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To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v8-i4/4073>

DOI:10.6007/IJARBSS/v8-i4/4073

Received: 21 March 2018, **Revised:** 29 April 2018, **Accepted:** 02 May 2018

Published Online: 04 May 2018

In-Text Citation: (Rosele, Ramli, Ariffin, & Ismail, 2018)

To Cite this Article: Rosele, M. I., Ramli, M. A., Ariffin, M. F. M., & Ismail, M. Z. (2018). Al-Raniri's Contributions in Hukm of Zakah in Malay Worlds. *International Journal of Academic Research in Business and Social Sciences*, 8(4), 876–889.

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Vol. 8, No. 4, April 2018, Pg. 876 - 889

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Al-Raniri's Contributions in Hukm of Zakah in Malay Worlds

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Abstract

Nur al-Din al-Raniri is among the prominent scholar in the field Islamic jurisprudence in the Malay world. He pioneered the continuation of the legacy of school al-Shafi'i in the Malay societies in South-east Asia. His famous work in the field of Islamic jurisprudence is the *al-Sirat al-Mustaqim*, a brief discussion on certain issues regarding hygiene, prayer, *zakah*, fasting, pilgrimage, hunting and slaughtering, as well as issues pertaining to food consumption. Therefore, this article tends to discuss the contribution of Nur Al-Din al-Raniri especially in his perspective on the issue of *zakah*. By using content analysis methodology this study shows that al-Raniri discussed this particular subject of *zakah* in his book al-Sirat al-Mustaqim by including some local values.

Keywords: Zakah, Nur al-Din al-Raniri, Malay World, fiqh, al-Sirat al-Mustaqim

Introduction

Sheikh Nur al-Din al-Raniri (al-Raniri) is a scholar, author, *sufi*, historian (Harun, 2005, p. 25) who is influential in the history of Muslim in the Malay world. His position is on par with several other scholars of Aceh such as Hamzah al-Fansuri, Shamsuddin al-Sumatrani, Abdul Rauf al-Singkeli (Yahya, 1995, p. 20) even though they are of different educational backgrounds and thinking. He

has become one of the main characters in the propagation of Islam in the Malay Archipelago that are actively propagating da'wah in either verbal or written form. He has already produced many literatures in various fields of theology such as *fiqh*, *al-tasawwuf* and faith. One of his famous writings in the field of *fiqh* is the *al-Sirat al-Mustaqim kitab* (book).

Al-Sirat al-Mustaqim kitab is not the first *kitab* written by al-Raniri because his first *kitab* is *Durr al-Fara'id bi Sharh al-'Aqa'id*. The writing of this *kitab* was completed around 1040AH / 1630BC. It touches the issues of the Islamic faith (Nor & Khalif, 2009, p. 122). Interestingly this *Durr al-Fara'id kitab* is the earliest Malay *kitab* that discusses *al-'Aqa'id kitab* which was authored by Imam al-Nasafi (the manuscript translated into Malay language in 1590AD) with lectures by Imam al-Taftazani (lectures completed in 1364AD) (Al-Attas, 1988, pp. 6-8). Nevertheless, *al-Sirat al-Mustaqim kitab* is the first *kitab* of Malay *fiqh* and written in jawi, in the Malay Archipelago. Therefore, the contribution of al-Raniri in *zakah* (almsgiving) law in the archipelago can be tracked through the writings on *zakah* in this *al-Sirat al-Mustaqim kitab*.

Zakah is the subject of focus because it is one of the tenets of Islam (Razaq, n.d., p. 9). *Zakah* has also been ordered to follow in the early period of Muslims stabilization from the angle of religious worship (i.e. in the 2nd year after Hijra) (al-Qattan, 2001, pp. 49-51). It has shown the importance and priority of *zakah* for Muslims. *Zakah* is also an important chapter of *fiqh* because it is not only related to the question of worship (*'ubudiyah*) in fact it relates to Muslims' economic and estate matters. Therefore, it is justifiable to see to what extent the emphasis on *zakah* is prioritized in the propagation of Islam in the Malay world.

