

THE ROLE AND CONTRIBUTION OF SHEIKH NURUDDIN AR-RANIRI IN SOUTHEAST ASIA AND EVALUATION ON HIS CRITICAL WRITING IN SIRAT AL-MUSTAQIM

Peranan Dan Sumbangan Syeikh Nuruddin Ar-Raniri Di Asia Tenggara Dan Penilaian Terhadap Penulिसannya Dalam Karya Sirat Al- Mustaqim

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Abstrak

Syeikh Nuruddin Ar- Raniri merupakan seorang tokoh yang terkenal di Asia Tenggara. Sebelum kedatangan ar-Raniri di Aceh, pembelajaran Islam didominasi oleh mistikisme dan tasawuf, seperti yang terkandung dalam ajaran Hamzah Fansuri Wujudiyah. Dia diakui sebagai penulis produktif yang telah menghasilkan sebilangan besar teks agama yang penuh dengan pemikiran sufisme Ajaran Hamzah Fansuri, dikatakan menyeleweng daripada ajaran Islam dan menyesatkan. Oleh yang demikian, kajian ini bertujuan untuk mengkaji peranan dan sumbangan Syeikh Nuruddin Ar- Raniri di Asia Tenggara. Seterusnya, kajian ini juga menganalisis secara kritikal metodologi penulisan Syeikh Nuruddin Ar – Raniri dalam karyanya Sirat al-Mustaqim. Kajian ini menggunakan kaedah kualitatif dalam mengumpul dan menganalisis data. Seterusnya, data sekunder seperti buku, artikel, jurnal dan akhbar digunakan untuk menganalisis kajian ini. Hasil kajian mendapati Syeikh Nuruddin Ar- Raniri memainkan peranan yang penting dan memberikan sumbangan yang besar di Asia Tenggara. Selain itu, kajian ini juga mendapati bahawa kitab Sirat al-Mustaqim karya beliau merupakan kitab fiqh yang paling lengkap dan diiktiraf sebagai

karya terbesar dalam bab ibadat yang ditulis dalam bahasa Melayu dan dikarang buat pertama kalinya di Alam Melayu . Peranan dan sumbangan yang telah diberikan oleh Syeikh Nuruddin Ar- Raniri memberi kesan yang besar terhadap perkembangan Islam di Asia Tenggara.

Kata kunci : Peranan, Sumbangan, Syeikh Nuruddin Ar- Raniri, Asia Tenggara, Sirat al -Mustaqim

Abstract

Sheikh Nuruddin Ar-Raniri was a famous Muslim scholar in Southeast Asia. Before the arrival of Syeikh Nuruddin Ar-Raniri in Aceh, Islamic teaching was being dominated by mysticism and Sufism, as contained in the teachings of Hamzah Fansuri about Wujudiyah. He was recognized as a prolific writer who wrote a large number of religious texts with full of mystical thoughts. Hamzah Fansuri's teachings was said to be misled the Muslim society, and astraying from the teaching of Islam. Thus, this study aims to examine the role and contribution of Sheikh Nuruddin Ar-Raniri in Southeast Asia. Moreover, this study also aims to analyze the writings of Sheikh Nuruddin Ar- Raniri in his book *Sirat Al-Mustaqim*. This study utilizes qualitative methods in collecting and analyzing data. Furthermore, secondary data, such as books, journal articles, and newspapers were used to analyse this study. The results of the study revealed that Sheikh Nuruddin Ar-Raniri played an important role and made a significant contribution in Southeast Asia. In addition, this study also discovered that Ar-Raniri's book of *Sirat al-Mustaqim*, was the largest book of fiqh that has been recognized as most complete and biggest book of worship, which was written in the Malay, and was the first written of it's kind in the Malay Archipelago. The role and contribution of Sheikh Nuruddin Ar-Raniri had given a great impact on the development of Islam in Southeast Asia.

Keywords: Role, Contribution, Syeikh Nuruddin Ar- Raniri, Southeast Asia, *Sirat al-Mustaqim*.

1.0 INTRODUCTION

Syeikh Nuruddin Al-Raniri is another famous figure in Malay Archipelago. He was a prominent scholar due to his famous writing, namely *Sirat Al- Mustaqim*, and da'wah efforts in Southeast Asia, in particular Aceh. In addition to Aceh al-Raniri also once are in several other places, such as Makkah and Pahang which is one of the states in Peninsular Malaysia (Rosele, M. I., & Rahim, R. A. A., 2017).

