

CHAPTER 1

INTRODUCTION

1.0 Introduction

1.1 Background of the study

In Malay world, there have a lot of manuscripts that have been written for a long time ago. It was consisted of various field of sciences such as art, religious, history, literature and medical. In every single of sciences, there are manuscripts written in different century. Since Islam came into this region, it has Islamised the Malay world and significantly affected their culture, language and worldview.¹ In consequence, Malays chose Islam as their religion and changed the way of life even some of them still practise certain of mystical ritual especially in their medicine.² In the meantime, Malay intellectuals wrote a lot of books in different science of knowledge.

Their works in religious were known as *kitab Jawi*. Mohd Nor defined it as religious books written in the classical Malay language using Arabic characters.³ The most influence Malay scholar in 19th century, Syeikh Ahmad al-Fatani claimed that a term of '*Kitab Melayu*' is better than '*Kitab Jawi*'. Otherwise, *Kitab Kuning* was also used by some people but Wan Mohd Saghir argued that this name was not appropriate to be

¹ Al-Attas, Syed Muhammad Naquib. 1969. *Preliminary Statement On A General Theory Of The Islamization Of The Malay-Indonesian Archipelago*. Kuala Lumpur: Dewan Bahasa Dan Pustaka. p. 29-30.

² Syed Hashim & Wan Fariza. 2018. Pengaplikasian Falsafah Perubatan Islam di Alam Melayu dalam Manuskrip MSS 2802 Kitab Tib. *Jurnal Filologi Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia. vol. 25. p. 48.

³ Mohd Nor Bin Ngah. 1983. *Kitab Jawi: Islamic Thought of the Malay Muslim Scholars*. Singapore: Institute of Southeast Asian Studies. p. vii. Hereafter cited as Mohd Nor. *Kitab Jawi*.

used because such word of '*kuning*' shows a negative tone.⁴ Mohd. Nor stated that in the very early period of Islam in Malay world, Malays have used *kitab Jawi* as their reliance for religious education because most of them did not understand Arabic. In spite of that, they only used that such of language in prayers and worship ritual as stated by Abdullah Munshi.⁵

R. Michael Feener hold that in the 17th century, Aceh became the centre of religious study in Malay world and this can be proven by the existence of manuscripts that are originally from Aceh.⁶ Indeed, many of prominent Malay scholars were lived in there such as Syeikh Hamzah al-Fansuri, Syeikh Samsuddin al-Sumaterani, Syeikh Nuruddin al-Raniri and Syeikh Abdul Rauf al-Fansuri. They became important men in society and government by which they affected a lot on Malays' intellectual activities by their thoughts in theology, jurisprudence, mysticism and metaphysics. Every single of them wrote a number of books in different sciences which some of them are now still available for access. Their works discussed on Islamic knowledge in very comprehensive and critical way.

Pertaining to Malay religious book, the oldest known Malay manuscript that had been found is a translation of '*Aqā'id al-Nasafi*' from 16th century which is about Islamic theology and epistemology. Not far from that time, Syeikh Nuruddin al-Raniri completed a book namely as *Durr al-Farā'id bi Syarh al-'Aqā'id*, that also related to

⁴ Wan Mohd Saghir. 1997. *Tulisan Melayu Jawi dalam Manuskrip dan Kitab Bercetak: Suatu Analisis Perbandingan. Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia. p. 88.

⁵ Mohd Nor. *Kitab Jawi*. p. vii.

⁶ R. Michael Feener., Patrick Daly & Anthony Reid (ed.). 2011. *Mapping the Acehnese Past*. Leiden: Royal Netherlands Institute of Southeast Asian and Caribbean Studies. p. 5.

theology.⁷ Otherwise, the first Islamic jurisprudence book in Malay language was *Sirāṭ al-Mustaqīm* written by Syeikh Nuruddin al-Raniri in 17th century.⁸ These aforementioned books are the earliest treatises appeared in Malay world. Since from that century, there were a countless Malay scholars contributed so many books which written in Malay language. Much of those books are used to be teach in the traditional school (*pondok/madrasah*) until now.

One of the Malay manuscripts that have been found is manuscript of *Arkān al-Ṣalāt*. This manuscript specifically described about prayer. In introductory part, there is some elaboration of Quranic verses and selected Prophetic tradition that are related to prayer. Only after then, the author deeply discussed the way of prayer relying on *Shāfi'e* school. It is notable to mention here that the special aspect of this manuscript is the integration between *fiqh* and *taṣawwuf*. This such of element is regarded as unique approach for it is very rare to see it in other Malay treatises even Arabic books. Relying on this manuscript, the analysis of text will be done in order to trace the sources of content and to describe the physical of manuscript.

