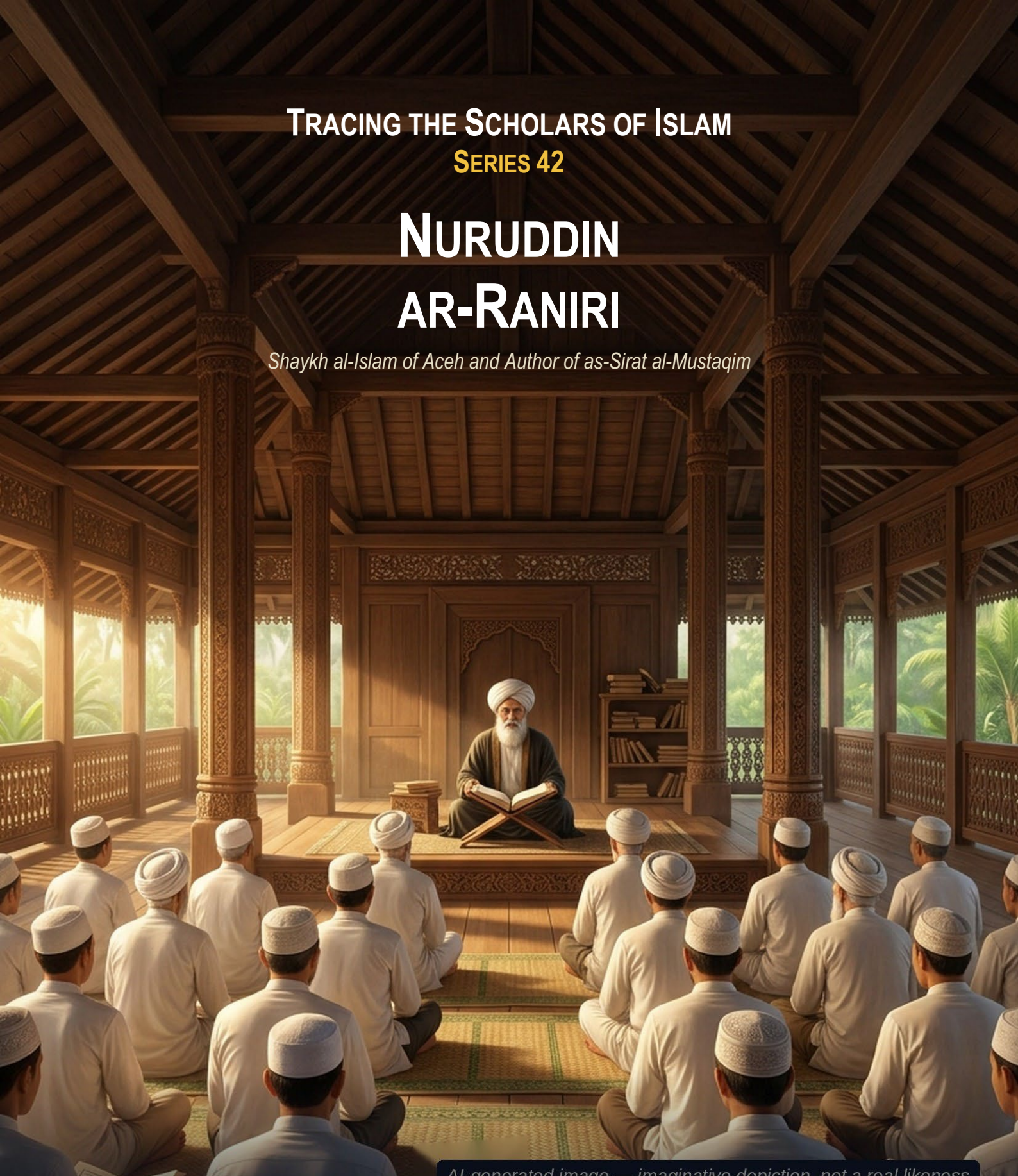
TRACING THE SCHOLARS OF ISLAM

SERIES 42

NURUDDIN AR-RANIRI

Shaykh al-Islam of Aceh and Author of as-Sirat al-Mustaqim



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

TRACING THE SCHOLARS OF ISLAM

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Shaykh al-Islam of Aceh and Author of as-Sirat al-Mustaqim

ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ

"Guide us to the straight path."

SURAH AL-FATIHAH 1:6

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ACKNOWLEDGEMENT

All praise is due to Allah, who taught us to ask for guidance to the straight path. Blessings and peace be upon the Messenger of Allah ﷺ, and upon his family and his Companions.

This eBook is specially dedicated to my beloved wife,

ZAHARAH MOHD LATIF;

my dear children,

MUHAMMAD HAFIZ, NOOR HAZWANI, ABDUL HAKIM, NOOR HIDAYAH, NOR AQILA and **NOR ATIQAH**;

and my sons- and daughters-in-law,

FAZILAH, MALEK, HANIN, FAIRIZAL and **FIRWAN**.

This forty-second book of Tracing the Scholars of Islam tells the story of Nuruddin ar-Raniri, a scholar from Gujarat who became Shaykh al-Islam in Aceh and wrote a book of jurisprudence in Malay that is still read today. May his story teach us to protect our creed, to worship according to the Sunnah, and to be careful in judging others.

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ABOUT THE COVER OF THIS EBOOK

The cover of this eBook is an **AI-generated image** — an ***imaginative depiction, not a real likeness*** of Nuruddin ar-Raniri. This label is also printed on the cover. This time the viewpoint is ***from the very back row*** of a study circle — we sit behind the students.

At the far end of the hall, an elderly scholar in a white turban teaches from a book on a ***rehal*** (book-stand). The students in white sit cross-legged on **pandan mats**, some holding books in their laps.

The setting is a **traditional 17th-century Acehnese wooden mosque** — carved wooden pillars, a tiered roof and afternoon light streaming in from the open sides.

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NURUDDIN AR-RANIRI

The forty-second book of **Tracing the Scholars of Islam** tells the story of ***Shaykh Nuruddin Muhammad ibn 'Ali ibn Hasanji al-Hamid ar-Raniri***, a scholar of the ***Shafi'i*** school and the ***Ash'ari*** creed from ***Ranir*** (Rander), Gujarat, India.

He became ***Shaykh al-Islam*** at the court of ***Aceh*** and wrote many books in Malay, including ***as-Sirat al-Mustaqim*** — among the earliest complete books of jurisprudence in Malay.

This eBook explains ***the verses on the straight path and tawhid***, the background of ***the Aceh Sultanate***, his books — ***Bustan as-Salatin*** and ***as-Sirat al-Mustaqim*** — as well as ***purification, prayer, the qiblah, fasting and Hajj***, and his clash with ***the wujudiyyah teaching***.

Note: The translation of Qur'anic verses in this eBook is that of Sahih International. The grading of each Hadith is stated in the Hadith box. Information from books of history and modern research is **biographical narration (not Hadith)** *and is placed in the brown "History Note" boxes. The cover image is an AI-generated image and is marked as such. His year of birth is unknown.*

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THE STRAIGHT PATH

SURAH AL-FATIHAH 1:6–7

ٱهۡدِنَا ٱلصِّرَٰطَ ٱلۡمُسۡتَقِيمَ ٦

Guide us to the straight path.

صِرَٰطَ ٱلَّذِينَ أَنۡعَمۡتَ عَلَيۡهِمۡ غَيۡرِ ٱلۡمَغۡضُوبِ عَلَيۡهِمۡ وَلَا ٱلضَّآلِّينَ ٧

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

Translation: Sahih International — quran.com/1:6-7

In every unit of prayer we ask: ***"Guide us to the straight path"***. From this verse ar-Raniri named his book of jurisprudence ***as-Sirat al-Mustaqim*** — "The Straight Path". Tafsir Ibn Kathir 1:6.

That path is ***"The path of those upon whom You have bestowed favor"***. For ar-Raniri, the straight path was ***the clear creed of Ahl as-Sunnah wal-Jama'ah*** and ***worship that follows the Shari'ah***.

PATHS IN SURAH AL-FATIHAH	BRIEF EXPLANATION
The straight path (1:6)	The Islam brought by the Messenger of Allah ﷺ.
The path of those favoured (1:7)	The prophets, the truthful, the martyrs and the righteous.
Not the path of the angered or astray	Those who know but reject, or act without knowledge.

