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## Restructuring The Book of Al-Sirat Al-Mustaqim (Book Of Al-Zakah To The Book of Al-At'imah) By Shaykh Nur Al-Din Al-Raniri By Applying the Knowledge of Tahqiq/Philology

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### Abstract

*Al-Sirat al-Mustaqim* is very prevalent among the people of the Malay Archipelago. This is proven by the existence of handwritten manuscripts of this book in large numbers. It indicates that copies of the book consistently copied from time to time on the needs of the community to learn about worship or for a mere guidelines in the practices of worship. The phenomenon of copying the book repeatedly has caused differences, changes and even deviations from the original manuscript, whether the change occurred intentionally or not. This article aims to explain the process of tahqiq/philology of the manuscript of the book *al-Sirat al-Mustaqim* (Kitab al-Zakah to Kitab al-At'imah) written by Shaykh Nur al-Din al-Raniri. To achieve this objective, the method of tahqiq/philology is used to restructure *al-Sirat al-Mustaqim* (Kitab al-Zakah to Kitab al-At'imah) by using three manuscripts and two printed manuscripts. The study of tahqiq/philology is a form of research that is needed to help restructure a work of past scholars so that it can be referred by future generations. All types of research, whether in the form of literature or field, must be carried out with caution. If the tahqiq study of a manuscript is not implemented properly, the disappointment is not only felt by the researcher, but also by the entire scientific community who acknowledged the true value of the contribution of a manuscript to the world of knowledge.

**Keywords:** Al-Sirat Al-Mustaqim, Tahqiq, Philology.

### Introduction

The books of Islamic law in the Malay language written by the scholars past in this country generally are still existed in original condition. It continues to be printed from time to time in a classic writing format without following the modern writing format. The verses are not paragraphed, not separated from the statement sentence from the opening sentence. It is also possible that the commentary verses are not given a title at all (Abdul Rahman, 1997).

At the same time, there are still many more manuscripts written by these scholars which are handwritten and have not been released in the form of modern publications. It is still kept in museums, archives, libraries and privately owned stores either locally or abroad.

From the style of language perspective and the terms found in the books, it uses the classical style of language that is sometimes difficult to understand and the terms that are sometimes no longer used in the modern time. His words are also sometimes unhyphenated compared to the modern writing methods ('Abbas, 1975; Daudi, 1978). This is because the time span of the books written with this modern age is very significant, sometimes more than 300 years ago. The books were definitely written according to the development of language and writing methods during the time the authors were alive. For example, the book *al-Sirat al-Mustaqim* by Shaykh Nur al-Din al-Raniri which is the subject of this article was completed in 1054H (1644M) (Abdullah, 1985; Azra, 1995; Hashim, 2008)

In terms of content, most do not have a reference. Sometimes it contains facts that are questionable for its authenticity. If it has references such as the names of scholars, books, places and so on, it is partly an isolated fact in the mind of the reader. Sometimes there are expressions that are dropped, missing or error due to damage, eaten by lice or due to the negligence of copyists (Abdul Rahman, 1997; Hashim, 2008; Hashim, 2011)

This makes it a big obstacle for the Muslims generation living in this era generally in the archipelago and in Malaysia in particular to understand and appreciate the contents of the books. This excludes those who try to understand the contents of the classical Jawi books whether in the *Sekolah Pondok*, Madrasah, mosque or musolla.

The phenomenon that befell the Jawi books mentioned above also happened to the book of fiqh which was first written in this archipelago, namely *Al-Sirat Al-Mustaqim* by Al-Raniri. This can be seen clearly through the statement of Shaykh Muhammad Arshad al-Banjari when stating the reason he authored his famous book, *Sabil al-Muhtadin Li al-Tafaqquh Fi Amr al-Din*. He said that *al-Sirat al-Mustaqim* written by Shaykh Nur al-Din al-Raniri contains arrangements sentences in Aceh language. This makes it difficult for people who do not know the dialect in Aceh language to understand the contents of the book. In addition, the handwritten manuscripts of the book that he saw had significant differences from each other. He found that some of his sentences had changed from their originals and were replaced with other words and some of them had been dropped and diminished. This is due to the careless actions of the copyists of the book at that time who copied the book until it is not possible to ascertain the truly original manuscript by Shaykh Nur al-Din al-Raniri (Ngah, 1980; Abdullah, 1990; Hashim, 2009). Due to these two factors, he has authored the book *Sabil al-Muhtadin* as a reference and guide to the Muslim community to deepen the knowledge of fiqh in the chapter on worship.

