

CHAPTER 4

ANALYSIS ON THE CONTENTS OF ARKĀN AL-ṢALĀT

4.1 Introduction

Islamic civilisation has developed through the advancement of knowledge and it is being grounded and characterised by knowledge which was first prompted by Prophet Muḥammad (Peace be upon him).¹⁸⁴⁶ For that, Imam Zarnūji in his famous book *Ta'lim al-Muta'allim* reminds that Islam will only remain strong through knowledge.¹⁸⁴⁷ In the early Islamic civilisation; before modern system was introduced into the Islamic world, there is no such terms like formal, informal or non-formal education for Muslims believe that pursuing knowledge is credited as an action of serving God ('ibādah) no matter what position they hold.¹⁸⁴⁸ This also include teaching because this process is a continuity of the purpose of Prophethood in this world; which is also one of a necessary virtues of a Prophet which is *tabligh* and Prophet Muḥammad (Peace be upon him) asked some of his companions such as Muṣ'ab ibn 'Umayr to teach and guide people in religious knowledge and practices.¹⁸⁴⁹

Then, this great tradition is continued by the excellent companions and a great number of Muslim scholars who can be traced to begin in the very first century of Islam which the process for constructing the Islamic scientific tradition was prompted.¹⁸⁵⁰ In this tradition, the process of writing was also originated from the teaching of Prophet

¹⁸⁴⁶ Franz Rosenthal. 2007. *Knowledge Triumphant*. Leiden: Brill. p. 18.

¹⁸⁴⁷ Al-Zarnūji. 1981. *Kitāb Ta'lim al-Muta'allim Ṭarīq al-Taa'llum*. Beirut: al-Maktab al-Islamī. p. 66.

¹⁸⁴⁸ Wan Mohd Nor.1992. *Budaya Ilmu: Konsep, Prasyarat dan Pelaksanaan di Malaysia*. Kuala Lumpur: Nurin Interprise. p. 11.

¹⁸⁴⁹ Al-Kattānī, Muḥammad Abdul Ḥay. n.d. *Al-Tarātīb al-Idāriyyah*. Beirut: Syarikah Dar al-Arqam Bin Abī al-Arqam. p. 104.

¹⁸⁵⁰ Alparslan Acikgenc. 2000. *Scientific Thought and Its Burdens: An Essay in the History and Philosophy of Science*. Istanbul: Fatih University Publications. p. 139.

Muhammad (Peace be upon him) where he was recorded to have more than fifteen writers among his companions to write down the revelations and letters in order to convey Islam to others.¹⁸⁵¹ Then, Muslim scholars continued to sacrifice their lives in spreading religious knowledge and they left us countless books in various sciences. These religious books were studied and utilised by later scholars through the teaching, commenting, summarising and analysing of these books so that the books remain relevant and benefited till this day. This is also rooted on the preservation of the Islamic tradition of knowledge by the practices of *talaqqī* where the book will be taught by certified and recognised teacher in order to elucidate the true meaning of the texts and guide the learners with a true understanding of science.¹⁸⁵²

In this chapter, the effort to analyse the texts will be focused on two aspects: *fiqh* and *taṣawwuf* discussions which were stated in the manuscript of *Arkān al-Ṣalāt*. The analysis will analyse the contents for both discussions and only after this the approach of author in his writing and his thought will be presented through this analysis. It is necessary to mention here that the analysis will not cover for entire content but it only concerns on several selected text which perhaps presented a significant intellectual discernment of this manuscript. For instance, *fiqh* books written in Arab and Malay will be referred for a comparison between them to be made so that the sources and the uniqueness of the manuscript can be presented. On the other hand, the analysis on *taṣawwuf* part will show us how far the influence of *taṣawwuf* generally affected the *fiqh* discipline and specifically on the writer's thoughts and Malays' Islamic tradition of knowledge.

¹⁸⁵¹ Abdul Fattah Abu Ghuddah. 2019. *Al-Rasūl al-Mu'allim wa Asālibuhu fī al-Ta'līm*. Aleppo: Maktab al-Matbu'at al-Islamiyyah. p. 211.

¹⁸⁵² Wan Suhaimi Wan Abdullah. 2019. *Khulasah Faham Ilmu Kitab Al-'Ilm Imam Al-Ghazālī*. Kuala Lumpur: Pertubuhan Pendidikan Futuwah. p. 1.