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THERE IS NOTHING LIKE UNTO HIM

SURAH ASH-SHURA 42:11

فَاطِرُ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِۚ جَعَلَ لَكُم مِّنۡ أَنفُسِكُمۡ أَزۡوَٰجٗا وَمِنَ ٱلۡأَنۡعَٰمِ
أَزۡوَٰجٗا يَذۡرَؤُكُمۡ فِيهِۚ لَيۡسَ كَمِثۡلِهِۦ شَيۡءٞۖ وَهُوَ ٱلسَّمِيعُ ٱلۡبَصِيرُ ١١

[He is] Creator of the heavens and the earth. He has made for you from yourselves, mates, and among the cattle, mates; He multiplies you thereby. There is nothing like unto Him, and He is the Hearing, the Seeing.

Translation: Sahih International — quran.com/42:11

"There is nothing like unto Him". This is the rule of creed that ar-Raniri held firmly when judging the Sufi teachings in Aceh. Tafsir Ibn Kathir 42:11.

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SURAH AL-IKHLAS

SURAH AL-IKHLAS 112:1–4

قُلْ هُوَ ٱللَّهُ أَحَدٌ ﴿١﴾

Say, "He is Allah, [who is] One."

ٱللَّهُ ٱلصَّمَدُ ﴿٢﴾

Allah, the Eternal Refuge.

لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾

He neither begets nor is born.

وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ ﴿٤﴾

Nor is there to Him any equivalent.

Translation: Sahih International — quran.com/112:1-4

This surah affirms that ***"He is Allah, [who is] One"*** and ***"Nor is there to Him any equivalent"***. Tafsir Ibn Kathir 112:1.

Ar-Raniri wrote the creed book ***Durrat al-Fara'id***, explaining ***Ash'ari*** creed in Malay so that ordinary people would understand ***the difference between the Creator and creation***.

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SCHOLARS WHO FEAR ALLAH

SURAH FATIR 35:28

وَمِنَ ٱلنَّاسِ وَٱلدَّوَآبِّ وَٱلۡأَنۡعَٰمِ مُخۡتَلِفٌ أَلۡوَٰنُهُۥ كَذَٰلِكَۗ إِنَّمَا يَخۡشَى ٱللَّهَ مِنۡ عِبَادِهِ ٱلۡعُلَمَٰٓؤُاْۗ إِنَّ ٱللَّهَ عَزِيزٌ غَفُورٞ ٢٨

And among people and moving creatures and grazing livestock are various colors similarly. Only those fear Allah, from among His servants, who have knowledge. Indeed, Allah is Exalted in Might and Forgiving.

Translation: Sahih International — quran.com/35:28

"Only those fear Allah, from among His servants, who have knowledge". Tafsir Ibn Kathir 35:28.

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KNOWLEDGE IS TAKEN AWAY BY THE DEATH OF SCHOLARS

HADITH — SAHIH AL-BUKHARI, NO. 100 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صلى الله عليه وسلم يَقُولُ «إِنَّ اللَّهَ لاَ يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ النَّاسُ رُءُوسًا جُهَّالاً فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا وَأَضَلُّوا». قَالَ الْفِرَبْرِيُّ حَدَّثَنَا عَبَّاسٌ قَالَ حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ نَحْوَهُ.

TRANSLATION:

'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما said: I heard the Messenger of Allah ﷺ say: **"Allah does not take away knowledge by snatching it from His servants, but He takes away knowledge by taking away the scholars, until, when no scholar remains, people take ignorant leaders. They are asked and they give rulings without knowledge; so they go astray and lead others astray."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il ibn Abi Uways, from Imam Malik, from Hisham ibn 'Urwah, from his father, 'Urwah ibn az-Zubayr, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Knowledge, Hadith No. 100. Also narrated by Muslim (No. 2673).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

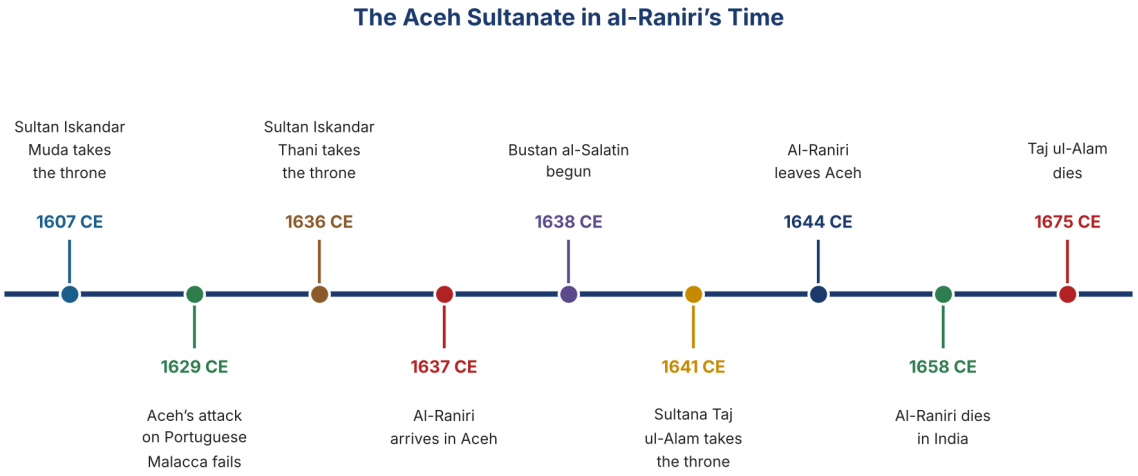
Source: https://sunnah.com/bukhari:100

This Hadith shows ***how important scholars are*** to society. Without them, people turn to ***the ignorant*** who give rulings without knowledge. That is why the kingdom of Aceh ***invited scholars*** from abroad such as ar-Raniri.

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BACKGROUND: THE ACEH SULTANATE

In the early 17th century CE, the ***Sultanate of Aceh Darussalam*** at the northern tip of Sumatra reached its peak under ***Sultan Iskandar Muda*** (1607–1636 CE). Aceh became the strongest and wealthiest power in the Strait of Malacca, and ***a centre of Islamic learning***.



Sources: Wikipedia, "Iskandar Muda", "Iskandar Thani", "Taj ul-Alam" and "Nur al-Din al-Raniri".

Figure 1: The Aceh Sultanate in ar-Raniri's time.

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HISTORY NOTE: ACEH UNDER ISKANDAR MUDA AND ISKANDAR THANI

Iskandar Muda extended Aceh's power to ***Deli, Johor, Pahang, Kedah*** and ***Perak***. But his attack on ***the Portuguese at Malacca in 1629 CE*** ended in a heavy defeat.

His successor, ***Sultan Iskandar Thani*** (1636–1641 CE), was a prince of Pahang brought to Aceh and raised as Iskandar Muda's foster son. In his time, ***ar-Raniri*** arrived and received the court's patronage.

After Iskandar Thani died, his wife ***Sultana Taj ul-Alam Safiatuddin*** (1641–1675 CE) — Iskandar Muda's daughter — took the throne. She was ***the first of four queens*** who ruled Aceh in succession until 1699 CE.

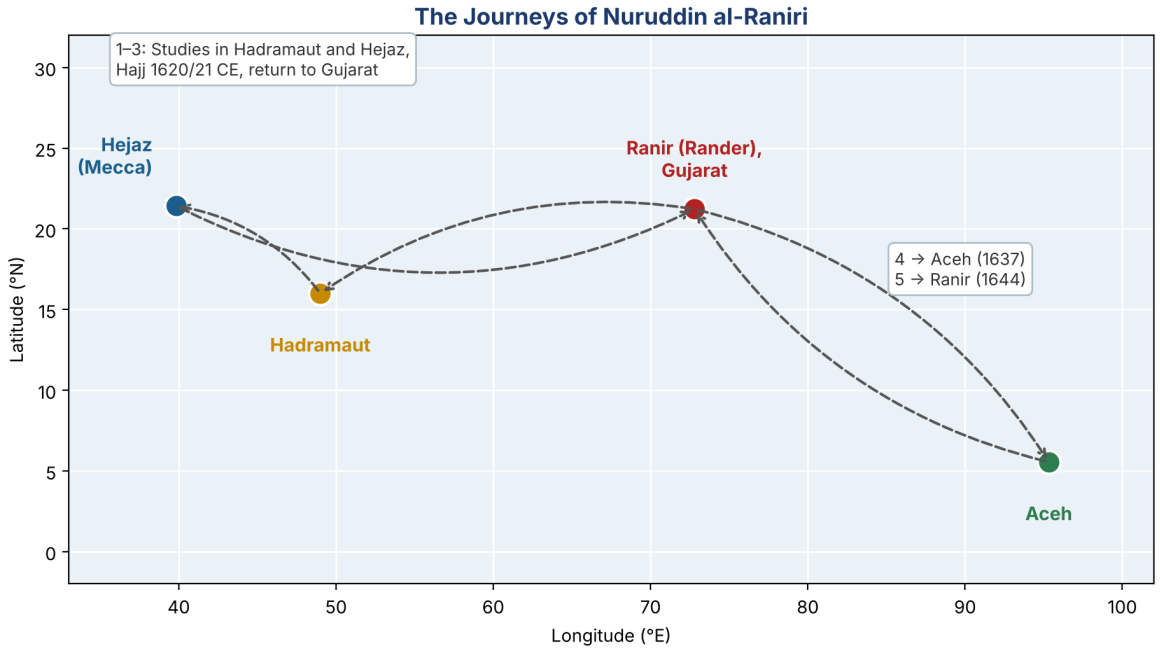
REFERENCES:

