-Sumatrani, who played a significant role in the formation of the official law of the Kingdom of Aceh Darussalam. Named Qanūn [Constitution] Meukuta Alam; the concept of taking the law using the Syafii *Madhhab* which relies on four primary sources of law, namely the Qur'ān, 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* [analogy] 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 Qadli Malikul Adil; positions that were once occupied by Shaykh Hamzah al-Fansuri and Shaykh Syamsuddin as-Sumatarani, 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 syuhud* [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, *Sharī'ah* (*fiqh*) [Islamic law], Sufism [mysticism], and others that show the depth of his knowledge and insight.²⁶

²⁰Abdul Hayyi Al-Hasani, *Al-I'lam Biman Fi Tarikh al-Hindi Min al-A'lam al-Mutsamma Bi Nuzhah al-Khawathir Wa Bahjah al-Masami' Wa al-Nawazhir* (Beirut: Dar Ibnu Hazm, 1999), 623-24.

²¹Muhammad Amin bin Fadlullah Al-Muhibbi, *Khulashah Al-Atsar Fi A'yan al-Qarn al-Hadi 'Asyar* (Beirut: Dar Kutub Ilmiyah, n.d.), 3/40.

²²Djajadiningrat, *Kesultanan Aceh*, 29.

²³Hasjmy, *59 Tahun Aceh Merdeka*, 176-77.

²⁴Rosatria, "Alāqat Harakat Nashr al-Islām Wa al-Tarbiyah al-Islāmiyyah Fi Sultanah Aceh."

²⁵Shadiqin, *Tasawuf Aceh*, 102.

²⁶The books are; *Hidayatu al-Imān* [guide to faith], *Al-Shirath al-Mustaqim* [straight path], *Durru al-Faraidl bi Syarh al-Aqāid* [pearl of faith]; *Bustanu al-Salathin fi Dzikri al-Awwalin wa al-Akhirin* [garden of kings]; *Akhbaru al-Akhirah fi Awwali Yaumi al-Qiyamah* [hereafter news]; *Hidayatu al-Habib fi al-Targhib wa al-Tarhib* [hint for lover]; *Al-Tibyan fi ma'rifati Adyan* [explanation about religions]; *Asraru al-Insan fi Ma'rifati al-Ruhi wa al-Rahman* [the secret of man knowing God]; *LathaiFu al-Asrar*; *Nubdzah fi Da'wazil Ma'a Shahibih*; *Ma'u al-hayati li Ahli al-Mamati*; *Hillu al-Dlil*; *Syifa'u al-Qulūb* [liver medicine]; *Umdatul al-I'tiqād* [the faith]; *Jawahiru al-Ulum fi Kasyfi al-Ma'lum* [pearl of knowledge]; *Bad'u Khalqi al-Samawati 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-Raniry 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-Raniry 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-Raniry, *Mir'atu al-Thullab fi Tashili Ma'rifati al-Ahkami* by Shaykh Abdurrauf al-Sinkili's, as well as *Risalatul Masaili al-Muhtadi 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 Syafii Madhhab 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.'²⁸ And according to Nurdin, *Kitab as-Shirath al-Mustaqim* is one of the 1500 volumes of manuscripts stored in the Aceh Museum.²⁹

Kitab As-Shirath al-Mustaqim is a book of *fiqh* (Islamic law) that is by the *Shafii Madhhab*; thoughts in exploring Islamic law from the Holy Qur'an and *Sunnah* built by Imam Syafii, whose real name is Muhammad bin Idris as-Syafii (150-204 H), one of the four *madhhab* [schools] of Islamic law: Hanafi *Madhhab*, Maliki *Madhhab*, Shafii *Madhhab*, Hanbali *Madhhab*, which are recognized in the world until now.³⁰ Therefore, in enriching the book of *al-Shirath al-Mustaqim*, Ar-Raniry uses the leading books in the Shafii *Madhhab*, which the scholars wrote of the Shafii *Madhhab* in various periods, as references.³¹ According to Sirajuddin Abbas the scholars who lived in the Middle Ages had a significant influence on the dynamics and spread of the Shafii *madhhab* to various countries in the