Most Jawi books do not go through the process of *tahqiq* which is a process to produce a copy of the book in a more precise form by ensuring the authenticity of the title of the manuscript, the authenticity of the author's name, the authenticity of the book to the author and analyze the contents of the book so that it can be published in which is closest to the original author's version (Lubis, 1996).

According to Lubis (1996), the *tahqiq* knowledge mentioned above is also known as philological knowledge. Baried et al. (1994) stated, the word philology comes from the Greek word *philologia*, which is a combination of two words *philos* which means friend, and *logos* means talk or knowledge. The combination of these two words gives the meaning of "like to talk", which later evolved into "like to learn", "like to know", "like to write", and then "like to high value writings" such as "literary works".

According to Baried et al. (1994), In terms of terminology, philology has various meanings, among which are as follows:

1. Philology is a science of everything that people have ever known.
2. Philology is a science of the study of language or linguistics.
3. Philology is a science associated with the study of high literary knowledge.
4. Philology is a science related to the study of texts

Referring to these philological meanings, Baroroh (1994) concludes it as a discipline aimed at the study of texts stored in relics of the past. This textual study is based on the availability of information about the results of human culture in the past.

Based on the definition of *tahqiq* and philology above, it can be concluded that both are a knowledge that is practiced to study old manuscripts by following certain procedures to produce an updated edition of the text. This knowledge is also used to examine the implicit and explicit things found in the contents of the manuscript studied.

### Issue

Based on the above statement, it can be stated that the restructuring of *Kitab Al-Sirat Al-Mustaqim* by Shaykh Nur Al-Din Al-Raniri needs to be carried out for the following reasons:

- i. The existence of significant differences between the manuscripts of *al-Sirat al-Mustaqim* makes it impossible to know which one version of this book can be held accountable.
- ii. *Kitab al-Sirat al-Mustaqim* contains a classical language style and regional terms that are difficult to understand and sometimes no longer used at this time which makes it difficult for modern readers to understand the contents of this book.
- iii. The existence of the phenomenon of missing, dropout or loss of words on old manuscripts that are believed to also involve the book of *al-Sirat al-Mustaqim* will cause some facts to be questioned its authenticity.
- iv. The classic print format of Jawi books that are not friendly to modern readers has caused the intellectual heritage of scholars of the archipelago to continue to be forgotten

With regard to the manuscript of this book printed in Jawi script, only the existence of four manuscripts can be traced. The first manuscript is a manuscript printed on the margin of *Sabil al-Muhtadin* which was reviewed (*tashih*) by Shaykh Ahmad b. Muhammad Zayn al-Fatani. The second manuscript was also printed on the margin of *Sabil al-Muhtadin* which was reviewed by Ilyas Ya'qub al-Azhari. The third copy was also printed on the margin of *Sabil al-Muhtadin* which was reviewed by Muhammad Idris al-Marbawi. While the fourth manuscript is a manuscript printed separately from

the book *Sabil al-Muhtadin* which was reviewed by Muhammad Idris al-Marbawi and Ahmad Sa'd 'Ali. The results of the study found that the manuscripts printed with Jawi writing are also inseparable from the occurrence of defects either in terms of misprinting, misspellings, words or sentences that fall which sometimes causes a fiqh fact can not be well understood. Spelling errors may be due to negligence on the part of the printing. While factual errors caused by the miscarriage of broken words are most likely due to the negligence of the printing or the publisher's use of handwritten manuscripts that suffer from the same error.

In 1992, this book was also published by the Centre for Language Development and Construction, Ministry of Education and Culture, Indonesia after transliteration by Abu Hanifah. This transliteration project is based on a handwritten copy of the book *al-Sirat al-Mustaqim* personally owned by the late Kiyai Zainuddin, a religious figure in the village of Pulau Gemantung, Ogan Komering Ilir, South Sumatra. This manuscript was completed in 1296H (al-Raniri, 1992). A study of this manuscript found that many spelling mistakes were made. While most difficult words are transliterated incorrectly.

Elias (2007) has conducted a study at the doctoral degree entitled "Raniri's *Sirat al-Mustaqim* An Annotated Transliteration Of The Text Together With A Preliminary Analysis On The Language And Its Significance To The History Of The Islamization Of The Malay World" at the International Islamic University of Malaysia. The focus of his study is on the aspects of language use contained in *al-Sirat al-Mustaqim*. He then transliterated this book based on one of the manuscripts of *al-Sirat al-Mustaqim* found in the ISTAC Library, International Islamic University Malaysia and compared it with one of the manuscripts of *al-Sirat al-Mustaqim* printed on the margin *Sabil al-Muhtadin*. A study of these transliterated manuscripts found that there were many words that were difficult to transliterate accurately.