4.2 Analysis on the *fiqh* contents in the manuscript of *Arkān al-Ṣalāt*

4.2.1 The uniqueness of *fiqh* discussions in *Arkān al-Ṣalāt* and its sources.

Pertaining to the contents of manuscript, there are two major part of *fiqh* discussions in the text of *Arkān al-Ṣalāt*; first is the conditions of prayers and second is the pillars of prayers. Within both these areas, there is a common elaboration on *fiqh* which is already discussed in major *fiqh* books and otherwise is some unique and strange element in the writing styles and the substances of contents. Pertaining to that, it certainly must be rooted to the certain sources in a great tradition of knowledge. This is none other than a foundation of further analysis by which it aims to trace a correlation between the substance of manuscript and the tradition. Therefore, this part of analysis will specifically contend to point out the sources of text and also the uniqueness that existed in *Arkān al-Ṣalāt*.

4.2.1.1 Conditions of prayers (*Shurūt al-Ṣalāt*)

With regard to the *fiqh* contents in this manuscript, it is necessary to clarify here that the major topic of *fiqh* in *Arkān al-Ṣalāt* is only consisted of two topics; conditions of prayers (*Shurūt al-Ṣiḥḥah*) and pillars of prayers (*Arkān al-Ṣalāt*). The text of manuscript is only limited to both topics thus it makes this manuscript simple and short but it has a wide and critical contents. Comparing to other *fiqh* books, *Arkān al-Ṣalāt* does not include other major topics in prayers such as *mubṭilāt al-ṣalāt*, *al-ṣalāt al-masnūnah*, *ṣalāt al-jamā'ah*, *ṣalāt al-janāzah* and *ṣalāt al-qasr wa al-jam'*.

Therefore, this manuscript is not only limited to prayers' matters and rather it is only focussed on the conditions of prayers and its pillars. So that, it makes this manuscript simpler than other *fiqh* books in Malay like *Munyat al-Muṣollī*, *Hidāyat al-Ṣibyān* and *Minhāj al-Salām*. Although the books mentioned also discussed prayers but they covered other topics related to prayers unlike *Arkān al-Ṣalāt*. But it is notable to claim that *Arkān al-Ṣalāt* was written in a very distinct way and it contained critical and unique discussions. Such approach's purpose is probably to make this book simpler than other book, so that it is useful by one who just begins to learn Islam. He can directly learn what is necessary and important regarding prayers without being confused and burdened with other books with in-depth discussions.

The manuscript of *Arkān al-Ṣalāt* discusses prayers in the fourth page of manuscript A. It begins with the discussion of conditions (*shurūṭ*) of prayers (*ṣalāt*) which were compiled into six things: i) The purity of cloths, place and body, ii) Covering 'aurah iii) Facing the qiblah, iv) Standing, iiiv) Acknowledging the prayers's time iiiv) Intention. Mentioning about *syurūṭ* as the introduction in here is in accordance with the tradition of jurists (*fuqahā'*) in their writing for scholars defined *shurūṭ* as "*mā yulzamu min 'adamihī al-'adamu wa lā yulzamu min wujūdihi wujūdu wa lā 'adamu*" (What entails by its non-existence the non-existence of something, and does not ensure neither the existence nor the non-existence of something).¹⁸⁵³ This means that *syurūṭ* is not the substance of the subject but the validity of subject cease on it.¹⁸⁵⁴ This is stated in the text of *Arkān al-Ṣalāt* (Af.4r):

¹⁸⁵³ Al-Anṣārī, Zakariyya. 2015. *Ghāyat al-Wuṣūl Ilā Syarḥ Lubḥ al-Uṣūl*. n.p: Dar al-Imam al-Shafī'e. p. 94.

¹⁸⁵⁴ Al-Baijūrī, Ibrāhīm. 2017. *Hāshiah al-Shaikh Ibrāhīm al-Baijūrī 'ala Sharḥ al-'Allāmah Ibn al-Qāsim al-Ghazzī*. Beirut: Dar al-Kutub al-'Ilmiyah. Vol. 1. p. 232. Hereafter cited as Al-Baijūrī, *Hāshiah al-Baijūrī*.