al-Ardli [the beginning of the creation of the heavens and the earth]; *Hujjatu al-Shadiq li Daf'i al-Zindiq* [proof of an honest person]; *Fathu al-Mubin 'Ala al-Mulhidin*; *Al-Lam'u fi Takfiri Man Qala bi Khalqi al-Qur'an*; *Tanbihu al-Awwalin fi Tahqiqi kalami fi Nawafil*; *Shawarinu al-Shadiq li Qath'I al-Zindiq*; *Rahiqu al-Muhammadiyah fi Thariqi al-Shufiyah*; *Qisshah Iskandar Zulkarnain*; *Hikayat Raja*; *Babu al-Nikah* [marriage]; *Hidayatu al-Mubatadi fi Fadli Muhd* [instructions for beginners]; Hasjmy, *59 Tahun Aceh Merdeka*, 106.

²⁷Khairul Nizam, "The Role and Authority of Queen of Aceh and Sultan of Perak to Deal with the Dutch in the Tin Trade Issues," *Jurnal Peurawi: Media Kajian Komunikasi Islam* 4, no. 1 (26 April 2021): 6, <https://doi.org/10.22373/jp.v4i1.9371>.

²⁸Nuruddin Muhammad Jailani bin Ali Hasanji bin Muhammad Hamid Ar-Raniry, *Al-Shirath al-Mustaqim* (Surabaya: Al-Hidayah, n.d.), 4-5.

²⁹Nurdin A. R, "The Manuscript Collection of the Aceh Museum," *Indonesia and the Malay World* 40, no. 116 (1 March 2012): 94-110, <https://doi.org/10.1080/13639811.2011.649001>.

³⁰Muhammad Abu Zahrah, *Tarikh Al-Madzahib al-Islamiyah Fi al-Siyasah Wa al-'Aqaid Wa Tarikh al-Madzahib al-Fiqhiyah [The History of Islamic School]* (Cairo: Dar Fikr Arabi, n.d.), 408.

³¹Like the book *Minhaj al-Thalibin wa 'Umdah al-Muftiyn* written by Imam Muhyiddin Abu Zakariya bin Syaraf an-Nawawi al-Damasyqi (1233-1277 AD), *Manhaj al-Thullab* along with his *syarah Fathu al-Wahhab* written by Shaykhul Islam Abu Zakariya Yahya al-Ansari al-Qahiri (1421-1520 AD), *Hidayah al-Muhtaj Syarh Mukhtashar Ibn Haj* written by Imam Syihabuddin Ahmad bin Shaykh Ibn Hajar al-Haitami al-Makki (d. 1566); student of Shaykhul Islam al-Ansari, *Kitab al-Anwar li A'mal al-Abrar* written by Imam Yusuf bin Ibrahim Ardibili, and *Umdah al-Salik wa 'Uddatu al-Nasik Mukhtashar Minhaj* written by Imam Abu Abbas Ahmad bin Lukluk bin Abdullah Ibn Naqib al-Mashriy (1303-1368 AD). Also, see Ar-Raniry, *Al-Shirath al-Mustaqim*, 5.

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.³²

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], *Najasa* [unclean objects], *hadas*, *ghusl* [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, *makmum* and *masbuq*, traveler's prayers, Friday prayers, khauf prayers, 'eidain prayers: *Eid al-Fitr* and *Eid al-Azha*, prayers *kusufain*, solar and lunar eclipses, *istisqa* (ask for rain) prayers, funeral prayers. In addition, the later section of the book explicates *zakat*.³³

In the later portion of the book, Ar-Raniry discussed shiyam (fasting)³⁴; followed by the thorough discussion on matters related to Hajj [pilgrimage] and *Umrah* such as *miqāt*, *ihram*, *sunnah hajj*, *tawāf* [Ritual of revolving around the Kaaba seven times], *wukūf* in *Arafah*, *tahallul* [shave hair]. In addition, discussion and procedures regarding the sacrifice of worship (*udhhiyah*), *aqiqah*³⁵ 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.³⁶ 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.³⁷ 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.³⁸ Indeed the book *as-Shirath al-Mustaqim*

³²"Imām Al-Ḥaramayn al-Juwaynī's Mobility and the Saljūq's Project of Sunnī Political Unity in Professional Mobility in Islamic Societies (700-1750)," accessed 11 June 2022, <https://brill.com/view/book/edcoll/9789004467637/BP000018.xml>.