Wikipedia, "Iskandar Muda". https://en.wikipedia.org/wiki/Iskandar_Muda
Wikipedia, "Taj ul-Alam". https://en.wikipedia.org/wiki/Taj_ul-Alam

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FROM RANDER TO ACEH

Ar-Raniri was born in ***Ranir*** (Rander), a port in the province of Surat, Gujarat — then part of ***the Mughal Empire***. He studied in Ranir, then in ***Hadramaut*** and the ***Hijaz***, performed ***the Hajj in 1620 or 1621 CE***, and returned to Gujarat.



Approximate positions. Straight-line distance Rander–Aceh about 2,990 km (calculated from coordinates).

Figure 2: The journeys of Nuruddin ar-Raniri (approximate positions).

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THE GUJARAT–MALAY WORLD NETWORK

Gujarat and Aceh were linked by ***Indian Ocean trade routes***. Merchants and scholars travelled along these routes carrying ***goods, books and knowledge***. Ar-Raniri's own mother is said to have been ***of Malay descent***.

PLACE	ROLE IN AR-RANIRI'S LIFE
Ranir, Gujarat	Birthplace, early education, and place of death (1658 CE).
Hadramaut	Studied with scholars of Hadrami descent.
Hijaz (Mecca and Medina)	Sought knowledge and performed the Hajj.
Aceh	Mufti and Shaykh al-Islam (1637–1644 CE).

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WHO WAS NURUDDIN AR-RANIRI?

His full name was ***Nur al-Din Muhammad ibn 'Ali ibn Hasanji al-Hamid ash-Shafi'i al-Ash'ari al-'Aydarusi ar-Raniri***. His family was of ***Hadrami*** descent, and is said to descend from ***Quraysh***.

In ***1637 CE*** he arrived in Aceh in the time of ***Sultan Iskandar Thani***. He was appointed ***mufti*** and later ***Shaykh al-Islam*** — the highest religious office in the kingdom.

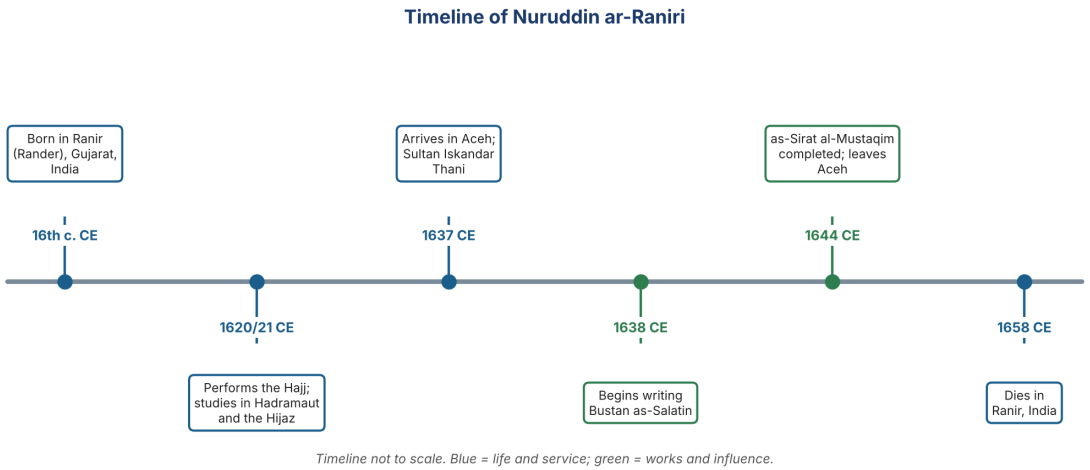


Figure 3: Timeline of Nuruddin ar-Raniri.

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SHAYKH AL-ISLAM AT THE COURT

As Shaykh al-Islam, ar-Raniri ***advised the sultan***, issued ***fatwas***, and wrote books for ***the people and the court***. He is regarded as ***the most prolific author*** at the court of Aceh.

HADITH — SAHIH MUSLIM, NO. 55 — THE 7TH HADITH OF AL-ARBA'IN AN-NAWAWIYYAH

حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ الْمَكِّيُّ، حَدَّثَنَا سُفْيَانُ، قَالَ قُلْتُ لِسُهَيْلٍ إِنَّ عَمْرًا حَدَّثَنَا عَنِ الْقَعْقَاعِ، عَنْ أَبِيكَ، قَالَ وَرَجَوْتُ أَنْ يُسْقِطَ، عَنِّي رَجُلاً قَالَ فَقَالَ سَمِعْتُهُ مِنَ الَّذِي سَمِعَهُ مِنْهُ أَبِي كَانَ صَدِيقًا لَهُ بِالشَّامِ ثُمَّ حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ عَنْ عَطَاءِ بْنِ يَزِيدَ عَنْ تَمِيمٍ الدَّارِيِّ أَنَّ النَّبِيَّ صلى الله عليه وسلم قَالَ «الدِّينُ النَّصِيحَةُ» قُلْنَا لِمَنْ قَالَ «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

TRANSLATION:

Tamim ad-Dari رضى الله عنه reported that the Prophet ﷺ said: **"The religion is sincere counsel (nasihah)."**

We said: "To whom?" He said: **"To Allah, to His Book, to His Messenger, to the leaders of the Muslims and to their common people."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Muhammad ibn 'Abbad al-Makki, from Sufyan ibn 'Uyaynah, from Suhayl ibn Abi Salih, from 'Ata' ibn Yazid al-Laythi, from Tamim ad-Dari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Faith, Hadith No. 55; the 7th Hadith of al-Arba'in an-Nawawiyyah.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:55a

LESSONS FROM THIS HADITH

Sincere advice to ***leaders*** is part of the religion. A scholar close to the court carries the trust ***to speak the truth***, not merely to flatter the ruler.

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BUSTAN AS-SALATIN: THE GARDEN OF KINGS

Ar-Raniri's most famous work is ***Bustan as-Salatin*** ("The Garden of Kings"), begun in ***1638 CE*** in Malay from Arabic sources.

HISTORY NOTE: THE SEVEN BOOKS OF BUSTAN AS-SALATIN

Bustan as-Salatin is ***an encyclopedia of history*** in ***seven books***: beginning with ***the creation of the universe***, followed by ***the stories of the prophets***, ***the history of kings***, ***the ethics of government*** and ***counsel to rulers***.

Ar-Raniri uses history as ***a lesson***: the successes and failures of earlier kings guide the ruler. ***Justice*** is the foundation of a kingdom, and power is ***a trust*** that Allah will ask about.

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Wikipedia, "Nur al-Din al-Raniri". https://en.wikipedia.org/wiki/Nur_al-Din_al-Raniri
UIN Jakarta, "How Should a King Rule? Bustan al-Salatin Has the Answer". https://fah.uinjkt.ac.id/en/how-should-a-king-rule-bustan-al-salatin-has-the-answer

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TRUST AND JUSTICE

SURAH AN-NISA' 4:58

إِنَّ ٱللَّهَ يَأۡمُرُكُمۡ أَن تُؤَدُّواْ ٱلۡأَمَٰنَٰتِ إِلَىٰٓ أَهۡلِهَا وَإِذَا حَكَمۡتُم بَيۡنَ ٱلنَّاسِ
أَن تَحۡكُمُواْ بِٱلۡعَدۡلِۚ إِنَّ ٱللَّهَ نِعِمَّا يَعِظُكُم بِهِۦٓۗ إِنَّ ٱللَّهَ كَانَ سَمِيعَۢا بَصِيرٗا

٥٨

Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.

