



043-Sheikh Nuruddin Al Raniri And His Critical Writing in Bustanus Salatin

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ABSTRACT

The prominence and scholarship of Sheikh Nuruddin al-Raniri has been acknowledged and recognized in the Malay world in particular, his outstanding leadership and contributions in various fields that have greatly facilitated later generations to understand Islam as a true way of life. As a scholar, al-Raniri had authored numerous works on various disciplines of Islam specifically on tasawwuf, theology, fiqh and history. His famous works showed the extensive knowledge in the fields that he specialized. The role of Muslim scholars in the previous centuries after the coming of Islam in the Malay Archipelago, in their effort to spread Islam and develop thinking of the people was acknowledged. Al-Raniri's contribution to the study of history was, nevertheless, no less substantial. In his historical work titled *Bustanal-Salatin fi Dhikr al-Awwalin wa al-Akhirin* (The Garden of Kings, Showing forth the Origin of All Creation and the End thereof), he was the first writer in the Malay-Indonesian World to initiate a new form of Malay historical writing and to introduce the concept of Islamic history. Therefore, this study discussed biography of al-Raniri, his role and great contributions on the writing of *Bustanus Salatin*. The method used in writing of this research is mainly based on qualitative methodology, by using of secondary data and materials from the past studies. In addition, this study also organizes library research and analyses several credible academic journals to discover the subject discussed. The results of the study found that Al Raniri had significantly contributed to the development and progress of Islam, specifically in Pahang and Aceh. *Bustanus Salatin* was also found suitable for reference by the rulers and leaders today for the reason that it covers various stories of kings in the past. The rulers of today should refer to *Bustanus Salatin* as a reference to inculcate good governance in their administration and government. So, as a Muslim, we should appreciate these great contributions for the sake of ummah. Therefore, efforts should be made to reveal the scholars' importance and significant for public knowledge. This recognition is vital, especially to give more exposure to Muslims on the contribution of Muslim intelligentsias in modern age.

Keywords: Sheikh Nuruddin Al Raniri, contributions, da'wah, *Bustanus Salatin* and historical book



INTRODUCTION

This study focuses on the background of the study where it briefly explains Al Raniri's journey. According to M. Yahya (1995) and Mohd Anuar (2012), Al Raniri is a successful scholar in line with the famous scholars, namely Hamzah Al Fansuri, Syamsuddin Al Sumatrani and Abdul Rauf Al Singkeli although there are differences between them. This chapter provides problem statement where it explains why this study was conducted. In summary, there are several reasons why this study is conducted that could attract the interest to critically synthesize his renowned book *Bustanus Salatin*, that was unknown to the young generation today. This article also discusses research questions and research objectives. For the scope of this study, it explains biography, role and contributions of Al Raniri. This article also includes the past review of the literatures based on academic related to this study. Lastly, it explains about the research methodology by using qualitative method.

Research Background

Scholars play a significant part in the evolution of Islamic history. The presence of these scholars served as a catalyst for the shifts in Islamic history that thrived as a result of their contribution and success. As a result, throughout Islamic history, scholars travelled all over the place to ensure the growth and survival of Islam. Nuruddin Muhammad bin 'Ali bin Hasanji bin Muhammad Hamid al-Raniri al-Quraisyi al-Shafi'i, also known as Nuruddin al-Raniri is a well-known scholar in the Malay world and also a prominent Acehese scholar. Al Raniri was a learned as well as famous Islamic scholar from Aceh, as well as a sufi, theologian, historian, jurist and writer. He is well-known for his writing and preaching efforts. According to M. Yahya (1995) and Mohd Anuar (2012), as a figure and scholar, Al Raniri ranks in line with Aceh scholars, such as Hamzah Al Fansuri, Syamsuddin Al Sumatrani and Abdul Rauf Al Singkeli, even though there are differences in educational background and thought between Al Raniri with those scholars. However, Al Raniri has managed to reach a level of position in line with those scholars. Al Raniri is a scholar who has had a significant influence on the growth and sustainability of Islam, particularly in the Southeast Asia and the Malay world.

Al Raniri has made numerous contributions to Muslims as a productive scholar. He is well-versed in tasawwuf, aqidah, tafsir, fiqh, and religion comparative studies. Furthermore, he quoted Imam al-Ghazali, Ibn 'Arabi, al-Qunyawi, al-Qasyani, al-Fairuzabadi, al-Jilli, 'Abdar-Rahman al-Jami', Fadhlullah al-Burhanpuri, and other prominent scholars in the field of *kalam* and *tasawwuf*. According to Madjid (2015), Al Raniri's thoughts are divided into four categories which are discussions about God, nature, people, and Wujudiyah (Madjid, 2015). Muzakir (2009) stated that in the field of jurisprudence, he had proved his extensive knowledge by referring to basic Shafi'i books, such as *Minhāj at-Thālibīn*, an-Nawawi's works, *Fath al Wahhāb*, *Syarh Minhāj at-Thullāb*, by Zakariyya al-Anshari, *Hidāyat al-Muhtāj*, *Syarh al-Mukhtashar* by Ibn Hajar, *al-Anwār* by al-Ardabili or *Nihāyat al Muhtāj* (IlaSyarh al-Minhāj, Nawawi's work) by Syamsuddin-Ramli.

During Sultan Iskandar Thani's reign, Al-Raniri was an ulama, Sufi, jurist, writer, and historian. As a scholar, al-Raniri makes significant contributions to the development of a new



form of Malay historical writing through his concepts of universal history and Islamic history, as manifested in his work on history which is *Bustan al-Salatin fi Dhikr al-Awwalinwa al-Akhirin* (The Garden of the Kings on the Recollection of the Past and Present). *Bustanus Salatin* is a very valuable work by Al Raniri which was composed in 1638 Hijrah on the orders of Sultan Iskandar Thani. Jelani Harun (2002) concluded that *Bustanus Salatin* is a book to guide kings, dignitaries and people in administrative affairs. According to Jelani Harun (2002) again, one of the main reasons why *Bustanus Salatin* is easily accepted by the kings and dignitaries is because of all the processes of historical development and manners. In summary, the structure of *Bustanus Salatin's* writing is a work in the field of history because it begins with a series of historical stories starting from the creation of the universe, followed by the stories of the previous prophets and kings and ending with several sections containing didactic history. Therefore, the structure of *Bustanus Salatin's* work reveals how important history is to Al Raniri and history is the basis of Al Raniri's thinking.

