



Orthodoxy and Heresy in the Thought of Nūr al-Dīn al-Rānīrī: *Shataḥāt, Takfīr, and the Boundaries of Shariah*

Arfan,^{1*} As'ad,² Edi Kurniawan,³ Massuhartono,⁴ Ghina Nabilah Effendi,⁵
Mukhlis Nugraha,⁶

^{1 2 3 4 5} UIN Sulthan Thaha Saifuddin Jambi, Indonesia

⁶ IAI Muhammad Azim Jambi, Indonesia

Email : ¹ edikurniawan@uinjambi.ac.id, ² as'ad@uinjambi.ac.id, ³ arfanaziz@uinjambi.ac.id,
⁴ massuhartono@uinjambi.ac.id, ⁵ ghinanabilah.effendi@uinjambi.ac.id,
⁶ mukhlisnugraha@gmail.com

*Corresponding Author

DOI: 10.21154/justicia.v22i2.10808

Received: April 30, 2025

Revised: Sept 18, 2025

Approved: Nov 25, 2025

Abstract: The theological debate in Aceh in the 17th century, particularly the accusations of heresy and infidelity directed by Nūr al-Dīn al-Rānīrī against the Wujudiyah group, reflected the tension between shariah, sufism, and creed. This issue is relevant to revisit because it is not only an essential part of the intellectual history of Islam in the archipelago, but also has strong resonance in contemporary *takfīr* discourse that impacts the religious practices and socio-legal order of Muslims. This study aims to analyse al-Rānīrī's accusations through the parameters of shariah, particularly in relation to *shataḥāt* (ecstatic expressions), while also examining its significance in modern debates regarding the limits of faith and the practice of excommunication. Using a literature review method and *al-Fath al-Mubīn* as the primary source, this study found that al-Rānīrī's verdict was based on the assumption that Wujudiyah rejected the obligations of prayer and fasting. However, a textual analysis of Hamzah Fansuri's thought showed that what is meant was only the condition of Sufis in a state of unconsciousness, which in fiqh is considered a matter of *khilafiah* (disagreement). Therefore, the accusations of *bid'ah* and kufr do not have sufficient legal legitimacy. This finding confirms that the discourse of *takfīr* is not only a historical problem, but also has significant socio-legal implications in contemporary times, both through institutional fatwas and the narratives of transnational groups that have the potential to give rise to stigmatisation and social conflict.

Keywords: *al-Fath al-Mubīn* 'alā al-Mulḥidīn; al-Rānīrī; *shataḥat*, infidelity; the boundaries of shariah.

Abstrak: Perdebatan teologis di Aceh pada abad ke-17, khususnya tuduhan *bid'ah* dan kafir yang diarahkan Nūr al-Dīn al-Rānīrī terhadap kelompok Wujudiyah, merefleksikan ketegangan antara syariah, tasawuf, dan akidah. Isu ini relevan dikaji kembali karena tidak hanya menjadi bagian penting dalam sejarah intelektual Islam di Nusantara, tetapi juga memiliki resonansi kuat dalam wacana *takfīr* kontemporer.

yang berdampak pada praktik keagamaan dan tatanan sosial-hukum umat Islam. Penelitian ini bertujuan menganalisis tuduhan al-Rānirī melalui parameter syariah, khususnya terkait *shaṭaḥāt* (ungkapan ekstatis), sekaligus menelaah signifikansinya dalam perdebatan modern mengenai batas iman dan praktik pengafiran. Dengan menggunakan metode studi pustaka dan menjadikan *al-Faṭḥ al-Mubīn* sebagai sumber utama, penelitian ini menemukan bahwa vonis al-Rānirī didasarkan pada anggapan bahwa Wujudiyah menolak kewajiban salat dan puasa. Namun, kajian tekstual terhadap pemikiran Hamzah Fansuri menunjukkan bahwa yang dimaksud hanyalah kondisi sufi dalam keadaan tidak sadar, yang secara fikih termasuk ranah *khilafiah*. Oleh karena itu, tuduhan bid'ah dan kafir tidak memiliki legitimasi hukum yang memadai. Temuan ini menegaskan bahwa wacana *takfīr* tidak hanya problem historis, tetapi juga memiliki implikasi sosial-hukum yang signifikan di zaman kontemporer, baik melalui fatwa kelembagaan maupun narasi kelompok transnasional yang berpotensi melahirkan stigmatisasi dan konflik sosial.

Kata Kunci: *al-Faṭḥ al-Mubīn* 'alā al-Mulḥidīn; al-Rānirī; *shaṭaḥat*; kafir, batasan-batasan syariah.



Copyright: © 2025 by author (s). This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/).

Introduction

The ecstatic utterances of a Sufi who attains elevated spirituality (*wajd*), resulting in an uncontrolled tongue that produces language unfamiliar to the listener, are exemplified by phrases such as “I am the most truthful” (*anā al-ḥaqq*) and “I am Allah” (*anā Allāh*). These expressions, known as *shaṭaḥāt*¹, have sparked intellectual turmoil and religious conflict in the historical context of Islam in the Archipelago, particularly in Aceh during the 17th century. This conflict intensified when the influence of Abū Ḥusayn al-Ḥallāj (d. 922 CE), a figure executed for his ecstatic declaration “*anā al-ḥaqq*”,² along with that of Ibn ‘Arabī,³ began to spread to the region, arousing concern among scholars who regarded it as a threat to the integrity of creed and shariah.⁴ Nūr al-Dīn al-Rānirī (d. 1658 CE), for instance, emerged as a

¹ Abū Naṣr al-Sarrāj Al-Ṭūsī, *Al-Luma‘ Fi al-Taṣawwuf*, ed. ‘Abd al-Ḥalīm Maḥmūd (Dār al-Kutub al-Ḥadīth, 1960); M. Abdul Haq Ansari, “Ḥusayn Ibn Maṣṣūr Al-Ḥallāj: Ideas of an Ecstatic,” *Islamic Studies* 39, no. 2 (2000): 291–320.

² David Burrell and Herbert Mason, “An Excerpt from ‘The Death of al-Hallaj,’” *Notre Dame English Journal* 12, no. 1 (1979): 55–56; Abū Maṣṣūr Al-Ḥallāj, *Dīwān Al-Ḥallāj*, ed. Muḥammad Bāsil ‘Uyūn Al-Sūd (Markaz Taḥqīqāt Kamyūtaris ‘Ulūm Islāmī, n.d.), 25–32.

³ Ismail Lala, “Unity and Multiplicity of Ibn ‘Arabī’s Philosophy in Indonesian Sufism,” *Asian Philosophy* 34, no. 1 (2024): 45–55.

⁴ Peter G Riddell, “Shari‘a-Mindedness in the Malay World and the Indian Connection: The Contributions of Nur al-Din al-Raniri and Nik Abdul Aziz Bin Haji Nik Mat,” in *Islamic Connections: Muslim Societies in South and Southeast Asia*, ed. R Michael Feener and Terenjit Sevea (ISEAS Publishing, 2009).

vigorous opponent of such teachings. In his work *al-Faṭḥ al-Mubīn ‘alā al-Mulḥidīn*, he issued a sharp condemnation of the wujudiyah group, whom he considered influenced by al-Ḥallāj, labelling them as atheists (*mulḥid*), heretics (*zindīq*), and even infidels (*kāfir*).⁵ However, this judgment raises several questions: To what extent do the boundaries of shariah determine the faith or infidelity of a Sufi in the state of *shataḥāt*? Can an understanding of Sufism serve as a legitimate basis for labelling an individual as an infidel? In what way does al-Rānīrī’s discourse on *takfīr* continue to resonate in contemporary contexts, carrying socio-legal implications for Muslim societies in both local settings and global?

This article examines two primary variables: the boundaries of shariah and the *shataḥāt* of the *wujudiyah* group from al-Rānīrī’s perspective. The first variable is chosen due to the established principle that Islamic tradition discourages issuing accusations of infidelity against fellow Muslims, in line with the Prophet’s hadith *ṣallā ‘Llāhu ‘alayhi wa sallam*, which asserts that whoever labels a Muslim an infidel, then “the infidelity may return to him or to his brother” (narrated by al-Bukhārī)⁶ or that “it is as if he has killed him” (narrated by al-Bukhārī, al-Tirmidhī, al-Ṭabrānī).⁷ The second variable is chosen due to the *shataḥāt* of the wujudiyah group, adherents of *waḥdat al-muṭlaq al-wujūdīyyah*, which becomes the focus of al-Rānīrī’s severe critique, leading him to label them as atheists (*mulḥid*), heretics (*zindīq*), and infidels (*kāfir*).⁸ The link between these two variables is particularly complex as it concerns the application of shariah boundaries to mystical experiences in Sufism. Consequently, examining the shariah boundaries invoked by al-Rānīrī in declaring the *wujudiyah* group as infidels is crucial for comprehending the normative dimension of the discourses between shariah and spiritual experience in the Archipelago context.

Prior studies have provided diverse perspectives on al-Rānīrī’s critiques of the *wujudiyah* group. Nonetheless, none have systematically examined the parameters of shariah as delineated in his work, *al-Faṭḥ al-Mubīn ‘alā al-Mulḥidīn*. Ahmad Daudy merely outlines the overarching content of the work⁹, while Mohamad Nasrin

⁵ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn ‘alā Al-Mulḥidīn*, 4.

⁶ Abū ‘Abd Allāh Muḥammad ibn Ismā‘il Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. Muṣṭafā Dīb Al-Bughā (Dār Ibn Kathīr, 1993).

⁷ Abū ‘Ishā Muḥammad ibn ‘Ishā Al-Tirmidhī, *Sunan Al-Tirmidhī*, ed. Shu‘ayb Al-Arna‘ūt (Dār al-Risālah al-‘Ālamiyyah, 2009); Abū al-Qāsim Al-Ṭabrānī, *Al-Mu‘jam al-Kabīr*, ed. Ḥamdī ibn ‘Abd al-Majīd Al-Salāfi (Maktabah Ibn Taymiyyah, 1994); Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*.

⁸ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn ‘alā Al-Mulḥidīn*, 292.

⁹ Ahmad Daudy, “Tinjauan Atas Al-Faṭḥ al-Mubīn ‘Ala al-Mulḥidīn Karya Syaikh Nuruddin Ar-Raniri,” in *Warisan Intelektual Islam Indonesia: Telaah Atas Karya-Karya Klasik* (Mizan, 1992).

Mohamad Nasir focuses primarily on al-Rānirī's arguments of infidelity against the wujudiyah group.¹⁰ Other studies based on al-Rānirī's writings, including *Tibyān fī Ma'rifat al-Adyān*,¹¹ *Laṭā'if al-Asrār li Ahl Allāh al-Atyār*,¹² *Ma'a al-Ḥayāt li Ahl al-Mamāt*,¹³ *Hujjat al-Ṣiddiq Li Daf' al-Zindīq*,¹⁴ and *Jawāhir al-'Ulūm fī Kashf al-Ma'lūm*, as well as derivative analysis, have not specifically addressed the shariah boundaries employed to classify the *shaṭaḥāt* expressions of the wujudiyah group as heretical.¹⁵ Generally, prior scholars tend to characterise al-Rānirī's criticism as an excessive denunciation, neglecting to explore the theological and juridical foundations behind it. Therefore, a comprehensive study of how al-Rānirī applied the boundaries of shariah in responding to *wujudiyah shaṭaḥāt* is necessary to fill the

¹⁰ Mohamad Nasrin Mohamad Nasir, "Analisis Terhadap Penghujahan Al-Raniri Dalam Kitab Fathul Mubin Ala al-Mulhidin Terhadap Golongan Wujudiah," *Malay Literature* 33, no. 1 (2020): 21–44, [https://doi.org/10.37052/ml.33\(1\)no2](https://doi.org/10.37052/ml.33(1)no2).