³³The book discusses *zakat* on livestock, *zakāt* on plants, *zakāt* on money, *zakāt* on mining products, *zakāt* on treasures, and *zakāt* on mining products on trade, and *zakāt* on *fitriah* and people who are entitled to receive *zakāt*.

³⁴He precisely discussed conditions and obligations regarding kinds of fasting: including, *kifarat* [fine] fasting, *sunnah* fasting, and *i'tikāf* [worship in peace in the mosque].

³⁵[Slaughtering a goat for the birth of a child].

³⁶One of the interesting facts about *As-Shirath al-Mustaqim* is that Shaykh ar-Raniry wrote this book within 2 or 3 years, namely from 1641 AD to the month of Sha'ban in 1054 H/1644 AD; the same year when he left Aceh to return to India. This clarifies the misconception of Azra who concluded that *As-Shirath al-Mustaqim* was written before he came to Aceh. Azumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII* [Network of Middle Eastern Scholars and the Archipelago of the XVII & XVIII centuries] (Jakarta: Prenada Media Grup, 2013), 225.

³⁷Verena Meyer, "Translating Divinity Punning and Paradox in Hamzah Fansuri's Poetic Sufism," *Indonesia and the Malay World* 47, no. 139 (2 September 2019): 353–72, <https://doi.org/10.1080/13639811.2019.1654216>; The study of Islamic law is increasingly in demand by Nusantara scholars such as Shaykh Abdurrauf al-Singkili in Mir'at al-Thullab. See A. Berhan et al., "Munākahāt (Marriage) from the Perspective Shaykh Abdul Rauf Bin Ali Al-Fansūrī Al-Singkīlī in Mushrip Mir'At Al-Tipullāb: One Introduction," *Journal of Advanced Research in Dynamical and Control Systems* 11, no. 8 Special Issue (2019): 240–44.

³⁸Hermansyah, "Mi'rāj al-Sālikīn Ilá Martabat al-Wāsilīn Bi Jāh Sayyid al-'Ārifīn".

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].³⁹

4. Aftermath of the Book

Post-Ar-Raniry's book there were many books of *fiqh* (Islamic law) written by Nusantara scholars such as *Mir'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-Raniry, in 1672 AD.⁴⁰ And also, the book *Fathu al-Wahhab bi Syarhi Manhaj al-Thullab Syarh Minhaj al-Thalibin wa 'Umdah al-Muftin* was written by Shaykhul Islam Zakaria Muhammad al-Ansari (d.1520 AD).⁴¹

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 Abdusshamad al-Falimbani (1737 AD), one of the influential scholars of Nusantara in Haramain and the Arabian Peninsula, in *Siyar al-Salikin ila 'Ibadati Rabbi al-'Alamin and Hidayah al-Salikin*.⁴² The book summarizes the monumental work of Imam Ghazali *Ihya Ulum al-Din*, which can integrate the beliefs of Ahlussunnah wal Jama'ah with Sharia by Syafii Madhhab and Sunni *Tasawwuf* taught by Imam Ghazali and Abu Hasan al-Syadzili.⁴³ Although both books were written in Makkah in 1192 AH and 1193 AH, both were spread and influential in Nusantara.⁴⁴ He also wrote a