Problem Statement

Al Raniri was a prominent figure and ulama' who brought developments and renewal to the teaching of Islam, especially in Pahang and Aceh. In modern times, his name is less known by young people. This is because young people are now more into entertainment. When it comes to entertainment, they will scramble to identify an artist and influencer (Mohd. Kamil, 2003). There are even those who are taksab so that it makes someone an idol. It is not impossible to make someone an idol, but as a Muslim we need to know about the development of Islam, especially Islamic leaders and scholars. We should make them our idols and guides in our daily life. As Muslims we also have to know what is the contribution and role of an ulama' so that we can take lessons or *ibrah* from what we know.

Furthermore, we can see that the book of *Bustanus Salatin* has been supported by the people of Tanah Melayu since the book was written. The copies of the manuscripts were scattered throughout the Malay Archipelago (Jelani Harun, 1999). In addition, there are also passages translated into Javanese to make it easier for Javanese people to read, seek information and study the book because some of them are not fluent in Malay (Jelani Harun, 1999). The book of *Bustanus Salatin* is a very suitable book to be used as a reference for a government or leader. This is because the book is suitable to be used as a reference in presiding over something.

Finally, there are many readers out there who do not know that Al Raniri does not agree with Hamzah Fansuri in the understanding brought by Hamzah Fansuri. This is because Hamzah Fansuri brought the understanding of embodiment. Al Raniri strongly rejects this teaching because it is a teaching that is considered contrary to the real Islam. The criticisms made by Al Raniri against Hamzah Fansuri are rarely known by the public (Zainurrafiq, 2017).

Research Questions

This research aims at answering the following research questions:



1. What is the life history of Sheikh Nuruddin Al-Raniri?
2. What is/are the role and contribution of Sheikh Nuruddin Al-Raniri?
3. What are the review, structure and elements of *Bustanus Salatin*?
4. How did *Bustanus Salatin* give significant impact on Muslims in the Malay world?

Research Objectives

This research aims at answering the following research objectives:

1. To explore the life of Sheikh Nuruddin Al-Raniri.
2. To analyse the role and contribution of Sheikh Nuruddin Al-Raniri.
3. To explore the review, structure and element of *Bustanus Salatin*.
4. To study the significant impact *Bustanus Salatin* on Muslims in the Malay world.

Scope of the Study

This study focuses on the biography of Al Raniri, his role and contribution to Islamic Da'wah in the Malay world. The study also critically discussed content analysis of his famous book, *Bustanus Salatin*, the difference between Al Raniri and Hamzah Fansuri and the comparison between *Bustanus Salatin* and *Tajus Salatin*. For the biography, researcher focuses on Al Raniri's life from childhood till his death, his education and career development throughout his life.

This article studies all matters related to Al Raniri's life in terms of his life, education and career development. In addition, this study also focuses on Al Raniri's role and contribution to the Muslim community. In the subtopic, the study explains about da'wah where it focuses on Al Raniri's da'wah in Pahang and the *manhaj* of da'wah that he used to propagate Islam as well as the books written by Al Raniri. According to some records, he arrived and stayed in Pahang for a long time. The arrival of al-Raniri in the state of Pahang cannot be dismissed as insignificant, however it has had an implications on the progress of Islam in Malaya to some extent. Al Raniri's has actually provided a practical portrayal to Muslims and its progress in the country (Ikhlas Rosele & Rahimin Affandi, 2017). *Manhaj* of da'wah is the method that used by someone to convey the teachings of Islam. Al Raniri is a scholar who employs a variety of da'wah methods, including *da'wah Bil Hal*, which is done on a daily basis. More intriguingly, he has used other preaching methods such as the *da'wah bi al-Qalam* method which is writing books in the Arabic-Malay language. Meanwhile, the method of *da'wah Bil Hal* took on a significant role when he was appointed as the Mufti of the Aceh government. Also, Al Raniri produces many useful works in the field of in tasawwuf, aqidah, tafsir, fiqh, and religion comparative studies for Muslims (Norhayati, 2015).

This study also explores the book of *Bustanus Salatin* where it aims to find out the content, structure, elements and purpose of writing this book. Al Raniri wrote this book on the instructions of Sultan Iskandar Thani in Javanese. Grinter (1979), Mohd. Yusoff Hashim (1992), Harun Mat Piah (1993), Braginsky (1993), Jelani (2008) and Zawiyah Yahya (2010) stated that *Bustanus Salatin* is a book that is included in the field of "statecraft". In fact, the



concept of history in *Bustanus Salatin*'s book has never been studied in depth which causes the book to be recognized in the field of "statecraft" rather than in the field of history. But, *Bustanus Salatin* should be considered as a history book because it contains history, especially the history of Islam. According to Jelani Harun (2009), this book contains 60 chapters in total with 7 books. Among the contents of the title of the book is the creation of the heavens and the earth, the Prophet and the ruler, the just king and the wise minister and many more titles of the book which were covered in five chapters. In addition, this book also focuses on the difference between *Tajus Salatin* and *Bustanus Salatin*. *Tajus Salatin* was written by Bukhari al-Jauhari. There are many opinions of past researchers about the category of this book because some researchers think that this book is related to history and Sufism and some researchers also think that *Tajus Salatin* is a Malay literary book that discusses the problems of manners, politics and governance.

Significance of the Study

This study provides the information about *Bustanus Salatin* where it contains the content, structure, elements and purpose of writing this book. This study provides clear explanation about *Bustanus Salatin* and it was studied from past studies. The findings of this study could be used as a reference and a guide for future scholars interested in researching the same topic.