Translation: Sahih International — quran.com/4:58

Allah commands you ***"to render trusts to whom they are due and when you judge between people to judge with justice"***. Tafsir Ibn Kathir 4:58.

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THE JUST RULER

HADITH — SAHIH MUSLIM, NO. 1827

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، وَابْنُ نُمَيْرٍ قَالُوا حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، - يَعْنِي ابْنَ دِينَارٍ - عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ ابْنُ نُمَيْرٍ وَأَبُو بَكْرٍ يَبْلُغُ بِهِ النَّبِيَّ صلى الله عليه وسلم وَفِي حَدِيثِ زُهَيْرٍ قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم « إِنَّ الْمُقْسِطِينَ عِنْدَ اللَّهِ عَلَى مَنَابِرَ مِنْ نُورٍ عَنْ يَمِينِ الرَّحْمَنِ عَزَّ وَجَلَّ وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا ».

TRANSLATION:

'Abdullah ibn 'Amr رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **"Indeed, the just will be with Allah upon pulpits of light, at the right hand of the Most Merciful, Mighty and Majestic — and both His hands are right hands — those who are just in their judgements, with their families, and in whatever they are put in charge of."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from Abu Bakr ibn Abi Shaybah, Zuhayr ibn Harb and Muhammad ibn 'Abdillah ibn Numayr, from Sufyan ibn 'Uyaynah, from 'Amr ibn Dinar, from 'Amr ibn Aws, from 'Abdullah ibn 'Amr ibn al-'As رضى الله عنهما.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Government (Kitab al-Imarah), chapter on the virtue of the just ruler, Hadith No. 1827.

GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:1827

LESSONS FROM THIS HADITH

Justice is not only for kings. It covers justice ***in judgement***, ***towards one's family*** and ***in every trust*** given.

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HADITH — SAHIH AL-BUKHARI, NO. 7151

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَخْبَرَنَا حُسَيْنٌ الْجُعْفِيُّ، قَالَ زَائِدَةُ ذَكَرَهُ عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ أَتَيْنَا مَعْقِلَ بْنَ يَسَارٍ نَعُودُهُ فَدَخَلَ عُبَيْدُ اللَّهِ فَقَالَ لَهُ مَعْقِلٌ أُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صلى الله عليه وسلم فَقَالَ «مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ، فَيَمُوتُ وَهُوَ غَاشٌّ لَهُمْ، إِلاَّ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ».

TRANSLATION:

Al-Hasan (al-Basri) said: We went to visit Ma'qil ibn Yasar رضى الله عنه in his illness. Then 'Ubaydullah (ibn Ziyad, the governor of Basra) came in. Ma'qil said to him: "I will tell you a Hadith that I heard from the Messenger of Allah ﷺ." He said: **"There is no ruler who is put in charge of Muslim subjects and then dies while deceiving them, except that Allah forbids Paradise for him."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Ishaq ibn Mansur, from Husayn al-Ju'fi, from Za'idah, from Hisham ibn Hassan, from al-Hasan al-Basri, from Ma'qil ibn Yasar رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Judgments, Hadith No. 7151. Also narrated by Muslim (No. 142).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:7151

This is a stern warning to leaders who ***deceive their people***. Bustan as-Salatin repeats the same message: an unjust kingdom will ***collapse***, while a just kingdom will ***prosper***.

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THE COMMAND TO BE JUST

SURAH AN-NAHL 16:90

۞إِنَّ ٱللَّهَ يَأۡمُرُ بِٱلۡعَدۡلِ وَٱلۡإِحۡسَٰنِ وَإِيتَآيِٕ ذِي ٱلۡقُرۡبَىٰ وَيَنۡهَىٰ عَنِ ٱلۡفَحۡشَآءِ وَٱلۡمُنكَرِ وَٱلۡبَغۡيِۚ يَعِظُكُمۡ لَعَلَّكُمۡ تَذَكَّرُونَ ٩٠

Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.

Translation: Sahih International — quran.com/16:90

"Indeed, Allah orders justice and good conduct". Tafsir Ibn Kathir 16:90.

THEME OF BUSTAN AS-SALATIN	BASIS IN THE QUR'AN AND SUNNAH
Power is a trust	4:58; Sahih al-Bukhari 7151.
Justice is the basis of prosperity	16:90; Sahih Muslim 1827.
Scholars as advisers to rulers	Sahih Muslim 55.
History as a lesson	The stories of earlier nations in the Qur'an.

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AS-SIRAT AL-MUSTAQIM

As-Sirat al-Mustaqim is a book of ***the jurisprudence of worship*** in the Shafi'i school in Malay: purification, prayer, fasting, zakat and Hajj. It is among ***the earliest complete books of jurisprudence*** in Malay.

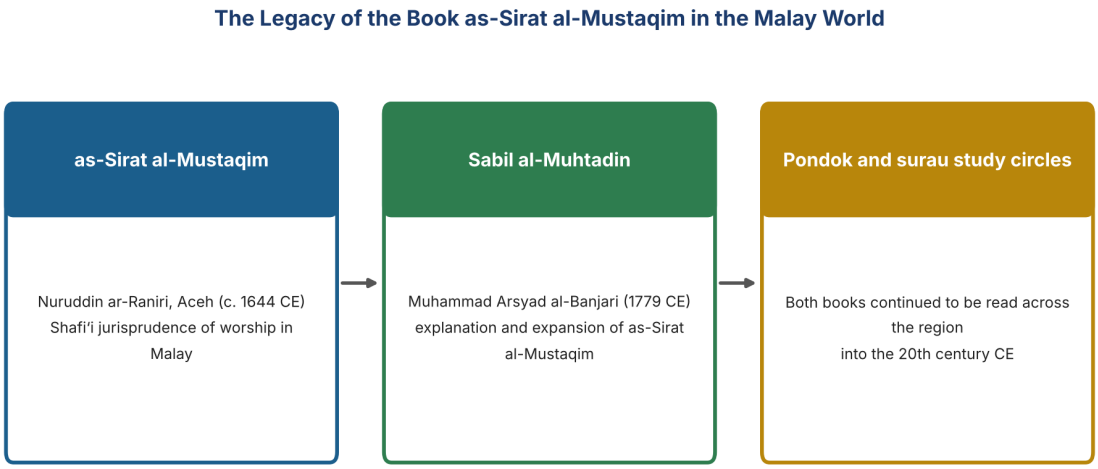


Figure 4: The legacy of as-Sirat al-Mustaqim in the study of jurisprudence in the Malay world.

More than a century later, ***Shaykh Muhammad Arsyad al-Banjari*** wrote ***Sabil al-Muhtadin***, which explains and expands as-Sirat al-Mustaqim. Both books continued to be read in ***pondok and surau*** across the region.

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PURIFICATION IS HALF OF FAITH

The first chapter of a book of jurisprudence is ***purification (taharah)***. The Qur'an commands ablution before prayer:

SURAH AL-MA'IDAH 5:6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا قُمۡتُمۡ إِلَى ٱلصَّلَوٰةِ فَٱغۡسِلُواْ وُجُوهَكُمۡ وَأَيۡدِيَكُمۡ إِلَى ٱلۡمَرَافِقِ وَٱمۡسَحُواْ بِرُءُوسِكُمۡ وَأَرۡجُلَكُمۡ إِلَى ٱلۡكَعۡبَيۡنِۚ وَإِن كُنتُمۡ جُنُبٗا فَٱطَّهَّرُواْۚ وَإِن كُنتُم مَّرۡضَىٰٓ أَوۡ عَلَىٰ سَفَرٍ أَوۡ جَآءَ أَحَدٞ مِّنكُم مِّنَ ٱلۡغَآئِطِ أَوۡ لَٰمَسۡتُمُ ٱلنِّسَآءَ فَلَمۡ تَجِدُواْ مَآءٗ فَتَيَمَّمُواْ صَعِيدٗا طَيِّبٗا فَٱمۡسَحُواْ بِوُجُوهِكُمۡ وَأَيۡدِيكُم مِّنۡهُۚ مَا يُرِيدُ ٱللَّهُ لِيَجۡعَلَ عَلَيۡكُم مِّنۡ حَرَجٖ وَلَٰكِن يُرِيدُ لِيُطَهِّرَكُمۡ وَلِيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكُمۡ لَعَلَّكُمۡ تَشۡكُرُونَ ٦

O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Translation: Sahih International — quran.com/5:6

Allah commands: ***"wash your faces and your forearms to the elbows"***. Tafsir Ibn Kathir 5:6.