⁷ Wan Mohd Nor. 2019. *Budaya Ilmu: Makna dan Manifestasi dalam Sejarah dan Masa Kini*. Kuala Lumpur: Pusat Pengajian Tinggi Islam, Sains dan Peradaban (CASIS). p. 191. Hereafter cited as Wan Mohd Nor. *Budaya Ilmu*.

⁸ Wan Mohd Shaghbir. 2010. *Penutup Perdebatan Islam Alaf Kedua Di Dunia Melayu*. Kuala Lumpur: Khazanah Fathaniyah. p. 131.

1.2 Statement of the Research Problem

A study on manuscript is fundamentally concerned on physical and content aspect of manuscript. One of the Malay manuscripts *Arkān al-Ṣalāt* is still remained in manuscript form and there is no research done on it yet as far as it is known. This manuscript discussed specifically about prayer based on *Shāfi'e* school and it delved into some aspect of *taṣawwuf* which is related to prayer. The most remarkable element of this manuscript is the symbiosis of *fiqh* and *taṣawwuf*. This outstanding facet presents an important Malay intellectual value. *Arkān al-Ṣalāt* should be a subject of this study because it can be benefitted by people either they are ordinary man or academic researcher. It is obvious that there have abundance of religious books spreading in society outside there but perhaps this manuscript can be a new reference to them and enrich Islamic Malay intellectual products. Furthermore, this manuscript can be a prompter for academic researchers to delve into a new dimension of *fiqh* and Malay thought studies by which some new aspects of *fiqh* and Malay thought can be explored. On the other side, the needs of this study is to preserve and nourish Malay intellectual treasure as it was a nation and religious historical wealth. This is none other than a significant improvement that would fulfils the gap in this study. Besides that, the notable idea of *fiqh-taṣawwuf* symbiosis on this manuscript can be a framework for further study in another part of *fiqh* discourses such as marital affairs, economy, financial and judicial. The text of manuscript would be copied and transliterated so that it will be able to publish this manuscript in a new version. Thus, this study can offer another contribution to Malay historical knowledge as a new finding in Malay manuscript studies.

1.3 Research Questions

Based on problem statement, this research is to answer these questions:

- 1) What is the condition of manuscript *Arkān al-Ṣalāt* based on codicological analysis?
- 2) What is the content of *Arkān al-Ṣalāt* and its sources?
- 3) What is the best script of *Arkān al-Ṣalāt* relying on the process of critical edition and annotated transliteration?

1.4 Research Objectives

- 1) To study the background and codicological aspect of manuscript *Arkān al-Ṣalāt*.
- 2) To analyse the content and the sources of *Arkān al-Ṣalāt*.
- 3) To provide a critical edition and annotated transliteration of *Arkān al-Ṣalāt*.

1.5 Significance of the study

The purpose of this study is to observe and analyse the manuscript of *Arkān al-Ṣalāt* on its physical and content. By thoroughly observing on the physical of manuscript, the recognition on the condition of manuscript can be identified and it will give a possibility to compare some chosen manuscripts in order to produce a best script to become a readable book. As this manuscript was written in classical Malay language using Arabic characters, thus it is quite difficult to read and understand even for Malays.

Then, it is very important to do a transliteration of text to make it possible to be read.

Each author surely has his own method and approach in his writing. This can be identified through a contemplation and analysis on content. In consequence, this study can expose the method used by author in this manuscript and if it is possible, that approach will able to offer another remarkable alternative to reconstruct and enhance the contemporary discourse on *fiqh*.

1.6 Scope of the Study

The scope of this study is to briefly described about the history of Malay-*fiqh* manuscript and to study on physical and content of the manuscript of *Arkān al-Ṣalāt* based on philology, codicology and analytical methods. This research emphasizes to produce a readable script and to analyse certain selected *fiqh* issues in manuscript. The study on this manuscript is relied on some chosen manuscripts which are located in *Pusat Kebangsaan Manuskrip Melayu* at National Library of Malaysia. The manuscripts that will be used as a subject in this research are seven complete manuscripts namely as MSS4601(A), MSS4393(B), MSS4121, MSS4029, MSS3864(A), MSS4351(B) and MSS4314. Regarding to this, it is necessary to do a critical edition and annotated transliteration process therefore the text can be presents in a readable version. In term of content analysis, some fundamental and unique problems in *fiqh* discussion will be analysed by tracing the references of those problems from the authoritative books and comparing it to another Malay-*fiqh* treatises. Relating to *taṣawwuf* aspect, an analysis on that is made in order to represent a symbiosis between both disciplines of *fiqh* and *taṣawwuf* which are explicitly existed in the text of *Arkān al-Ṣalāt*.