Hashim (2011) has conducted a study at the doctoral degree entitled "*Kitab Al-Sirat Al-Mustaqim* by Shaykh Nur Al-Din Al-Raniri (Kitab Al-Taharah and Al-Salah): Texts And Analysis". In this study, he has made an effort to *tahqiq* this book on Kitab al-Taharah to Kitab al-Salah by using 3 manuscripts of this book that are handwritten and 2 printed manuscripts. Thus, the continuation of the efforts to *tahqiq* the part that has not involved the procedure by Jamalluddin Hashim on *al-Sirat al-Mustaqim* that is Kitab al-Zakah to Kitab al-At'imah needs to be carried out.

### Manuscript Description

The manuscripts used for the restructuring of *Kitab Al-Sirat Al-Mustaqim* (Kitab al-Zakah to Kitab al-At'imah) by Shaykh Nur Al-Din Al-Raniri are as follows:

1- MSS2876

This manuscript belongs to the Malay Manuscript Centre, National Library of Malaysia. This copy has 259 folios, measuring 22.9 x 16.4 cm, 17 rows on each folio. It was written on yellowish white European laid paper. There are small holes and potholes affected by water on part of the folio, but still in good condition. There are two types of watermarks on paper used; i) 3 months crescent human profile in a row with shrinking size, ii) FT. The ink used is black. Rubrics used in certain Malay word and sentence in Arabic as the Qur'anic verses and the word of the Prophet's SAW. The writing

is neat and consistent using khat naskh. There is illumination on folio 1 and 2 dome-shaped decorated with leaf-patterned patterns and red, yellow and black twigs surrounding the text in a square. The binding and the skin are made of brown cloth, but some of the drains have been detached. In this manuscript colophon the copyist recorded name of 'Abd Jalal al-Din (Malay Manuscript Collection Catalog of the National Library, 2003; Abu Bakar, 2008). But it is not specified the year it was copied. This copy will be used as the main copy in this study as the features found in it are the best according to the researcher's observation compared to the other 2 copies. This copy is marked "A".

#### 2- MSS2248

This manuscript belongs to the Malay Manuscript Centre, National Library of Malaysia. This copy has 220 folios, measuring 22.7 x 16.5 cm, 19 rows on each folio. It was written on yellowish white paper. There is the effect of being exposed to water and small holes in the effect of being eaten by insects around the paper. There are three types of watermarks on paper used; i) 3 months crescent in a row with a smaller size, ii) "Fleur-de-Lis", iii) FV. The ink used is blackish brown. Rubrics used in Arabic verse, hadith, prayer and some words of Malay. There is a dome-shaped decoration with red, black and yellow flowers on folios 1 and 2. Simple and neat writing using khat naskh influenced by the elements of khat *muhaqqaq* especially on the letters sin (س), ra' (ر) and waw (و) where the tail is written straight (*mursalah*). *Kuras* sewed, bound with hard leather and wrapped in red and black striped cloth. In the colophon of this manuscript recorded name of Tengku Haji, copyist transcribed and completed on Monday, during 'Asr, in Sha'ban (Malay Manuscript Collection Catalog of the National Library, 2000; Abu Bakar, 2008). This copy is marked "B".

#### 3- MSS2755

This manuscript belongs to the Malay Manuscript Centre, National Library of Malaysia. This copy has 237 folios, measuring 20 x 16 cm, 17 rows on each folio. It was written on yellowish white European laid paper and in good condition except the front and back pages are scratched. There are two types of watermarks on paper used; i) The lion and the queen in the cage and the word PROPATRIA, ii) GR with a crown on it. The ink used is black. Rubrics used in certain Malay word and sentence in Arabic as the Qur'anic sentences and the word of the Prophet's SAW. The writing is neat and consistent using khat naskh. Not bound and detached *kuras*. On the colophon of this manuscript is the name of the owner, Tuan Haji Malik Fatani. The copier is Lebai 'Abd Allah and finished copied in Zay (زى), seven and twenty (27) days of the month of Ramadan, on Friday, during Duha, 1293H (October 8 1779M) (catalog Malay Manuscript Collection of the National Library, 2002; Abu Bakar, 2008). This copy is marked "C".