The contribution of Syeikh Nuruddin Ar- Raniri can viewed from various fields of study Islam, among others, such as *kalam* and sufism, fiqh, history, faith, and many others. This is what makes him one a scientifically respected figure and his character. He was a steadfast Islamic leader in principle, it is one effort to argue and eradicate ideology of incarnation in Aceh. He also known as one of the scholars who has an ethos for writing works scientific high. Especially his works in the field of Islam. The popularity of his name is getting higher when he became the Mufti (Qadi Malik Al 'Adil) in the kingdom of Aceh (Musyaffa, M., 2018).

Usually, the arrival of scholars in one place has contributed to a positive effect in the spread and the development of Islam. Hence, the question arises about the role and contribution of al-Raniri in Southeast Asia and an assessment of critical writing in *Sirat Al- Mustaqim*. Raniri with the development of Islam in Pahang. The debate of this study will touch on several aspects such as biography of al-Raniri, the role and contribution of Sheikh Nuruddin Ar- Raniri in Southeast Asia and an assessment of critical writing in *Sirat Al- Mustaqim*.

1.1 RESEARCH QUESTIONS

This study was conducted to answer the following questions:

1. How Syeikh Nuruddin Ar- Raniri developed his personal life?
2. What is the role and contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia?
3. What is Syeikh Nuruddin Ar-Raniri's methodology of writing and discussions in *Sirat Al- Mustaqim*?

1.2 RESEARCH OBJECTIVES

This study was conducted to achieve the following objectives:

1. To explore the life story and background of Syeikh Nuruddin Ar- Raniri.
2. To analyse the role and contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia.
3. To critically investigate Syeikh Nuruddin Ar-Raniri's methodology of writing and discussions in *Sirat Al- Mustaqim*.

2.0 LITERATURE REVIEW

2.1 Life and Personal Background of Syeikh Nuruddin Ar-Raniri

Nur al-Din Muhammad ibn Ali Hasanji ibn Muhammad Hamid Ar-Raniri Al -Quraisy As-Syafi'i is the full name of Nuruddin Ar-Raniri. Because he was born in the area, he was given the name Ranir. Ranir is a historic port city on Gujarat's coast (India). Sheikh Nuruddin ar-Raniri died in India on the 22nd of Dzulhijjah 1096H/21st of September 1685 A.D. The genealogy of the descendants of Ar-Raniri originates of India, of Arab descent but it is also more considered pious Malay-Indonesian than Indian or Arab. This is because of his mother is a Malay, but his father came from a Hadrami immigrant family which has a long tradition of migration to South Asia and Southeast Asia (Umayah, U.,2018).

His ancestors probably belonged to the family of Al Hamid of Zuhra, one of the ten families of Quraish. Between a prominent member of the Zuhra family was Abdul Al-Rahman bin Auf, one of the closest friends of the Prophet SAW. Possibly too, Ar-Raniri's ancestors were of the Humayd family as they were often associated with Abu Bakr Abdullah bin Zubayr Al-Asadi Al-Humaydi who was known as a prominent Makkan scholar. Al-Humaydi was a famous disciple of Al-Syafi'i, and he was a leading *muhaddith* in the Hijaz (Umayah, U.,2018).

2.2 Educational Background

Al-Raniri started his early education on the spot own birth was in Ranir. His teacher at that time was Abu Hafs Umar b. Abd Allah Ba Syaiban al-Tarimi al-Hadrami. Then, he continued his studies at Hadramaut. After that he traveled to al-Haramain in the year 1030H (equivalent to 1620M/1621M) and performing Hajj. There

are also opinion stating that he studied with the Sheikh Muhammad Yamin who brought the teachings of *Wahdat al-Syuhud* and his own uncle Sheikh Muhammad Jailani (Rosele, M. I., & Rahim, R. A. A.,2017).