Biography of Nur Al-Din Al-Raniri

Al-Raniri's full name is Nur al-Din Muhammad Jilani b. 'Ali b. Hasanji b. Muhammad Humayd al-Qurasyi al-Shafi'i al-Asy'ari al-Aydarusi al-Raniri (Al-Attas, 1962, p. 24; Manaf & Tajuddin, 2005, p. 101). He was born in Ranir or "Rander", Gujarat (Gujerat) (al-Attas, 1962, p. 24) located on the west coast of India (Americana Corporation, 1958, p. 542; Desai, 2007, p. 19). Regarding his date of birth, not one historian recorded his birth date (Muhiden, 2006, p. 49), but he is believed to be born around the end of the sixteenth century AD (Rosdi, 2011, p. 247; Azyumardi, et al., 2005, p. 40). He is of mixed Malay and Arabic as his mother is Malay, whereas his father was from a family that immigrated from Hadramaut (Muhiden, 2006, pp. 2-3). He is a member of the sufi (Yahya, 1995, pp. 14), *fiqh* member, writer, literary figure (poet), statesman, politician, and also a renowned ulama (Hasjmy, 1983a, p. 200).

Al-Raniri early education was at his birthplace, i.e. Ranir. His most famous teacher then was Abu Hafs 'Umar b. Abd Allah Ba Syaiban al-Tarimi al-Hadrami (Voorhoeve, 1951, p. 356). He then continued his studies in Hadramaut (Azyumardi, 2004, p. 205). Then he traveled to the al-Haramain in 1030AH (correspondingly 1620AD / 1621AD) and perform hajj (al-Hasani, 1999, p. 623; Ahmad & Saman, 2005, p. 101). He is also reputed to have studied with Shaykh Muhammad Yamin who brought the teachings of *Wahdat al-Syuhud* (Hasjmy, 1977, p. 168) and his own uncle, namely Sheikh Muhammad Jilani (Akil, Sulaiman & Sabri, 2010). Al-Raniri was associated with a few *tarikat*, amongst them were *Rifa'iyah tarikat*, *Aydarusiah tarikat* (Azyumardi Azra, 2004, p. 206) and *Qadiriyyah tarikat*.

He learned Malay language in his country (Ranir) (Hasjmy, 1983a, p. 200). This is because when he arrived in Aceh he had learned Malay language (Teeuw, 1959, p. 153). This is probably due to Malay language becoming the "*Lingua Franca*" at that time (i.e. language shared by all

speakers of the language in a society) (Azlan, 2012, p. 905) in the Malay Archipelago around the 15th century (Din, 2011, p. 30). He is also believed to have fostered relationship with the students and hajj pilgrims who came from Java when at al-Haramain (Voorhoeve, 1951, p. 357) before returning to Gujarat (al-Hasani, 1999, p. 623). Al-Raniri masters' logic, *al-balaghah*, *al-tasawwuf*, teaching of Islam, *fiqh*, *hadith*, history and comparative religion (Ahmad, 2011, p. 246).

Al-Raniri arrived in Aceh in 1637 (Drewes, 1955, p. 151) in the reign of Sultan Iskandar Thani (Ab. Manaf & Tajuddin 2005, p. 104; Siradjuddin, 2006, p. 236). Nevertheless, there is a view stating that al-Raniri had arrived in Aceh before 1637, when Aceh was ruled by Sultan Iskandar Muda. Due to his arrival was not well received by the palace at the time of Sultan Iskandar Muda, he continued his journey and reside in Pahang (when Pahang was under the power of Aceh), and there he also improved his command of the Malay language (al-Ahmadi, 1981, p. 56). After the death of Sultan Iskandar Muda (1636) and Aceh power was transferred to Sultan Iskandar Thani (1636-1641), only then al-Raniri returned to Aceh (Ito, 1978, p. 489). He was appointed to the post of Kadi Malikul Adil, the Grand Mufti of the Kingdom of Aceh by Sultan Iskandar Thani. He held this position until the reign of Queen Safiatuddin (1641M-1675M) after Sultan Iskandar Thani's death (1641M), apart from that, the position he held was as the Headmaster of the Baiturrahman Board of Education (Hasjmy, 1983b, p. 99).