#### 4- Manuscript printed on the margin of Sabil al-Muhtadin.

This copy is divided into two parts. The first constituent contains 252 pages and the second constituent contains 271 pages. This copy measures 26.3 cm X 19.2 cm. On average, each page contains 37 to 38 lines. In the middle of this manuscript, there is the book Sabil al-Muhtadin by Shaykh Muhammad Arshad al-Banjari. The manuscript used by the researcher was printed by Pustaka Nasional, Singapore without a printing year and originated from a printed copy by Matba'ah Dar Ihya' al-Kutub al-'Arabiyyah. This manuscript was reviewed by Ilyas Ya'qub al-Azhari and there is an excerpt of some of the opening remarks by Shaykh Ahmad b. Muhammad Zayn al-Fatani. Since Sabil

al-Muhtadin was reviewed (*tashih*) by Ilyas Ya'qub al-Azhari, it is believed that al-Sirat al-Mustaqim whose combined print was also reviewed by him. This copy is marked "D".

5- Manuscript printed by Sharikah Maktabah Wa Matba'ah Mustafa al-Babi al-Halabi Wa Awladihi, Egypt.

This copy contains 347 pages and measures 21.2 cm X 14.4 cm. On average, each page contains 21 to 22 lines. The manuscript (*tashih*) is revised by Muhammad Idris al-Marbawi as Jawi (Malay) proofread and Ahmad Sa'd 'Ali as Arabic proofread. This manuscript was printed by Sharikah Maktabah Wa Matba'ah Mustafa al-Babi al-Halabi Wa Awladihi, Egypt in 1356H/1937M (first edition). This copy is marked "E".

### **Tahqiq Procedure**

At this stage, the process of tahqiq Kitab al-Zakah to Kitab al-At'imah in al-Sirat al-Mustaqim will be carried out. The tahqiq procedure to be followed is as follows:

1. A copy will be selected as the main text in this *tahqiq* work. In this regard, the MSS2876 copy has been selected as the master copy for this study. Other manuscripts will be used as auxiliary texts in this process (al-Munajjid 1982; al-Tabba, '2003; Abdullah, 2005).
2. The selected manuscript is used as a basis or platform for transliteration which involves the conversion or transfer of characters from Jawi writing to roman letter writing. Abbreviated words will be bold. Long statements in Arabic such as the author's sermon, Quranic verses, hadith, prayers, *zikh* and Arabic quotations quoted from the author's reference book are retained without transliteration. (Baried et al., 1983; Kaeh, 1987; Salleh, 1987).
3. The differences between the pages on the manuscripts studied will be marked with reference to the beginning of a page. The explanation can be seen in the following examples:
  - a. /A1/: beginning of folio 1 for copy A.
  - b. /B1/: beginning of folio 1 for copy B.
  - c. /A27/: beginning of folio 27 for copy A.
  - d. /C30/: beginning of folio 30 for copy C.
  - e. /D154/: beginning of page 154 for copy D.
  - f. /2D15/: the second constituent of copy D, page 15.
  - g. /E50/: beginning of page 50 for copy E.
4. Text clarity is enhanced by including punctuation marks such as commas, periods, question marks, paragraphs, word binders and so on. This is because in the original manuscript there are no signs of this reading. These reading marks will be included based on the researcher's understanding. (al-Munajjid, 1982; Lubis, 1996; Rahman, 1997; Fathurahman, 2000)
5. Make comparisons with other manuscripts and find any text differences between the manuscripts if any. If there is a typographical error or a variation of the word or sentence, the researcher will explain this position on footnotes (Kaeh, 1987; al-Tunji, 1995; al-Shum, 2007). For differences involving more than one word, the use of the following parentheses: [.....] will apply.
6. Maintaining spelling as in the original text by prioritizing classical terms without adding any adjectives. An explanation of the meanings of the words will be explained in the footnotes.