LITERATURE REVIEW

Mohd Ikhlas Roslee and Rahimin Affandi (2017) have done a study on Al Raniri and the development of Islam in Pahang. This study covers aspects of Al Raniri's preaching in Pahang and examines the relationship between Al-Raniri and Pahang. This study generally gives an overview of how Al Raniri's Islamic journey and preaching in Pahang. Al Raniri's arrival in Pahang has given an insight to Muslims through the jurisprudence book written by him. The results of this study show that Al Raniri's arrival in Pahang has had a direct and indirect impact on the development of Islam in Pahang. This study also provides information about the book written by Al Raniri which is *Sirat Al Mustaqim* which explains the fiqh of worship such as purification, prayer, zakat, fasting, hajj and sacrifice. However, the authors of this study suggest that a more in-depth study and methodology need to be done so that we can learn about the history of Islam in Pahang with the arrival of Al Raniri in more detail.

Based on the article entitled Thoughts and Dakwah Movement of Syeikh Nuruddin Al Raniri authored by Musyaffa (2018), Al Raniri used several *manhaj* in carrying out his da'wah movement. Among the methods he used to spread da'wah was written works or in writing. Al Raniri was a famous figure and scholar who was eminent for his writing in Malay. He used Malay in his work to make it easier for Muslims to learn and deepen their religion. This study explains in detail what the *manhaj* da'wah used by Al Raniri during his da'wah work. This study does not only focus on *manhaj da'wah* but this study could discuss about the books that were written by Al Raniri during his lifetime.



Next, Norhayati Haji Hamzah (2020) has made a scientific study about the sources of writing in *Bustanus Salatin*, which is a book written by Al Raniri. Thus, this study examines the sources used by Al Raniri to write *Bustanus Salatin*. According to Norhayati (2020), *Bustanus Salatin* was composed using two sources, namely Al Quran and Hadith. In addition, Al Raniri There are 167 verses of the Quran and 216 hadiths that Al Raniri used as sources when he wrote *Bustanus Salatin*. Due to the content of *Bustanus Salatin* there are some Islamic histories such as the creation of the universe, the story of the Prophet SAW, the source used by Al Raniri is the Al Quran. While the hadith sources are used to strengthen the stories contained in the book and are also used to reflect the concept of monotheism.

According to Rozita, Hashim and Salmah Jan (2015) in a scientific study entitled *Bustanus Salatin* by Nuruddin Al Raniri: the pioneer of dignifying the Malay language in Southeast Asia, Al Raniri was a scholar who dignified the Malay language because most of his books were written in Malay in the form of writing Javanese language. This study looks at the extent of Al Raniri's use of the Malay language in *Bustanus Salatin*. Al Raniri has raised the Malay language as the language of communication, the language of knowledge, the unifying language and also the main language of the Malay World in conveying any teachings and advice. Rozita, Hashim and Salmah Jan (2015) stated that the Malay language used by Al Raniri in *Bustanus Salatin* is very fluent and smooth. The use of vocabulary and terms used by Al-Raniri is very accurate and in accordance with the meaning to be conveyed through the writing. All Al-Raniri's books succeeded in elevating the dignity of the Malay language as a high language of knowledge, thus making the Malay language spread throughout the Malay World.

In addition, Salmah Jan (2022) authored an article related to the concept of intellect according to Al Raniri in *Bustanus Salatin*. The purpose of this article is to identify the concept of reason in the book of *Bustanus Salatin* and analyze the division of reason according to Al Raniri. Al Raniri examines the concept of intellect in clause 1 of *Bustanus Salatin's* book entitled "*Concerns knowledge and the intellect, and the degree of nobleness of both, and the good and bad in all of mankind*". To further strengthen the argument about the concept of intellect, Al Raniri included verses from the Quran, hadiths and sayings of the Prophet's companions such as Abu Hurairah and Al Raniri also included the words *tabi'in* such as Sufyan bin Uyainah, historians such as Al Tabari and scholars. Islam like Imam Syafiee. Al Raniri has highlighted some important things related to reason and discussed the definition of reason, the position and types of reason, the role and duties of reason and also a discussion about perfect reason. Salmah Jan (2022) concludes that reason aims to make a person and the community understand the advantages and privileges of reason and give a person the opportunity to reflect on himself.

RESEARCH METHODOLOGY

According to Hornby (1985), methodology is a method used to conduct research on a specific research subject. Overall, research methodology means the method used by the researcher to obtain information about the research being conducted. The methodology used in this study is



a qualitative study where the researcher uses library research as the main source of reference for writing this study. Qualitative research is defined as descriptive, in the form of oral or written words about human behavior that can be observed (Taylor and Bogdan, 1984). According to Patton (1990), qualitative data results from three types of data, which are the results of observations, the results of conversations, which are interviews and written materials. In the context of this study, the researcher used library research and written materials. The researcher used previous studies, journals, documents and related articles in terms of background aspects, roles and contributions and also *Bustanus Salatin* by Al Raniri.

Research Designs

Research designs are an overall structure of the study. Some of the steps used by the researcher are to find various sources from articles, journals, books and past studies related to Al Raniri. The researcher has used several past studies as a reference source to elaborate further on Al Raniri and his masterpieces. The researcher explored various sources in the form of written materials to obtain information related to this study. Next, the researcher analyzes and deepens various relevant information such as background, contributions, works and others. In addition, the researcher states and places the background, role and contribution and others related to this study. The researcher also used content analysis methods and biographical studies. According to Holsti (1968), content analysis is any technique for drawing inferences from messages by systematically and objectively identifying specific qualities. There are five steps in content analysis which is to identify and collect data, determine coding categories, code the content, check validity and reliability and the last step is to analyze and present results. Researcher also use biographical study where the study is about the background of Al Raniri and a little about *Bustanus Salatin*.

Data Collection

Data collection is very important in every study to help the researcher gain information. Academic books, articles from scholarly journals, data and statistics, secondary sources, articles from journals and past research, are among this study's resources. All of these types of resources are available in the library and library website. Researcher also browse Google Scholar, Research Gate and Academia.edu to search for more information about this study.

Data Analysis

In this study, the data analysis method that researcher use is qualitative content analysis. The content analysis consists of the source of written material. The written material that the researcher uses is through the secondary source which is the library research. The theme for this study is the Al-Raniri and his work namely *Bustanus Salatin*. This is because Al-Raniri is a scholar who has had a significant influence on the growth and sustainability of Islam. For that purpose, qualitative content analysis has created inductive category development algorithms based on reductive processes defined in text processing.