¹¹ Ismail Fahmi Arrauf Nasution, "Buku Panduan Pengkafiran: Evaluasi Kritis Tibyān Fī Ma'rifat al-Adyān Karya Nūr al-Dīn al-Rānirī," *Jurnal Theologia* 29, no. 1 (2018): 59–84; Mohd. Rushdan Bin Mohd. Jailani, "An Annotated Translation and Transliteration of Tibyan Fi Ma'rifat al-Adyan of Nur al-Din al-Raniri," preprint, International Institute of Islamic Thought and Civilization (ISTAC), 2003; Mohd Noh bin Abdul Jalil, "Al-Raniri's Perceptions of Other Religions in His Book Tibyan Fi Ma'rifah al-Adyan" (International Islamic University Malaysia, 2002); Hermansyah Hermansyah, "Naskah Tibyan Fi Ma'rifat al-Adyan: Interpretasi Aliran Sesat Di Aceh Menurut Nuruddin Ar-Raniry," *Jumantara: Jurnal Manuskrip Nusantara* 5, no. 1 (2014): 41–60.

¹² Mohamad Zaini Othman, *Laṭā'if al-Asrār Li Ahl Allāh al-Atyār of Nūr al-Dīn al-Rānirī* (UTM Press, 2011).

¹³ Zulkefli Aini and Che Zarrina Sa'ari, "Usaha Dakwah Nur Al-Din al-Raniri Menentang Kesesatan Kaum Wujudiyah Dalam Kitab Maa al-Hayah Li Ahl al-Mamat," *Afkar: Jurnal Akidah & Pemikiran Islam* 15, no. 1 (2014): 69–114; Ahmad Daudy, *Syeikh Nuruddin Ar-Raniry: Sejarah, Karya Dan Sanggahan Terhadap Wujudiyah Di Aceh* (Bulan Bintang, 1978).

¹⁴ Muhammad Naguib Al-Attas, "Raniti and the Wujudiyah of 17th Century Aceh." (McGill University, 1962); Muhammad Naguib Al-Attas, *Comments on the Re-Examination of al-Raniri's Hujjatu'l-Siddiq: A Refutation* (Muzium Negara, 1975); Muhammad Naguib Al-Attas, *A Commentary on the Hujjat Al-Siddiq of Nur al-Din al Raniri* (Ministry of Culture, Youth and Sports, 1986); G W J Drewes, "Nūr Al-Dīn al-Rānirī's Hujjat Al-Ṣiddiq Li-Daf' al-Zindīq Re-Examined.," *Journal of the Malaysian Branch of the Royal Asiatic Society* 47, no. 2 (226) (1974): 83–104.

¹⁵ Zoehelmy Husen, "The Polemics of Waḥdat Al-Wujūd: Debates on Sufi Thought in Sixteenth and Seventeenth Century Southeast Asia," preprint, Hartford International University for Religion and Peace, 2021; Paul Wormser, "The Religious Debates of Aceh in the Sixteenth and Seventeenth Century: An Invisible Cultural Dialogue?," *Journal of the Economic and Social History of the Orient* 55, no. 2/3 (2012): 369–82; Oman Fathurrahman, "Sejarah Pengkafiran Dan Marginalisasi Paham Keagamaan Di Melayu Dan Jawa (Sebuah Telaah Sumber)," *Analisis: Jurnal Studi Keislaman* XI, no. 2 (2011): 447–74; Abdollah Vakily, "Sufism, Power Politics, and Reform: Al-Rānirī's Opposition to Hamzah al-Fanṣūrī's Teachings Reconsidered," *Studia Islamika* 4, no. 1 (1997); Gerardus W J Drewes, "Nūr Al-Dīn al-Rānirī's Charge of Heresy against Hamzah and Shamsuddin from an International Point of View," in *Cultural Contact and Textual Interpretation*, ed. C.D. Grijns S.O. Robson & (Brill, 1986); Jelani Harun, "Bustan Al-Salatin, 'the Garden of Kings': A Universal History and Adab Work from Seventeenth-Century Aceh," *Indonesia and the Malay World* 32, no. 92 (2004): 21–52; Karel A Steenbrink, "Jesus and the Holy Spirit in the Writings of Nūr al-Din al-Raniri," *Islam and Christian-Muslim Relations* 1, no. 2 (1990): 192–207; Ismatu Ropi, "Muslim-Christian Polemics in Indonesian Islamic Literature," *Islam and Christian-Muslim Relations* 9, no. 2 (1998): 217–29.

gap in studies on the legal and theological dimensions in Sufi polemics in the Archipelago.

This article argues that al-Rānīrī's judgment against the *wujudiyah* group opens space for a more productive discourse on the interplay between Sufism, creed, and shariah, in contrast to prior studies. The novelty of this article stems from a critical analysis of al-Rānīrī's critique by exploring the historical foundations and Islamic intellectual tradition that informed his arguments. Its originality lies in the attempt to elucidate al-Rānīrī's critique by juxtaposing it with canonical texts from *ahl al-sunnah wa al-jamā'ah*, while identifying al-Rānīrī's misconceptions regarding the terminology of the wujudiyah group, particularly in relation to Hamzah Fansuri. The significance of this study lies in its offering a novel viewpoint on the intricate interaction between shariah and spiritual experience in sufism, especially within the context of Islam in the Archipelago. Thus, this article contributes to enriching academic discourse regarding the negotiation between the authority of religious texts and mystical experience in shaping Islamic identity in the region. Beyond its historical contribution, the study also demonstrates the contemporary resonance of al-Rānīrī's discourse on *takfir*, highlighting its socio-legal implications in both global and local Muslim contexts.

This article is a literature study that employs al-Rānīrī's *al-Fath al-Mubīn 'alā al-Mulḥidīn* as its principal source. The manuscript remains unpublished and exists solely in manuscript form. The manuscript used in this study comes from the Ali Hasjmi Foundation's collection, Aceh, and is catalogued as number 179/TS/4/YPAH/2005. It was compared with another copy previously owned by the late Tuan Guru H. Abdul Kadir bin Arifin, a scholar from Jambi City. This study also draws on relevant research concerning al-Rānīrī's other writings. All collected data were examined using the philological method, which enabled an investigation of multiple facets of the manuscript, including its title, authorship, place and period of composition and transcription, paper type, linguistic style, and comparative assessment of manuscript variants to determine the oldest and most comprehensive version.¹⁶ Following the manuscript description, the next stage involved analysing its content to evaluate al-Rānīrī's rationale for categorising the wujudiyah group as heretical and labelling them as infidels. The research was further expanded by

¹⁶ 'Abd al-Salām Muḥammad Harun, *Taḥqīq Al-Nuṣūṣ Wa Nasharuhā* (Maktabah wa Maṭbu'at al-Khānījī, 1998). For comparison with non-Islamic manuscript methods, see Neelam Srivastava, "Philological Method and Subaltern Pasts," *Italian Culture* 40, no. 1 (2022): 49–60; Brian Brock, "Seeking a Method and Finding Philological Practices of Re-Membering," *Journal of Disability & Religion* 26, no. 2 (2022): 144–48.

juxtaposing these perspectives with the writings of Hamzah Fansuri, a pivotal figure in wujudiyah philosophy in Aceh. The arguments of both figures were then analysed through the lens of Islamic jurisprudence.

In addition to the philological and jurisprudential analysis of al-Rānirī's *al-Faṭḥ al-Mubīn* and the writings of Hamzah Fansuri, this study also employs a socio-legal analytical approach to contextualise the discourse of *takfīr* in contemporary settings. By incorporating references to institutional fatwas and examining the practices of transnational Islamic movements, the study utilised a structured qualitative content analysis to connect classical theological debates with their modern socio-legal implications.

Al-Rānirī and *al-Faṭḥ al-Mubīn* 'Alā al-Mulḥidīn

He was fluent and wrote in Malay, although he was not. His scholarly contributions span a wide range of disciplines, including jurisprudence, creed, and Sufism, to history, hadith, and comparative religion, reflecting the breadth of his intellectual mastery. He was Nūr al-Dīn al-Rānirī. The toponymic suffix al-Rānirī indicates he came from Ranir, India, specifically in present-day Rander, Gujarat Province. His mother was of Malay descent, while his father was a Hadramaut immigrant who had settled in India. He arrived in Aceh in 1637 and was appointed advisor to the Aceh Darussalam Sultanate. During his tenure in Aceh, he authored a significant number of works. He became deeply involved in theological polemics against the Wujudiyah group, as recorded in *Tibyān fī Ma'rifat al-Adyān*.¹⁷ *Laṭā'if al-Asrār li Ahl Allāh al-Atyār*,¹⁸ *Ma'a al-Hayāt li Ahl al-Mamāt*,¹⁹ *Hujjat al-Ṣiddiq Li Daf' al-Zindīq*²⁰, and *Jawāhir al-'Ulūm fī Kashf al-Ma'lūm*. Regarding the text examined in this study, *al-Faṭḥ al-Mubīn 'alā al-Mulḥidīn*, the authors affirm with confidence that al-Rānirī authored it. The opening page of this book explicitly states the following:

¹⁷ Nasution, "Buku Panduan Pengkafiran: Evaluasi Kritis Tibyān Fī Ma'rifat al-Adyān Karya Nūr al-Dīn al-Rānirī"; Jailani, "An Annotated Translation and Transliteration of Tibyan Fi Ma'rifat al-Adyan of Nur al-Din al-Raniri"; bin Abdul Jalil, "Al-Raniri's Perceptions of Other Religions in His Book Tibyan Fi Ma'rifah al-Adyan"; Hermansyah, "Naskah Tibyan Fi Ma'rifat al-Adyan: Interpretasi Aliran Sesat Di Aceh Menurut Nuruddin Ar-Raniry."

¹⁸ Othman, *Laṭā'if al-Asrār Li Ahl Allāh al-Atyār of Nūr al-Dīn al-Rānirī*.

¹⁹ Aini and Sa'ari, "Usaha Dakwah Nur Al-Din al-Raniri Menentang Kesesatan Kaum Wujudiyah Dalam Kitab Maa al-Hayah Li Ahl al-Mamat"; Daudy, Syekh Nuruddin Ar-Raniry: *Sejarah, Karya Dan Sanggahan Terhadap Wujudiyah Di Aceh*.

²⁰ Al-Attas, "Raniti and the Wujudiyah of 17th Century Aceh."; Al-Attas, *Comments on the Re-Examination of al-Raniri's Hujjatu'l-Siddiq: A Refutation*; Al-Attas, *A Commentary on the Hujjat Al-Siddiq of Nur al-Din al Raniri*; Drewes, "Nūr Al-Dīn al-Rānirī's Hujjat Al-Ṣiddiq Li-Daf' al-Zindīq Re-Examined."