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HADITH — SAHIH MUSLIM, NO. 223

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا حَبَّانُ بْنُ هِلاَلٍ، حَدَّثَنَا أَبَانٌ، حَدَّثَنَا يَحْيَى، أَنَّ زَيْدًا، حَدَّثَهُ أَنَّ أَبَا سَلاَّمٍ حَدَّثَهُ عَنْ أَبِي مَالِكٍ الأَشْعَرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «الطُّهُورُ شَطْرُ الإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلأُ الْمِيزَانَ. وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلآنِ - أَوْ تَمْلأُ - مَا بَيْنَ السَّمَوَاتِ وَالأَرْضِ وَالصَّلاَةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّبْرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَائِعٌ نَفْسَهُ فَمُعْتِقُهَا أَوْ مُوبِقُهَا».

TRANSLATION:

Abu Malik al-Ash'ari رضى الله عنه said: The Messenger of Allah ﷺ said: "Purification is half of faith. Alhamdulillah fills the scale. Subhanallah and Alhamdulillah fill what is between the heavens and the earth. **Prayer is light (nur), charity is proof, and patience is radiance (diya').** The Qur'an is an argument for you or against you. Every person goes out in the morning and sells himself — either freeing himself or destroying himself."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Ishaq ibn Mansur, from Habban ibn Hilal, from Aban ibn Yazid al-'Attar, from Yahya ibn Abi Kathir, from Zayd ibn Sallam, from Abu Sallam Mamtur, from Abu Malik al-Ash'ari رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Purification (Kitab at-Taharah), Hadith No. 223.

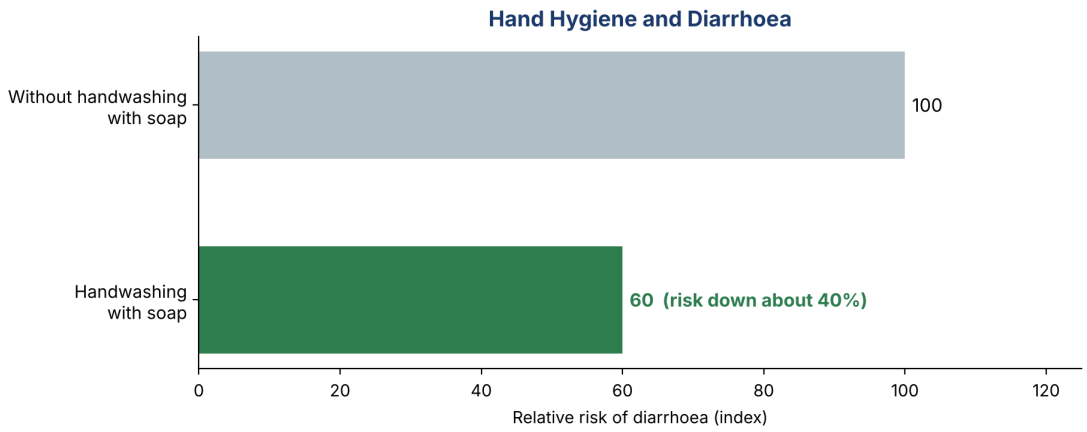
GRADE: SAHIH — contained in Sahih Muslim, the second most authentic book of Hadith after Sahih al-Bukhari.

Source: https://sunnah.com/muslim:223

CLEANLINESS IN MODERN SCIENCE

A systematic review by ***Freeman and colleagues (2014)*** found that ***handwashing with soap*** reduces the risk of diarrhoea by about ***40%*** (about 23% after adjustment). https://www.gov.uk/research-for-development-outputs/hygiene-and-health-systematic-review-of-handwashing-practices-worldwide-and-update-of-health-effects

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Source: Freeman et al. (2014), Tropical Medicine & International Health — systematic review. After adjusting for unblinded studies, the estimate is about 23%. General information, not medical advice.

Figure 5: Hand hygiene and the risk of diarrhoea.

Note: The health information in this chapter is general information, not medical advice. Consult a doctor for health problems.

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PRAY AS YOU HAVE SEEN ME PRAY

As-Sirat al-Mustaqim teaches ***prayer*** in detail. Its basis is the saying of the Messenger of Allah ﷺ:

HADITH — SAHIH AL-BUKHARI, NO. 631

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَ حَدَّثَنَا عَبْدُ الْوَهَّابِ، قَالَ حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي قِلاَبَةَ، قَالَ حَدَّثَنَا مَالِكٌ، أَتَيْنَا إِلَى النَّبِيِّ صلى الله عليه وسلم وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ، فَأَقَمْنَا عِنْدَهُ عِشْرِينَ يَوْمًا وَلَيْلَةً، وَكَانَ رَسُولُ اللَّهِ صلى الله عليه وسلم رَحِيمًا رَفِيقًا، فَلَمَّا ظَنَّ أَنَّا قَدِ اشْتَهَيْنَا أَهْلَنَا أَوْ قَدِ اشْتَقْنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ «ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ ـ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لاَ أَحْفَظُهَا ـ وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي، فَإِذَا حَضَرَتِ الصَّلاَةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

TRANSLATION:

Malik ibn al-Huwayrith رضى الله عنه said: We came to the Prophet ﷺ — we were young men of similar age — and stayed with him for twenty days and nights. The Messenger of Allah ﷺ was very merciful and gentle.

When he sensed that we longed for our families, he asked us about those we had left behind, and we told him. He said: **"Return to your families, stay with them, teach them and instruct them** — and he mentioned things I remember and things I do not — **and pray as you have seen me praying.** When the time of prayer comes, let one of you give the call to prayer, and let the eldest of you lead you."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Muhammad ibn al-Muthanna, from 'Abd al-Wahhab, from Ayyub, from Abu Qilabah, from Malik ibn al-Huwayrith رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Call to Prayer, Chapter on the Adhan for Travellers Praying Together, Hadith No. 631.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:631

LESSONS FROM THIS HADITH

The Messenger of Allah ﷺ told those young men to ***return and teach their families***, and to ***pray as he prayed***. That is the aim of a book of jurisprudence in Malay: so that ***every family*** can worship correctly.

PRAYER AT ITS PROPER TIME

HADITH — SAHIH AL-BUKHARI, NO. 527

حَدَّثَنَا أَبُو الْوَلِيدِ، هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ حَدَّثَنَا شُعْبَةُ، قَالَ الْوَلِيدُ بْنُ الْعَيْزَارِ أَخْبَرَنِي قَالَ سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ، يَقُولُ حَدَّثَنَا صَاحِبُ، هَذِهِ الدَّارِ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ النَّبِيَّ صلى الله عليه وسلم أَىُّ الْعَمَلِ أَحَبُّ إِلَى اللَّهِ قَالَ «الصَّلاَةُ عَلَى وَقْتِهَا». قَالَ ثُمَّ أَىٌّ قَالَ «ثُمَّ بِرُّ الْوَالِدَيْنِ». قَالَ ثُمَّ أَىٌّ قَالَ «الْجِهَادُ فِي سَبِيلِ اللَّهِ». قَالَ حَدَّثَنِي بِهِنَّ وَلَوِ اسْتَزَدْتُهُ لَزَادَنِي.

TRANSLATION:

Abu ‘Amr ash-Shaybani said: The owner of this house — pointing to the house of ‘Abdullah (ibn Mas‘ud رضى الله عنه) — told us: I asked the Prophet ﷺ: **“Which deed is most beloved to Allah?” He said: “Prayer at its proper time.”** I asked: “Then what?” He said: “Then kindness to parents.” I asked: “Then what?” He said: “Striving in the way of Allah.” He said: He told me these, and had I asked for more, he would have told me more.

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Walid Hisham ibn ‘Abd al-Malik, from Shu‘bah, from al-Walid ibn al-‘Ayzar, from Abu ‘Amr ash-Shaybani, from ‘Abdullah ibn Mas‘ud رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Times of Prayer, Chapter on the Virtue of Prayer at Its Time, Hadith No. 527.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:527

The deed ***most beloved to Allah*** is prayer at its proper time. That is why Malay books of jurisprudence always begin the chapter on prayer with ***the prayer times***.