BIOGRAPHY OF SHEIKH NURUDDIN AL RANIRI

The biography explains the life, educational and career development of Al-Raniri. It includes the biography of Al-Raniri and how he got education at that time. Al-Raniri comes from a migrated family whose father is from Hadramaut and his mother is Malay. Al-Raniri also comes from Al Hamid family which is his descendants and one of them is Abdul Rahman bin Auf (Al Attas, 1986). Al Raniri began to get an education in Ranir where he is studying religion and travelling to Hadramaut in search of knowledge. It also contains the career development of Al Raniri. It explains how Al Raniri came to Aceh and became a successful scholar. In the reign of Sultan IskandarThani, Al Raniri acted as Kadi Malikul Adil and the Headmaster of the Baiturrahman Board of Education. In addition, under instruction of Sultan IskandarThani, Al Raniri wrote *Bustanus Salatin* in 1638 (Grinter, 1979).

Life

Al Raniri's real name is Nur Al Din Muhammad ibn Ali ibn Hasanji ibn Muhammad Hamid Al Raniri Al Qurayshi Ash Shafi'I (Ahmad Daudi, 1978). He was born in Ranir or now known as Rander which is an old port located near Surat Gujarat which is in India. According to M. Muhiden (2006), the precise date of Al Raniri's birth is unknown, but he is considered to have been born at the end of the sixteenth century AD. Al Raniri's mother is Malay, and his father is an Arab from a family that moved from Hadramaut, according to Mohd. Muhiden. Al Raniri is thus of Malay and Arab descent. Al Raniri died in India on the 22nd of Dzulhijjah, 1906 Hijrah, along with 21 September 1685 AD (M. Solihin, 2005). According to AzyumardiAzra (1994), the descendants of Al Raniri appear to be included in the Al Hamid family, which is one of the Quraish family's ten descendants. Among them is Abdul Rahman bin Auf who was a friend of the Prophet SAW. According to Azyuramardi, Al Raniri's ancestors also seem to be from the Humayd family who are often associated with Abu Bakar Abdullah bin Zubayr Al-Asadi Al-Humaydi who is a famous scholar and muhaddith in Mecca. ArRaniri's paternal uncle, namely Muhammad Hamid arrived in Aceh between 1580 and 1583 to teach logic, rhetoric, ethics, fiqh, science of the sources, and other religious and academic subjects (M. N. Al-Attas, 1986), but quickly realised that he couldn't influence and create interest in these subjects as much as he could in mysticism (M. N. Al-Attas, 1966). Ar-Raniri was a member of the Shafi'I school of law, a branch of the Sunni school that is the primary school of Islamic law in the Malay world, as well as the Ash'ariyyah school of theology and the Sufi Rifa'iyah tareqat. Sayyid Abu Hafs Umar IbnAbdi'llah Ba Shaiyban of South Arabian origin (Hadramaut) introduced him to Rifa'iyah tariqa (M. N. Al-Attas, 1966).

Education

Al Raniri began to get an education in Kota Ranir which is the place of his birth. There, he studied religion before continuing his studies to the Hadhramaut region. In the city of Ranir, Al Raniri studied with a scholar named Abu Hafs Umar b. Abdullah b. Shaibaan Al Tarimi Al Hadrami (Voorhoeve, 1951). According to A. Hasjmy (1977), Al Raniri also once studied with Sheikh Muhammad Yamin who is the bearer of the teachings of Wahdat Al Syuhud and he also once studied with his uncle, Sheikh Muhammad Jailani. (M. Akil, Sulaiman Hassan



&Sabri Muhammad, 2010). After completing his studies in Hadramaut, Al Raniri migrated to Haramain to study religious sciences more deeply and continued to perform the Hajj in Mecca in the year 1030 Hijrah (al-Hasani, 1999, Ab. Manaf & Tajuddin, 2005). After that, Al Raniri taught with his uncle about the experiences that his uncle named Syeikh Muhammad Jailani who had been a teacher in Aceh and at the same time migrated to Aceh following his uncle's footsteps. Hasjmy (1983) claims that Al Raniri learned Malay in his Rander. This is due to the fact that when he did arrive in Aceh, he had learned Malay (Teeuw, 1959, 153). This is most likely due to the Malay language becoming the "Lingua Franca" at the time, which is a language used by all people in a society around the 15th century, (Azlan, 2012, 905) in the Malay Archipelago (Din, 2011, 30). According to Voorhoeve (1951), Al Raniri is also thought to have fostered relationships with students and hajj pilgrims from Java while at al-Haramain before returning to Gujarat. Al-logic, Raniri's al-balaghah, al-tasawwuf, Islamic teaching, fiqh, hadith, history, and comparative religion (Ahmad, 2011, 246).

Career Development

Al-Raniri arrived in Aceh in 1637 during the reign of Sultan Iskandar Thani (Drewes, 1955, 151). There is a perspective that claims al-Raniri arrived in Aceh prior to 1637, when Aceh was governed by Sultan Iskandar Muda. He continued travelling and lived in Pahang when Pahang was ruled by Aceh where he also strengthened his command of the Malay language because during the reign of Sultan Iskandar Muda, the palace did not welcome him (al-Ahmadi, 1981, 56). Al-Raniri did not return to Aceh until after Sultan Iskandar Muda (1636) died and Sultan Iskandar Thani (1636-1641) took over (Ito, 1978, 489). Sultan Iskandar Thani appointed him to the position of Kadi Malikul Adil, the Grand Mufti of the Kingdom of Aceh. In addition to this, he served as the Headmaster of the Baiturrahman Board of Education from Sultan Iskandar Thani's death (1641M) until the reign of Queen Safiatuddin (1641M-1675M) (Hasjmy, 1983, 99).