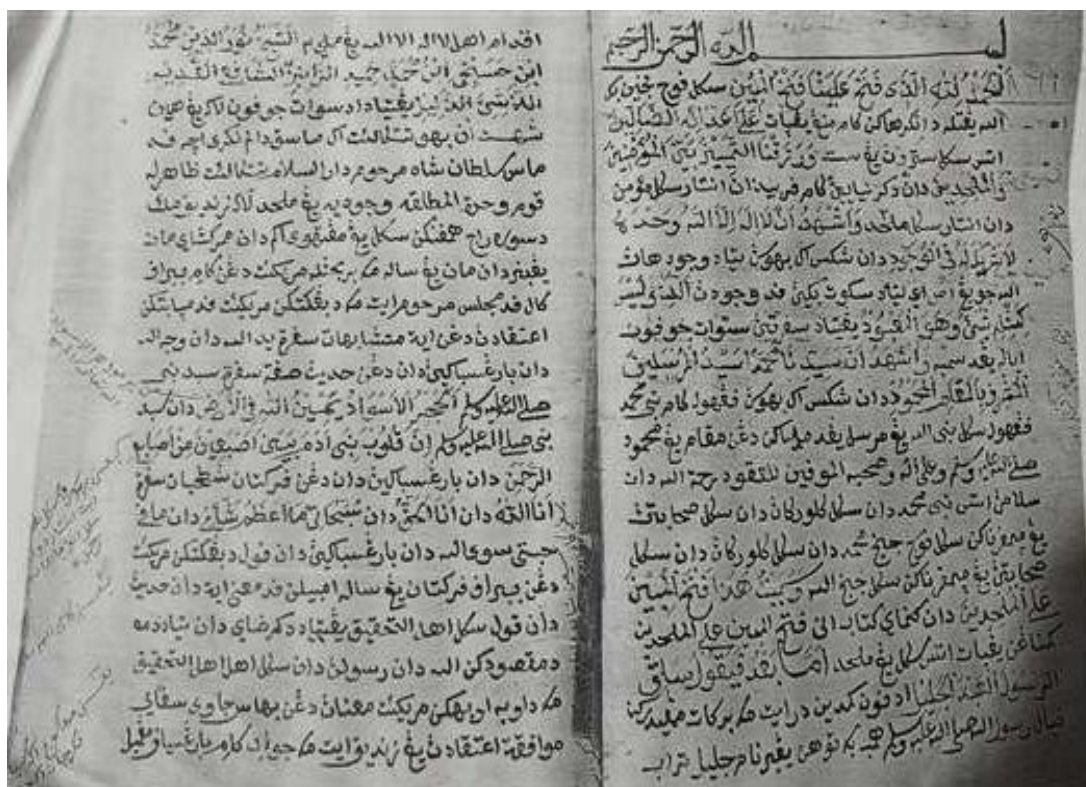
"... And I have named this book [al-]Fath al-Mubīn 'alā al-Mulḥidīn - The Clear Victory Over the Atheists. ...As for what follows, thus speaks he who passes around the cup of the Prophet's drink, ṣalla Allāh 'alayh wa sallam. The servant of the Lord named Jalil... Who follows in the footsteps of the people of lā ilāha illā Allāh, The Most Noble al-Shaykh Nūr al-Dīn Muḥammad ibn 'Alī ibn Ḥasan ibn Muḥammad Ḥamīd al-Rānīrī al-Shāfi'ī..."²¹

Figure 1. The First Page of the Manuscript of *al-Fath al-Mubīn 'alā al-Mulḥidīn*, the collection of the late Tuan Guru H. Abdul Kadir bin Arifin



²¹ Nūr al-Dīn Al-Rānīrī, *Al-Fath Al-Mubīn 'alā Al-Mulḥidīn*, 1.

Figure 2. First and second pages of Ali Hasjmy Foundation's collection, Aceh, number: 179/TS/4/YPAH/2005



In the citation above, al-Rānīrī explicitly states the title of his work as *Fath al-Mubīn ‘alā al-Mulḥidīn*, translating to “The Clear Victory over the Atheists (*Mulḥid*).” This designation signifies the orientation and primary objective of his writing, specifically as a robust rebuttal to doctrines he deemed heretical to Islamic belief. He identified himself as “one who circulates the cup of drink of the Prophet *ṣallā Allāh ‘alayh wa sallam*,” a Sufi expression indicating that he understood his knowledge and wisdom as originating directly from the Prophet’s teachings and that he bore the responsibility of conveying this knowledge to the broader community. By identifying himself as a servant of God and presenting his entire genealogical ancestry, al-Rānīrī reinforces his scholarly authority as a Shāfi‘ī scholar, thus enhancing his spiritual and intellectual legitimacy as a Shāfi‘ī authority. Therefore, the introduction of this work serves not merely as a conventional opening but as a foundational assertion that his criticism of the Wujudiyah group was firmly rooted in his conviction regarding the authenticity of shariah and the teachings of the Prophet *ṣallā Allāh ‘alayh wa sallam*.

Nonetheless, issues emerged at the technical level, particularly regarding discrepancies in how researchers have interpreted the title of the book – the debates centre on whether the title should be read as *Faṭḥ al-Mubīn* or *al-Faṭḥ al-Mubīn*. The distinction is not merely orthography; rather, it reflects an essential linguistic consideration in Arabic grammar. There exist two potential grammatical structures: first, as *tarkīb idāfi* (genitive construction) or *muḍāf muḍāf ilayh*, yielding the form of *Faṭḥ al-Mubīn*; and second, as *tarkīb waṣfī* (adjectival construction) or *ṣifah mawṣūf*, resulting in the form of *al-Faṭḥ al-Mubīn*. The linguistic analysis indicates that the preferable form is *al-Faṭḥ al-Mubīn* within the structure of *ṣifah mawṣūf*, as it aligns more effectively with the emphasis that al-Rānīrī intended to convey in his argumentative context. Accordingly, in composing and citing the title, the author used square brackets [*al*] to indicate a preference for this adjectival form. The reasons for this preference are as follows:

First, regarding significance, the name *al-Faṭḥ al-Mubīn* is more suitable as it denotes “the clear victory,” as seen by the introductory quotation of the book, rather than merely “a clear victory,” which is more generic. Second, semantically, the phrase *faṭḥ al-mubīn* denotes a victory in a general sense with specific attributes. In contrast, *al-Faṭḥ al-Mubīn* signifies a particular victory whose existence is acknowledged, analogous to the distinction between “house” and “the house” in English. The first does not denote a specific house, whereas the second indicates a residence that is evident to both the speaker and the listener. When aligned with the book's contents and al-Rānīrī's assertions, the victory in issue is not merely possible but a demonstrable triumph, specifically his success in refuting the arguments of the Wujudiyah faction. Given this viewpoint, the utilisation of the form *al-Faṭḥ al-Mubīn* is considered more suitable. The third point that follows will further strengthen this argument.

Third, regarding the title of al-Rānīrī's work, the phrase *ṣifah mawṣūf* is also used in the Qur'an, particularly in Surah al-Faṭḥ, verse 1: “*innā fataḥnā laka faṭḥan mubīnā*,” which translates to “Indeed, We have granted you (O Muhammad) a clear victory.” In this verse, the term “clear victory” denotes a definitive and substantiated triumph. As elucidated by al-Ṭabarī, specifically, the success attained by the Muslims through the Treaty of Hudaibiyyah. The grammatical structure of the phrase *al-Faṭḥ al-Mubīn* in the book's title thus refers to a specific, well-known victory, rather than victory in a general sense.

Fourth, the *ṣifah mawṣūf* structure, exemplified by *al-Faṭḥ al-Mubīn*, is also present in the works of earlier Muslim scholars who employed analogous

terminology. For instance, this is seen in *al-Faṭḥ al-Mubīn bi Sharḥ al-Arbaʿīn* by Ibn Ḥajar al-Haytamī (1503–1566 CE),²² *al-Faṭḥ al-Mubīn ʿalā Kitāb Nūr al-Yaqīn* by Muḥammad Rāghib al-Ṭabbākh (1877–1951 CE),²³ and *al-Faṭḥ al-Mubīn bi Sharḥ Umm al-Barāhīn* by Muḥammad ʿAlī ʿAllān al-Bakrī (d. 1148 AH).²⁴ In these instances, the grammatical pattern is uniform, explicitly using the phrase “*al-Faṭḥ al-Mubīn*” to mean “clear victory.” This construction does not represent possession or a compound of two nouns (which would imply “real victory”); instead, it functions as an elucidation of the word and its characteristics. This also substantiates that the title *al-Faṭḥ al-Mubīn* is a more grammatically suitable selection and aligns with the conventions of book nomenclature in Islamic tradition. However, reading it with *idāfah* construction is not entirely incorrect, as it falls under the specific discussion of *idāfat al-ṣifāh ilā al-mawṣūf*. This nuanced interpretation is supported by the titles of classical books taught in Indonesian Islamic boarding schools, for example, *Faṭḥ al-Muʿīn*,²⁵ not *al-Faṭḥ al-Muʿīn*; *Faṭḥ al-Qarīb*,²⁶ not *al-Faṭḥ al-Qarīb*; and *Faṭḥ al-Wahhāb*,²⁷ not *al-Faṭḥ al-Wahhāb*.

Despite differing interpretations regarding the reading of the manuscript's title, indeed, the studied manuscript is genuinely the work of al-Rānīrī. The author is explicitly identified by his full name: al-Shaykh Nūr al-Dīn Muḥammad ibn ʿAlī ibn Ḥasan ibn Muḥammad Ḥamīd al-Rānīrī al-Shāfiʿī. The book was completed in Daltiba on Wednesday, 12 Rabiʿ al-Awwal 1068 H/1657 CE, after his return from Aceh. “This book was completed in the land of Daltiba, in the year of the Prophet’s ṣalla Allāh ʿalayh wa sallam migration one thousand and sixty-eight on the twelfth day of the month of Rabiʿ al-Awwal on Wednesday.”²⁸

Although the book was written in India, al-Rānīrī specifically intended it for the Muslim communities of the Malay-Indonesian Archipelago, then known as the Land Below the Winds. This intention is explicitly documented in the manuscript’s closing section: “I send [this work] to all my brothers in the Island of Aceh, Kedah,

²² Ibn Ḥajar Al-Haytamī, *Al-Faṭḥ al-Mubīn Bi Sharḥ al-Arbaʿīn* (Dār al-Minhāj, 2009).

²³ Muḥammad Rāghib Al-Ṭabbākh, *Al-Faṭḥ al-Mubīn ʿalā Kitāb Nūr al-Yaqīn* (Wizārat al-Awqāf wa al-Shuʿūn al-Islāmiyyah, 2019).

²⁴ Muḥammad ʿAlī ʿAllān Al-Bakrī, *Al-Faṭḥ al-Mubīn Bi Sharḥ Umm al-Barāhīn* (Dār al-Ḍiyāʾ, 2022).

²⁵ Aḥmad Zayn al-Dīn Al-Malibārī, *Faṭḥ Al-Muʿīn Bi Sharḥ Qurrat al-ʿAyn* (Dār Ibn Ḥazm, 1974).

²⁶ ʿAbd Allāh Shams al-Dīn Muḥammad ibn Qāsim ibn Muḥammad Ghazzī, *Faṭḥ Al-Qarīb al-Mujīb* (Dār Ibn Ḥazm, 2005).

²⁷ Zakariyyā Al-Anṣārī, *Al-Faṭḥ al-Wahhāb Bi Sharḥ Manhaj al-Ṭullāb* (Dār al-Kutub al-ʿIlmiyyah, 1998).

²⁸ Al-Rānīrī, *Al-Faṭḥ Al-Mubīn ʿalā Al-Mulḥidīn*, 297-298.

Banten, Makassar, Johor, Pahang, Patani, Sanggora, and to all the lands below the winds.”²⁹

Ahmad Daudy noted that this book was initially thought to be lost and was only known from Van Der Tuuk's notes in Kort Verslag.³⁰ However, Van Der recorded only when he deemed necessary, and not a comprehensive account. However, he apparently did not read the book's introduction carefully, leading him to erroneously state that it was written by al-Rānīrī in Aceh under the orders of Sultan Alauddin Mughayat Syah to oppose the Wujudiyah group.

This book is among the last works of al-Rānīrī composed, as he died a year after its completion in 1609 H. Within it, he references several books he had written during his stay in Aceh. Furthermore, with the complete title and authorial distribution stated previously, this work is confirmed as one of his most significant. The discussions of the book are directly connected to the historical events he experienced in Aceh, specifically the theological polemic with the Wujudiyah group. In this book, he revisits and elaborates in greater detail all the theological disputes with the Wujudiyah group that he had previously addressed in the books he wrote while serving as the Sultanate's Mufti.