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CONGREGATIONAL PRAYER

Allah says (4:103): ***"Indeed, prayer has been decreed upon the believers a decree of specified times"***. Tafsir Ibn Kathir 4:103.

HADITH — SAHIH AL-BUKHARI, NO. 645 (MUTTAFAQ 'ALAIH)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ أَخْبَرَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «صَلاَةُ الْجَمَاعَةِ تَفْضُلُ صَلاَةَ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما reported that the Messenger of Allah ﷺ said: **"Prayer in congregation is superior to prayer offered alone by twenty-seven degrees."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Imam Malik ibn Anas, from Nafi', from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of the Call to Prayer, Hadith No. 645. Also narrated by Muslim (No. 650) and in the Muwatta' of Imam Malik.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:645

LESSONS FROM THIS HADITH

Congregational prayer is ***twenty-seven times*** more excellent. The wooden mosques of Aceh were places of ***congregational prayer, learning and consultation***.

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FACING THE QIBLAH FROM ACEH

SURAH AL-BAQARAH 2:144

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي ٱلسَّمَآءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَىٰهَا ۚ فَوَلِّ وَجْهَكَ
شَطْرَ ٱلْمَسْجِدِ ٱلْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا۟ وُجُوهَكُمْ شَطْرَهُۥ ۗ وَإِنَّ ٱلَّذِينَ
أُوتُوا۟ ٱلْكِتَٰبَ لَيَعْلَمُونَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا ٱللَّهُ بِغَٰفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

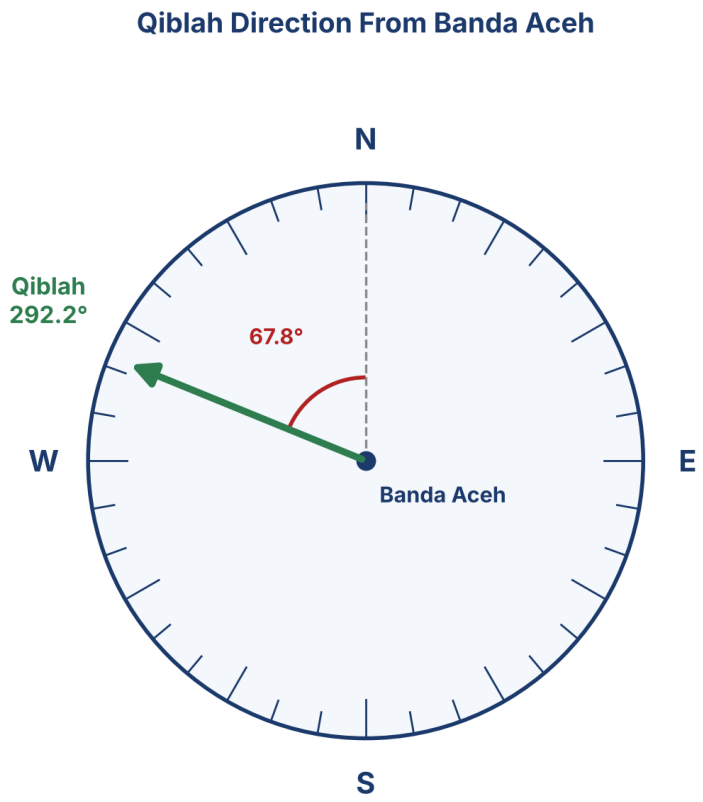
Translation: Sahih International — quran.com/2:144

Allah commands: ***"And wherever you [believers] are, turn your faces toward it [in prayer]"***. Tafsir Ibn Kathir 2:144.

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CALCULATING THE QIBLAH DIRECTION

Using ***the great-circle formula*** (spherical trigonometry) with the coordinates of Banda Aceh (5.55° N, 95.32° E) and the Ka'bah (21.42° N, 39.83° E), the qiblah from Banda Aceh is about ***292.2°*** from true north, at a distance of about ***6,220 km***.



Calculated with the great-circle formula: 292.2° from true north (67.8° west of north). Distance to the Ka'bah about 6,220 km. For comparison, Kuala Lumpur is about 292.5°.

Figure 6: Qiblah direction from Banda Aceh (calculated).

Scholars in ar-Raniri's time determined the qiblah with ***astronomy*** and observation of the sun. Today we use ***compasses and satellites*** — but the principle is the same: facing ***al-Masjid al-Haram***.

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FASTING AND HAJJ

SURAH AL-BAQARAH 2:183

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ كُتِبَ عَلَيۡكُمُ ٱلصِّيَامُ كَمَا كُتِبَ عَلَى ٱلَّذِينَ مِن قَبۡلِكُمۡ لَعَلَّكُمۡ تَتَّقُونَ ١٨٣

O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.

Translation: Sahih International — quran.com/2:183

"decreed upon you is fasting as it was decreed upon those before you that you may become righteous". Tafsir Ibn Kathir 2:183.

HADITH — SAHIH AL-BUKHARI, NO. 1909 (MUTTAFAQ 'ALAYH)

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ ـ رضى الله عنه ـ يَقُولُ قَالَ النَّبِيُّ صلى الله عليه وسلم أَوْ قَالَ قَالَ أَبُو الْقَاسِمِ صلى الله عليه وسلم «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُبِّيَ عَلَيْكُمْ فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلاَثِينَ».

TRANSLATION:

Abu Hurayrah رضى الله عنه said: The Prophet ﷺ — or Abu al-Qasim ﷺ — said: **"Fast when you see it (the new crescent), and break your fast when you see it. If it is hidden from you, complete the count of Sha'ban as thirty days."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Adam (ibn Abi Iyas), from Shu'bah, from Muhammad ibn Ziyad, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Fasting, Hadith No. 1909. Also narrated by Muslim (No. 1081).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1909

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AN ACCEPTED HAJJ

HADITH — SAHIH AL-BUKHARI, NO. 1773

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ سُمَيٍّ، مَوْلَى أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلاَّ الْجَنَّةُ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"(The performance of) 'Umrah is an expiation for the sins committed between it and the next 'Umrah, and the reward of an accepted Hajj (Hajj mabrur) is nothing except Paradise."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from 'Abdullah ibn Yusuf, from Malik, from Sumayy (freed slave of Abu Bakr ibn 'Abd ar-Rahman), from Abu Salih as-Samman, from Abu Hurayrah رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of 'Umrah, Chapter on the Obligation and Virtue of 'Umrah, Hadith No. 1773.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:1773

Ar-Raniri himself performed the Hajj in ***1620/21 CE***. Malay books of jurisprudence helped pilgrims from the region ***understand the rites*** before sailing for months to Mecca.

PILLAR OF ISLAM	CHAPTER IN THE BOOK OF JURISPRUDENCE
Shahadah	Explained in creed books such as Durrat al-Fara'id.
Prayer	Purification, times, pillars and conditions of prayer.
Zakat	Types of wealth and rates of zakat.
Fasting	Sighting the new moon, pillars and what breaks the fast.
Hajj	Pillars, obligations and sunnahs of Hajj and 'Umrah.

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THE CLASH WITH THE WUJUDIYYAH TEACHING

Ar-Raniri is known for ***strongly criticising*** the ***wujudiyyah*** teaching associated with Hamzah Fansuri and Shamsuddin as-Sumatrani — figures already covered in Book 40.

HISTORY NOTE: THE BURNING OF BOOKS IN ACEH

According to historical sources, ar-Raniri judged parts of the wujudiyyah teaching ***deviant*** because they conflicted with the belief that ***Allah is unchanged by creation***. He issued fatwas against it, and their books were ***burned***.

Among the works attributed to him in this polemic is ***Hujjat as-Siddiq li Daf' az-Zindiq***. The debate on the ***fairness*** of these actions continues to this day.

REFERENCES:

Wikipedia, "Nur al-Din al-Raniri". https://en.wikipedia.org/wiki/Nur_al-Din_al-Raniri

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TWO SCALES THAT MUST BE BALANCED

SCALE	EXPLANATION
Guarding the creed	Teachings that confuse the Creator and creation must be explained and rejected.
Guarding justice	Every accusation must be based on evidence and accurate understanding.
Guarding unity	Differences are handled with knowledge, not resentment.

The lesson from this history: ***the truth must be defended***, but with ***knowledge, justice and wisdom***.