Al-Raniri was successful in winning the Sultan's favour soon after his arrival in Aceh. Sultan Iskandar Thani appointed him to the position of Shaykh al-Islam and trusted him to write *Bustanus Salatin* in 1638, which helped him build a strong reputation and achieve success. Jelani and Amirul (2004) states Al Raniri was a prolific writer in addition to holding the aforementioned position and a court historian. It is amazing how much Al-Raniri contributed to the growth of Islamic sciences in the Malay World. Al-Raniri was the first Muslim who planted the seeds of Islamic scripturalism in the Malay world, according to Ismail Hamid, despite all of his intellectual and paxis tendencies (Ismail Hamid, 2000).

Al-Raniri was successful, but in 1054 AH/1644 AD he abruptly left Aceh and went back to Ranir, his birthplace (T. Iskandar, 1966, Al-Attas, 1966 & Feener, 2011). Scholars' theories about the cause of his abrupt departure vary. Al-Raniri reportedly left Aceh because Sayf al-Rijal, a Minangkabau scholar, arrived, according to T. Ito (1978) and Braginsky (2004). Sayf al-al-Rijal, who had just returned from Surat, India, was more tolerant of al Raniri's opposition to the wujudiyahsufi doctrine of Hamzah Fansuri (Abdul Basit Junaidy, 2009). As a result, al-Raniri and Sayf engaged in a lengthy discussion about wujudiyah, and in the end, it was the latter who prevailed (Braginsky, 2004; T. Iskandar, 2011 & Hiroko, 2016). Al-Raniri was



unable to win the Aceh ruler's support (T. Ito, 1978 & Zulkefli Aini, 2008). Al Raniri felt challenged as a result and departed Aceh. In Ranir/Rander, Gujarat, al-Raniri died in 1685 AD (T. Ito, 1978 & Zulkefli Aini, 2008).

THE ROLE AND CONTRIBUTION OF AL RANIRI

This part includes the role and contribution of Al-Raniri as a scholar. Al Raniri played an important role as a scholar. Spreading da'wah in Pahang after his arrival in Aceh was not accepted by the residents of the Palace. Al-Raniri has made contributions to the advancement of Islam and the betterment of Muslim understanding in Aceh, but he has also had an impact on the history of Islam in the Malay world, particularly in Pahang. Al-Raniri was a scholar who wrote a lot on the theology, fiqh, and tasawwuf, among other branches of Islam. In his historical work, *Bustan al-Salatin fi Dhikr al-Awwalinwa al-Akhirin*, he was the first writer in the Malay-Indonesian world to pioneer a different form of Malay historical writing and to start introducing the concept of Islamic history (Harun, 2005).

Da'wah in Pahang

Al Raniri's arrival in the state of Pahang cannot be dismissed as unimportant or having little impact, but it has had some influence on the expansion of Islam in Malaya especially Pahang. Although the arrival of al-Raniri in the state of Pahang cannot be regarded as insignificant or not having much of an impact, it has had some bearing on the growth of Islam in Malaya. Pahang has welcomed Al-Raniri, a man with extensive knowledge and powerful preaching. Al-Raniri arrived in Aceh prior to 1637, when Aceh was governed by Sultan Iskandar Muda, as it has already been mentioned. When the palace during the rule of Sultan Iskandar Muda did not welcome him, he continued on his journey and eventually settled in Pahang (Ikhlas Rosele, Abdul Rahman & Anuar Ramli, 2012).

Al Raniri plays an important role in the field of preaching. His arrival in Malaya has had a positive effect on Muslims in Malaya, especially Pahang. When he was in Pahang, he carried out his duties as a preacher and a person with extensive knowledge. This situation further contributes to the development of the Muslim community in Pahang. In addition, Hamzah Al Fansuri has also come to Pahang to study the science of Truth and *Tasawwuf* (Abd Jalil Borham, 2014). According to Mana Sikana (2014), the main aim and purpose of Hamzah Al Fansuri's journey is to find God. With the presence of Hamzah Al Fansuri and Al Raniri, Islamic studies in Pahang has developed and has its own position. Even though both beliefs, Al Raniri holds the belief of *Wahdatul Shuhud* while Hamzah Al Fansuri holds the belief of *Wahdatul Wujud*, it does not become a problem for the two to interact and even it gives an opportunity.

It would be interesting to highlight how the arrival of al-Raniri and Hamzah al-Fansuri allowed for the existence of the league of knowledge in Pahang. Al-Raniri, as you are aware, arrived in Pahang with knowledge of *Wahdatul Syuhud*, whereas Hamzah al-Fansuri is a propagandist for *Wahdatul Wujud*. If al-Raniri was so adamantly opposed to *Wahdatul Wujud*



teachings in Aceh. Similar to how it is in Pahang, if these two figures transmit these two concepts, it will undoubtedly increase local figures' knowledge when debating it (Ikhlas Rosele & Rahimin Affandi, 2017).

Contributions of Al-Raniri in Islamic Intellectual and Spiritual Development

In Indonesia, Al Raniri is known as one of the fathers of Islamization and the standardization of Islam. Al Raniri played an important role in restoring and clearing people's minds of doubts about Islam and also restoring the purity of Islam from being contaminated by immorality. Their immorality has reached an alarming level where Muslims and non-Muslims cannot be distinguished because Muslims do not practise the true Islamic lifestyle. Among their practices are Muslims eating dog meat and drinking alcohol in open public places (M. N. Al Attas, 1986). Because of this, Al Raniri has decided to educate them intellectually and spiritually so that they can distinguish sin and reward. Among the efforts made by Al Raniri is to produce books based on the basic tenets of Islam such as *Bab al Nikah*, *Umdat al Itiqat*, as *Sirat al Mustaqim* and other books related to the basic tenets of a Muslim. Al Raniri contributed a lot in terms of the process of Islamization, especially in Indonesia. According to Al Attas (1969), one of the effects of Al Raniri's writing was that Sultan IskandarThani had banned pagan practices. Next, at the request of Sultan IskandarThani, Al Raniri produced a book named *Bustanus Salatin in* 1638. Steenbrink (1990) stated that the book contained Islamic guidance for Malay kings, which explained the duties a king should perform in terms of Islam. According to Al Attas (1969) and Harun (2009), *Bustanus Salatin* also contains many rules and instructions that are useful in contemporary terms, especially in terms of Islamic values and morals.