This study utilises two manuscripts: the first is from the Aly Hasjmy Collection in Banda Aceh, catalogued as 179/TS/4/YPAH/2005, and the second belongs to Tuan Guru H. Abdul Kadir bin Arifin, a scholar from across Jambi city. Both manuscripts are written in Malay. The Aly Hasjmy manuscript is a photocopy on paper measuring 21.5x14 cm. It comprises 292 pages, with 12 lines of text on each page. The manuscript is in excellent condition, with all pages fully intact. The script is clear and legible, employing a combination of *riqah* and *naskhi* styles. It was written with black ink, while red ink was used as rubric markers. This manuscript was copied by Tuan Haji ‘Abd al-Wahhāb bin ‘Abd al-Jalīl Jawi on Thursday, 9 Rabī‘ al-Ākhir 1279 H / 3 October 1862.

“Then, in the Prophet's migration, ṣālla Allāh ‘alayh wa sallam, one thousand two hundred and seventy-nine years after the year of Alif. Wa ṣāhibuhā [And the owner of this manuscript is] Tengku ‘Abd al-Karīm Lam Uri. Wa kātibuhā [And its copyist is] Tuan Haji ‘Abd al-Wahhāb bin ‘Abd al-Jalīl Jawi.”

Meanwhile, the manuscript from the collection of the late Tuan Guru H. Abdul Kadir bin Arifin, a scholar from the region across Jambi city, is written on European

²⁹ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh al-Mubīn ‘alā al-Mulhidīn* (Yayasan Ali Hasjmi no. 179/TS/4/YPAH/2005, 1068).

³⁰ Daudy, “Tinjauan Atas Al-Fath al-Mubin ‘Ala al-Mulhidin Karya Syaikh Nuruddin Ar-Raniri.”, 27

paper. Many of its pages are damaged and have been eaten by termites. The manuscript measures 30 cm in height and 24 cm in width, with 19 lines of text on each page, except for the final page, which contains 15 lines. The text spans a total of 238 pages. It was completed by Tuan Haji Abd al-Muhyi bin Khatib Abd al-Samad in Muharram 1211 H, corresponding to July 1796 CE, on Sunday at Zuhr time. It means it is approximately 228 years old as of 2024. It is 162 years older than the Ali Hasjmi Foundation collection manuscript in Aceh. The final page of the manuscript bears the following inscription:

“It was completed in the Prophet’s migration ṣālla Allāh ‘alayh wa sallam one thousand two hundred and eleven years in the year of Alif to the lima likur³¹ Of the month of Muharram on Sunday at Zuhr time, and the owner of this book is Tuan Haji ‘Abd al-Muhyī bin Khatīb ‘Abd al-Ṣamad.”³²

Of the two manuscripts above, the authors use the Aly Hasjmy Collection in Banda Aceh as the primary reference, and the collection of the late Tuan Guru H. Abdul Kadir bin Arifin for comparison. This methodology is employed because the Aly Hasjmy manuscript remains complete, well-preserved, and fully legible. In contrast, the Tuan Guru H. Abdul Kadir bin Arifin manuscript has suffered damage, with several pages missing, deteriorated, or illegible.

Al-Rānīrī’s Criticisms

This section examines al-Rānīrī’s criticisms of the Wujudiyah group in *al-Faṭḥ al-Mubīn ‘alā al-Mulhidīn*, focusing on his discussion of *shaṭaḥat*, which was one of his central points of contention. Sufi scholars generally acknowledge that *shaṭaḥat* can occur when a Sufi, overwhelmed by a sudden manifestation of God (*tajallī*) in the heart, loses complete self-control.³³ In this state, their tongue may slip, uttering ecstatic expressions such as *anā Allāh* (I am Allah) and *anā al-ḥaqq* (I am the Truth) – the term *shaṭaḥat* was first formally introduced into Sufi literature during the 4th century Hijri. Abū Naṣr al-Sarrāj al-Ṭūsī (d. 378 H) is considered the first person to introduce *shaṭaḥat* as one of the theories of Sufism in his work, *al-Luma‘ fi al-Taṣawwuf*.³⁴ He posits that *shaṭaḥat* is a movement of a Sufi’s heart while achieving intense spirituality (*wajd*), resulting in the expression of language that is

³¹ The term for numbers between 20 and 30.

³² Al-Rānīrī, *Al-Faṭḥ al-Mubīn ‘alā al-Mulhidīn*. 238, koleksi Tuan Guru H. Abdul Kadir bin Arifin

³³ Ibn ‘Ibad al-Nafazī Al-Randī, *Sharḥ Al-Ḥikam* (Dār Ihyā’ al-Kutub al-‘Arabiyyah, n.d.).

³⁴ Al-Ṭūsī, *Al-Luma‘ Fi al-Taṣawwuf*.

uncontrollably odd to the listeners.³⁵ In this foundational text, al-Ṭūsī builds a normative foundation to establish *shaṭaḥat* from the Quran, hadith, and the companions' opinions (*aqwāl al-ṣāḥābah*). After al-Ṭūsī, the theory of *shaṭaḥat* spread in hagiographic, historical, and Sufi works by subsequent generations until it reached Aceh in the 16th and 17th centuries.³⁶ It was the emergence of al-Rānīrī that acted as the primary catalyst for the intense debate surrounding *shaṭaḥat* during these centuries.

Al-Rānīrī vehemently rejected any individual's claim to be God (*anā Allāh*) or as the Ultimate Truth (*anā al-ḥaqq*). He argued that when such claims arise from a person in full possession of their faculties, they are a pursuit of worldly glory, like Pharaoh's statement: *anā rubbukum al-a'la* (I am your highest Lord). This differed from the cases of Sufis like Abū Maṣṣūr al-Ḥallāj and Abū Yazīd al-Buṣṭāmī. According to al-Rānīrī, these figures uttered such statements unintentionally while in an unconscious state of profound spiritual intoxication (*sukr*) and absorption in God, with no intent to mislead people. When conscious, they immediately repented. Therefore, their *shaṭaḥat* expressions could not be used as evidence.³⁷ Al-Rānīrī provided guidelines that their *shaṭaḥat* expressions should neither be denied and condemned nor followed and believed.³⁸ But instead should be interpreted with meanings that conform to shariah. In the realm of external shariah, Islamic law must be upheld. They must repent; if they refuse, they will be executed, as was the case with al-Ḥallāj.³⁹

In contrast to the voluntary utterances of classical Sufi figures like al-Ḥallāj and al-Buṣṭāmī, whom he viewed as spiritually overwhelmed, al-Rānīrī adopted a far more severe stance toward the *shaṭaḥāt* expressed by the Wujūdīyah group in Aceh during his time. He believed that, unlike the earlier Sufis who repented upon regaining consciousness, the Wujūdīyah intentionally embraced the doctrines of *ittiḥād* (union) and *ḥulūl* (indwelling), which led them to reject core Islamic obligations such as prayer and fasting. For al-Rānīrī, this group's claims that "humans are God" and "the universe is God" represented a dangerous theological deviation that blurred the lines between Creator and creation.⁴⁰ Consequently, he

³⁵ Al-Ṭūsī, *Al-Luma'*... 153-154.

³⁶ See for example, Hamzah Fansuri, "Asrār Al-'Ārifin," ed. Syed Muhammad Naquib Al-Attas (Kuala Lumpur: University of Malaya Press, 1970), 281.

³⁷ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn 'alā Al-Mulḥidīn*, 264-265.

³⁸ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn 'alā Al-Mulḥidīn*, 265.

³⁹ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn 'alā Al-Mulḥidīn*, 285.

⁴⁰ Nūr al-Dīn Al-Rānīrī, *Al-Faṭḥ Al-Mubīn 'alā Al-Mulḥidīn*, 1-4.

deemed them not merely misguided but outright heretics and atheists.⁴¹ In his judgment, their persistent denial of obligatory religious practices under the pretence of mystical unity ultimately, in his eyes, amounted to infidelity. To underscore the gravity of this deviation, al-Rānīrī explicitly identified the text *Asrār al-‘Ārifīn*, attributed to Hamzah Fansuri, as a primary source of these heretical doctrines.

“They established an infidel religion distinct from Islam, declaring what is forbidden permissible. They denied the obligations of prayer and ṣiyām [fasting], as stated in *Asrār al-‘Ārifīn* [of Hamzah Fansuri]. If one is ‘āsyiq [in love] and intoxicated and achieves maḥw [obliteration] until they are no longer aware of themselves if they abandon prayer and fasting, then it does not matter because they are in the state of perpetual prayer and ṣiyām. Listen, my brothers, to these statements, which are purely infidel, akin to the heretical Ibāḥiyyah group sect, and which directly contradict Allah's word in the Quran.”⁴²

The accuracy of al-Rānīrī's accusations will be examined in the following section. From his point of view, however, Hamzah was seen as dismissing obligatory acts of prayer and fasting by appealing to the mystical state of spiritual intoxication and profound union with God. Al-Rānīrī condemned this as a blatant violation of several Quranic commands, including Surah al-Nisā' verse 103 regarding the obligation to pray, as well as the repeated injunction “*aqīmū al-ṣalāh*” (establish prayer) throughout the Quran, and the explicit requirement to fast as stated in Surah al-Baqarah verse 183. Based on these grounds, al-Rānīrī concluded: “*Whoever denies the obligation of both [namely, prayer and fasting] has committed infidelity.*”⁴³

Al-Rānīrī further substantiated his argument by invoking the example of Abū Maṣṣūr al-Ḥallāj. He stressed that even al-Ḥallāj—whose controversial *shatāhat* ultimately led to his execution—never abandoned obligatory worship. Despite his intense spiritual ecstasy, al-Ḥallāj remained committed to prayer, including performing additional voluntary prayers. In contrast, al-Rānīrī portrayed the Wujudiyah group as highly problematic. He found it incomprehensible that they would introduce heretical ideas simply based on *shatāhat*, using it as a pretext to neglect fundamental Islamic duties like prayer and fasting, while audaciously making claims of divinity or ultimate truth.

“Indeed, Shaykh Husayn Ibn Mansur al-Hallaj qaddas Allāh sirruhu, for approximately twelve years, never missed (*qāḍa'*) his tahajjud prayers. Furthermore, he performed prescribed voluntary prayers every night until his

⁴¹ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn ‘alā Al-Mulḥidīn*, 4.

⁴² Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn ‘alā Al-Mulḥidīn*, 276.

⁴³ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn ‘alā Al-Mulḥidīn*, 277.

final night. During his days, he performed 500 cycles of prayer. Thus, he performed all obligatory and voluntary duties despite his overwhelming intoxication, never abandoning a single obligatory or voluntary act. It was the state of someone in ultimate intoxication who remained unconscious and unrecovered until his death. How then can this misguided and heretical group fabricate states of misguidance and confusion with *shaṭahāt* statements to the point of permitting the abandonment of prayer and *ṣiyām* and declaring themselves *anā Allah* and *anā al-haqq*.”⁴⁴

Al-Rānīrī also quoted Shaykh Faḍl Allāh in *Tuhfat al-Mursalah*, which states that “in the state of annihilation, one is not exempt from religious obligations, whether they are divine commands and prohibitions”.⁴⁵ It means that regardless of how annihilated a Sufi becomes, religious obligations cannot be detached from them, whether these obligations take the form of divine commands or prohibitions. Another work of the Wujudiyah group cited by al-Rānīrī, which he claimed also denied prayer, was *Anwār al-Isrār*.

“It is mentioned in the commentary of *Anwār al-Isrār*. Strangely, when the heretical group hears or reads about the knowledge of *waḥdat al-wujūd*, they do not understand its intended meaning, leading to misguided interpretations and beliefs. They claim to be united and one with Allah. Then they abandon prayer, saying that prayer requires two existences, while what is real is only one. Furthermore, they assert that we have attained a spiritual station where prayer is no longer necessary.”⁴⁶

Al-Rānīrī vehemently condemned the Wujudiyah group for their misinterpretation of the concept of *waḥdat al-wujūd*, which was based on the aforementioned quotation from *Anwār al-Isrār*. Their renunciation of fundamental religious obligations, such as fasting and prayer, was the consequence of their mistaken belief that they had merged with Allah. He emphasised this. They asserted that ritual prayer (*ṣalāh*) had become superfluous, arguing that within the absolute reality of God's singular existence, the ontological distinction between the servant (*al-'abd*) and the Creator (*al-Khāliq*) had dissolved. Al-Rānīrī explicitly designated the Wujudiyah as infidels as a consequence of their refusal to fulfil these obligations. However, the question remains: Is this declaration of infidelity firmly rooted in shariah? This essential issue will be discussed in the subsequent section.