Al-Raniri arrived in Aceh in 1637 during his reign Sultan Iskandar Thani. Even so there are views stating that al-Raniri had arrived in Aceh before in 1637, when Aceh was ruled by Sultan Iskandar Young. Due to his arrival did not get a response from the palace in the time of Sultan Iskandar Muda, he continue the journey and settle in Pahang (when Pahang is under the rule of Aceh). There is no statement clear as to why al-Raniri's arrival was not greeted by the palace, but probably because of the doctrine of Wahdat al-Syuhud which he held as well as his firm stand on doctrine Wahdat al-Wujud can be considered an important reason (Rosele, M. I., & Rahim, R. A. A.,2017).

According to Ismail Hamid (2001), Syeikh Nuruddin Ar-Raniri does not agree with Hamzah Fansuri's Wahdatul Wujud Sufi school. Syeikh Nuruddin Ar-Raniri was the author of religious books that explain *Ahlul Sunaah* and seek to reject the *Wahdatul Wujud* stream. Syeikh Nuruddin Ar-Raniri had succeeded in persuading Sultan Iskandar Sani and the Sultan had finally ordered that all the books of Hamzah Fnsuri and Shamsuddin al-Sumaterani be burned. When Shamsuddin al-Sumaterani died, Syeikh Nuruddin was appointed as a palace scholar.

2.3 Carrier Development

Ar-Raniri and his life and education background has made a great impact in the history of Islam in the Malay world. It can generally give a picture of the development of Islam in many places. In addition to its contribution in improving the understanding of the spread of Islam and Muslims in Aceh, Ar-Raniri also have left traces that value in the history of Islam in the Malay world, especially in Pahang. There are several important notes that explain the arrival of Ar-Raniri to Pahang and its connection with the spread of Islam in Pahang (Rosele, M. I., & Rahim, R. A. A.,2017).

2.3.1 Dakwah Ar-Raniri in Pahang

Ar-Raniri, a man of high knowledge and strong preaching has visited Pahang. As previously stated, Ar-Raniri arrived in Aceh before 1637, during the reign of Sultan Iskandar Muda. He continued his journey and settled in Pahang after his arrival was not well received by the palace during the reign of Sultan Iskandar Muda. When he was in Pahang, he did his job as a preacher and knowledgeable person, and his target audience at the time was the surrounding community. This situation contributed to the development of Islam in Pahang. Similar to Ar-Raniri, Hamzah al-Fansuri came to Pahang (Lubuk Pelang) to deepen his understanding on reality and Sufism (Rosele, M. I., & Rahim, R. A. A., 2017). According to Mana Sikana, (2014), Hamzah Fansuri's adventures are usually based on his strong goal and desire to seek God.

The explanation above demonstrates the development of Islamic studies in Pahang which has a unique process it's early development of Islam. The role of these two figures had influenced Islam in Pahang. Apart from Ar-Raniri and Hamzah Fansuri's ability to communicate in Malay, this allows social interaction, preaching, and teaching delivery, as they did in Pahang. It is worth noting here that the arrival of Ar-Raniri and Hamzah al-Fansuri allowed for the establishment of the unity of knowledge in Pahang. According to Rosele, M. I., & Rahim, R. A. A., (2017)., Ar-Raniri arrived in Pahang with the ideology of *Wahdatul Syuhud*, whereas Hamzah al-Fansuri was an agent for the spread of *Wahdatul Wujud* ideology. Even though Ar-Raniri is so vehemently opposed to *Wahdatul Wujud* teaching while in Aceh. Correspondingly, if these two ideologies spread through these two figures in Pahang, it will undoubtedly create a league of knowledge among local figures in debate it (Rosele, M. I., & Rahim, R. A. A., 2017).

2.3.2 Possession of Ar-Raniri in Malay Language

Ar-Raniri mastered Malay language in addition to dominating logic, balaghah, mysticism, theology, fiqh, hadith, history, and comparative religion. According to Hasjmy, A., (1983), Ar-Raniri learned Malay language in his country (Ranir). This is due to the fact that when he arrived in Aceh, he had learned Malay (Teeuw, A., 1959). The possibility of its Malay when it became the "Lingua Franca" (Mis, M. A., 2012) in the Malay Archipelago around the

15th century (Din, M. A. O., 2011). He is believed to have formed contacts with students and pilgrims who came from *Tanah Jawi* while he had lived in Haramain, before returned to Gujarat. When he was living in Pahang, Ar-Raniri also was believed to increase the Malay supremacy. Therefore, it is concluded that the communication using the Malay language allowed its mission to be carried out smoothly in Pahang (Rosele, M. I., & Rahim, R. A. A., 2017).