³⁹It can be said that there is no unique book that examines Islamic law as did Shaykh Hamzah al-Fansuri in *Syarb al-'Asyiqin*, *Asrar al-'Arifin fi Bayani*, *Ilmi 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*) with knowledge and good deeds and continues to hold on to the sentence of monotheism (*La ilaha illa Allah*). And also Shaykh Shamsuddin as-Sumatrani (d. 1630 AD) in *Jawharu al-Haqaiq*, *Tanbih al-Thullab fi Ma'rifati al-Malik al-Wahhab*, *Risalah Tubayyin Mulahazhatu al-Muwahhidin wa al-Mulhidin fi Dhikr Allah*, *Mir'atu al-Mu'minin*, *Syarah Ruba'i Hamzah Fansuri*, *Nur al-Daqaiq*, *Tariq al-Salikin*, *Mir'at al-Iman* or *Kitab Bahr al-Nur*, *Kitabu al-Harakah*, *Haqiqatu Shufi*. These books explain many studies on the science of Sufism, which are heavily influenced by the books of *tasawwuf* of medieval scholars such as the *Kitab al-Ta'aruf* by Kalabadzi, *Kasyfu al-Mahjub* by Hujwiri, *Kimiyyatu al-Sa'adah* and *Ihya 'Ulum al-Din* by Imam Ghazali. See Nasir, 215.

⁴⁰This book refers a lot to the books of the Shafii Madhhab Scholars such as *Tuhfah al-Muhtaj bi Syarh al-Minhaj*, *Fath al-Jawwad bi Syarh al-Irsyad* both works by Imam Ibn Hajar al-Haitami (d.973H/1565M), *Nihayah al-Muhtaj ila Syarh al-Minhaj* by Syamsuddin al-Ramli, *Tafsir al-Baidlawi* by Imam Ibn Umar al-Baidlawi (d.685H/1286M), *Syarh Sahih Muslim*, *al-Minhaj*, *Raudlah al-Thalibin* the three works by Imam Nawawi al-Damasyqi (d. 676H/1277M), *al-Umm* by Imam Shafi'i (150-204H), *Ihya' 'Ulum al-Din* by Imam Abu Hamid al-Ghazali (450-505H), *al-Najm al-Wahhaj fi Sharh al-Minhaj* by Shaykh Muhammad bin Musa bin Isa bin Ali al-Damiri (712-808H). See Abdurrauf Al-Sinkili, *Mir'at al-Thullab Fi Tashil Ma'rifah al-Ahkam al-Syar'iyyah Li al-Malik al-Wahhab*, trans. Muliardi Kurdi and Jamaluddin Thaib, II (Aceh: Lembaga Naskah Aceh, 2015), xxxvi.

⁴¹Dzulkifli Hadi Imawan, 'Pesantren Mlangi Poros Spiritual Intelektual Islam di Yogyakarta Abad XVII-XIX M', *Millah: Jurnal Studi Agama* 19, no. 2 (February 2020): 235; The discussion of the book *Mir'atu al-Thullab al-Sinkili* is the same as the book *as-Shirath al-Mustaqim* which is included in the category of jurisprudence. However, the discussion of *Mirat al-Thullab* is more on matters of justice (*Qadla'*), 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 Shafiyatuddin Syah and written in Jawi (Arabic Malay). And we see that *Mir'atu Thullab'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 "Munakahat (Marriage) from the Perspective Shaykh Abdul Rauf Bin Ali Al-Fansuri Al-Singkili in Mushrip Mir'At Al-Tipullab: One Introduction," See Al-Sinkili, *Mir'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.

⁴²Imawan, "The Intellectual Network," 34.

⁴³Abdusshamad Al-Falimbani, *Siyar Al-Salikin Fi Thariqah al-Sadat al-Shufiyah* (Surabaya: Al-Haramain, n.d.).

⁴⁴Abdusshamad Al-Falimbani, *Hidayatu Al-Salikin Fi Suluk Maslak al-Muttaqin* (Indonesia: Syarikah Maktabah al-Madaniyah, n.d.), 19.

study of Islamic law related to struggle in his book *Nasihatu al-Muslimin wa Tadzkiratu al-Mukminin fi Fadlail al-Jihad fi Sabilillah wa Karamati al-Mujahidin fi Sabilillah* [advice for Muslims about the virtue of war in the way of Allah].⁴⁵ Furthermore, the book is believed to be a book that successfully encouraged Indonesian Muslims to conduct social protest movements against the Dutch colonialists.⁴⁶ Another companions of Shaykh Abdusshamad 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.⁴⁷

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.⁴⁸ 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.⁴⁹