⁴⁴ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn 'alā Al-Mulḥidīn*, 277-278.

⁴⁵ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn 'alā Al-Mulḥidīn*, 2778.

⁴⁶ Nūr al-Dīn Al-Rānīrī, *Al-Faṭh Al-Mubīn 'alā Al-Mulḥidīn*, 280-281.

Shariah Parameters: An Evaluation

Building upon the previous discussion, this section critically evaluates the jurisprudential basis for al-Rānirī's declarations of heresy and infidelity against the Wujudiyah group. Al-Rānirī acknowledged that "it is not easy to condemn and declare as infidel a servant of Allah who is within the religion of Islam".⁴⁷ He further stipulated that if, from an Islamic legal perspective, someone must be declared an infidel, such a declaration must not be based on personal desire but rather per shariah. If not, then the one who becomes an infidel is the person who condemns and declares their fellow Muslim as an infidel. This argument is based on a hadith stating that "whoever says to their [Muslim] brother: 'O infidel!', then that infidelity may return to one of them."⁴⁸

The hadith cited by al-Rānirī leads to two possibilities: (i) the Wujudiyah group was indeed infidels if al-Rānirī's argumentative foundation aligns with shariah; (ii) if not, then the infidelity returns to al-Rānirī himself. This article does not intend to declare either party as infidels but to test the strength of al-Rānirī's argumentation.

To commence this analysis, the authors connect al-Rānirī's argument declaring the Wujudiyah group as heretics and infidels for nullifying the obligations of prayer and fasting - as discussed previously - due to intoxication and absorption with God to the point of unconsciousness and occasionally uttering *shatahat* - with the principle of *al-ma'lūm min al-dīn bi al-ḍarūrah* or "matters of religion that are commonly known among Muslims without requiring reasoning and contemplation about their legal status: obligatory or forbidden". Prime examples include the obligation of the five daily prayers, zakat, pilgrimage, and fasting in Ramadhan, or the prohibition of intoxicants, adultery, and so forth.⁴⁹

In *Fiqh al-Akbar* - the first book of creed in Islamic history - by Abū Ḥanīfah al-Nu'mān (699 -- 767 CE), there is a discussion about the ruling on denying God's creation and rejecting *al-ma'lūm min al-dīn bi al-ḍarūrah*. According to him, if someone denies Allah as the creator of everything and denies *al-ma'lūm min al-dīn bi al-ḍarūrah*, such as the obligations of prayer, fasting, and zakat, then they become an infidel.⁵⁰ A derivative of this principle can be found in Abū Ḥanīfah's statement elsewhere: "One is forbidden from declaring a fellow Muslim as an infidel even if

⁴⁷ Nūr al-Dīn Al-Rānirī, *Al-Faṭh Al-Mubīn 'alā Al-Mulḥidīn*, 292.

⁴⁸ Nūr al-Dīn Al-Rānirī, *Al-Faṭh Al-Mubīn 'alā Al-Mulḥidīn*, 292.

⁴⁹ For more on this issue see, Nādirah Ḥasan 'Abd al-Jawād Maḥmūd, "Khaṭar Al-Tashīk Fī al-Ma'lūm Min al-Dīn Bi al-Ḍarūrah," *Majallah Kullīyyah Uṣūl Al-Dīn Wa al-Da'wah Bi al-Minūfiyyah* 41 (2022): 68-172.

⁵⁰ Abū Ḥanīfah, *Al-Fiqh al-Akbar* (Maktabat al-Furqān, 1999).

they commit major sins, as long as they do not make permissible what Allah has forbidden”.⁵¹ This implies that if someone declares permissible adultery and intoxicants, for example, then they, too, become an infidel.

Following Imam Abū Ḥanīfah, subsequent scholars further developed this principle as a basis for declarations of infidelity. In al-‘Aqā'id al-Nasafiyyah by Imam al-Nasafi (1067-1141 H), it is stated that: *‘wa radd al-naṣūṣ kufr, wa istiḥlāl al-ma‘ṣiyyah kufr, wa al-istihānah bihā kufr wa al-istihzā’ ‘alā al-sharī‘ah kufr* - rejecting definitive textual evidence is infidelity; making permissible sin and belittling it is infidelity; and mocking the shariah is infidelity”.⁵² When connected to the obligations of prayer and fasting, what comes closest to the meaning of denying the responsibility of worship is *“wa radd al-naṣūṣ kufr* - rejecting definitive textual evidence is infidelity”. What does this phrase mean? In *Sharḥ al-‘Aqā'id al-Nasafiyyah* by Sa‘d al-Dīn al-Taftāzānī (1322-1390 CE), it is explained as follows:

“wa radd al-naṣūṣ - rejecting religious texts) means denying the establishment of shariah rulings derived from the Quran and Sunnah where their establishment is definitive (*qaṭ‘ī*) - such as dismissing bodily resurrection on the Day of Judgment, for example -- (*kufr* - is infidelity) because it is denying what has been explained by Allah and His Messenger.”⁵³

Al-Taftāzānī's explanation here remains general and does not provide specific examples, such as the prayer. However, the obligatory nature of worship is definitive. Many jurists have elaborated on this foundational ruling. For instance, Ibn Hajar al-Haytamī in *al-Minhāj al-Qawīm Sharḥ al-Muqaddimah al-Ḥaḍramiyyah* explains as follows:

“Man jahada wujūb al-ṣalāh al-maktūbah ay iḥdā al-khams kufr li inkār mā huwa majmā‘ ‘alayh ma‘lūm min al-dīn bi al-ḍarūrah -- whoever denies the obligation of prescribed prayer, meaning one of the five prayers, is an infidel. It means they are denying a matter that has been unanimously agreed upon, where its establishment is definitive and clear in religion.”⁵⁴

In summary, whoever denies the obligation of the five daily prayers has committed apostasy. Such an opinion has been widely accepted by scholars, including regarding the denial of the responsibility to fast. “Whoever denies the obligation of prayer and fasting... is an infidel”, says Abū Bakr al-Dimyātī in *I‘ānat*

⁵¹ Ḥanīfah, *Al-Fiqh al-Akbar*.

⁵² Sa‘d al-Dīn Al-Taftāzānī, *Sharḥ Al-‘Aqā'id al-Nasafiyyah* (Idārat al-Ṣidīq, 2018).

⁵³ Sa‘d al-Dīn Al-Taftāzānī, *Sharḥ Al-‘Aqā'id Al-Nasafiyyah*, 503.

⁵⁴ Ibn Hajar Al-Haytamī, *Al-Minhāj al-Qawīm Sharḥ al-Muqaddimah al-Ḥaḍramiyyah* (Dār al-Kutub al-‘Ilmiyyah, 2000).

al-Ṭālibīn,⁵⁵ A renowned work in Indonesian Islamic boarding schools. “One should not label a fellow Muslim as an infidel unless he denies the five pillars of Islam”, as stated by Najm al-Dīn al-Ṭūfī (d. 1316 M).⁵⁶

The authors deliberately cite al-Ṭūfī to demonstrate that even a controversial figure, especially his theory of *al-maṣlaḥah* (public interest), which is considered too liberal by some quarters,⁵⁷ also does not deviate from the principle of *al-ma'lūm min al-dīn bi al-ḍarūrah* in establishing or at least providing indicators of whether someone is an infidel or not. Thus, the infidelity of rejecting the obligations of prayer and fasting has become a consensus among scholars.

If the analysis concluded at this point, al-Rānīrī's argument for declaring the Wujudiyah group infidels would appear sound. However, Hamzah Fansuri, whose work - *Asrār al-ʿĀrifīn* - was directly mentioned by al-Rānīrī, was not as al-Rānīrī claimed. Below, the authors present al-Rānīrī's own citation from Hamzah Fansuri's *Asrār al-ʿĀrifīn*.

“As for obligatory prayer, and obligatory fasting, consuming the lawful (*ḥalāl*), and avoiding the forbidden (*ḥarām*) - all these are not *quyūd* [constraints], because [they are] by Allah's will. [However] ~~for~~ anyone [who] is conscious, aware of cold and heat and fullness and hunger and nakedness and clothing - yet abandons obligatory prayer and fasting. If they continuously eat what is *ḥarām*, they are judged as sinful. Such a person cannot attain sainthood. However, suppose they are in love and intoxicated and *maḥw*-unaware of themselves, and they abandon [obligatory] prayer and obligatory fasting. In that case, it does not matter to them because, according to their ruling, they are in a state of perpetual prayer. If they are not yet intoxicated and *maḥw* - [still] aware of themselves - and abandon prayer and fasting, [this is] *ḥijāb* and *quyūd* and they are judged as sinful.”⁵⁸

In summary, Hamzah explains that if a Sufi is still conscious of themselves - as in the phrase “whoever is conscious of cold and heat and fullness and hunger and nakedness and clothing” - and then abandons prayer and fasting or consumes what is forbidden, they are deemed a sinner. In Hamzah's expression, *ʿāṣī*, derived from Arabic, meaning sinning against Allah. Such a Sufi, says Hamzah, will not reach the level of being Allah's saint due to their sin. Conversely, for a Sufi who is spiritually unconscious due to intoxication and absorption with God to the point of losing self-awareness, then the obligations of prayer and fasting are suspended. It means Hamzah did not deny the responsibility of prayer and fasting absolutely, only in

⁵⁵ Abū Bakr Al-Dimyāṭī, *Iʿānat Al-Ṭālibīn* (Dār al-Fikr li al-Ṭibāʿah wa al-Nashr wa al-Tawzīʿ, 1997).

⁵⁶ Najm al-Dīn Al-Ṭūfī, *Sharḥ Mukhtaṣar Al-Rawḍah*, ed. ʿAbd Allāh ibn ʿAbd al-Muḥsin al-Turkī (Muassasat al-Risālah, 1987).

⁵⁷ Muṣṭafā Zayd, *Al-Maṣalah Fī al-Tashrīʿ al-Islāmī Wa Najm al-Dīn al-Ṭūfī* (Dār al-Fikr al-ʿArabī, 1964); Felicitas Opwis, *Maṣlahah and the Purpose of the Law: Islamic Discourse on Legal Change from the 4th/10th to 8th/14th Century* (Brill, 2010).

⁵⁸ Hamzah Fansuri, *Asrār Al-ʿĀrifīn*, ed. Syed Muhammad Naquib Al-Attas (University of Malaya Press, 1970).

some instances: unconsciousness, which, in Hamzah's phrase above, is: "unaware of themselves".

Referring to Fiqh terminology, an unconscious person is called *al-mughmā 'alayh*. If this analogy (*qiyās*) is correct, then this analogy clarifies the issue with established juristic discourse. Imam al-Nawāwī in *al-Majmū' Sharḥ al-Muhadhdhab* explains that for someone who has lost their reason - not due to something forbidden - such as insanity, fainting, illness, and so forth, the obligation of prayer is suspended for them and they need not make it up (*qadā'*) when they regain consciousness.⁵⁹ In the context of Comparative Fiqh, the Shāfi'ī, Mālikī, and Ḥanafī schools state that prayers missed when someone is unconscious (*al-mughmā 'alayh*) need not be made up (*qadā'*). This position is further affirmed as the preponderant view (*rājiḥ*) according to *Dār al-Iftā' al-Maṣriyyah*,⁶⁰ a leading Egyptian centre for Islamic legal research.