There are no less than 29 pieces of al-Raniri's work which mostly discussing on *al-tasawwuf*, *fiqh*, teaching of Islam, comparative religion, *hadith* and history (Abdullah, et al., 2002, p. 117). Among the examples of his work are *Asrar al-Insan fi Ma'rifah al-Ruh wa al-Rahman*, *Sirat al-Mustaqim*, *Durratu al-Fara'id wa Syarh al-'Aqa'id*, *Bustan al-Salatin fi Dhikri al-Awwalin wa al-Akhirin*, *Nabda'u fi Da'wa al-Dhil Ma'a Sahibin*, *Lata'if al-Asrar*, *Akhbaru al-Akhirah fi Ahwal al-Qiyamah*, *Hill al-Dhilli*, *Ma al-Hayah li Ahli al-Mamat*, *Jawahir al-'Ulum fi Khasyf al-Ma'lum*, *Umdah al-'Itiqad*, *Syifa' al-Qulub*, *Hujjah al-Siddiq li Daf' al-Zindiq*, *Fath al-Mubin 'ala al-Mulhidin*, *Kifayah al-Salah*, *Mu'ammad al-'Itiqad* (Yahya, 1995, pp. 20-21), *al-Tibyan fi Ma'rifah al-Adyan*, *Kissah Iskandar Zulkarnain*, *Hikayat Raja Badar*, *Bab al-Nikah*, *Saqy al-Rasul* and *'Ala Lam'u fi Takfiri man Qala bi Khalq al-Quran* (Hasjmy, 1983a, pp. 201-202; Hashim, 2006, pp. 91-92).

Contributions of al-Raniri in the Muslim world, especially in the Malay world is enormous, not only from the point of so many literary work that can be made as references, in fact his efforts in purifying Islam in the Malay world until he is regarded as one of the leading reformist (Osman, 1997, p. 175). This matter was proven by his hard opposition to the teachings of Wujudiyah which was taught and disseminated by Hamzah Fansuri and Syamsuddin al-Sumatrani (Ab. Manaf & Tajuddin, 2005, p. 104; Mohammad, 2009, p. 87; Abdullah, 1990, p. 157). Al-Raniri has also convicted these people as being zindiq and infidels (Said, 1981, p. 250; al-Attas, 1962, pp. 30-34; Nieuwenhuijze, 1948, p. 341). Al-Raniri expressed on their deviance as follows:

"..... thus when the Wujudiyah race who are Zindiq appears, mulhid in fact deviant coming from the students of Syamsuddin Syumatra'i (al-Sumatrani) who is deviant..."

(al-Raniri, n.d.a, p. 3)

Al-Raniri returned to his original homeland in Ranir / Rander in 1644 (Drewes, 1955, p. 151; Windstedt, 1972, p. 147). He passed away in Gujerat on a Saturday (Daudy, 1983, p. 47) dated 22 Dhu al-Hijjah 1068AH correspondingly 21 September 1658 (Leaman, 2010; Edwar & Saksono, 1996, p. 21; Windstedt, 1972, p. 147).

The *Al-Sirat al-Mustaqim* Kitab

The *al-Sirat al-Mustaqim kitab* which means "straight path" is the first *kitab* of *fiqh* in Malay language being written in Malay Archipelago (Hashim & Ali, 2009, p. 268). It is also the Shafi'i madhhab *fiqh kitab* (Abbas, 2006, p. 345). This *kitab* started to be written in the year 1044AH (around 1634AD) when al-Raniri was in Pahang (Saad, 2004, p. 10) and finished his writing in 1644 AD (Iskandar, 2007, p. 18). The *kitab* had been completed at the request of the ruling sultan of Aceh at that time which is Sultan Iskandar Thani (1637-1641) (al-Raniri, ttb; Akil, Sulaiman & Sabri, 2010, p. 104; Jamalluddin, 2011, p. 82). Winstedt (1972) on the other hand stated that this *kitab* was written in 1928 AD, about nine years before al-Raniri entered Aceh.