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 *Uqūd al-Lujjain* to thick like *Nihayah al-Zain fi Irsyad al-Muhtadiin and Qut al-Habib al-Gharib Syarah Matan al-Taqrīb* Abi Syuja.⁵⁰ 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.⁵¹ Similarly, Shaykh Muhammad Mahfuzh al-Tarmasi, wrote the book of jurisprudence *al-Manhal al-'Amim bi Hasyiah al-Manhaj al-Qawim* or also *Mauhibah Dzi al-Fadl 'ala Syarh al-'Allamah Ibni hajar al-Haitami Muqaddimah Bafadl or Hasyiah al-Tarmasi*.⁵² All of the aforementioned and many other

⁴⁵Abdusshamad Al-Falimbani, *Nasihatu Al-Muslimin Wa Tadzkiratu al-Mu'minin Fi Fadlail al-Jihad Fi Sabilillah Wa Karamat al-Mujahidin*, I (Jakarta: Maktabah At-Turmusy Litturots, 2018), 10.

⁴⁶Imawan, 'The Intellectual Network,' 45.

⁴⁷If 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-Faraid* [inheritance]; who studied the problems surrounding the division of inheritance, *Khasiyah fath al-Jawad*; which is the effort of Shaykh Arsyad in translating the book *Fath al-Jawwad* by Imam Ibn Hajar al-Haitami into Malay, and *Luqthatu al-'Ajl*; which explains women's problems related to menstruation, childbirth, and *istihadah*.

⁴⁸The 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. Syaikh Muhammad Arsyad Al-Banjari, *Sabil Al-Muhtadin* (Surabaya: Al-Hidayah, n.d.), 3-4.

⁴⁹Dzulkifli Hadi Imawan, "The Contribution of Shaykh Muhammad Arsyad Al-Banjari in Spreading Islam in Nusantara," *Santri: Journal of Pesantren and Fiqh Sosial* 2, no. 2 (27 December 2021): 133-44, <https://doi.org/10.35878/santri.v2i2.328>.

⁵⁰Syaikh Muhammad Nawawi Al-Bantani, *Qut Al-Habib al-Gharib*, VII (Beirut: Dar Kutub Ilmiyah, 2013), 1.

⁵¹Syaikh Ahmad bin Abdullathif Al-Khatib al-Minakabawi, *Hasyiyah Al-Nafahat 'ala Syarhi al-Waraqat*, II (Beirut: Dar Kutub Ilmiyah, 2013), 4. Shaykh Abdul Hamid Kudus al-Jawi also wrote the same lecture regarding the Holy Mosque in his work *Lathaif al-Isyarat 'ala Tashil al-thuruqat li Nuzhum al-Waraqat fi al-Ushul al-Fiqhiyyah*. And Shaykh Yasin al-Fadani wrote *al-Fawaid al-Janiyyah Hasyiah al-Mawahib al-Saniyyah Syarah al-faraid al-bahiyah fi Nuzhum al-Qawa'id al-Fiqhiyyah fi al-asybah wa al-Nazhair 'ala Madzhab al-Syafiyyah*. Also see Umar Abdul Jabbar, *Siyar Wa Tarajim Ba'dli 'Ulamaina Fi al-Qarni al-Rabi 'Asyar* (Jeddah: Tihamah, 1997), 40.

⁵²See Muhammad Mahfuzh Al-Tarmasi, *Hasyiyah Al-Tarmasi*, I (Jeddah: Dar Minhaj, 2011), 7/855; Ade Fakhri Kurniawan, Noorhaidi Hasan, and Achmad Zainal Arifin, "Wali and Karama: A Discourse and Authority Contestation in al-Tarmasi's Bughyat al-Adhkiya," *Al-Jami'ah: Journal of Islamic Studies* 57, no. 2 (24 December 2019): 287-328, <https://doi.org/10.14421/ajis.2019.572.287-328>; and Imawan, "Contribution of Syaikh Muhammad Mahfuzh Al-Tarmasi in the Development of Intellectual-Spiritual Pesantren in Indonesia in the 20th Century," 200.

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.

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