1.7 Keyword Definition

The selected title for this research is *Manuscript of Arkān al-Ṣalāt: Critical Edition, Annotated Transliteration and Analysis of Fiqh Sources*. These keyword terms that used in this title will be explained briefly in the next paragraph.

The word of ‘manuscript’ is derived from two separate Latin words that are ‘*manus*’ which means ‘hand’ and ‘*scriptus*’ which means ‘writing’. In general, manuscript can be known as a book that is ‘manually inscribed’ or written by hand.⁹ *Arkān al-Ṣalāt* is originally coming from Arabic word. The word of ‘*arkan*’ is derived from *rukn* which is meant pillar or basic. Regarding to the term ‘*al-Salat*’, al-Mawrid dictionary translates that word as prayer and blessing.¹⁰ Generally, *Arkān al-Ṣalāt* brings a meaning of the pillars of prayer. This title of manuscript is clearly addressing the content itself as it discussed about prayer and all matters related with it.

‘Critical Edition’ is a famous method in philology study. As philology concerns manuscript study, it contains assort of methods in order to deal with manuscript. Oman Fathurrahman lists some of methods in his famous book *Filologi Indonesia: Teori dan Metode*, as follows; facsimile edition, diplomatic edition, eclectic edition and critical edition. He defines critical edition as a model of text editing that the purpose is to produce a best script to be read through some process of editing, comparing and reconstructing the text.¹¹ Critical edition surely deals with more than one manuscript

⁹ Francois Deroche. 2005. *Islamic Codicology: An Introduction to the Study of Manuscript in Arabic Script*. London: Al-Furqan Islamic Heritage Foundation. p. 11.

¹⁰ Mounir Baalbaki & Rohi Baalbaki. 2011. *Al-Mawrid al-Qarīb*. Beirut: Dar el-Ilm Lil Malayin. p. 244.

¹¹ Oman Fathurrahman. 2015. *Filologi Indonesia: Teori dan Metode*. Jakarta: Prenadamedia Group. p. 91. Hereafter cited as Oman. *Filologi*.

because researcher must do a comparison on those manuscripts and deeply observe the text in order to get a best script.

Regarding to ‘annotated transliteration’, the purpose of this process is to transliterate *Jawi* word into roman. Instead of that, classical manuscript certainly contained archaic terms so that it is necessary to give explanation on that by a true meaning. While ‘analysis’ is counted under qualitative method which is dealing with text. This research is about to analyse *fiqh* source in the manuscript. Thus a method of content analysis will be used in this research. Hsiu-Fang Hsieh explained content analysis as she compresses the meaning of content analysis from other sources that actually it focuses on the characteristics of language as communication with attention to the content or contextual meaning of the text.¹² In this study, it concerns more to analyse *fiqh* discussion for the manuscript itself was a *fiqh* book. So that, the analysis is focused on sources of *fiqh* by thoroughly contemplating other authoritative *fiqh* books in order to represent the intellectualism of content. Pertaining to *taṣawwuf* integration in manuscript, the analysis on that matter is to trace the ground of that approach and style of writing through the long great tradition of knowledge in Islam. Thus, that such of analysis is also included under the part of analysis on *fiqh* sources.

¹² Hsiu-Fang Hsieh. 2005. Three Approaches to Qualitative Content Analysis. *Qualitative Health Research*. Vol. 15. No. 9. (pp. 1277-1288). p. 1278. Hereafter cited as Hsiu Fang. *Qualitative Content*.