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BE CAREFUL IN CALLING OTHERS DISBELIEVERS

The clash in Aceh reminds us of ***the danger of readily declaring others disbelievers***. The Messenger of Allah ﷺ warned:

HADITH — SAHIH AL-BUKHARI, NO. 6104

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ـ رضى الله عنهما ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «أَيُّمَا رَجُلٍ قَالَ لأَخِيهِ يَا كَافِرُ. فَقَدْ بَاءَ بِهَا أَحَدُهُمَا».

TRANSLATION:

'Abdullah ibn 'Umar رضى الله عنهما narrated that the Messenger of Allah ﷺ said: **"Whoever says to his brother, 'O disbeliever', then it returns to one of them."**

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Isma'il (ibn Abi Uways), from Malik, from 'Abdullah ibn Dinar, from 'Abdullah ibn 'Umar رضى الله عنهما.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Good Manners, Chapter on Whoever Calls His Brother a Disbeliever Without Interpretation, Hadith No. 6104.

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6104

LESSONS FROM THIS HADITH

Declaring someone a disbeliever is ***an extremely serious matter***. It is done only by qualified scholars, with ***clear evidence***, and not by ordinary people.

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SURAH AL 'IMRAN 3:103

وَٱعۡتَصِمُواْ بِحَبۡلِ ٱللَّهِ جَمِيعٗا وَلَا تَفَرَّقُواْۚ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ
كُنتُمۡ أَعۡدَآءٗ فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنٗا وَكُنتُمۡ عَلَىٰ شَفَا
حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ كَذَٰلِكَ يُبَيِّنُ ٱللَّهُ لَكُمۡ ءَايَٰتِهِۦ لَعَلَّكُمۡ
تَهۡتَدُونَ ١٠٣

And hold firmly to the rope of Allah all together and do not become divided. And remember the favor of Allah upon you - when you were enemies and He brought your hearts together and you became, by His favor, brothers. And you were on the edge of a pit of the Fire, and He saved you from it. Thus does Allah make clear to you His verses that you may be guided.

Translation: Sahih International — quran.com/3:103

Allah commands: ***"And hold firmly to the rope of Allah all together and do not become divided"***. Defending the creed must go hand in hand with ***preserving the unity of the Ummah***. Tafsir Ibn Kathir 3:103.

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THE BELIEVERS ARE BROTHERS

Allah says (49:10): ***"The believers are but brothers, so make settlement between your brothers"***. Tafsir Ibn Kathir 49:10.

HADITH — SAHIH AL-BUKHARI, NO. 6065

حَدَّثَنَا أَبُو اليَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ ـ رضى الله عنه ـ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ «لاَ تَبَاغَضُوا، وَلاَ تَحَاسَدُوا، وَلاَ تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، وَلاَ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلاَثَةِ أَيَّامٍ».

TRANSLATION:

Anas ibn Malik رضى الله عنه narrated that the Messenger of Allah ﷺ said: **"Do not hate one another, do not envy one another, and do not turn your backs on one another. Be, O servants of Allah, brothers.** It is not lawful for a Muslim to shun his brother for more than three days."

CHAIN OF NARRATION: Narrated by Imam al-Bukhari: from Abu al-Yaman al-Hakam ibn Nafi', from Shu'ayb ibn Abi Hamzah, from Ibn Shihab az-Zuhri, from Anas ibn Malik رضى الله عنه.

REFERENCE: Narrated by Imam al-Bukhari in Sahih al-Bukhari, Book of Manners (Kitab al-Adab), Hadith No. 6065; also narrated by Muslim (No. 2559).

GRADE: SAHIH — contained in Sahih al-Bukhari, the most authentic book of Hadith after the Qur'an by consensus of the Hadith scholars.

Source: https://sunnah.com/bukhari:6065

LESSONS FROM THIS HADITH

Differences of opinion must not become ***hatred and enmity***. We may disagree about a teaching, yet remain ***brothers*** in Islam.

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LEAVING ACEH

HISTORY NOTE: LOSING THE COURT'S PATRONAGE

After Iskandar Thani died in ***1641 CE***, ***Sultana Taj ul-Alam*** was less supportive of ar-Raniri. In ***1644 CE (1054 AH)*** he ***left royal service*** and returned to India.

Some researchers link this departure with the return of ***Saif ar-Rijal***, a scholar who supported the wujudiyyah teaching. The real reason ***is still debated***.

In Taj ul-Alam's reign, ***Shaykh 'Abd ar-Ra'uf as-Singkili*** emerged as the major writer on ***Shafi'i jurisprudence and Sufism***, with a ***more moderate*** approach. Ar-Raniri ***died in India in 1658 CE***.

REFERENCES:

Wikipedia, "Taj ul-Alam". https://en.wikipedia.org/wiki/Taj_ul-Alam
Wikipedia, "Nur al-Din al-Raniri". https://en.wikipedia.org/wiki/Nur_al-Din_al-Raniri

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REFLECTION — KNOWLEDGE REMAINS EVEN WHEN OFFICE IS LOST

Ar-Raniri was in Aceh ***only seven years*** (1637–1644 CE). Yet the books he wrote in that short time ***have been read for nearly four centuries***. Office can be lost, but ***beneficial knowledge*** remains.

FIGURE	APPROACH
Hamzah Fansuri and Shamsuddin as-Sumatrani	Philosophical wujudiyyah Sufism.
Nuruddin ar-Raniri	Firm defence of Ash'ari creed; critic of wujudiyyah.
'Abd ar-Ra'uf as-Singkili	Jurisprudence and Sufism with a more moderate approach.

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BETWEEN ESTABLISHED REPORTS AND POPULAR STORIES

SURAH AL-HUJURAT 49:6

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِن جَآءَكُمۡ فَاسِقُۢ بِنَبَإٖ فَتَبَيَّنُوٓاْ أَن تُصِيبُواْ قَوۡمَۢا بِجَهَٰلَةٖ فَتُصۡبِحُواْ عَلَىٰ مَا فَعَلۡتُمۡ نَٰدِمِينَ ٦

O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.

Translation: Sahih International — quran.com/49:6

Allah commands: ***"investigate, lest you harm a people out of ignorance"***. Tafsir Ibn Kathir 49:6.

HADITH — SAHIH MUSLIM, INTRODUCTION NO. 5 — FROM IMAM MUSLIM'S OWN INTRODUCTION

وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ، حَدَّثَنَا أَبِي ح، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالاَ حَدَّثَنَا شُعْبَةُ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، قَالَ قَالَ رَسُولُ اللَّهِ صلى الله عليه وسلم «كَفَى بِالْمَرْءِ كَذِبًا أَنْ يُحَدِّثَ بِكُلِّ مَا سَمِعَ».

TRANSLATION:

The Messenger of Allah ﷺ said: **"It is enough of a lie for a person to narrate everything he hears."**

CHAIN OF NARRATION: Narrated by Imam Muslim: from 'Ubaydullah ibn Mu'adh al-'Anbari, from his father Mu'adh ibn Mu'adh; and from Muhammad ibn al-Muthanna, from 'Abd ar-Rahman ibn Mahdi, both from Shu'bah, from Khubayb ibn 'Abd ar-Rahman, from Hafs ibn 'Asim. In the following narration, Imam Muslim narrates it with a connected chain: from Abu Bakr ibn Abi Shaybah, from 'Ali ibn Hafs, from Shu'bah, with the same chain, from Hafs ibn 'Asim, from Abu Hurairah رضى الله عنه.

REFERENCE: Narrated by Imam Muslim in the Introduction to Sahih Muslim, Hadith No. 5; the connected narration through Abu Hurairah is in the Introduction, narration 7 (sunnah.com/muslim/introduction/7).

GRADE: SAHIH — Imam Muslim placed it in the Introduction to Sahih Muslim and narrated it with a connected chain through Abu Hurairah رضى الله عنه.

Source: https://sunnah.com/muslim:5

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STORIES AND THEIR STATUS

POPULAR CLAIM	STATUS
Ar-Raniri was Shaykh al-Islam in Aceh from 1637 to 1644 CE.	Established in Acehnese historical sources and his own works.
He wrote as-Sirat al-Mustaqim and Bustan as-Salatin.	Established. Their manuscripts still exist.
Hamzah Fansuri's books were burned on his fatwa.	Reported in historical sources.
He left Aceh after losing a debate with Saif ar-Rijal.	The view of some researchers; the real reason for his departure is still debated.
Arsyad al-Banjari's Sabil al-Muhtadin is based on as-Sirat al-Mustaqim.	Generally accepted by researchers of Jawi books.
All his actions against wujudiyyah followers were supported by the scholars of his time.	Not accurate. Some scholars took a more moderate approach.