Al-Sirat al-Mustaqim kitab explain briefly the various aspects of the *fiqh* of religious worship like cleaning, prayer, *zakah*, fasting, haj pilgrimage, and qurbani (Taufik, et al., 2002, pp. 117-118). However, Azyumardi (2004) states that this *kitab* only provides moderate explanations in the *fiqh* chapters that are basic. It also analysed and explained only about religious worship (Mohammad, 2009, p. 91).

The *al-Sirat al-Mustaqim kitab* has also become an important *kitab* in its role of accentuating the academic culture in the Malay world. This *kitab* is widely used especially in Aceh until the 19th century (Muhammad, 1996, p. 31), in fact it was still used in some religious schools in Malaysia in the 20th century (Affandi, 1974, p. 91). This *kitab* has also played an important role in the propagation of Islam in Malaysia, where it was sent to Sabah with al-Raniri's effort around 1940s with the aim to restore and expand the influence of Islam in Kedah (Shukri, Ismail & Hamzah, 2011; Zainuddin, 1957, p. 183).

This *kitab* was written based on *fiqh* writing references by madhhab Syafi'i ulamas in the era of taqlid (Jamalluddin & Karim, 2009, p. 280), which began around the early years of the 4th century Hijra (al-Ali, 2010, p. 401). In it, it is also found that reference evidence is less presented in fact it is only filled with the opinions of ulamas in Syafi'i madhhab (Jamalluddin & Abdul Karim, 2009, p. 2011). Among the *kitab*s that became the reference in the writing of *al-Sirat al-Mustaqim* are as follow (Shaghir, 1991, pp. 115-116):

1. *Minhaj al-Talibin wa 'Umdah al-Muttaqin* written by Imam al-Nawawi
2. *Minhaj al-Tullab* and its lecture *Fath al-Wahhab bi Syarh Minhaj al-Tullab*, written by Abu Yahya Zakaria al-Ansari
3. *Hidayah al-Muhtaj Syarh Mukhtasar Ibn Haj* written by Ibn Hajar al-Haytami
4. *Kitab al-Anwar (al-Anwar li A'mal al-Abrar)* written by Jamal al-Din Yusuf bin Ibrahim al-Ardabili.
5. *'Umdah al-Salik wa 'Uddah al-Nasik* written by Abu al-'Abbas al-Misri.

There are some lackings in this *kitab* as has been commented on by al-Banjari (1710M), namely one of the leading figure of Islamic scholars, great knowledgeable and with huge contribution in the Malay world (Saleh, 2009; Zaidi, 2011). According to al-Banjari (n.d.), in the *kitab* of *al-Sirat al-Mustaqim*, the sentences are in Aceh language, which can cause people who do not know the Aceh language of Aceh not being able to understand it. The *kitab's* manuscripts are also significantly different from each other as some of its original context has changed and replaced with other words, some of which was dropped and reduced.

Division of chapters or *kitab*s in the *al-Sirat al-Mustaqim kitab* is as follows (Haji Mat Saad 2004, pp. 20-21):

1. *Al-Taharah Kitab* (Purification and Ablution Chapter)

2. *Al-Salah Kitab* (Prayer Chapter)
3. *Al-Zakah Kitab* (Zakah Chapter)
4. *Al-Sawm Kitab* (Fasting Chapter)
5. *Al-Hajj Kitab* (The Haj Chapter)
6. *Al-Sayd wa al-Dhaba'ih Kitab* (Chapter on Hunting and Slaughter)
7. *Al-At'imah Kitab* (Chapter on Foods that are *Halal* and *Haram*)

This article will only focus on the analysis for *Kitab al-Zakah* in the *al-Sirat al-Mustaqim kitab*. The analysis carried out is based on analysis of *Kitab al-Zakah's* content only.