Al-Raniri's thinking also contributed a lot in differentiating between true and false interpretations of Sufi doctrine and metaphysics. He has also produced a book that has a Malay translation as the best commentary on the Islamic creed entitled *Sirat Al-Mustaqim* (Abdul Gaffar & Adam Hamisi, 2017). The book contains an explanation of the basic tenets and requirements of Islam. Al-Raniri has also streamlined the Malay judicial system through the concept of Islamization and standardization by enacting the concept of sharia based on social order when he was appointed as a court advisor in Aceh. Indirectly, Al Raniri has contributed to the solution to the legal problem (M. N. Al Attas, 1966).

Al-Raniri has also contributed in changing aspects of cultural practices and beliefs of pre-Islamic society by exploring the Islamic world view in depth. Al-Attas (1966) stated that during Al-Raniri's time there was no documentation of Islamic literature to be used as a guide for Muslims to conduct their daily affairs. Al-Raniri is an individual who played an important role in the field of Islamic knowledge in Indonesia and made a great contribution in unifying the Malay Sultans and helping them face the threat of Western imperialism. Al-Raniri's intellectual contribution also played an important role in bringing significant changes in the lives of Muslims in Indonesia. Al-Raniri played an important role in the spiritual and intellectual improvement of the people because it made it easier for Muslims to accept Islam and sharia for social order. Al-Raniri has authored the book *Tibyan fi Ma'rifat al Adyan* which includes different religious beliefs and sects so that society can distinguish between right and



wrong. Indirectly it has affected society by changing the body, soul and mind of all levels of society (Abdul Gaffar & Adam Hamisi, 2017).

Contributions of Al-Raniri in Islamic Education

Al-Raniri also made a significant contribution to the development of Islamic education in Indonesia. In the context of Islamic education, Al-Raniri has made a big change to a subject of the Islamic religion. Before the arrival of Al-Raniri to Aceh, the study of Sufism was dominated by Hamzah Fansuri with the teachings of wujudiyah. Hamzah Fansuri has produced many religious works with mystical elements. Al-Raniri does not agree with the teachings of Hamzah Fansuri because it is considered misleading. Al-Raniri is also a person who adheres to the doctrine of *Wahdatul Shuhud* and because of this he does not agree with the teachings brought by Hamzah Fansuri. Based on the *wujudiyah* style of thinking, Al-Raniri could see that the Islamic faith would become shaky and misguided. The teachings are also very dominating and focus less on fiqh and belief. Al-Raniri came to the conclusion that it is similar to the *Sufi Ittihadiyah*, *Hululiyah*, *Tanasukhiyah*, and *Hurriyah*, *Musyabbihah*, or *Mujassimah* belief in incarnation and reincarnation (Hermansyah, 2014, 54-55).

Al-Raniri's next contribution in Islamic education was to compose books in the Malay language and the books were written in the Javanese language. *Bustanus Salatin* is one of them, and it was taught in several pesantrens in the 17th century (Abu Bakar, 2016). In addition, Abu Bakar (2016) also stated that *Kitab Sirat Al Mustaqim* is often used as a subject and reference for Islamic studies in Indonesia, Thailand and Malaysia. The Malay-language books written by Al-Raniri have become important sources for the history of Islam in the archipelago. It can be concluded that Al-Raniri has become an important scholar and has made a great contribution in the field of Islamic education.

Writing and Publication of Books

Al-Raniri was regarded as a figure of classical Malay literature or a scholar of Malay-Aceh literature, according to T. Iskandar (1964). His published works include 29 books and manuscripts on a variety of subjects, including law, hadith, belief, the history of sufism, and religious institutions. *Sirat al-Mustaqim* and *Kafiyatu Salat* are two books written by Al-Raniri in the area of fiqh. The Malay book *Sirat al-Mustaqim* contains discussions on prayer, fasting, zakat, Hajj, Qurban, hunting, and the distinction between halal and haram in relation to food. *Sirat Al Mustaqim* is quoted in *Kafiyatu Salat*, which is a guide to prayer. The following books in the area of faith include *Hidayatu al-Iman bi Fadhli al-Mannan*, *Syifa'u al-Qulub*, *'Aqaid al-Shufiyyah al-Muwahhidin*, and *Akhbaru al-Akhirat fi Ahwali al-Qiyamah*. A book titled *Akhbaru al-Akhirat fi Ahwali al-Qiyamah* discusses the latest information regarding the end of the world. At Sultanah Safiatuddin's request, this book was written. Seven chapters make up this book, which includes explanations of Nur Muhammad, Prophet Adam's life, the Resurrection, heaven, hell, and other topics. *Syifa'u al-Qulub* is a book that contains heart-healthy remedies. This book's topics include the definition of "shahadat" and ways to remember God. In *Aqaid al-Sufiyya al-Muwahhidin*, the Sufi faith in God is discussed. This Arabic-language book's subject is the spiritual experiences and beliefs of Sufis who recite the phrase



"*La ilahaila Allah.*" The title of this book, *Hidayatu al-Iman bi FadhlialMannan*, translates to "the guidance of faith with God's grace." The information explains the meaning of various religions, including monotheism, ma'rifat, faith, and Islam (Musyaffa, 2018).

It is *Asraru al-Insan fi Ma'rifatiar Ruh wa ar-Rahman, Ma'u al-Hayat li Ahli al-Mamat, Shawarimu al-Shiddiq li Qath'I al-Zindiq*, and *Alaqtu Allah bi al-'alam* for tasawwuf and the knowledge of kalam. A book of human secrets for understanding Spirit (roh) and God is called *Asraru al-Insan fi Ma'rifatiar Ruh wa ar-Rahman*. At Sultan Iskandar Thani's request, this book was translated from Arabic to Malay, and it was finished under Sultanah Safiatuddin. The book *Ma'u al-Hayat li Ahli al-Mamat* contains criticism of the *wujudiyah* school of thought, which asserts that man and nature are one with God and that there is no distinction between the truth and sharia. At Sultan Safiatuddin's request, this book was written. A book called *Shawarimu al-Shiddiq li Qath'I al-Zindiq* was also written to object to and denounce the idea of *wujudiyah* (Musyaffa, 2018).