2.3.3 Writing the Book of *Sirat al-Mustaqim*

According to Saad, H. M., (2004) , Ar-Raniri wrote a book entitled "*Sirat al-Mustaqim*", which was in the year 1044H around 1634M in Pahang and completed his writing in 1644 AD .The book was completed at the request of the ruling sultan of Aceh, Sultan Iskandar Thani (1637-1641). According to Winstedt, R. O., (1969), he stated that this book was written in 1928 AD, roughly nine years before Ar-Raniri arrived in Aceh, and that is includes a period when he lived in Pahang. Kitab *Sirat al-Mustaqim*, which means "the straight path," is the archipelago's first Malay-language fiqh book. It is also a book of Syafi'i school of jurisprudence. This book briefly explains various aspects of the fiqh of worship, such as purification, prayer, zakat, fasting, pilgrimage, and sacrifice. *Sirat Al- Mustaqim* book only gives a simple explanation in the basic chapters of fiqh. It also only discusses and explains about the acts of worship. *Sirat al-Mustaqim* is an important book in highlighting the role of science in Malay culture. The book is widely used, particularly in Aceh until 19th century and is still used in some religious schools in Malaysia in the 20th century (Rosele, M. I., & Rahim, R. A. A., 2017).

Sirat al-Mustaqim was written by Ar-Raniri in Pahang and Aceh. There are elements of his writing and the local elements in it because the target audience is the Malay Archipelago. Hence it is manufactured in Malay. The local elements absorbed in this book are through Ar-Raniri' s own observations in the Muslim community where the book was written. Thus the Muslim community in question is the Pahang Islamic society and Aceh (Rosele, M. I., & Rahim, R. A. A., 2017).

Essentially, the written book of fiqh has a relationship with both the author and the reader. In a broader context, the book of

fiqh is a collection of ideas about the elements of norms in human life, particularly for the Muslim community (Rosele, M. I., & Ramli, M. A., 2012). As an outcome, the book of fiqh and the entity of life have a reciprocal relationship. Furthermore, it is an induction component of problems that arise in human life. As a result, it can be explained here that the Muslim community in Pahang at the time had a strong religious belief and practiced of Islamic teachings, as described in the book *Sirat al-Mustaqim*. The practice of Islam (fiqh) in this state had actually been described in this book as the manifestation of the Malay world's first stage of Islamization in Pahang. It portrays the arrival and development of Islam in Pahang in general, not in a clear explanation (Rosele, M. I., & Ramli, M. A., 2012).

Based on the previous literatures on the biography and contribution of Syekh Nuruddin Ar- Raniri in the development of Islam in Southeast Asia, there are some aspects have not been deeply discussed by the researchers. Thus, the current study, attempt to explore.

3.0 RESEARCH METHODOLOGY

A set of procedures or methods for conducting research is known as research methodology. The study's design and procedures will be the subject of this chapter. It entails gathering and analysing data to provide the best possible outcomes. In order to address the research objectives, this study will go over the research operations and instruments in depth.

3.1 Research Design

This study uses qualitative research methodology design for data collection and. According to Aspers et.al., 2019), a qualitative research is multi method in nature and takes an interpretative, naturalistic approach to its topic. This implies qualitative researchers to look at things in their natural environments, aiming to understand or interpret events in terms of the meanings that individuals assign to them. Qualitative research entails the careful examination and collection of a wide range of empirical materials, including case studies, personal experiences, introspective, life stories, interviews, observational, historical, interactional, and visual texts, to describe routine and problematic moments and

meanings in people lives. After that, this study uses one- to-one interviews with experts to explore the unique of personal's biography to understand the phenomena and Islamic development during Ar-Raniri's life time. A one-to -one interview is a data collection method in which the researcher asks and records responses from participants in the one time. One-on-one interviews are best for interviewing people who are afraid to speak up, articulate, and can freely share their thoughts. Furthermore, secondary data, such as books, journal articles, and newspapers were used to analyse this study, through descriptive and critical content analysis.

