

CHAPTER 5

CONCLUSION AND SUMMARY

The main subject of this thesis is to study a manuscript of *Arkān al-Ṣalāt* which was founded in Pusat Kebangsaan Manuskrip Melayu, National Library of Malaysia. In studying that manuscript, the aims are to study a physical aspect of manuscript by relying on codicology method, to represent the text through annotated transliteration and lastly to analyse the content. The first objective was presented in second chapter in which it starts by briefly describing a general introduction on history of Malay-*fiqh* manuscript. Only after that, a codicology study on fifteen manuscripts of *Arkān al-Ṣalāt* was possessed. While the second purpose was elucidated in chapter three in a lot of pages. This is so due to the comparison process in transliterating text by which it took seven different manuscripts to be critically compared. The third objective which is a most significant part in this study was situated in chapter four. This part of analysis comprehends an identification on *fiqh* sources on certain uniqueness matters related to *fiqh* and integration element between *fiqh* and *taṣawwuf*.

To refresh a memory, it is remarkable to mention here some significant summa of this study. In the early part of chapter two, there is a general description about history of Malay-*fiqh* manuscript. The aim in pointing out that is to indicate a foundation for any study on religious manuscript. Only by that, people will acknowledge the important of this kind of study towards a history of Malay intellectualism and religious study on shariah. That such of introduction is regarded as a foundation for it is a frame to shed an epistemological ground of this study.

In chapter two, it also consisted a codicology study by which it provides a detail information about all collection of manuscript including a physical of manuscript, text and authorship. These matters are important to know in order to recognise a locality of manuscript and physical condition. Besides, there is a description about other manuscripts that are compiled together with *Arkān al-Ṣalāt*. Some of these manuscripts are the works of prolific scholar such as Syeikh Nuruddin al-Raniri by which it indicates a significant of *Arkān al-Ṣalāt* among the rest manuscripts. The next chapter, it presents an annotated transliteration of text by relying on seven different manuscripts. This transliteration obviously shows the distinction of word in every single of manuscript. In the other hand, the text of manuscript is now easy to be read and ready to publish in a new face. In the forth chapter, a content analysis elucidates some of the sources of text and indicates certain uniqueness of discussion that is very significant to acknowledge.

Central to this work is to study on physical and content of the manuscript. Similar to other numerous studies of manuscript, this study aims to represent the manuscript in a significance way by which the thoughtful content analysis and comparison are done. Though this manuscript is simple and short, but it possessed its own intellectualism notion that can be benefitted in enhancing a contemporary structure in shariah study. This is so because that notion is but firmly rooted to a long tradition of knowledge in which the idea was seeded. Hence, a study on manuscript is not only to represent it in a new form but more important purpose is to trace that intellectual aspect and then reapply it in our current religious study. It is a hope that this study could give a significant contribution especially to shariah and Malay history study.