Zakah Thinking in the Al-Sirat Al-Mustaqim Kitab

This study uses the *al-Sirat al-Mustaqim kitab* which was printed along with the *Sabil al-Muhtadin kitab* written by Syeikh Muhammad Arsyad al-Banjari¹. *Al-Sirat al-Mustaqim kitab* is located on the side of the *kitab*. The *al-Zakah Kitab* is the third *kitab* after the *al-Taharah* and *al-Salah kitabs*. Discussion of the *al-Zakah kitab* is divided into 3 chapters, 10 clauses and 3 issues, the details are as shown in Table 1 below:

Table 1: Contents of discussion in the *al-Zakah kitab* of the *al-Sirat al-Mustaqim kitab*

Al-Zakah Kitab			
1.	Al-Zakah Chapters		
	I. Clause 1	Clause at stating the <i>zakah</i> of buffalo and cow	
	II. Clause 2	Clause at stating the <i>zakah</i> of goat and sheep	
	III. Clause 3	Clause at stating some <i>hukm</i> from word <i>erstwhile</i> [past discussions]	
	IV. Clause 4	Clause at stating all <i>na`am</i> conditions [livestock] and others	
2.	Zakah al-Nabat Chapter		
	I. Clause 5	Clause at stating obligatory <i>zakah</i> law in all of the said matters [plants / crop] and goods that are <i>ta'aluq</i> [relevant] with.	
3.	Zakah al-Naqd Chapters		
	I. Clause 6	Clause at stating business property <i>zakah</i>	
	II. Clause 7	Clause at stating tithe	
	III. Clause 8	Clause at stating <i>zakah</i> intentions and its give off	
		A. Issue 1	
	IV. Clause 9	Clause at stating the <i>zakah</i> dividing to all <i>mustahiq</i> (the recipients)	
		B. Issue 2	
V. Clause 10	Clause at stating the law of <i>sadaqah</i> that is <i>sunnah</i>		
	C. Issue 3		

Source: *Al-Sirat al-Mustaqim Kitab* (al-Raniri, n.d.b)

¹ Al-Banjari is one of the best known Muslim intellectual of the eighteenth-century in Malay world.

Based on Table 1 above, there are a few matters that need to be explained further. First, a discussion of the meaning of *zakah*, the obligation of *zakah*, and the evidences which compel *zakah* and the sentence for those who do not want to pay the *zakah* is under the discussion of the *al-Zakah kitab* i.e. before entering into the *al-Zakah* Chapter. Second, there is debate about the camel *zakah* under the discussion of *al-Zakah* Chapter before the first clause. Third, the discussion about the resources of crops or agriculture in which *zakah* is compulsory upon, and the *Nisab* of crop *zakah* are under the discussion of the *Zakah al-Nabat* Chapter before the fifth clause. Fourth, the discussion on *zakah* of gold and silver is on the other hand available under the discussion of *Zakah al-Naqd* Chapter before the sixth clause. Sixth, the seventh clause is a clause that discusses about the tithes (al-Raniri, n.d.b) which is usually placed within different chapters.

Nevertheless, every discussion on *zakah* in the *al-zakah kitab* is very simple, yet it was suitable for the society at that time, and also coincided with the position of this *kitab* as the earliest *kitab* in discussing the knowledge of *fiqh* in the Malay world. Generally, his discussions in his *al-zakah kitab* encompass:

1. The concept of *zakah*

Al-Raniri has stated in the *kitab* on a few general concepts of *zakah*, such as the insight of *zakah*, *hukm* of *zakah*, evidences that compel *zakah*, *zakah* categories and types of property in which *zakah* is compulsory upon, the groups entitled to receive sadaqah *zakah* that is sunnah.