“*Wa li al-ṣalāt shurūṭ: dan sabitlah bagi sembahyang itu beberapa syarat dan iaitu barang yang wajib menghasilkan dia dahulu daripada masuk dalam sembahyang dan ditetapkan kehasilannya itu hingga sempurna sembahyang iaitu enam perkara.*”

For example, purification (*ṭahārah*) is the condition of prayers and it was not included in the action of prayers like *qiyām* and *rukūʿ* but it is only valid if one perfects his purification before performing prayers and maintained it from start to finish.¹⁸⁵⁵ Because of this, there is another simple definition of *shurūṭ* that embodied the criterion mentioned in the text which is “*mā wajaba wa istamarra*” (something that is necessary and fixed).¹⁸⁵⁶ So, it is appropriate to elucidate the discussion on *shurūṭ* before *arkān* indicated its importance and relation with prayers even there have been some writers who did it vice versa.¹⁸⁵⁷

Shurūṭ of prayers has two kinds; *shurūṭ al-wujūb* and *shurūṭ al-ṣiḥḥah*.¹⁸⁵⁸ The former is the condition to obligate one with prayers which he will has a necessary obligation to perform it as long as he equips the *shurūṭ*. In *Minhāj al-Ṭālibīn* written by Imam Nawawī, he mentions four *shurūṭ al-wujūb* similar with Imam Abdullah Bā Faḍl in his *al-Muqaddimah al-Ḥaḍramiyyah* which it started with *muslim*, *bāligh* (adult), *ʿāqil* (wise) and *ṭāhir* (purity).¹⁸⁵⁹ In consequence, whoever has these four criterions then he must perform five time prayers (*al-ṣalawāt al-maktūbah*) in every day. The latter is the same subject as in the earlier discussion on *shurūṭ*.

¹⁸⁵⁵ Al-Sharbīnī, Muḥammad. 2013. *Al-Badr al-Ṭāliʿ fī Ḥalli Alfāz Jamʿ al-Jawāmiʿ*. Cairo: Dar al-Risālah. Vol. 1. p. 553.

¹⁸⁵⁶ Al-Baijūrī, Ḥāshiah al-Baijūrī. Vol. 1. p. 263.

¹⁸⁵⁷ *ibid.* p. 263.

¹⁸⁵⁸ Al-Shāṭirī, Muhammad. 2007. *Sharḥ al-Yāqūt al-Nafīs*. Beirut: Dar al-Minhaj. p. 129. Hereafter cited as Muhammad, *Sharḥ al-Yāqūt*.

¹⁸⁵⁹ Al-Nawawī, Yahya. 2010. *Minhāj al-Ṭālibīn wa ʿUmdah al-Muftīn*. Cairo: Dar al-Taufiqiyyah lil Turath. p. 40. Hereafter cited as Al-Nawawī, *Minhāj*; Bā Faḍl, Abdullah. 2011. *Al-Muqaddimah al-Ḥaḍramiyyah*. Beirut: Dar al-Minhaj. p. 75. Hereafter cited as Bā Faḍl, *Al-Muqaddimah*.

In the manuscript of *Arkān al-Ṣalāt*, the author seems not to states *shurūṭ al-wujūb* in his book but he only discusses *shurūṭ al-ṣiḥḥah* in a very specific way. This is very identical with a book *Munyat al-Muṣollī* written by Syeikh Daud al-Faṭānī which he also excluded *shurūṭ al-wujūb* in his writing.¹⁸⁶⁰ It can be said that the authors choose this manner in order to make their books simpler than others and this is because those four are more well known among the Muslims rather than *shurūṭ al-ṣiḥḥah*.

With regard to the number of *shurūṭ al-ṣiḥḥah*, there have a difference among the jurists. In *Arkān al-Ṣalāt*, it has six conditions while the latter book mentioned above lists nine conditions with some additions that similarly stated by Syeikh Husein al-Banjari in his book *Hidāyat al-Ṣibyān*.¹⁸⁶¹ While in *Safīnah al-Najā*, the writer stated eight conditions and Imam Abī Syujā' choses to state only five conditions in his famous treatise *Matn al-Ghāyah wa al-Taqrīb*.¹⁸⁶² All of those conditions in these books are not too contrasting between them except *Arkān al-Ṣalāt*.

It is notable to indicate here that one of the uniqueness of *Arkān al-Ṣalāt* in this part of discussion is the author includes the *niyyah* (intention) as the one of *shurūṭ al-ṣiḥḥah* while the majority of latter jurists only insert it in *rukṅ*. The problem either intention was regarded as a *rukṅ* or *sharṭ* was recorded by Imam Nawawī in *Majmū'* where he stated:¹⁸⁶³

¹⁸⁶⁰ Abū Qutaibah, Rāsyidī. 2014. *Al-Taḥqīq al-Wāfi 'alā Munyat al-Muṣallī*. Fatani: Bin Halabi. p. 80. Hereafter cited as Abū Qutaibah, *Al-Taḥqīq al-Wāfi*.