1.8 Literature Review

1.8.1 The History of Malay Manuscript Studies and Its Important for Academic Research

The history of Malay manuscript can be divided into two periods; the first is pre-Islam and the second is after Islam. Shahrir Mohd Zain claims that, based on the immortal Malay historical book *Hikayat Raja Pasai*; the period of pre-Islam in the Malay world is referred to the year before 1300 after century or in other word, 13th century and before.¹³ This is proven by strong argument that Islam only became an official religion for Malay kingdom is in the end of 13th century which Pasai announced Islam as their official religion. It is necessary to be pointed that Islam had already been practiced in Malay world before that time especially in Campa, Kedah, Kelantan and Langkasuka but Islam in there is not became an official religion yet as in Pasai. Syed Muhammad Naquib al-Attas had deeply discussed this point in his great treatise regarding on Malay history named as *Historical Fact and Fiction*.¹⁴

During the pre-Islam, Malays have produced some intellectual works but mostly are influenced by Hindu-Buddha and written on epigraph. Some of old epigraph that have been found are located in Prasat Prei Thnal (580 AC), Angkor Borei (533 AC), Kedudukan Bukit (683 AC), Talang Tuwo (684 AC) and others.¹⁵ Something that important to be known is most of the Malays' works at that time have discussed about the criteria of leadership and mathematics. For example, Shahrir Mohd Zain claimed

¹³ Shahrir Mohd Zain. 2016. *Sains Matematik dalam Acuan Bahasa Melayu dan Islam*. Selangor: PTS Akademia. p. 66. Hereafter cited as Shahrir. *Sains Matematik*.

¹⁴ Al-Attas, Syed Muhammad Naquib. 2011. *Historical Fact and Fiction*. Johor Bahru: Universiti Teknologi Malaysia Press. Hereafter cited as Al-Attas. *Historical Fact*.

¹⁵ Shahrir. *Sains Matematik*. p. 71-72.

that the oldest Malays' writing on leadership is epigraph that has been found in Campa in years of 1088 AC, known as *Cakravartin* and it was, as in his affirm, as great as Machiavelle's work.¹⁶ It is acknowledge that most of the epigraph was written in *Sanskrit* language as *Jawi* become Malays language only after 13th century.¹⁷

In fact, the producing of Malay manuscripts was actually influenced by the Malay Ruler at that time especially after Islam came here. Ding Choo Ming also confidently claims that the development of classical Malay literature and manuscript are but cannot be separated from the Ruler and elite people.¹⁸ This can be proven when some of the oldest Malay manuscripts are written specially about the Ruler and its leadership. For example, we can look at *Hikayat Raja Pasai*, *Tāj al-Salāḥīn* and *Bustān al-Salāḥīn* which are totally discussed about Malay Ruler but Shahrir Mohd Zain believed that *Hikayat Raja Pasai* was the oldest book among of them.¹⁹ In other hand, religious book also being wrote due to the command of the Ruler. *Mir'āt al-Ṭullāb*, such a great Malay *fiqh* book written by Syeikh Abdul Rauf al-Fansuri in 17th century was written as Sultanah Safiyyah al-Din request upon him to write a book regarding on the duty of *qādī*.

Malay manuscripts were widely spread in the world since the early centuries. This is because the colonization of westerner in their coming to the Malay world. Regarding to their purpose which is none but only to gain ultimate profit and wealth

¹⁶ Shahrir Mohd Zain. 2013. *Berakhir Sudahkah Ilmu dalam Acuan Sendiri?*. Kuala Lumpur: Pusat Dialog Peradaban. p. 17. Hereafter cited as Shahrir. *Berakhir Sudahkah Ilmu*.

¹⁷ Hashim Musa, 1997. *Sejarah Awal Kemunculan dan Pempatan Tulisan Jawi di Asia Tenggara. Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia. p. 6.

¹⁸ Ding Choo Ming. 2003. *Kajian Manuskrip Melayu: Masalah, Kritikan dan Cadangan*. Kuala Lumpur: Utusan Publications & Distributors. p. 10. Hereafter cited as Ding Choo Ming. *Kajian Manuskrip*.

¹⁹ Shahrir. *Berakhir Sudahkah Ilmu*. p. 19; Al-Attas. *Historical Fact*. p.

from this region by trade all things including manuscripts as they assume that manuscripts have a high value in its uniqueness and sentimental at first.²⁰ But only after that they used to study and analyse Malay manuscripts as they conscious toward the intellectual value contains in the manuscripts. They are very struggle to study Malay manuscripts so that they build some institutions in their country such as Department of Malay and Indonesia Studies in Leiden University in 1877 and School of Oriental and African Studies in London University in 1917. The one who known to be a first man finished a dissertation for philosophy doctor (PhD) in Malay literature study is Ph. S van Ronkel in 1895.²¹