The same juristic principle applies to fasting, as Imam al-Nawawī states, "There is no difference of opinion among the scholars that an unconscious person is incapable of fasting".⁶¹ The only debate is whether making up the fast (*qadā'*) is obligatory when they regain consciousness and reach puberty. In *al-Majmū'*, Imam al-Nawawī elaborates on both sides of his debate, ultimately endorsing the view that restitution is obligatory.⁶²

From this analysis, it is evident that al-Rānirī's accusation of indelity against the Wujudiyah group, specifically his citation of Hamzah Fansuri's *Asrār al-Ārifin* concerning the suspension of prayer and fasting due to a Sufi's intoxication with God to the point of unconsciousness, cannot be categorised as denying *al-ma'lūm min al-dīn bi al-ḍarūrah*. It is a matter of juristic difference (*khilāfiyyah*) in Fiqh. Furthermore, a point of convergence exists between al-Rānirī and Hamzah regarding *shaṭaḥat*. Hamzah was very cautious with *shaṭaḥat* expressions. Those who have not perfected their gnosis should not utter such things. If done, "if they speak like those people, they are judged as *kāfir*," Hamzah said.⁶³ This is similar to al-Rānirī, who also prohibited *shaṭaḥat* expressions. However, al-Rānirī provided greater legal detail, stipulating that if such utterances are made, the individual is subject to the full extent of shariah law; if they refuse to repent, the legal consequence is execution, as in the case of al-Ḥallāj.

The preceding discussion indicates that al-Rānirī's criticism was excessive towards the Wujudiyah group, particularly Hamzah. Al-Rānirī's desire to return

⁵⁹ Al-Nawawī, *Al-Majmū' Sharḥ al-Muhadhdhab* (Idārat al-Ṭibā'ah al-Munīrah, 1928).

⁶⁰ Dār al-Iftā' Al-Maṣriyyah, "Ḥukm Qadā' al-Mughmā 'Alayh al-Ṣalāh Allatī Fātathu Waqt al-Ighmā," Fatwa No. 5834, 2021, <https://www.dar-alifta.org/ar/fatawa/17414/حكم-قضاء-المغمى-عليه-الصلاة-التي-فاتهت-وقت-الاغماء>.

⁶¹ Hijrian Angga Prihantoro, "Examining Witness Interest: The Obstacles of Testimony in Islamic Jurisprudence and Positive Law," *Justicia Islamica* 21, no. 1 (2024): 1-22, <https://doi.org/10.21154/justicia.v21i1.8653>.

⁶² Al-Nawawī, *Al-Majmū' Sharḥ Al-Muhadhdhab*, VI: 55.

⁶³ Fansuri, *Asrār Al-Ārifin*. 276.

sufism to shariah boundaries is highly appreciated. However, the verdict of infidelity is too excessive, as we have analysed from the shariah perspective. Indeed, scholars have agreed about the infidelity of those who reject the obligations of prayer and fasting. However, al-Rānīrī's reading of Hamzah appears inaccurate, thus leading to an equally erroneous conclusion. Hamzah did not deny the obligations of prayer and fasting. His focus was on the case of a Sufi who is unconscious due to intoxication and absorption with God (*'āshiq*). From a juristic perspective, this issue is a matter of scholarly difference (*khilāfiyyah*), not a fundamental matter (*uṣūl*). Therefore, the declaration of infidelity was also inappropriate.

From al-Rānīrī to the Modern Context: *Takfīr* and Its Socio-Legal Implications

The preceding analysis has demonstrated that al-Rānīrī's argument in assessing Wujūdiyyah is not entirely accurate, because Hamzah Fansuri did not actually reject the obligations of shariah, but instead spoke in the context of the sufi condition of losing consciousness. Despite this, the discourse of takfir initiated by al-Rānīrī still had a significant impact in determining the boundaries of orthodoxy and shariah in his time, and this influence did not stop at the historical realm alone.⁶⁴ To this day, the concept of takfir continues to live in contemporary religious debates. It is often used as a reference or parallel by religious authorities in assessing groups deemed deviant. This shows that the theological and legal dimensions in takfir are inseparable, because theological decisions always have direct implications for the legal status and social position of a group in society. Consequently, the relevance of al-Rānīrī's thoughts needs to be re-examined by placing them in the context of contemporary phenomena, both at the global and local levels, which still exhibit similar practices with broad socio-legal consequences.

While al-Rānīrī's assessment of the Wujūdiyyah was not without its flaws, his discourse on *takfīr* nevertheless illustrates the enduring weight that theological judgments can carry when intertwined with legal and social authority. The historical controversy between al-Rānīrī and Hamzah Fansuri thus serves as a precursor to contemporary manifestations of *takfīr*, where questions of orthodoxy and heresy are mobilised not merely as abstract theological debates but as mechanisms of inclusion and exclusion within the Muslim community. This dynamic becomes especially evident when contrasted with the practices of modern *takfīrī* movements such as ISIS

⁶⁴ Abdul Mun'im Saleh et al., "Eksistensi Teori Masalah dan Persinggungannya Dengan Utilitarianisme Dalam Pemikiran Ilmu Hukum," *Nagari Perdikan: Journal of Law and Policy Studies* 1, no. 1 (2024): 1-14, <https://doi.org/10.71155/by71ar69>.

and al-Qaeda. Both hardline factions employ *takfir* as a theological rationale to validate violence against Muslims who dissent, including governments that do not entirely enforce shariah or engage with the West, whom they deem apostates. ISIS exhibits further extremism by labelling the majority of Muslims who do not swear fealty to its caliphate as unbelievers, even sanctioning the murder of civilians.⁶⁵ Concurrently, Al-Qaeda exhibits a degree of selectivity in labelling someone as an infidel.⁶⁶ In contrast to them, al-Rānīrī adopted a scientific and institutional methodology in repudiating doctrines he deemed heretical.

Al-Rānīrī's approach finds a modern parallel in the Indonesian Ulema Council (MUI) in the issuance of fatwas against heretical sects. Similar to al-Rānīrī in his era, MUI endeavours to preserve the integrity of the populace's faith by delineating explicit theological limits against doctrines deemed divergent from the tenets of *Ahl al-Sunnah wa al-Jamā'ah*. Both entities operate within rigid institutional and procedural frameworks, guided by scholarly research, ulema discussions, and comprehensive socio-religious concerns. The fatwas issued by the MUI against specific sects are preventive efforts so that people do not get lost in misunderstandings, even though they have a domino effect in marginalising the misled group. For example, the MUI fatwa on Ahmadiyah⁶⁷ shows two effects of the MUI's religious authority. On the one hand, the fatwa acts as a guideline for Muslims in maintaining their beliefs while also displaying the authority of the MUI as a semi-independent religious institution.⁶⁸ On the other hand, the fatwa can also have a complex domino effect. The appropriation of the label "deviant" on a group often triggers social exclusion, discrimination, and even violence, both symbolically and physically.⁶⁹

⁶⁵ Bader Al-Ibrahim, "ISIS, Wahhabism and Takfir," *Contemporary Arab Affairs* 8, no. 3 (2015): 408–15; Emin Poljarevic, "Theology of Violence-Oriented Takfirism as a Political Theory: The Case of the Islamic State in Iraq and Syria (ISIS)," in *Handbook of Islamic Sects and Movements*, ed. Muhammad A & Carole M. Cusack (Bril, 2021); Christopher Fuhrman et al., "Introducing a Dataset of Multi-Scale Geographies of ISIS Ideology from ISIS Sources," *Terrorism and Political Violence* 34, no. 4 (2022): 817–34.

⁶⁶ Jamileh Kadivar, "Exploring Takfir, Its Origins and Contemporary Use: The Case of Takfiri Approach in Daesh's Media," *Contemporary Review of the Middle East* 7, no. 3 (2020): 259–85; Jeffrey Haynes, "Al Qaeda: Ideology and Action," *Critical Review of International Social and Political Philosophy* 8, no. 2 (2006): 177–91; Daniel Byman and Asfandiyar and Mir, "Assessing Al-Qaeda: A Debate," *Studies in Conflict & Terrorism* 47, no. 12 (2024): 1559–98.

⁶⁷ Majelis Ulama Indonesia, *Himpunan Fatwa MUI Tentang Paham Keagamaan Di Indonesia* (Direktorat Urusan Agama Islam dan Pembinaan Syariah Kementerian Agama Republik Indonesia, 2011), 13–18, 19–39, 40–52 & 62–62.

⁶⁸ Fariz Alnizar et al., "Following the Global Rejection: The Motives of Majelis Ulama Indonesia's Fatwas on Ahmadiyah," *Studia Islamika* 29, no. 3 (2022): 519–46.

⁶⁹ Nina Mariani, "Ahmadiyah, Conflicts, and Violence in Contemporary Indonesia," *Indonesian Journal of Islam and Muslim Societies* 3, no. 1 (2013): 1–30; Syafiq Hasyim, *The Shariatisation of Indonesia: The Politics of the*

A comparable situation to the al-Rānirī period is observable in contemporary Aceh, exemplified by the friction between the Salafi faction and the Aceh Ulama Consultative Council (MPU). The Salafi organisation prioritises Puritanism, rejecting local religious behaviours deemed *bid'ah*, so frequently conflicting with well-entrenched Islamic traditions.⁷⁰ Not all cultures or customs within a civilisation may be classified, as they have undergone a process of Islamization.⁷¹ In response, the MPU issued a heretical fatwa against Salafi beliefs in 2014.⁷² This edict aimed to preserve the integrity of local Islamic teachings rooted in the *Ahl al-Sunnah wa al-Jamā'ah* tradition and Acehnese cultural wisdom, while also curbing the spread of doctrines deemed divisive to the community. It thus served as a safeguard for socio-religious concord and reinforced the authority of local ulema in confronting transnational movements deemed less attuned to regional settings. Conversely, the fatwa also instigated significant repercussions. The Salafi community faced stigmatisation, limitations on preaching, and social marginalisation, which subsequently incited horizontal disputes with other communal groups.⁷³ This tension encompassed security forces and local administration, fostering an environment of conflict that was both theological and political, as well as social.⁷⁴ Under such circumstances, endeavours to uphold doctrinal purity may intensify divisions within the community unless they are coupled with a just, dialogical

Council of Indonesian Ulama (Majelis Ulama Indonesia, MUI) (Brill, 2023), 271–341; Fariz Alnizar, “The Language of Exclusion: Ideology and Power in the Fatwa of the Majelis Ulama Indonesia on Ahmadiyah,” *Journal of Islamic Law* 6, no. 1 (2025): 67–88; Michael Buehler, “Do Discriminatory Laws Have Societal Origins? The Diffusion of Anti-Ahmadiyah Regulations in Indonesia,” *Politics and Religion* 16, no. 3 (2023): 468–91.

⁷⁰ Jamhari Makruf and Saifudin Asrori, “In the Making of Salafi-Based Islamic Schools in Indonesia,” *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (2022): 227–64; Noorhaidi Hasan, “Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance,” in *Routledge Handbook of Contemporary Indonesia*, 1st ed., ed. Robert W. Hefner (Routledge, 2018); Akhmad Ainur Roziqin et al., “The Challenge of Religious Moderation amidst the Rise of Religious Extremism among Instant Ustadz in Indonesia,” *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 1–30.

⁷¹ For example, see Siti Adibah Binti Mohmad Jeofrey and M Zaki, “Islamic Law and Customary Law in the Prohibition of Sogit Marriage in Sabah, Malaysia,” *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 85–96.

⁷² Muhammad Mustajab and Edi Kurniawan, “From Heretical Fatwa to Judicial Review: Salafi, Ulama, and Communal Conflict in Aceh,” *Penamas* 37, no. 1 (2024): 131–44; Fatwa MPU No 09/2014, *Pemahaman, Pemikiran, Pengamalan, Dan Penyiaran Agama Islam Di Aceh* (Aceh, 2014).