REFLECTION — HONOURING WITHOUT EXAGGERATING

We value ar-Raniri's great contribution to ***jurisprudence and creed in Malay***, while taking lessons from history on the importance of ***justice and wisdom*** in dealing with differences.

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THE LEGACY OF AR-RANIRI

Ar-Raniri's work is regarded as among ***the oldest Islamic scholarship*** in Southeast Asia. It was translated into other languages of the region and ***influenced Malay literature***.

WORK	FIELD
As-Sirat al-Mustaqim	Shafi'i jurisprudence of worship.
Bustan as-Salatin	History, ethics of government and counsel to kings.
Durrat al-Fara'id	Ash'ari creed.
Hidayat al-Iman	Foundations of faith.
Hujjat as-Siddiq	Polemic against the wujudiyyah teaching.

JAWI BOOKS IN THE PONDOK TODAY

The tradition of ***Jawi books*** — religious books in Malay written in Jawi script — still lives on in ***pondok schools*** across the Malay world. Ar-Raniri was among the ***pioneers*** of this tradition.

The lesson for us: ***write knowledge in the language the Ummah understands***, and ***preserve the books*** left by earlier scholars.

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LESSONS AND CONCLUSION

LESSONS FROM THIS EBOOK

First: Ask for guidance to the straight path in every prayer (1:6–7).

Second: There is nothing like unto Allah (42:11; 112:1–4).

Third: Value scholars, for knowledge is taken away by their death (35:28; Sahih al-Bukhari 100).

Fourth: The religion is sincere advice, including to leaders (Sahih Muslim 55).

Fifth: Power is a trust; be just (4:58; 16:90; Sahih Muslim 1827; Sahih al-Bukhari 7151).

Sixth: Purification is half of faith (5:6; Sahih Muslim 223).

Seventh: Pray like the Messenger ﷺ, on time and in congregation (Sahih al-Bukhari 631, 527, 645; 4:103).

Eighth: Face the qiblah wherever you are (2:144).

Ninth: Fast and perform an accepted Hajj (2:183; Sahih al-Bukhari 1909, 1773).

Tenth: Do not readily call others disbelievers; preserve brotherhood (Sahih al-Bukhari 6104, 6065; 3:103; 49:10).

Eleventh: Investigate before accepting news (49:6).

Twelfth: Written knowledge remains even when office is lost.

CONCLUSION

Nuruddin ar-Raniri ***died in India in 1658 CE***. The next book of **Tracing the Scholars of Islam**, in sha Allah, will tell the story of ***Shaykh Muhammad Arsyad al-Banjari***, author of Sabil al-Muhtadin. Wallahu a'lam.

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GLOSSARY AND REFLECTION QUESTIONS

GLOSSARY

TERM	MEANING
Shaykh al-Islam	The highest religious office in the kingdom.
Mufti	A scholar who issues fatwas.
Ash'ari	A Sunni school of creed named after Imam Abu al-Hasan al-Ash'ari.
Taharah	Purification from ritual impurity and filth.
Qiblah	The direction of the Ka'bah in al-Masjid al-Haram.
Bustan as-Salatin	"The Garden of Kings" — ar-Raniri's encyclopedia of history.
Jawi book	A religious book in Malay written in Jawi script.
Wujudiyyah	The debated Sufi teaching of the "unity of being".

REFLECTION QUESTIONS

1. Why did ar-Raniri name his book as-Sirat al-Mustaqim?

2. What is the main theme of Bustan as-Salatin on government?

3. How is the qiblah direction from Aceh calculated?

4. What is the lesson of the Hadith forbidding calling a brother a disbeliever?

5. Why have ar-Raniri's works endured although he was in Aceh only seven years?

SUGGESTED ACTIVITIES

Activity 1: Use a compass app to find the qiblah from your home, and compare it with the direction of a nearby mosque.

Activity 2: Visit a pondok or library and find a Jawi book. Note its title and author.

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SURAH AL-BAQARAH 2:261

مَّثَلُ ٱلَّذِينَ يُنفِقُونَ أَمۡوَٰلَهُمۡ فِي سَبِيلِ ٱللَّهِ كَمَثَلِ حَبَّةٍ أَنۢبَتَتۡ سَبۡعَ سَنَابِلَ فِي كُلِّ سُنۢبُلَةٖ مِّاْئَةُ حَبَّةٖۗ وَٱللَّهُ يُضَٰعِفُ لِمَن يَشَآءُۚ وَٱللَّهُ وَٰسِعٌ عَلِيمٌ ٢٦١

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Translation: Sahih International — quran.com/2:261

SURAH SABA' 34:39

قُلۡ إِنَّ رَبِّي يَبۡسُطُ ٱلرِّزۡقَ لِمَن يَشَآءُ مِنۡ عِبَادِهِۦ وَيَقۡدِرُ لَهُۥۚ وَمَآ أَنفَقۡتُم مِّن شَيۡءٖ فَهُوَ يُخۡلِفُهُۥۖ وَهُوَ خَيۡرُ ٱلرَّٰزِقِينَ ٣٩

Say, "Indeed, my Lord extends provision for whom He wills of His servants and restricts [it] for him. But whatever thing you spend [in His cause] - He will compensate it; and He is the best of providers."

Translation: Sahih International — quran.com/34:39

HADITH — SAHIH MUSLIM, NO. 2588

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ، وَابْنُ، حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - وَهُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ صلى الله عليه وسلم قَالَ « مَا نَقَصَتْ صَدَقَةٌ مِنْ مَالٍ وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلاَّ عِزًّا وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلاَّ رَفَعَهُ اللَّهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "Charity does not decrease wealth.

Allah does not increase a servant who forgives except in honour. And no one humbles himself for the sake of Allah except that Allah raises him in rank."

CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

REFERENCE: Narrated by Imam Muslim in Sahih Muslim, Book of Virtue, Good Manners and Joining the Ties of Kinship (Kitab al-Birr wa al-Silah wa al-Adab), chapter on the encouragement of forgiveness and humility, Hadith No. 2588.

GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:2588

HADITH — SAHIH MUSLIM, NO. 1631

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ - يَعْنِي ابْنَ سَعِيدٍ - وَابْنُ حُجْرٍ قَالُوا حَدَّثَنَا إِسْمَاعِيلُ، - هُوَ ابْنُ جَعْفَرٍ - عَنِ الْعَلاَءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَالَ « إِذَا مَاتَ الإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلاَّ مِنْ ثَلاَثَةٍ إِلاَّ مِنْ صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ ».

TRANSLATION:

Abu Hurayrah رضى الله عنه narrated that the Messenger of Allah ﷺ said: "When a person dies, his deeds come to an end except for three: an ongoing charity, knowledge that is benefited from, or a righteous child who prays for him."

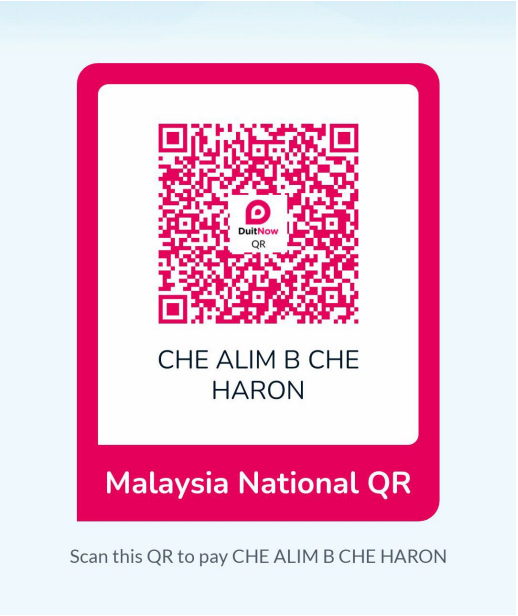
CHAIN OF NARRATION: Narrated by Imam Muslim: from Yahya bin Ayyub, Qutaibah bin Sa'id and 'Ali bin Hujr, from Isma'il bin Ja'far, from al-'Ala' bin 'Abd al-Rahman, from his father 'Abd al-Rahman bin Ya'qub, from Abu Hurayrah رضى الله عنه .

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GRADE: SAHIH — contained in Sahih Muslim.

Source: https://sunnah.com/muslim:1631

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