4.0 RESEARCH FINDINGS

4.1 The Role and Contribution of Syeikh Nuruddin Ar- Raniri in Southeast Asia

Syeikh Nuruddin Ar-Raniri was the first person in the archipelago to explain the difference between misinterpretation and misunderstanding of Sufi doctrine and practice, with his polemical works against what he considers to *be Wujudiyah*"Misguided" (M. Abdul, 2015). Nuruddin al-Raniri has made a significant contribution to Islamic education. As a result, rather than the institutional aspect, the shift concerned the theme of Islamic faith. Prior to al-arrival Raniri's in Aceh, mysticism and sufism dominated Islamic scholarship, as exemplified by Hamzah Fansuri's *Wujudiyah* teachings. The Islamic faith was deceived by ar-Raniri opinion's about Hamzah Fansuri, who was believed to spread his thoughts to the people of Aceh. Nuruddin also expressed his viewpoint on Hamzah Fansuri's perplexing concerning *Wujudiyah*. According to Ar-Ranini, Hamzah Fansuri's approach to sufism philosophy had believed to mislead Aceh's people from the pure Islamic faith, and also led to tarnish the image of Islam.

Sheikh Nuruddin Ar-Raniri played an important role as ulama' by providing a strong impetus for Islamic development and reforms among the Malay Muslims. He introduced and disseminated to the archipelago the interpretations of Islam written by the mainstream of scholars and Sufis in the centers of knowledge and scholarship Islam in more depth. In enhancing the

reputation of his scholarly work, he used variety of languages. he mastered Arabic, Persian, Urdu, Malay and Aceh languages (M. Abdul, 2015).

Al-Raniri contributed significantly to the advancement of Islamic sciences in the Malay world. Al-Raniri was a prolific writer in Malay and Arabic who wrote 14 volumes in his short time in Aceh (1047-1054/1637-1644), 13 of which were in Malay. Among the books are *Durr al-Fara'id bi Sharh al-'Aqa'id* (Valuable pearls on the depiction of Aqidah), *Sirat al-Mustaqim* (The Straight Way), *Bustan al-Salatin fi Dhikr al-Awwalin wa al-Akhirin* (The Cultivate of the Rulers on the Memory of the Past and Show/ The Cultivate of Lords, appearing forward the beginning of all creation and the conclusion thereof), *Hidayat al-Habib fi al-Tarhib wa al-Tarhib* (The Direct of partner around bliss and frightful) and *Akhbar al-Akhirah fi Ahwal al-Qiyamah* (The Account of the in the future and the day of judgment) (cited from now on *Akhbar al-Akhirah*) (Norhayati Hamzah, & Denisova, T.,2017).

Although al-main Raniri's interests were kalam (Islamic theology) and tasawwuf (mysticism), he also wrote about fiqh (Islamic law), hadith (tradition), and history. In terms of the number of masterpieces created by al-Raniri throughout the course of his life, Voorhoeve ranked 19 and Daudy 29. On the other side, Wan Saghir, a well-known Malay manuscript collector and prolific writer on Nusantara's ulama', stepped forward and provided the whole list of al-work, Raniri's which included 34 treatises. The majority of al-writings Raniri's were in the realm of tassawuf, with roughly 15 books focused at disputing Hamzah al-Fansuri and Shams al-Din al-idea Sumatrani of *wahdat al-wujud*. (Norhayati Hamzah 2018).

4.2 Syeikh Nuruddin Critical Writing in *Sirat Al- Mustaqim*

Sirat al-Mustaqim written by Syeikh Nuruddin al-Raniri was the foremost total and largest book of fiqh within the chapter on worship in Malay and Indonesian Archipelago which was written to begin with composed within the archipelago. This definitive book had a extraordinary impact and has been utilized broadly, particularly in Aceh until the 19th century. This book had received has too gotten empowering reaction all through the Malay Archipelago (Ali, A. K., & Hashim, J.2008).

However, this book of fiqh has some short comings as understood from the statement of Shaykh Muhammad Arsyad al-Banjari. He stated that the factor that prompted him to compose the book *Sabil al-Muhtadin Li al-Tafaqquh Fi Amr al-Din* was because *Sirat al-Mustaqim* by Shaykh Nur al-Din al-Raniri contained verse arrangements in the Aceh language. This makes it difficult for people who do not know the dialect of Aceh to understand the contents of the book (Ali, A. K., & Hashim, J.2008).