Malay manuscripts contain a lot of local intellectual products thus it has a very high quality to be research. In fact, most of manuscripts have been studied for two centuries ago whether by westerners or Malays. Abu Hassan Sham had listed some of those works which are benefitted Malay manuscript as an object in their study and research such as *Kitab Seribu Masalah* by G.F. Pijper in 1924, *Hikayat Atjeh* by Teuku Iskandar in 1958, *Hikayat Sultan Ibrahim ibn Adham* by Russell Jones in 1969, *Tuhfat al-Nafis* by Virginia Matheson, *Hikayat Merong Mahawangsa* by Siti Hawa Haji Salleh and many more. Some of these researches have been done in higher academic institutions in Malaysia, Indonesia, Australia, German and France.²²

Even this study has through such a long journey in its history but it still relevance in academic world as so many researchers keep in reading and exploring this field. In

²⁰ Makmur Harun, Firman & Muhammad Yafri Yahya. 2016. *Jawi dan Kajian Manuskrip Melayu*. Kuala Lumpur: Open University Malaysia (OUM). p. 180-181.

²¹ Ding Choo Ming. *Kajian Manuskrip*. p. 7.

²² Abu Hassan Sham. 1997. *Langkah-langkah Memasyarakatkan Manuskrip Melayu. Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia. p. 269.

other hand, there have some researchers whose keep in searching and finding some unknown Malay manuscripts as it can be seen through Annabel Teh Gallop's effort in her finding for new Malay manuscripts discoveries. The number of Malay manuscript in the entire region on this world which are still existed are uncountable because many of manuscripts is safely kept either in personal collections or library collections.²³ Wan Ali Wan Mamat in his searching for Malay manuscripts in six libraries in Netherland has found 2079 manuscripts while Ismail Hussein estimates that the total of Malay manuscripts in Europe can achieve for 3000 manuscripts. Ding Choo Ming concludes that 10 000 Malay manuscripts have been found in the entire world.²⁴ On other hand, Harun Mat Piah holds that the number of Malay manuscripts exceed to 22,000 with more than 5,000 different titles.²⁵ At this point, we have firmly belief that the study of Malay manuscripts is very interesting and important to be studied because we only can found the intelligence of Malays and their authentic tradition by study their manuscripts.

Nowadays, it is become necessary for scholars and academicians from various disciplines to involve together in Malay manuscript study. This is due to the manuscripts that contain abundance of knowledge and for sure it must be researched by the one who master in certain field. C. Hooykaas in his commentary on *Salasilah Kutai* give a brilliant remark as follow:

“This genealogy records few genuine events and its contents are far less important than those of the *Sejarah Melayu*. Its value

²³ Annabel Teh Gallop. 1997. A 17th Century Malay Miscellany: Two New Discoveries in the British Library. *Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia. p. 71-72.

²⁴ Ding Choo Ming. *Kajian Manuskrip*. p. 22.

²⁵ Mohd Anuar Mamat. 2017. Manuskrip Melayu Dalam Pendidikan Islam: Suatu Kajian Awal di Perpustakaan Negara Malaysia. *Jurnal Islam dan Masyarakat Kontemporari*. vol. 15. no. 1. p. 62.

lies more in the non-historical material to be found in it; for people's thoughts and feelings in those former times are very clearly drawn, as are the description of palace ceremonial and dress customs ... The *Salasilah Kutai* has been commented upon in the philosophical sense, but the commentary on its meaning has still largely to be written by a social anthropologist or a student of the phenomenology of religion, and only then a historian can use it for a picture of the past".

After quote this statement, Ding Choo Ming also shows his agreement with this reality as he encourage the academicians to read and study Malay manuscripts related with their field.²⁶ In fact, there have so many local scholars that involve in this area of study and they are very master and competent to analyse Malay manuscripts in right and comprehensive way as they are well known in their knowledge disciplines. For example, Tan Sri Professor Muhammad Naquib al-Attas who is a great Muslim philosopher in our days, he had studied on Syeikh Nuruddin al-Raniri and Syeikh Hamzah al-Fansuri's works and he is very successful in pointing out a critical discussion relating to Islamic metaphysics from their works.²⁷ In other example, Professor Emeritus Shaharir Mohd Zain also has some researches on Malay manuscripts. He emphasizes the aspect of Malay's thought in Science and Mathematics by analyse the old epigraph and manuscripts as he is a professor in Mathematics.²⁸ In the lately decade,

²⁶ Ding Choo Ming. *Kajian Manuskrip*. p. 4.