Overall, Al-Raniri was a prolific author in Malay and Arabic who lived in Aceh from 1637 to 1644 and produced 14 books, 13 of which were written in Malay (T. Iskandar, 1964). Al-Raniri focused on *kalam*, or Islamic theology, and *tasawwuf*, or mysticism, but he also wrote on fiqh, or Islamic law, hadith, or history. Voorhoeve and Daudy both listed 19 works as Al Raniri's lifetime accomplishments, while Voorhoeve listed 29 works (Voorhoeve, 1955, 153-158 & Daudy, 1983, 48-57). According to Norhayati (2015), the complete list of al-34 Raniri's treatises, on the other hand, was provided by Wan Saghir (d. 12 April 2007), a well-known Malay manuscript collector and prolific writer about the ulama' of Nusantara.

THE WRITING OF *BUSTANUS SALATIN*

The arrival of Al-Raniri from Aceh to Malaya, especially in Pahang, has resulted in intellectual development and religious development among the people of Malaya. Al Raniri has composed many great works including in the field of history namely *Bustanus Salatin*. *Bustanus Salatin* was a very valuable work by Al-Raniri which was composed in 1638 Hijrah on the orders of Sultan Iskandar Tsani who ruled Aceh at the time. The content of *Bustanus Salatin* can be divided into two elements, namely history and didactic. Didactic means Oxford Dictionary, didactic is a method of teaching that emphasizes and uses moral instruction as the motive and purpose of teaching. Grinter (1979), Mohd. Yusoff Hashim (1992), Harun Mat Piah (1993), Braginsky (1993), Jelani (2008) and Zawiyah Yahya (2010) claim that *Bustanus Salatin* is a book that is included in the field of "statecraft". In fact, the concept of history in *Bustanus Salatin*'s book has never been studied in depth which causes the book to be recognized in the field of "statecraft" rather than in the field of history. But, *Bustanus Salatin* should be considered as a history book because it contains history, especially the history of Islam (Norhayati, Arba'iyah & Tatiana, 2014).

Brief Review on *Bustanus Salatin*

Al-Raniri's masterpiece is *Bustan al-Salatin*. The Arabic writings '*Ajaib al-Malakut, Daqaiq*



al-Haqaiq, and *Mirsad al-'Ibad* are all combined in this book. Additionally, he cited passages from textual works like *Turhatu al-Akhbar fi Mahasin al-Akhbar*, *Raudah al-Riyahin*, and *Mu'allim al-Tanzil*. The book was published under the title *Bustan al-Salatin fi Dhikir al-Awwalin wa al-Akhirin* and was based on these sources and supported by the Quran and hadiths at the conclusion of each written story. Al-Raniri also included the histories of the sultanates of Aceh, Pahang, Perak, and Malacca in addition to the combination of Arabic and Persian sources.

Sultan Iskandar Thani gave the order for *Bustan al-Salatin* to be written, and the book as a whole had seven chapters and specific articles. The chapters were divided into the first, which describes the creation of the seven layers of the sky and the earth contain 10 articles, the second, which discusses all prophets and all kings contain 13 articles. For the third chapter, which discusses all just rulers and ministers which is 6 articles. The fourth chapter discusses all hermit kings and all pious prophets where it is 2 articles and the fifth chapter which discusses the deeds of unjust rulers and despotic ministers for 2 articles. For the sixth chapter, it discusses the generosity and courage which is 2 articles and lastly is chapter seven focus on mind, knowledge, instinct, diseases and medicinal knowledge and female nature and magical tales.

Additionally, *Bustanus Salatin*, which had strong ties to the ideas of world history and Islamic history, contained historical elements that were also present in classical Malay literature. In addition to actual historical events, *Bustanus Salatin's* history also includes mythological and theological components. This book's historical interpretations cannot be understood solely in terms of the "cause and effect" logic that underpins modern history disciplines. Instead, they must be read and understood in terms of their specific methodology, starting with Islamic historiographical concepts that have long existed in Islamic scholastic tradition (Harun, 2004).

The Purpose of Writing *Bustanus Salatin*

According to Jelani Harun (2004), the writing of *Bustanus Salatin* began in 1638 and its completion is yet unknown but it is said to be completed between 1640- 1642 while some scholars believed it was not completed. Ahmad Daudy (1978) states The history of *Bustan's* composition begins with Al Raniri's arrival in Aceh on the sixth day of Muharram (1047 A.H.), when Sultan Iskandar Thani, the recently appointed king, appointed Al Raniri as Shaykh al-Islam, one of the most important positions in the Sultanate of Aceh. Sultan Iskandar Thani then gave him the go-ahead to write a historical text on the 17th Syawal in 107 A.H.

Most scholars, including Winstedt, Ronkel, Voorhoeve, and others (1955), agree that the purpose of writing *Bustan* was to follow Sultan Iskandar Thani's orders. There is no question about the afore mentioned fact, but according to the author, al-Raniri also had his own goals in mind when he wrote *Bustan*, which will be covered in the following. The first is titled (the start of all creations is, and the ending is the second. Since history is a process that begins with the creation of the universe and ends with it, these words refer to history.

Additionally, as mentioned in the earlier section of this article, Al Raniri included the



didactic component of *Bustanus Salatin* in Books III and IV, totalling 360 pages. Al Raniri wrote about the tales of ancient kings and provided a didactic conclusion to the history of the Islamic caliphates, specifically the Umayyad and 'Abbasid dynasties. In order to advise the readers on how to behave in accordance with Islamic teachings and to enable them to apply historical lessons, Al-Raniri purposefully inserted some advice to the caliphs. This didactic writing style was replicated throughout *Bustan*. Al-Raniri's intention to write a book about Islamic history based on the idea of tauhid and the didactic component are paralleled by one another. As a result, one of the traits of Islamic history is the didactic element, which serves to instruct the kings in how to carry out their responsibilities and, more broadly, to show the populace how to live in accordance with Islamic teachings.

In conclusion, the researcher believes that al-Raniri wrote *Bustan* with the intention of teaching readers about Islamic history as well as following his patron's command to write a history book. Al Raniri attempted to warn the populace of the repercussions of disobeying Allah through this component, as well as to demonstrate how to put historical lessons into practise. In other words, al Raniri wanted to complete the idea of Islamic universal history by bringing people to Allah through *Bustan*.