¹⁸⁶¹ Ibid. p. 80; Al-Banjari, Husein. n.d. *Hidāyat al-Ṣibyān*. Fatani: Matba'ah Bin Halabi. p. 8. Hereafter cited as Husein al-Banjari, *Hidāyat al-Ṣibyān*.

¹⁸⁶² Al-Shāṭirī, Aḥmad. 2007. *Nail al-Rajā' bi Sharḥ Safīnah al-Najā*. Beirut: Dar al-Minhaj. p. 146. Hereafter cited as Aḥmad, *Nail al-Rajā'*; Abī Shujā', Aḥmad. 2009. *Matn al-Ghāyah wa al-Taqrīb*. Cairo: Dar al-Salam. p. 31.

¹⁸⁶³ Al-Muti'e, Muhammad Najib. n.d. *Kitāb al-Majmū' Syarḥ al-Muhazzab li al-Syairazī*. Jeddah: Maktabah al-Irsyad. Vol. 3. p. 241.

"اختلف أصحابنا في النية هل هي فرض أم شرط؟ فقال المصنف

والأكثر هي فرض من فروض الصلاة وركن من أركانها كالتكبير

والقراءة والركوع وغيرها، وقال جماعة هي شرط كاستقبال القبلة

والطهارة."

Translation: The *aṣḥāb* have differing opinions on whether *al-niyyah* (intention) is a *farḍ* (obligatory) or *sharṭ* (condition). The author as well as the majority determined that it is one of the *farḍs* in *ṣalāh* (prayers) and one of its *rukn* like *al-takbīr*, *al-qirā'ah* (reciting *al-fātiḥah*), *al-rukū'* (bowing) and some others. A group of scholars determined that it is a *sharṭ* like facing the qiblah and *al-tahārah* (purification).

This shows that author choose the second opinion in this problem which is accordance to the side of Imam al-Ghazālī in his book *al-Wasīṭ*. In there, he holds that intention was a condition of prayers because it was too akin with condition rather than *rukn*. Then, he argues that if intention was a *rukn*, then that intention will need another intention because in that situation it become a substance of prayers that to be need included in intention.¹⁸⁶⁴ In contrast, Imam Rāfi'ī answered this argument in a very concrete statement using the principle of attribute by theologians then defended the first opinion as a chosen one.¹⁸⁶⁵ With regard to *Arkān al-Ṣalāt*, the author clearly

¹⁸⁶⁴ Al-Ghazālī, Muhammad. 1997. *Al-Wasīṭ fī al-Madhhāb*. Cairo: Dar al-Salam. Vol. 2. p. 86.

¹⁸⁶⁵ Al-Anṣārī, Zakariyyā. 2001. *Asnā al-Maṭālib Syarḥ Rauḍ al-Ṭālib*. Beirut: Dar al-Kutub al-'Imiyyah. Vol. 1. p. 402.

highlighted his same arguments with Imam al-Ghazālī to show his inclination toward him in separate locations as below:

i) Under the topic of *Takbīrat al-Ihrām* (Af.10r):

“Dan tersebut dalam Minhāj niat pertama-tama rukun daripada segala rukun sembahyang dan tersebut dalam Ihyā’ ‘Ulūmiddīn: Niat itu suatu syarat daripada segala syarat sembahyang kerana wajib menghadirkan dia dahulu daripada takbīrat al-ihrām dan mengekalkan dia hingga akhir takbīrat al-ihrām itu”.

“Telah berkata dalam Zubad: Mensahkan olehmu akan niat yakni tahkikkan olehmu akan niatmu dahulu daripada perbuatan dan datangkan olehmu akan dia be[r]serta dengan awal perbuatan. Jikalau ada niat rukun nescaya adalah ia diniatkan seperti rukun yang lain jua maka jadilah niat meniatkan niat dan meniatkan rukun yang lain: وهو غريب بعيد

عن فهم المبتدئي Dan iaitu gharib lagi jauh daripada faham orang yang dungu”.

ii) Under the topic of *Rukn* of prayers (Af.11v):

“Bermula segala rukun sembahyang itu kata setengah ulama tiga belas dengan tertib, menjadikan niat itu satu rukun daripadanya dan kata setengah ulama maka niat itu bukan ia

*rukun tetapi ia syarat dan atas kata yang pertama adalah niat
itu rukun yang pertama daripada segala rukun sembahyang.”*