²⁷ See on his treatises al-Attas, Syed Naguib. 1967. New Light on the life of Hamzah Fansuri. *Journal of the Malaysian Branch Royal Asiatic Society*. Vol. XL. July. (p. 42-51) and al-Attas, Sayyid Muhammad Naguib. 1962. *Rānīrī and the Wujūdiyyah of 17th Century Aceh*. (Master Thesis). Montreal: Institute of Islamic Studies, McGill University.

²⁸ See his ideas on Shaharir Mohammad Zain. 2018. *Falsafah Ilmu Daripada Karya-Karya Besar Sains & Matematik Islam Malayonesia*. Selangor: Kolej Dar al-Hikmah; Shaharir Mohammad Zain. 2016.

Ustaz Wan Mohd Shaghir has a long journey in his treasure for Malay manuscripts by collecting and compiling a lot of manuscripts. In his work of study on manuscripts, he succeeds to classify some of Syeikh Ahmad al-Fathani's thought on diverse areas such as politic, literature, language, civilization, science and religion.²⁹

In order to run a research on manuscripts, it must be guided by certain methods specially to deal with manuscript in its physical and content. There are a lot of books concern about this topic and it were written in English and Malay language. For Malay books, we have a famous one which was produced by Oman Fathurrahman namely as *Filologi Indonesia; Teori dan Metode*.³⁰ While Mat Saad also wrote an article regarding on methodology in manuscript study which is known as, *Tahqiq Manuskrip Arab Melayu* and this work can be considered as a briefly explanation about *Tahqiq*.³¹ It is very glad to know that Open University Malaysia (OUM) itself offers a course in Malay manuscripts study and that course name is *Jawi dan Kajian Manuskrip Melayu*. In addition, they produce their own methodology book to become a primer reference for students in that course.³²

Sains Matematik dalam Acuan Bahasa Melayu dan Islam. Selangor: PTS Akademia; Shahrir Mohd Zain. 2013. *Berakhir Sudahkah Ilmu dalam Acuan Sendiri?*. Kuala Lumpur: Pusat Dialog Peradaban.

²⁹ Awang Sariyan. 2016. *Asas Falsafah dan Pemikiran Melayu*. Kuala Lumpur: Dewan Bahasa dan Pustaka. p. 95.

³⁰ Oman. *Filologi*.

³¹ Mat Saad Abdul Rahman. 1997. *Tahqiq Manuskrip Arab-Melayu. Tradisi Penulisan Manuskrip Melayu*. Kuala Lumpur: Perpustakaan Negara Malaysia.

³² Makmur Harun, Firman & Muhammad Yafri Yahya. 2016. *Jawi dan Kajian Manuskrip Melayu*. Kuala Lumpur: Open University Malaysia (OUM).

1.8.2 Past Research on Malay-*Fiqh* Manuscript

From the findings, generally there have a lot of dissertations and articles regarding on Malay *fiqh* manuscripts. Fortunately, there is no research have been done on this selected manuscript of *Arkān al-Ṣalāt* . For now, it can be claim that this is the first research done on this manuscript. But, within that, there is no room for us to dismiss and unconcern toward other works. So, it is very important to discover all the research related with this topic so that we can recognise and understand the framework of this field and how their works on this.

Syeikh Daud bin Abdullah al-Fathani is the immortal scholar in the Malay world who is successfully produced so many works in Islamic theology, metaphysic, jurisprudence, mysticism, Sufism and other knowledge. One of his prominent works is *Munyatul Muṣollī* which was specifically discussed about the prayer (solat) relying on Syaf'ie school. This book was quite similar with our manuscript as it only discussed on prayer and relate it with some aspect of *tasawwuf*. Marwazi took this book as his research subject for Master's dissertation in Shariah study in year 2005. He made an annotated transliteration on this text and he also made a summary writing for this book. He also analysed some of classic Malay words and gave the meanings for that word in order to ease the readers. From this research, he succes to present the influence of this book and indicate it important for Malays generations as this book has become a primary book to be learnt in *madrasah* for a long century.³³

³³ Marwazi bin Dziauddin. 2005. *Tahqiq Kitab: Munyah al-Musalli Karangan Al-Alim Al-Syeikh Daud bin Abdullah Al-Fatani*. (Master Thesis). Kuala Lumpur: Universiti Malaya.