In addition, he too said that the original copies of the book have noteworthy contrasts from each other as a few of the verses have been changed from the initial and supplanted with other words and a few have been excluded and excluded. This may be due to the careless activities of the copyists of the book at that time who replicated the book so that it could not be found out the precise unique composition of Shaykh Nur al-Din al-Raniri (Ali, A. K., & Hashim, J.2008).

Sirat al-Mustaqim is a book of Fiqh that only discusses the laws related to the part of worship only. While the complete writing in a work of Fiqh according to the scholars in the Shafi'i school contains four main parts, namely:

- 1- Part of worship.
- 2- Muamalat.
- 3- Munakahat.
- 4- Crime and dispute division (*mukhasamat*) (Hashim, J., & Ali, A. K.,2009).

There are two factors that cause Shaykh Nur al-Din al-Raniri to focus only on writing the *Fiqh* of worship in *Sirat al-Mustaqim*. First, to meet the needs of the public those concern on learning and deepening the section. This is because the Fiqh of worship is a section that contains the most important basic questions to life and what needs to be understood in life as a Muslim in term of individual. That is why it is placed at the first place in this book compared to other parts of Fiqh. Performing worship to Allah s.w.t is the basic purpose of human beings and their happiness in this world and the hereafter depends on performing worship in the right way according to the teachings of Islamic law.

Secondly, it may be that he followed one of the methods of writing Fiqh of Shafi'iyah scholars which only focused on writing

the part of worship only. The method of writing Fiqh in this form is believed to have originated from Shafi'iyah scholars from Yemen. This is because most of the writings of Fiqh in this form were written by them such as al-Muqadimmah al-Hadramiyyah by al-Shaykh 'Abd Allah b. 'Abd al-Rahman b. Abi Bakr Ba Fadl al-Hadrami al-Sa'di al-Madhhiji (918H) (Hashim, J., & Ali, A. K.,2009).

4.3 Sheikh Nuruddin Ar-Raniri's Dakwah against Wujudiyah

In general, his objection to the ideology *wujudiyah* that was believed to be practiced by Hamzah Fansuri was based on the following:

Hamzah's opinion that the essence of God exists in "Immanent" in the world or God is in all that exists.

2) Hamzah's belief that the Qur'an is beings similar to the Qadariyyah view and Mu'tazilah.

3) Hamzah's view that the soul or spirit not Khaliq and not makhluk.

4) Hamzah's opinion that life comes from God and will be reunited with Him as waves that will return to the sea.

Throughout his career in Aceh, Nur al-Din al-Raniri plays a role in opposing the teachings and ideology of wujudiyah which was pioneered by Hamzah Fansuri and Syamsuddin alSumatra'i through several approaches, among them are through open debate with followers the teachings. He also wrote books such as *Hujjah alSiddiq li Daf al-Zindiq*, *al-Fath al-Mubin ala al-Mulhidin*, *Hill al-Zill*, *Maa al-Hayat Li Ahl al-Mamat*, and *Jawahir al-Ulum in Kashf al-Malum* to dispute the teachings of *wujudiyah*. As a result, he is attempting to investigate, read, and comprehend works by Hamzah such as *Asrar al-Arifin*, *Sharab al-Ashiqin*, and al-Muntahi, as well as works by Syamsuddin alSumatra'i such as *Khirqah*, *Mir'ah al-Muhaqqiqin* and *Haqq al-Yaqin*. Aini, Z., & Sa'ari, C. Z. (2014).

4.4 Evaluation on Al-Raniri's Sirat Al- Mustaqim

4.4.1 The Method of Determining the Final Opinion in the Shafi'i Madhab

Shyeikkh Nuruddin Al-Raniri (1937, 3) stated in the preamble of *Sirat al-Mustaqim* that the writing of this book is in the form of a

translation of the books of fiqh written by scholars in the Shafi'i School (*al-Shafi'iyah*) speak Arabic into Malay. Among the fiqh references that underlie the writing of this book are *Minhaj al-Talibin wa 'Umdah al-Muftin* by al-Nawawi (d. 676H), *Manhaj al-Tullab and Fath al-Wahhab* by Zakariyya al-Ansari (d. 923H), *al-Anwar li A'mal al-Abrar* by al-Ardabili (d. 799H), *'Umdahal-Salik wa' Uddah al-Nasik* by Ibn al-Naqib (d. 769H), *Mughni al-Muhtaj Ila Ma'rifahMa'ani Alfaz al-Minhaj* by al-Khatib al-Sharbini (d. 977H) and three fiqh works of Ibn Hajar al-Haytami (d. 974H) namely *Tuhfah al-Muhtaj bi Sharh al-Minhaj*, *Fath al-Jawwad Sharh al-Irshad* and *al-Minhaj al-Qawim Sharh al-Muqadimmah al-Hadramiyyah* (Hashim, J., 2014).