Word standardization will be done throughout the text. If the classical word does not have standardization on all the manuscripts studied, the researcher will include in the text of the word later than the classical word.<sup>1</sup>

7. Ensuring the authenticity of the content of the text by referring to the references stated by the author and other references if the need arises. If there are differences in facts/laws between the manuscripts studied, the researcher will include the facts that are considered more accurate in the text after confirming the facts/laws based on these references. If there is a difference in sentence order between the manuscripts without involving differences in facts/laws, the researcher will include in the text the most clear and best sentence structure according to the researcher's evaluation. If there is an error of fact/law, but it can not be corrected by using the manuscripts used in this study, the researcher will correct the fact/law itself (al-Munajjid, 1982). This correction will be included in the following parentheses: {.....}.
8. Include appropriate titles in the text. This is because the descriptions in this text are not given by the author (al-Munajjid 1982; al-Tunji 1995; Wan Mamat 2008). The titles to be included are placed in bold brackets as follows: [.....]
9. Stating the name of the surah and the number of verses of the Quran that are found in the text on the footnotes. This is because this matter is not given attention in the original text. The researcher will copy the verses of the Quran based on Rasm 'Uthmani which will be placed in parentheses as follows: ﴿.....﴾. (al-Munajjid, 1982)
10. Expurgating (*takhrij*) hadith found in the text by mentioning the source and stating the status of the hadith such as sahih, hasan, da'if and so on except the hadith sourced from Sahih al-Bukhari and Sahih Muslim (al-Munajjid, 1982). The words of the copied hadith will be placed in the following brackets: (.....).The researcher will refer to the original source of the hadith to ensure the authenticity of the lines (al-Tabba, '2003).
11. Explaining the names of individuals, book names, place names, tribal and racial names with reference to biographical books, dictionaries and other related references (Rahman, 1997).
12. Explaining the meaning of difficult sentences and terms by referring to the author's reference sources, dictionaries and other relevant references. Researchers will also refer to individuals who are proficient with Jawi books and classical terms to reinforce this point (Kaeh, 1987; al-Tunji, 1995).
13. The researcher will also comment on certain facts contained in the text to strengthen the understanding of the text of this book (al-Tunji, 1995; al-Tabba', 2003).
14. Provides an index arrangement that includes the following:
  - a. Index of Qur'anic verses
  - b. Index of hadith and *athar*
  - c. Index of individual names
  - d. Index of book titles
  - e. Index of nationality, tribes and races
  - f. Index of place names

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<sup>1</sup> For example the word "*memeri*". It is a classic word for "*give*". Since the word "*memeri*" has no standardization in the entire text of the manuscripts studied, the researcher included the word "*memberi*" in the text.



- g. Index of difficult terms
- h. Index of text content (al-Munajjid, 1982)

### Conclusion

Al-Sirat al-Mustaqim is very prevalent among the people of the Malay Archipelago. The existence of handwritten manuscripts of this book in large numbers proves this. This indicates that it is continually copied from time to time on the needs of the community to learn about worship or just to have a good guidelines in the practices of worship. The phenomenon of copying copies of the book over and over again has caused differences, changes and even deviations from the original manuscript, whether the change occurred intentionally or not.

It is definitely worrying that such defects can lead to misunderstandings of a law that will affect the validity of a practice. This means that efforts to republish Jawi books even though they have been printed are an effort that needs to be carried out. However, the books must be *tahqiq* first scientifically so that they can be published in a state that is clean from spelling errors and misrepresentation of facts.

The procedure of *tahqiq* the manuscripts of the Jawi book is not much explored by many researchers in the archipelago in general and in Malaysia in particular. This is because this practice is a complicated job and requires a lot of time, energy, perseverance and expenditure. In addition, people who want to get involved with this practice requires a mastery of the text by mastering the Arabic language, the terms of classical Malay and Jawi.

This is in contrast - according to researchers - with what is happening in the Middle East. The researchers there are very active in translating Arabic manuscripts that have never been published in various disciplines of Islamic knowledge. Sometimes a book that was previously published, re-issued in a state has been *tahqiq* by making a comparison between the manuscripts of the book that is newly found but has a high academic value. Thus, in the book publishing industry there, it is always possible to see from time to time the classical Arabic books that are commercialized in a state that has been *tahqiq* and undergo a more perfect binding and publishing process.

The study of *tahqiq*/philology is a form of research that is needed to help us restructure a work of past scholars so that it can be benefited and appreciated by future generations. All types of research, whether in the form of literature or field, must be carried out with caution. If the *tahqiq*/philological study of a manuscript is not implemented properly, the disappointment is not only felt by the researcher, but also by the entire scientific community who understand the true value of the manuscript's contribution to the world of knowledge.

Therefore, efforts to boost the practice of *tahqiq* for manuscripts written in Jawi should be carried out by local researchers so that the legacy of the relics of local scholars can be released in a more precise form. This will increase the awareness of the Muslims generation living in this modern era on the scholarship of knowledge that was once possessed by the scholars of the past in this archipelago.

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