Zakah insight from the terminology angle according to al-Raniri is: "A good's name removed from the property or from bodies such as the order they will come real, namely a tenet from the commandments of Islam" (al-Raniri, n.d.b, p. 54)

Meaning, *zakah* is referring to goods removed from the property (i.e. property *zakah*) or from the body (i.e. tithes). Meanwhile, the meaning of "such as the order they will come real" refers to the types of property that are compulsory for *zakah*. The insight presented by al-Raniri has in common with the understanding found in the *kitab* of *Fath al-Wahhab bi Sharh Minhaj al-Tullab* (al-Ansari, n.d., p. 102).

2. *Hukm of Zakah*

Al-Raniri stated that the law of *zakah* is obligatory (*wajib*) and whoever disbelieves its obligation or rate of obligatory then he has become infidel, and whoever restrains (oneself or others) from paying *zakah* is to be fought against and must be taken (*zakah*) from him by force. *Zakah* became compulsory in the second year of Hijra (al-Raniri, ttb, p. 54). Among the evidence of *zakah* obligation presented by al-Raniri is surah al-Baqarah (2): 43, Surah al-Tawbah (19): 103 and a Rasulullah SAW's hadith, which means:

"Islam is built on five pillars the testimony that there is no god being worshiped truly except Allah and that Muhammad is the Messenger of Allah, performing prayers, fulfilling *zakah*, hajj pilgrimage in Baitullah, and fasting in the month of Ramadhan."

(Al-Bukhari; 7 and Muslim; 19)

3. Category and type of *zakah*

There are two categories of *zakah* discussed by al-Raniri namely property *zakah* and tithe. While the types of property that are compulsory to be imposed *zakah* (of the type of property *zakah*) as stated by al-Raniri in the *al-Sirat al-Mustaqim kitab* are:

- i. Livestock *zakah* (in sa'imah category) namely camels, buffalo, cows, goats and sheep when they have achieved their respective *nisab* and their *hawl*. *Nisab* for camel was of 5 heads, while the cows and buffaloes were totaling 30 heads, and meanwhile the goats and sheep on the other hand were as much as 40 heads.
- ii. Plants *zakah* for food that strengthens namely the foods eaten on while endeavour (non-*darurah*) from types of fruits (dates and grapes), grains (wheat and barley), legumes (lentils, green bean and others), corn and yams. The plants (crops) should be *nisab* sufficient i.e. 5 *awsuq*, and being *zakah* from it by 1/5 or 1/10 according to the method of irrigation.
- iii. *Al-Naqd zakah* namely gold and silver. *Nisab* for gold is totalled at 20 mithqal and revenue from business. (Al-Raniri, n.d.b)

The classification of the types of *zakah* resources are of basic source of *zakah*. Nevertheless, al-Raniri has detailed every explanation of those sources by incorporating local elements as in the explanation on the rate of *nisab* and gold or *dinar* scales (to know the weight of 20 *mithqal dinar*).

4. Intention in issuing *zakah*

Al-Raniri stated about the intention in issuing *zakah*. Intention is compulsory in the heart and is not required to be uttered orally. Al-Raniri brought a few form of intention as follows:

- a. "*Haza zakah mali*" (This is my property *zakah*)
- b. "*Haza fardu sadaqah mali*" (This my property *sadaqah fardh*)
- c. "*Haza fardu sadaqah mali al-mafrud*" (This my property *sadaqah fardh* that is compulsory)
- d. "*Haza fardu al-sadaqah*" (This is *sadaqah fardh*)

The intention should be included when handing over the *zakah*, when delegating to the representatives, before or after handing over the *zakah*. Intentions can be done after handing over the *zakah* if it was not included before or when handing *zakah*. Delegation should also be done to others to fulfill *zakah* with conditions that the representative is a Muslim and mukallaf. It is compulsory for the wali (guardian) to have the intention for the *zakah* on the property of children, madman and safih. If it is not intended, the guardian should replace the property (al-Raniri, n.d.b, pp. 72-73).