In the history of the development of the Shafi'i School, the process of refining the views of fiqh has occurred twice. The purification process was first performed by a group of research scholars (*muhaqqiq*) in the Shafi'i School. The culmination of these efforts was made by two famous Shafi'iyah scholars, al-Rafi'i (d. 623H) and al-Nawawi (Hashim, J., 2014). Both re-examined the views of fiqh found in a large number of works of fiqh in the school that were once composed in the four centuries after the death of Imam al-Shafi'i in 204H to 604H. The process of purifying the view of fiqh for the second time in the Shafi'i School (676H-1004H) also involved a large group of Shafi'iyah scholars. But the most mentioned are the efforts of Ibn Hajar al-Haytami and Shams al-Din al-Ramli (d. 1004H) (Hashim, J., 2014).

When there was a disagreement between Ibn Hajar al-Haytami and Shams al-Din al-Ramli, then the Shafi'iyah scholars in Hadramawt (South Yemen), Sham, Kurdistan, Daghistan and most of Yemen (North Yemen) and the Hijaz tended to choose the opinion Ibn Hajar al-Haytami especially in *Tuhfah al-Muhtaj bi Sharh al-Minhaj* (Hashim, J., 2014). While most Shafi'iyah scholars in Egypt tended to choose the opinion of Shams al-Din al-Ramli especially in his book, *Nihayah al-Muhtaj Ila Sharh al-Minhaj*. For the Shafi'iyah scholars in Haramayn (Makkah and Madinah), at the beginning they preferred the fiqh views of Ibn Hajar al-Haytami over the fiqh views of Shams al-Din al-Ramli. This situation changed when many Shafi'iyah scholars from Egypt appeared in the two Holy Lands. They have popularized the fiqh views of Shams al-Din al-Ramli in the halaqahs of their studies

so that they spread widely in the two Sacred Lands. Finally, for those (Shafi'iyah scholars in Haramayn) who know in depth the views of the fiqh of Ibn Hajar al-Haytami and Shams al-Din al-Ramli, they can accept the two views of fiqh without translating one of the two (al-Saqqaf, 1940: 37; Muhammad Ibrahim, 1978:18; Abu Sulayman, 1986: 365; 1992, 139; al-Yusuf, 2000: 245; Amjad Rashid, 2000: 94; al-Qawasimi, 2003: 536; al-Hifnawi, t. th: 111; al-Saqqaf, t.th.: 5). These are the methods that have been used by the *muta'akhhirin* Shafi'iyah scholars to establish the definitive views of fiqh in the Shafi'i Madhab (Hashim, J., 2014).

4.2.2 Fiqh Issues in *al-Sirat al-Mustaqim* According to the Shafi'i School

The results of research conducted on *Sirat al-Mustaqim* in *Kitab al-Taharah and Kitab al-Salah*, found that Shaykh Nur al-Din al-Raniri has stated the law for some problems of fiqh by presenting his opinions that were not included in the Shafi'i School.

1. Ear Pricing

According to Shaykh Nur al-Din al-Raniri (1937: p. 19), "And so again, it is forbidden to cook the ears. But it is halal to wear earrings later than to have one's ears pierced. "In the Shafi'i School, there are three opinions regarding ear piercing. According to the first opinion, it is absolutely illegal to pierce either for girls or boys. This is the opinion of al-Ghazali (d. 505H), al-Khatib al-Sharbini, al-Ardabili and Ibn Hajar al-Haytami in his book *Fath al-Jawwad Sharh al-Irshad*. This opinion was popularized by al-Ghazali in the Shafi'i School through his famous book, *Ihya' 'Ulum al-Din*. Al-Ghazali states that the act of piercing to wear earrings is an act that hurts the limbs that should not be done. People who commit the act of piercing can be subject to qisas.