⁷³ Yogi Setya Permana, “Subnational Sectarianisation: Clientelism, Religious Authority, and Intra-Religious Rivalry in Aceh,” *Religion, State & Society* 49, no. 2 (2021): 142–56; IPAC Report No. 32, “The Anti-Salafi Campaign in Aceh,” Jakarta, 2016, 13–15, <https://understandingconflict.sgp1.digitaloceanspaces.com/dashboard/474b568e3ac51b1260a92c1e278e7573.pdf>.

⁷⁴ Nirzalin and Yogi and Febriandi, “Awsaja Mobilization and Intolerance: Sub-State Ideology, Religious Vigilantism in Aceh, Indonesia,” *Cogent Social Sciences* 8, no. 1 (2022): 2089382; Mustajab and Kurniawan, “From Heretical Fatwa to Judicial Review: Salafi, Ulama, and Communal Conflict in Aceh.”

approach that emphasises the principle of clarification (*tabayyun*), akin to al-Rānīrī's discourse with the wujudiyah group, which resulted in intellectual exclusion and the incineration of Sufi literary works, leaving enduring historical scars that remain subjects of contemporary study.

The preceding exploration demonstrates that al-Rānīrī's discourse on *takfīr* is not merely a subject of Islamic intellectual history but also holds significant relevance for contemporary religious dynamics. The recurring practice of *takfīr* across various contexts⁷⁵, whether by official institutions such as the Indonesian Ulema Council (MUI) or by transnational groups such as ISIS, demonstrates how theology and law are intimately interconnected in determining the group and social status of particular groups. On the one hand, *takfīr* functions as an instrument to protect the purity of the community's creed (*'aqīdah*), yet on the other hand, it frequently produces a domino effect in the form of stigmatisation, marginalisation, and horizontal conflict. This condition underscores the necessity for approaches that are careful, proportional, and grounded in the principles of *tabayyun* (verification) and *fiqh al-ikhtilāf* (jurisprudence of difference),⁷⁶ so that *takfīr* does not become a tool for legitimising violence. The relevance of this principle is strengthened by empirical findings that show a close relationship between the understanding of *fiqh al-muwāzanāt* (balance in jurisprudence) and emotional maturity in conflict resolution.⁷⁷ This suggests that the effectiveness of the resolution does not only depend on normative authority, but also on the individual's capacity to integrate religious texts with emotional regulation. Beyond its theological and socio-political dimensions, recent research shows that global dynamics pose challenges to the contextual application of Islamic law, reaffirming the adaptability of Shariah in addressing modern crises.⁷⁸ Thus, the study of al-Rānīrī provides essential lessons about the dangers of theological exclusivism when combined with legal and political power. It is this enduring relevance that renders al-Rānīrī's *takfīr* discourse critical to continued scholarly examination, not merely to understand the intellectual

⁷⁵ Pipin Armita et al., "Religious Moderation amid Globalization: The Challenges of Taṭarruf, Takfīr, and Ta'āsub," *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 163–81.

⁷⁶ Rasito Rasito and Izza Mahendra, "Moderasi Fikih Melalui Pendekatan Maqasid Al-Syari'ah Yusuf al-Qaradhawi: Mencari Relevansinya Di Indonesia," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 1 (2022): 36–65.

⁷⁷ M Agung Rahmadi et al., "Confirmatory Factor Analysis of Understanding Fiqh Al-Muwāzanāt and Emotional Maturity in Religious Conflict Resolution," *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 61–88.

⁷⁸ Teguh Luhuringbudi et al., "The Impact of the US-China Trade War on the Application of Islamic Law in Indonesia," *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 1–23.

heritage of Islam in the Archipelago, but also to formulate a more just and inclusive approach to contemporary socio-religious challenges.

Conclusion

This study concludes that Nūr al-Dīn al-Rānirī's harsh *takfīr* against the Wujudiyyah in seventeenth-century Aceh lacked firm grounding in shariah, as Hamzah Fansuri's mystical expressions referred to states of spiritual unconsciousness (*al-ighmā'*) rather than a denial of foundational obligations. Such differences fall within the domain of legitimate *ikhtilāf* among scholars, not grounds for excommunication. By reassessing this episode, the study demonstrates that *takfīr* historically operated not only as a theological judgement but also as a social-legal force capable of producing stigma, marginalisation, and conflict—dynamics that remain relevant when similar narratives are adopted by contemporary institutions and transnational movements. Theoretically, the research enriches Islamic legal thought by offering a nuanced framework that integrates *fiqh al-ikhtilāf*, ethics of disagreement, and the obligation of *tabayyun* as safeguards against abusive or politically motivated *takfīr*. These insights reaffirm the importance of epistemic humility, contextual interpretation, and procedural fairness in evaluating heterodox expressions of spirituality. The study's main limitation lies in its reliance on textual-historical analysis without incorporating anthropological or archival field data. Future research may explore comparative cases of *takfīr* across the Malay world, the politics of religious exclusion in modern fatwa institutions, and the long-term effects of historical doctrinal conflicts on contemporary Islamic legal development and community cohesion.

References

- Abdul Jalil, Mohd Noh bin. "Al-Raniri's Perceptions of Other Religions in His Book *Tibyan Fi Ma'rifah al-Adyan*." International Islamic University Malaysia, 2002.
- Aini, Zulkefli, and Che Zarrina Sa'ari. "Usaha Dakwah Nur Al-Din al-Raniri Menentang Kesesatan Kaum Wujudiyyah Dalam Kitab *Maa al-Hayah Li Ahl al-Mamat*." *Afkar: Jurnal Akidah & Pemikiran Islam* 15, no. 1 (2014): 69–114.
- Al-Anṣārī, Zakariyyā. *Al-Faṭḥ al-Wahhāb Bi Sharḥ Manhaj al-Ṭullāb*. Dār al-Kutub al-‘Ilmiyyah, 1998.
- Al-Attas, Muhammad Naguib. *A Commentary on the Hujjat Al-Siddiq of Nur al-Din al-Raniri*. Ministry of Culture, Youth and Sports, 1986.
- Al-Attas, Muhammad Naguib. *Comments on the Re-Examination of al-Raniri's Hujjatu'l-Siddiq: A Refutation*. Muzium Negara, 1975.
- Al-Attas, Muhammad Naguib. "Raniti and the Wujudiyyah of 17th Century Aceh." McGill University, 1962.
- Al-Bakrī, Muḥammad ‘Alī ‘Allān. *Al-Faṭḥ al-Mubīn Bi Sharḥ Umm al-Barāhīn*. Dār al-Ḍiyā', 2022.

- Al-Bukhārī, Abū ‘Abd Allāh Muḥammad ibn Ismā‘il. *Ṣaḥīḥ Al-Bukhārī*. Edited by Muṣṭafā Dīb Al-Bughā. Dār Ibn Kathīr, 1993.
- Al-Dimyātī, Abū Bakr. *I‘ānat Al-Ṭālibīn*. Dār al-Fikr li al-Ṭibā‘ah wa al-Nashr wa al-Tawzī‘, 1997.
- Al-Ḥallāj, Abū Maṣṣūr. *Dīwān Al-Ḥallāj*. Edited by Muḥammad Bāsil ‘Uyūn Al-Sūd. Markaz Taḥqīqāt Kamyūtaris ‘Ulūm Islāmī, n.d.
- Al-Haytamī, Ibn Hajar. *Al-Faṭḥ al-Mubīn Bi Sharḥ al-Arba‘in*. Dār al-Minhāj, 2009.
- Al-Haytamī, Ibn Hajar. *Al-Minhāj al-Qawīm Sharḥ al-Muqaddimah al-Ḥaḍramiyyah*. Dār al-Kutub al-‘Ilmiyyah, 2000.
- Al-Ibrahim, Bader. “ISIS, Wahhabism and Takfir.” *Contemporary Arab Affairs* 8, no. 3 (2015): 408–15.
- Al-Malibārī, Aḥmad Zayn al-Dīn. *Faṭḥ Al-Mu‘in Bi Sharḥ Qurrat al-‘Ayn*. Dār Ibn Ḥazm, 1974.
- Al-Maṣriyyah, Dār al-Iftā’. “Ḥukm Qaḍā’ al-Mughmā ‘Alayh al-Ṣalāh Allatī Fātathu Waqt al-Ighmā.” Fatwa No. 5834, 2021. <https://www.dar-alifta.org/ar/fatawa/17414/حكم-قضاء-المغمی-عليه-الصلاة-التي-فانتته-وقت-الاعماء>.
- Al-Nawawī. *Al-Majmū‘ Sharḥ al-Muḥadhdhab*. Idārat al-Ṭibā‘ah al-Munīrah, 1928.
- Alnizar, Fariz. “The Language of Exclusion: Ideology and Power in the Fatwa of the Majelis Ulama Indonesia on Ahmadiyah.” *Journal of Islamic Law* 6, no. 1 (2025): 67–88.
- Alnizar, Fariz, Fadlil Munawwar Manshur, and Amir Ma’ruf. “Following the Global Rejection: The Motives of Majelis Ulama Indonesia’s Fatwas on Ahmadiyah.” *Studia Islamika* 29, no. 3 (2022): 519–46.
- Al-Randī, Ibn ‘Ibad al-Nafazī. *Sharḥ Al-Ḥikam*. Dār Ihyā’ al-Kutub al-‘Arabiyyah, n.d.
- Al-Rānirī, Nūr al-Dīn. *Al-Faṭḥ al-Mubīn ‘alā al-Mulḥidīn*. Yayasan Ali Hasjmi no. 179/TS/4/YPAH/2005, 1068.
- Al-Ṭabbākh, Muḥammad Rāghib. *Al-Faṭḥ al-Mubīn ‘alā Kitāb Nūr al-Yaqīn*. Wizārat al-Awqāf wa al-Shu‘ūn al-Islāmiyyah, 2019.
- Al-Ṭabrānī, Abū al-Qāsim. *Al-Mu‘jam al-Kabīr*. Edited by Ḥamdī ibn ‘Abd al-Majīd Al-Salafī. Maktabah Ibn Taymiyyah, 1994.
- Al-Taftāzānī, Sa’d al-Dīn. *Sharḥ Al-‘Aqā’id al-Nasafiyyah*. Idārat al-Ṣidīq, 2018.
- Al-Tirmidhī, Abū ‘Īshā Muḥammad ibn ‘Īshā. *Sunan Al-Tirmidhī*. Edited by Shu‘ayb Al-Arna’ūt. Dār al-Risālah al-‘Ālamiyyah, 2009.
- Al-Ṭūfī, Najm al-Dīn. *Sharḥ Mukhtaṣar Al-Rawḍah*. Edited by ‘Abd Allāh ibn ‘Abd al-Muḥsin al-Turkī. Muassasat al-Risālah, 1987.
- Al-Ṭūsī, Abū Naṣr al-Sarrāj. *Al-Luma’ Fi al-Taṣawwuf*. Edited by ‘Abd al-Ḥalīm Maḥmūd. Dār al-Kutub al-Ḥadīth, 1960.
- Ansari, M. Abdul Haq. “Ḥusayn Ibn Maṣṣūr Al-Ḥallāj: Ideas of an Ecstatic.” *Islamic Studies* 39, no. 2 (2000): 291–320.