5. Those having the right to receive *zakah*

Al-Raniri also stated the classes that are eligible to receive *zakah* as being ijma by ulama (Ibn al-Mundhir, 1999, p. 57) are the poor, the needy, '*amil*, *mu'allaf* (whose hearts have been softened), the slaves (*mukatib*) who were in debt, those who are in war and the *musafirs* (wayfarers). It is based on the *firman* (commandment) of Allah SWT with *mafhum* (implicit meaning):

As-Sadaqah (here it means *Zakah*) are only for the *Fuqara'* (poor), and *Al-Masakin* (the poor) and those employed to collect (the funds); and for to attract the hearts

of those who have been inclined (towards Islam); and to free the captives; and for those in debt; and for Allah's Cause (i.e. for *Mujahidun* - those fighting in the holy wars), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah. And Allah is All-Knower, All-Wise.

(al-Tawbah, 9: 60)

Thus, it is compulsory for the *zakah* to be given to the eight groups without being reduced. If a country does not have those who are entitled to receive *zakah*, or property *zakah* (after being divided to those who deserve) is still with many excess, thus the *zakah* property should be transferred to another state which is nearby to be delivered to those deserving in the state. (Al-Raniri, n.d.b, pp. 76-78)

Every discussion above was not discussed in the form of writing prior to this *kitab* except in Arabic. Al-Raniri has given explanation of every *fiqh* debate in this *kitab* in Malay language by incorporating local values in it.

His Contribution in the Malay World

After the highlight is done towards the entire discussion of *zakah*, al-Raniri background and *al-Sirat al-Mustaqim*, there are some things that prove some thought al-Raniri privileges in law *zakah* and its contribution in the Malay world. They are summarized as follows:

After highlight committed against *zakah* entire discussion, al-Raniri background and *al-Sirat al-Mustaqim*, there are a few matter which proved a few al-Raniri thinking privilege in tithe law and the contribution in Malay World. The summary is as follows:

1. Playing role as an important jawi *kitab* in the Malay world

In the Malay world, a jawi *kitab* is an important reference for the Muslim community (Abdul Salam, 2009, p. 88; Bruinessen, 1990, p. 227). It is also one of the main medium for the delivery of Islam knowledge, especially knowledge of *fiqh*. The jawi *kitab* also have the role to spread the doctrine of Ahlus Sunnah wal Jama'ah in the Malay world, and emphasized the Shafi'i madhhab in the *fiqh* discussion (Ngah, 1983, p. 3).

The usage of jawi in writing can also increase the comprehension of society in the Malay world on the teachings of Islam (Madmarn, 1999, p. 40). This same role is played by the *al-Sirat al-Mustaqim kitab* in the discussions of *hukm* of *zakah* in particular. Where al-Raniri wrote his *kitab* in jawi that facilitated the society at that time to read it, the writing is also simple and easy to understand. Therefore, it can be said that al-Raniri has provided the earliest guide on *hukm* of *zakah* that has been easily made as a reference by the society in the Malay world.

2. The earliest *kitab* of *fiqh* in the Malay Archipelago

As the early *kitab* of *fiqh*, it is indirectly the first *kitab* that discusses on *zakah* in the Malay world. Although the discussions in it are limited, it is seen reasonable and suitable with the situation of the the Malay community at that time. Discussion on *zakah* in it is also seen appropriate with the Malay Muslims socio-economic at that time, where they carry out agricultural activity, animal husbandry, and businesses in markets, trading and own jewelry in the form of gold and silver obtained from trading activities. This is because in the centuries of 16AD-17AD, Aceh has become the center of economic and political power in the Malay world (Denisova, 2011). Thus, the *kitab*

became authoritative *zakah* reference in the Malay world with language medium that was easily understood by the society at that time.