The Structure of *Bustanus Salatin*

The section of *Bustan*'s structure (Book I through Book IV) into didactic and historical components. The historical element is represented by Books I and II, which cover the creation of the universe and the history of the Prophets and Rulers, while the didactic element is represented by Books III and IV, which cover Just Kings and Wise Ministers, Ascetic Rulers, and Pious Saints. The historical component illustrates the course of Islamic universal history, which starts with the creation of the universe, the creation of Adam, the first human, and stories of the Prophets of Islam which are Idris, Nuh, Hud, Saleh, Ibrahim, Luth, Isma'il, Ishaq, Ya'kub, Yusuf, Ayyub, Musa and others, then moves on to the history of the ancient Persian and Arab kings, the stories of the Prophet SAW, followed by the stories Islamic caliphate which is the Umayyad and Abbasid, also the history of the caliphate of Islam in India and lastly is the history of the Kings of Pahang and Aceh. As *Bustan* was written at the request of his patron, Sultan Iskandar Thani, it is not surprising that Al-Raniri included the Malay Kings on purpose as a part of the universal history. Al-Raniri is therefore charged with promoting the afore mentioned king and the Sultanate of Aceh (Norhayati, Arba'iyah & Tatiana, 2014).

Beginning with the creation of Nur Muhammad (chapter 1) and concluding with the chapter on the Aqlim, Book I's 30 chapters (112 pages) discuss the universe's creation (regions). According to the author, Book I's structure can be divided into two groups: the first is made up of creations related to the heavens, and the second is made up of creations related to the earth. The creation of Nur Muhammad, *Loh Mahfuz*, *Kalam*, easy, *Kursi*, *Liwa'al-Hamd*, angels, *Sidrat al-Muntaha*, the Jan, the wise, the paradise, the nymphs, Baitul Makmur, the hell, and the creation of that which supports the earth are all described in the first category's fourteen chapters. The creation of the seven layers of the heavens, the seven layers of the earth, the sun, the moon, and stars, the meteors, the clouds, cool water, ice, and dew, lightning, thunderbolts, and thunder, as well as the heavenly bodies, the seven layers of the earth, the



Ka'bah, Mount Qaf, earthquakes, the globe, the oceans and rivers, the lands and regions, are all covered in the sixteen chapters that make up the second category (Norhayati, Arba'iyah & Tatiana, 2014).

Al-Raniri was also interested in the chapter on the creation of the seven layers of the heavens, in addition to the chapter on Nur Muhammad. According to the author, the purpose of al-detailed Raniri's descriptions of the creation of the seven layers of the heavens and the earth is to demonstrate the greatness of Allah, who is said to have created them in six days (from Sunday to Friday), as mentioned in surah al-Hadid (57): 4 and surah Fussilat (41): 11–12. It is also to demonstrate that both of Allah's creations—the heaven and the earth—were made for people to perform their roles as the caliphs of Allah on earth and return to Allah by his will. The Qur'an makes clear reference to this goal, and *Bustanus Salatin* is organised in a manner that reflects his conception of Islamic history, which is founded on the Qur'an.

The didactic component of *Bustan*, which takes up a combined 360 pages in Books III and IV, is its second structural element. These books (Book II and Book IV) are connected to Books I and II, in which al-Raniri systematically arranged the events in chronological order, beginning with Allah as the Creator who created the universe in Book I, then moving on to the creation of mankind and their history in Book II (Book II). The Shariat and adab of Islam (Books III and IV) were applied to these creations in order to ensure that people lived according to the path of Allah. In addition to describing the creation of the world and the histories of the Prophets and kings which is Book I till Book II of *Bustan*, the Qur'an also includes a didactic element by telling the tales of people who either have good or bad characters, these people include the Just King and Wise Minister, Ascetic Rulers, and Pious Saints in Book III-Book IV. As an illustration, consider the sayings of Sheikh Bilalu'l-Khawasi, Sheikh 'Abdul Rahman, and the Prophets Musa and 'Isa. The stories in the Qur'an that deal with didacticism are meant to instruct or educate people about adab so that they can learn from history and live in accordance with its teachings (Norhayati, Arba'iyah & Tatiana, 2014).

Al-Raniri was so moved by the didactic nature of the stories in the Qur'an that he decided to write two entire books' worth of didactic material (Books III and IV) to show mankind the way to Allah (the right path) and give them the opportunity to repent and turn back to Allah. In other words, Islam grants pardon to those who turn to God and return to obedience. *Bustan* tells tales of those who have done wrong and offers them chances to turn their lives around. When he related the tale of Ibrahim b. Adham, an ascetic saint who lived before the King of Balkh but later gave up his luxurious life and throne to devote himself to Allah, Al-Raniri borrowed the idea of pious people from the Qur'an (Norhayati, Arbaiyah & Tatiana, 2014).

In conclusion, *Bustan*'s organisational structure demonstrates that it is a historical work. *Bustan*, in addition to having historical and didactic components, also follows the format of history. It starts with a brief mention of the motivation for writing *Bustan* in the text's introduction, then moves on to a chronology of historical events starting with the history of the creation of the universe, continues with the history of the Prophets and Rulers, and concludes with several chapters that have historical content with a didactic component. As a result, the design of *Bustan* demonstrates how important history is to al-Raniri and how it forms the



foundation of his philosophy.

CONCLUSION

It is clear that, Al Raniri is a Muslim figure who plays an important role in the development of Islam. Al Raniri's arrival in Malaya has had a positive effect on the development of Islam in Malaya, especially in Pahang and also in Aceh. Al Raniri's contribution and influence in Indonesia, especially Aceh, is very profound and influential. Al Raniri is a figure who directly contributed to the core concepts of Islam such as basic theology, Islam, Sharia law, history and much more in Arabic and Malay. In addition, Al Raniri has also produced many famous works in various fields such as faith, history, theology, astronomy and many more. The proof is that his book *Bustanus Salatin* has become a guide for kings and dignitaries in the field of administration. There are many studies made by researchers to study *Bustanus Salatin* in more depth.

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