- Armita, Pipin, Maulana Yusuf, and Muhammad Zein Maulana. "Religious Moderation amid Globalisation: The Challenges of Taṭarruf, Takfir, and Ta'āshub." *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 163–81.
- Brock, Brian. "Seeking a Method and Finding Philological Practices of Re-Membering." *Journal of Disability & Religion* 26, no. 2 (2022): 144–48.
- Buehler, Michael. "Do Discriminatory Laws Have Societal Origins? The Diffusion of Anti-Ahmadiyah Regulations in Indonesia." *Politics and Religion* 16, no. 3 (2023): 468–91.
- Burrell, David, and Herbert Mason. "An Excerpt from 'The Death of al-Hallaj.'" *Notre Dame English Journal* 12, no. 1 (1979): 55–66.
- Byman, Daniel, and Asfandiyar and Mir. "Assessing Al-Qaeda: A Debate." *Studies in Conflict & Terrorism* 47, no. 12 (2024): 1559–98.
- Daudy, Ahmad. *Syeikh Nuruddin Ar-Raniry: Sejarah, Karya Dan Sanggahan Terhadap Wujudiyah Di Aceh*. Bulan Bintang, 1978.
- Daudy, Ahmad. "Tinjauan Atas Al-Fath al-Mubin 'Ala al-Mulhidin Karya Syaikh Nuruddin Ar-Raniri." In *Warisan Intelektual Islam Indonesia: Telaah Atas Karya-Karya Klasik*. Mizan, 1992.
- Drewes, G W J. "Nūr Al-Dīn al-Rānirī's Ḥujjat Al-Ṣiddīq Li-Daf' al-Zindīq Re-Examined." *Journal of the Malaysian Branch of the Royal Asiatic Society* 47, no. 2 (226) (1974): 83–104.
- Drewes, Gerardus W J. "Nūr Al-Dīn al-Rānirī's Charge of Heresy against Hamzah and Shamsuddin from an International Point of View." In *Cultural Contact and Textual Interpretation*, edited by C.D. Grijns, S.O. Robson &. Brill, 1986.
- Fansuri, Hamzah. *Asrār Al-'Ārifīn*. Edited by Syed Muhammad Naquib Al-Attas. University of Malaya Press, 1970.
- Fathurrahman, Oman. "Sejarah Pengkafiran Dan Marginalisasi Paham Keagamaan Di Melayu Dan Jawa (Sebuah Telaah Sumber)." *Analisis: Jurnal Studi Keislaman* XI, no. 2 (2011): 447–74.
- Fatwa MPU No 09/2014. *Pemahaman, Pemikiran, Pengamalan, Dan Penyiaran Agama Islam Di Aceh*. Aceh, 2014.
- Fuhriman, Christopher, Medina, Richard M., and Simon and Brewer. "Introducing a Dataset of Multi-Scale Geographies of ISIS Ideology from ISIS Sources." *Terrorism and Political Violence* 34, no. 4 (2022): 817–34.
- Ghazzī, 'Abd Allāh Shams al-Dīn Muḥammad ibn Qāsim ibn Muḥammad. *Fath Al-Qarīb al-Mujīb*. Dār Ibn Ḥazm, 2005.
- Ḥanifah, Abū. *Al-Fiqh al-Akbar*. Maktabat al-Furqān, 1999.
- Harun, 'Abd al-Salām. *Tahqīq Al-Nuṣūṣ Wa Nasharuhā*. Maktabah wa Maṭbu'at al-Khānjī, 1998.
- Harun, Jelani. "Bustan Al-Salatin, 'the Garden of Kings': A Universal History and Adab Work from Seventeenth-Century Aceh." *Indonesia and the Malay World* 32, no. 92 (2004): 21–52.

- Hasan, Noorhaidi. "Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance." In *Routledge Handbook of Contemporary Indonesia*, 1st ed., edited by Robert W. Hefner. Routledge, 2018.
- Hasyim, Syafiq. *The Shariatization of Indonesia: The Politics of the Council of Indonesian Ulama (Majelis Ulama Indonesia, MUI)*. Brill, 2023.
- Haynes, Jeffrey. "Al Qaeda: Ideology and Action." *Critical Review of International Social and Political Philosophy* 8, no. 2 (2006): 177-91.
- Hermansyah, Hermansyah. "Naskah Tibyan Fi Ma'rifat al-Adyan: Interpretasi Aliran Sesat Di Aceh Menurut Nuruddin Ar-Raniry." *Jumantara: Jurnal Manuskrip Nusantara* 5, no. 1 (2014): 41-60.
- Husen, Zoehelmy. "The Polemics of Waḥdat Al-Wujūd: Debates on Sufi Thought in Sixteenth and Seventeenth Century Southeast Asia." Preprint, Hartford International University for Religion and Peace, 2021.
- Indonesian Ulema Council, *Himpunan Fatwa MUI Tentang Paham Keagamaan Di Indonesia*. Direktorat Urusan Agama Islam dan Pembinaan Syariah Kementerian Agama Republik Indonesia, 2011.
- IPAC Report No. 32. "The Anti-Salafi Campaign in Aceh." Jakarta, 2016. <https://understandingconflict.sgp1.digitaloceanspaces.com/dashboard/474b568e3ac51b1260a92c1e278e7573.pdf>.
- Jailani, Mohd. Rushdan Bin Mohd. "An Annotated Translation and Transliteration of Tibyan Fi Ma'rifat al-Adyan of Nur al-Din al-Raniri." Preprint, International Institute of Islamic Thought and Civilization (ISTAC), 2003.
- Jeofrey, Siti Adibah Binti Mohmad, and M Zaki. "Islamic Law and Customary Law in the Prohibition of Sogit Marriage in Sabah, Malaysia." *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 85-96.
- Kadivar, Jamileh. "Exploring Takfir, Its Origins and Contemporary Use: The Case of Takfiri Approach in Daesh's Media." *Contemporary Review of the Middle East* 7, no. 3 (2020): 259-85.
- Lala, Ismail. "Unity and Multiplicity of Ibn 'Arabī's Philosophy in Indonesian Sufism." *Asian Philosophy* 34, no. 1 (2024): 45-55.
- Luhuringbudi, Teguh, Wilnan Fatahillah, Amin Muhtar, Mowafg Abraham Masuwd, and Safa Husayn Alrumayh. "The Impact of the US-China Trade War on the Application of Islamic Law in Indonesia." *Islamic Law and Social Issues in Society* 1, no. 1 (2025): 1-23.
- Maḥmūd, Nādirah Ḥasan 'Abd al-Jawād. "Khaṭar Al-Tashīk Fī al-Ma'lūm Min al-Dīn Bi al-Ḍarūrah." *Majallah Kullīyyah Uṣūl Al-Dīn Wa al-Da'wah Bi al-Minūfiyyah* 41 (2022): 68-172.
- Makruf, Jamhari, and Saifudin Asrori. "In the Making of Salafi-Based Islamic Schools in Indonesia." *Al-Jami'ah: Journal of Islamic Studies* 60, no. 1 (2022): 227-64.

- Mariani, Nina. "Ahmadiyah, Conflicts, and Violence in Contemporary Indonesia." *Indonesian Journal of Islam and Muslim Societies* 3, no. 1 (2013): 1–30.
- Mustajab, Muhammad, and Edi Kurniawan. "From Heretical Fatwa to Judicial Review: Salafi, Ulama, and Communal Conflict in Aceh." *Penamas* 37, no. 1 (2024): 131–44.
- Nasir, Mohamad Nasrin Mohamad. "Analisis Terhadap Penghujahan Al-Raniri Dalam Kitab Fathul Mubin Ala al-Mulhidin Terhadap Golongan Wujudiah." *Malay Literature* 33, no. 1 (2020): 21–44. [https://doi.org/10.37052/ml.33\(1\)no2](https://doi.org/10.37052/ml.33(1)no2).
- Nasution, Ismail Fahmi Arrauf. "Buku Panduan Pengkafiran: Evaluasi Kritis Tabyān Fī Ma'rifat al-Adyān Karya Nūr al-Dīn al-Ranīrī." *Jurnal Theologia* 29, no. 1 (2018): 59–84.
- Nirzalin, Yogi and Febriandi. "Awsaja Mobilisation and Intolerance: Sub-State Ideology, Religious Vigilantism in Aceh, Indonesia." *Cogent Social Sciences* 8, no. 1 (2022): 2089382.
- Opwis, Felicitas. *Maṣlaḥah and the Purpose of the Law: Islamic Discourse on Legal Change from the 4th/10th to 8th/14th Century*. Brill, 2010.
- Othman, Mohamad Zaini. *Laṭā'if al-Asrār Li Ahl Allāh al-Atyār of Nūr al-Dīn al-Rānīrī*. UTM Press, 2011.
- Permana, Yogi Setya. "Subnational Sectarianisation: Clientelism, Religious Authority, and Intra-Religious Rivalry in Aceh." *Religion, State & Society* 49, no. 2 (2021): 142–56.
- Poljarevic, Emin. "Theology of Violence-Oriented Takfirism as a Political Theory: The Case of the Islamic State in Iraq and Syria (ISIS)." In *Handbook of Islamic Sects and Movements*, edited by Muhammad A. & Carole M. Cusack. Brill, 2021.
- Prihantoro, Hijrian Angga. "Examining Witness Interest: The Obstacles of Testimony in Islamic Jurisprudence and Positive Law." *Justicia Islamica* 21, no. 1 (2024): 1–22. <https://doi.org/10.21154/justicia.v21i1.8653>.
- Rahmadi, M Agung, Said Agil Husin Al-Munawar, Helsa Nasution, Luthfiah Mawar, Nurzahara Sihombing, and Ismail Saleh Lubis. "Confirmatory Factor Analysis of Understanding Fiqh Al-Muwāzanāt and Emotional Maturity in Religious Conflict Resolution." *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 61–88.
- Rasito, Rasito, and Izza Mahendra. "Moderasi Fikih Melalui Pendekatan Maqasid Al-Syariah Yusuf al-Qaradhawi: Mencari Relevansinya Di Indonesia." *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 1 (2022): 36–65.
- Riddell, Peter G. "Shari'a-Mindedness in the Malay World and the Indian Connection: The Contributions of Nur al-Din al-Raniri and Nik Abdul Aziz Bin Haji Nik Mat." In *Islamic Connections: Muslim Societies in South and Southeast Asia*, edited by R Michael Feener and Terenjit Sevea. ISEAS Publishing, 2009.
- Ropi, Ismatu. "Muslim-Christian Polemics in Indonesian Islamic Literature." *Islam and Christian-Muslim Relations* 9, no. 2 (1998): 217–29.

- Roziqin, Akhmad Ainur, Puspa Arum Yasinatul, Ali Mursyid Azisi, Luluk Fikri Zuhriyah, and Moh Hakim Alfarisi. "The Challenge of Religious Moderation amidst the Rise of Religious Extremism among Instant Ustadz in Indonesia." *Al-Wasatiyah: Journal of Religious Moderation* 4, no. 1 (2025): 1–30.
- Saleh, Abdul Mun'im, Lukman Santoso, and Sukron Ma'mun. "Eksistensi Teori Masalah Dan Persinggungannya Dengan Utilitarianisme Dalam Pemikiran Ilmu Hukum." *Nagari Perdikan: Journal of Law and Policy Studies* 1, no. 1 (2024): 1–14. <https://doi.org/10.71155/by71ar69>.
- Srivastava, Neelam. "Philological Method and Subaltern Pasts." *Italian Culture* 40, no. 1 (2022): 49–60.
- Steenbrink, Karel A. "Jesus and the Holy Spirit in the Writings of Nūr al-Din al-Raniri." *Islam and Christian-Muslim Relations* 1, no. 2 (1990): 192–207.
- Vakily, Abdollah. "Sufism, Power Politics, and Reform: Al-Rānirī's Opposition to Hamzah al-Fanṣūrī's Teachings Reconsidered." *Studia Islamika* 4, no. 1 (1997).
- Wormser, Paul. "The Religious Debates of Aceh in the Sixteenth and Seventeenth Century: An Invisible Cultural Dialogue?" *Journal of the Economic and Social History of the Orient* 55, no. 2/3 (2012): 369–82.
- Zayd, Muṣṭafā. *Al-Maṣālah Fī al-Tashrī' al-Islāmī Wa Najm al-Dīn al-Ṭūfī*. Dār al-Fikr al-‘Arabī, 1964.