3. Development of *fiqh* thinking with madhhab Shafi'i opinion in the Malay world

As have been mentioned previously, al-Raniri is one of the Shafi'i madhhab ulama, and this *al-Sirat al-Mustaqim kitab* is a *kitab* that refers to the *fiqh* resources of Shafi'i madhhab. Therefore, the discussion and *hukm* of *zakah* in the *kitab* is an opinion of Shafi madhhab. In connection with that, it can be concluded that al-Raniri thinking on law is as a continuance to the legacy of the Syafi'i madhhab and contributing to the dominance and strengthening the opinion of Syafi'i madhhab in Malay World (Mohd. Taib Osman, 1997, p. 191).

4. Provides added value in the *zakah* discussion based on Shafi'i madhhab *fiqh* with local elements

Although this *kitab* uses references in Arabic, or orientalist terms as the adaptation *kitab* which do not have the originality of ideas, there are still however the application of the local values in the discussion (Windstedt, 1972, p. 145). The following are some form of value-added local elements in the *zakah* discussion by al-Raniri:

- Livestock *zakah*: Al-Raniri has listed animals that are required to pay *zakah* for, and among them is the buffalo, which is a local livestock.
- Agriculture *zakah*: Al-Raniri has also listed a few local foods in the list of plants or agricultural produce in which *zakah* is compulsory to impose on. Among them are rice, yams, legumes, nal and jab.
- Gold *zakah*: Al-Raniri had clarified the gold scale rate of 20 *mithqal* and the silver scale rate of 140 *mithqal* according Aceh scale. An example is the gold scale:
"So a *mithqal* weights 36 *sagas* (ones with the weight 1 / 12 mayam and used to measure gold weight), and if about sinker scale (gold heavy measure that large 16 *mayam*) to weight 6 penny, there is 1 *mithqal* less 2 penny 1 / 2 tael aceh *dirham*, so a total 20 *mithqal* if weighed with a sinker of 1 tael 14 *mayam*, and if weighed with Aceh *dirham* so it becomes 8 tael 7 golds, and a gold *dirham* weights 5 *sagas* that are medium, thus from that 8 tael 7 golds, the *zakah* for 3 golds is three *busuq* (one of old Aceh scale)" (al-Raniri, n.d.b, p. 65).
- *Zakah Nisab*: Al-Raniri also has detailed the *Nisab* rate of a *zakah* using local calculations, as carried out by him for gold *zakah* and agriculture *zakah*. An example of gold *zakah* is as have been mentioned while an example of agriculture *zakah*:
"So that one *sa'* is 51 / 3 *ritl* (Baghdadi) and that 1 *ritl* is eleven tael ten *mayam* sinker with Aceh scale" (al-Raniri, n.d.b, 62).

Hence, al-Raniri was among the early ulama that discussed Islamic law in the region of the Malay world. He left behind works in various fields, but in the field of *fiqh*, the *al-Sirat al-Mustaqim kitab* became a jumping-off point of the production of *fiqh* work in the further Malay world. Suitable with the atmosphere and condition of his time, the *fiqh kitab* produced was in a simple form and there was no complex discussion. In discussing about the *zakah*, he referred to the discussion of Shafi'iyyah *ulama* and at the same time took into consideration the current and local values of his time.

Conclusion

Al-Raniri is the leading ulama in the Malay world, besides his great knowledge and enthusiasm for delivering the da'wah and knowledge to the Muslim ummah. He wrote so many *kitab*s that touches on many aspects of theology especially faith and *fiqh* aspects. He has explained the knowledge of *zakah* to the Malay community especially which can balance the economy of the Muslim based on Islamic law. This article found out that al-Raniri try to mixing the Islamic theory of Zakah with the local social economy. Some of the issue that has been discussed shown that al-Raniri did not rule out the local element when debating the issue of *zakah* in particular and *fiqh* knowledge generally. It is important to strengthen the basis of Islamic knowledge in Malay world by honouring a local reality ('urf). Because the 'urf is known as the true identity of society which cannot be easily ignored in Islamic principle. At the same time, al-Raniri is among the ulama responsible in spreading madhhab Shafi'i *fiqh* in the Malay world where it remains to this day. As in the reality of Malaysia nowadays, madhhab Shafi'i become an important madhhab that role the fatwa decision and Islamic law.

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