Hidayah al-Şubyān is the most famous Malay *fiqh* book in Malay world especially in the late of 20th century as this book was published in year 1885. This book was written by Syeikh Tuan Hussein al-Banjari who lived in Kedah and built so many *madrasah* in north of Malaysia. This book was being taught in all *madrasah* and *pondok* since it became a basic book for each student who want to learn Islam from its root as it contains all the basic knowledge of Islam including *Īmān*, Islam and *Ihsān*. Greatly, this book has been researched by Mohamad Akhyar for his Master in Islamic study in year 2012. His work was named as *Kitab Hidayah al-Subyan karangan Abu Abdullah Husein Bin Muhammad Nasir Bin Muhammad Thayyib al-Mas'udi al-Banjari: Kajian Tahqiq dan Analisis*. On this work, he analyses the structure of sentence in that book and describes comprehensively the content issued by the author. He also points out the status of hadith narrated in the book by using the method of *takhrij*. By the end, he concludes that all of the content was relying on Ash'arites and Syaf'ie schools and this book was influenced for most towards Malays.³⁴

Many of local scholars believe that the book of *Şirāṭ al-Mustaqīm* was the first book in Islamic jurisprudence in Malay world written by Syeikh Nuruddin al-Raniri in year 1634. This book was produced in second phase of Islamization period as Syeikh Nuruddin al-Raniri finished his first writing on Islamic theology in 4 years before done this book.³⁵ Jamalludin takes opportunity to research on this important book and make that as his dissertation for his PhD in year 2011. Due to this large book, he only runs his research on some part of that book which is the topic of *taharah* and prayer. He at

³⁴ Mohamad Akhyar bin Ismail al-Tantawi. 2012. *Kitab Hidayah al-Subyan karangan Abu Abdullah Husein Bin Muhammad Nasir Bin Muhammad Thayyib al-Mas'udi al-Banjari: Kajian Tahqiq dan Analisis*. (Master Thesis). Kedah: College of Arts and Sciences, Universiti Utara Malaysia.

³⁵ Wan Mohd Nor. *Budaya Ilmu*. p. 199.

first describes about the history of that book in briefly words before he analyses the *fiqh* contents in critical way. After that, he comes with analyse on methodology of writing used by author. He also analyses some *fiqh* problems that related with Malay's affairs and local issues. By this result, he made this book more relevance to be discussed in our present days and it becomes capable to help our local scholars to recognise the local intelligent in our old scholars.³⁶

After al-Raniri, there is one influence scholar who lives in that same century which his name is Syeikh Abdul Rauf al-Fansuri. He born in Aceh and he further his study in many countries in Arab region before he became a remarkable scholar in his land. He served as *Qāḍī Malik al-Adil* in Acehnese court during the reign of Sultanah Taj al-Alam Safiyyat al-Din Shah in year 1661. Then, not far from that year he was commanded by the Sultanah Taj al-Alam to write an Islamic jurisprudence book in Malay language. The book name is *Mir'āt al-tullab* and he admits that he faces some difficulty to finish this book. In consequences, this book become famous and vital for Malay society in that time as it was written by an ever great scholar. For sure, this book will not be dismissed to become a research subject for so many academicians. One of the academicians who take benefits from this book is Jelani Harun in which he briefly writes an article about the preliminary study on the manuscript of *Mir'at al-Tullab*.³⁷ From his founding, he succeeds to comment on some collections of the manuscript which are still kept in Leiden University Library. By this information, other researchers

³⁶ Jamalluddin bin Hashim. 2011. *Kitab al-Sirat al-Mustaqim Karangan Shaykh Nur al-Din al-Raniri (Kitab al-Taharah dan al-Salah): Teks dan Analisis*. (Master Thesis). Kuala Lumpur: Universiti Malaya.

³⁷ Jelani Harun. 2015. *Mir'at al-Tullab by Syeikh Abdul Rauf Singkel: A Preliminary Study on Manuscript Kept in The Special Collections, Leiden University Library*. *Malay Literature*. Vol. 26. No. 2. (pp. 119-138).

will possible to find and choose rightly the good manuscripts to be their subject in research.