According to the second opinion, it should be absolutely for both girls and boys. This opinion was put forward by Shams al-Din al-Ramli (1993, 8: 33-34) who argued based on a hadith that "Ibn 'Abbas counted among the acts of sunnah is to pierce the ear of a baby boy on the seventh day of his birth" (al-Tabarani 1995, 1: 176). Shams al-Din al-Ramli (1993, 8: 33-34) said, if this act is required for baby boys, then for baby girls it is increasingly required. He added, the statement of the companions of the

Prophet s.a.w. 'Among the acts of sunnah' is considered as the law of *marfu* 'which came from the Prophet s.a.w.

After that, the third opinion states that piercing is permissible for girls but not permissible for boys. This is the opinion of Ibn Hajar al-Haytami (1996, 11: 568-569) in his book, *Tuhfah al-Muhtaj bi Sharh al-Minhaj*. The argument for this third opinion is the same as the argument of the second opinion in addition to looking at the 'urf of wearing earrings after piercing. Earrings are jewellery for women and this matter has been known since the time of Jahiliyyah until the time of Islam. Thus, through this argument there is no need for piercing for men to wear earrings (Hashim, J., 2014).

The results of a study of the text of *Sirat al-Mustaqim* in *Kitab al-Taharah* and *al-Salah* found that some of the fiqh views of Syekh Nur al-Din al-Raniri contradicted the definitive opinion in the Shafi'i School. Among them is the absolute prohibition of piercing even on women, circumcision looking towards the Kaaba when praying in front of it and the exception of the times when circumcision prayer is forbidden is limited to the Masjid al-Haram only. These opinions of his contradict the definitive opinion in the Shafi'i School as decided by the research scholars (*muhqiq*) in the Shafi'i School who carried out the process of refining the opinions of fiqh for the second time, especially Ibn Hajar al-Haytami and Shams al-From al-Ramli. Since Sheikh Nuruddin al-Raniri was a scholar who lived during the time of al-companions, hawashi's the existence of al-Sirat al-Mustaqim in the book of al-Sirat al-Mustaqim is not a fiqh opinion that opposes what Ibn Hajar al-Haytami and Shams al-Din al-Ramli have concluded. This is because the views of fiqh presented in al-Sirat al-Mustaqim are the views of fiqh that he chose to express. This obviously demonstrates al-status Raniri's as a Shafi'iyah scholar of the archipelago capable of ijthad within the sect's purview. From a different perspective, the phenomenon of quoting fiqh facts that contradict what Ibn Hajar al-Haytami and Shams al-Din al-Ramli have decided occurs not only among Shafi'iyah scholars who write fiqh books in Arabic, but also within the cultural environment of Malay authorship in their Jawi books.

5.0 CONCLUSION

Ar-Raniri is a Sufi scholar, an accomplished writer, a theologian, and a historian. In Indonesia, his contribution, impact, and influence were profound and enormous. He was a pioneer in this field by actively contributing to the documentation of core Islamic concepts such as theology, essentials of Islam, Sharia law governing its pragmatic applications in moral and ethical principles, both in Arabic and Malay. He was able to distinguish between the real and incorrect interpretations of Sufi theology thanks to his extensive knowledge.

His extraordinary expository writings covered a wide range of topics, including marriage and divorce, food and drink, social and personal ethics, eschatology, comparative religion, Sufism, dualism, pantheism, and monism of pseudo-sufis and heretics of various kinds, as well as eschatology, comparative religion, eschatology, comparative religion, eschatology, comparative religion, Sufism, dualism, pantheism, and monism

Syeikh Nuruddin Al-Raniri also published many works in various subjects, including akidah, history, theology and fiqh. In addition, he has published his first book, kitab al-Sirat al-Mustaqim, which explains fiqh. The Malay Archipelago's people are extremely familiar with Al- Sirat al-Mustaqim. This is supported by the enormous number of handwritten manuscripts of this work. This shows that it is periodically replicated in response to community needs to learn about worship or just to have a suitable guideline in worship practises.

His contributions to Islamic education include the authoring of basic topics in fiqh and fundamental concepts of Islam in order to counter Hamzah Fansuri and Syamsudin al-domination Sumatrani's of Sufi teachings. Furthermore, his masterpiece, written in Arabic pegon (Malay language written in Arabic), addressed to the community's demand at the time.

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