After the golden age in Aceh, some Malay scholars who came from Malaysia also successfully produced their own works in Islamic studies. One of them is Syeikh Abdul Qodir who lives in Bukit Bayas, Terengganu. He was a teacher for many scholars after him for example Tok Ku Tuan Besar and Tok Syeikh Duyong. Same with other scholars, he also leaves to us his works in writing. One of his interesting book is *Risalah fi Bayān Hukm al-Bai' wa al-Ribā* which specifically discussed only on purchase and usury relying on Islamic finance jurisprudence. Regarding on this book, Hasanulddin Mohd and Abdul Karim Ali deliver their comments and introductory about this book in their article. They analyse some aspect of methodology in writing and give a critic on that. From their article, this book becomes known in our society as they claim that this book was quite less known even the content was interesting and usefulness.³⁸

In conclusion, regarding in my literature reading, this manuscript is not being researched yet by anyone and it doesn't been quoted in any article and research paper. The manuscript of *Arkān al-Ṣalāt* is still in manuscript form and not being in published book. Thus, it is necessary to make this manuscript as a subject of research and then transform it in a readable book.

³⁸ Hasanulddin Mohd and Abdul Karim Ali. 2012. Shaykh Abdul Qadir bin Abdul Rahim Bukit Bayas dan Kitabnya *Risalah fi Bayan al-Bay' wa al-Riba*: Satu Sorotan. *Jurnal Syariah*. Vol. 2. No. 2. (pp. 255-270).

1.9 Research Methodology

In general, this research will be done by relying on some methods in order to ensure the quality and authenticity of the thesis results by the researcher. Fundamentally, this research is relying on qualitative study which is solely concerning on library research. Most of the sources will be got from local universities libraries, Malaysian library and personal collections. For specific, all of the fifteen manuscripts are being referred from the Pusat Kebangsaan Manuskrip Melayu located in level 11 of National Library of Malaysia.

. In manuscript study, it is important to run a codicology analysis in order to observe on physical aspect of manuscript without concerning only on the text alone.³⁹ For this, a descriptive study will be done upon the physical of manuscript by which it is purposing to describe the historical background of manuscript, author and authorship, condition of paper and text. To do this study of codicology, all of the fifteen manuscripts become a subject in order to obtain a comprehensive overview upon the manuscript.

In philology field, critical edition method has been chosen in order to deal with text. This method directly emphasizes towards the text of manuscript by which it is containing the process of editing, reducing and adding words, comparing manuscripts and transliterating the text. With regard to classic Malay words, it will be added with a certain alphabet in order to represent it into the current using words. For some archaic terms, it will be explained by the meaning of word. To adhere this such of critical edition method, it is necessary to make a comparison between the different manuscripts. For

³⁹ Oman. *Filologi*. p. 109-110.

this, only seven complete manuscripts will be selected in this process because those seven are more than enough to be compared. Besides that, all of Arabic and Jawi text will be respectively transliterated into Roman form by remaining the original pronunciation of word. The vital purpose of this critical edition method is to produce the best text to reader and make it possible to be read without any obstacles to understand the text

Pertaining to the text of manuscript, the researcher tends to do a content analysis by using a deductive, inductive and also comparative methods on certain selected text. These methods will be precisely used in the chapter four of thesis. The objective of using this such of methods is to have an inter-disciplinary interpretation of text. These methods will guide the researcher to analyse the text by pointing out the relation between text and another authoritative sources. This content analysis is able to nourish the idea in text by indicating a certain significant substance which is existed. This part of methodology will lead to a critical discussion and able to expose the intellectual elements which become the root of that work.⁴⁰

⁴⁰ Hsiu Fang. *Qualitative Content*. p. 1281.

1.10 Conclusion

In a nutshell, the spread of Islam in Malay world for more than one thousand years before influences for most in Malays' lifestyle and their culture. More than that, Islam succeeds to reconstructs their worldview in fundamentally level so that they successfully build a Malay empire and become one of the greatest nations in the world. This achievement will be not become in reality until it was derived from a high intellectual capability and true knowledge which was guided by revealed knowledge. Due to this statement, we can know their greatness in knowledge and intellect only by reading, analysing and observing on their works. There is none other than this way because people all will die but their ideas, knowledge and works are still living in the books. Because of that, history has proven towards us that how so many western academicians take an advance step to make our Malay manuscripts as the subject matters in their research. So, it is ashamed thing when we dismiss our intellectual works while other nations giving their all thoughtful on that. A result from this argument, it is necessary for us to pour out our struggle in reading and studying the Malay manuscripts without denying other knowledge. For conclude, through this kind of research, it is become possible to expose and indicate our inherent in the aspect of religion, language, culture and nation. Thus, it will lead to the thankfulness and appreciation toward our religion and nation. Furthermore, people can fully benefit from this manuscript by using it as a reference in teaching and learning especially for Malays. Other than that, this manuscript was written in such a unique way which it is interesting and important for us to know and practise that kind of method.