Even the author tends to take this stand but he also put intention as the first *rukun*. Thus, according to the author, intention falls under condition and also *rukun* at the same time then made this text unique from other *fiqh* books either Malay or Arabic references. As much as the researcher found, it can be said that it is very rare to see this kind of manner in any *fiqh* book. This however shows that the author applied the most famous and accepted maxim among the jurists which is:

"الخروج من الخلاف مستحب"

Translation: Walking away from *khilāf* is prioritised.¹⁸⁶⁶

Due to the subject of problem, it is either intention was classified into condition or *rukun*. Then, through this maxim the author included intention in both thus he can get rid of *khilāf* between the jurists. This manner indicates the intellectual activity among the Malays scholar in their writing which they are not literally copying and translating the texts from Arabic books but in obvious they actively elaborate and embark some new ideas through their contemplation and *ijtihad*. Moreover, even the discussion on intention was located in two different topics in this manuscript, but it was deeply elaborated in there with a very significant distinction.

Akin to this, the topic of *takbīrat al-ihrām* also mentioned together with the intention in both locations. This is so because of the close relationship between intention

¹⁸⁶⁶ Al-Subkī, ‘Abdul Wahhāb. 1991. *Al-Ashbāh wa al-Nazāir*. Beirut: Dar al-Kutub al-‘Ilmiyyah. Vol. 1. p. 111.

and *takbīrat al-ihrām*. In here, another uniqueness of *Arkān al-Ṣalāt* appeared where these both of subjects have been elucidated in separate chapter in a different way. Rather than that, other Malay books like *Munyat al-Muṣollī*, *Bughyah al-Ṭullāb* and *Sabīl al-Muhtadīn* stated the topic of *takbīrat al-ihrām* only under the chapter of *Rukn* for they do not included intention as a condition of prayers.¹⁸⁶⁷ It is necessary to sketch here the points of discussions on intention and *takbīrat al-ihrām* from the both chapters thus it can shed a light on the distinction in there and then indirectly emerged the knowledgeable of author in this field.

Table 3.1: Comparison of *shurūt* and *rukṅ*

	In the topic of condition (<i>Shurūt</i>)	In the topic of <i>Rukn</i>
Intention (<i>Niyyah</i>)	<ul style="list-style-type: none"> - The meaning of <i>qasd</i>, <i>taa'rrud</i> and <i>ta'yīn</i>. - <i>Ta'yīn</i> on <i>waqt</i> (time), <i>sabab</i> (cause) and name of prayers. - The simplest and perfect intention. - The validity of intention in other languages. <p>(Af.8r – Af.10r)</p>	<ul style="list-style-type: none"> - The definition of intention and its different with <i>'azm</i>. - Intention in <i>ṣalāt al-jamā'ah</i>. - Twelve examples for intention. - Intention in <i>ṣalāt farḍ kifāyah</i> and <i>sunnat</i>. <p>(Af.12r – Af.14r)</p>

¹⁸⁶⁷ Abū Qutaibah, *Al-Taḥqīq al-Wāfī*. p.120-122; Al-Fatani, Daud bin Abdullah. t.tt. *Bughyah al-Ṭullāb lī Murīd al-Aḥkām al-Ṣowwāb*. Pulau Penang: Matba'ah Dar al-Ma'arif. Vol. 1. p. 112-114. Hereafter cited as Daud al-Fatani, *Bughyah al-Ṭullāb*; Al-Banjari, Muhammad Arsyad. n.d. *Sabīl al-Muhtadīn lī al-Tafaqquh fī Amr al-Dīn*. Fatani: Matba'ah Bin Halabi. Vol. 1. p. 197-201. Hereafter cited as Arsyad al-Banjari, *Sabīl al-Muhtadīn*.

<p><i>Takbīrat al-ihram</i></p>	<ul style="list-style-type: none"> - Uttering intention before and within <i>takbīrat al-ihram</i>. - Argument on classification of intention as a condition. - Inclusiveness of <i>takbīrat al-ihram</i> with two certain words (<i>Allāhu Akbar</i>). - The meaning of <i>takbīrat al-ihram</i>. <p>(Af.10r – Af.11v)</p>	<ul style="list-style-type: none"> - Twelve conditions (<i>shurūf</i>) of <i>takbīrat al-ihram</i> with specific discussion. - The wisdom of <i>takbīrat al-ihram</i>. - On <i>muqāranah</i> and its related questions. - The worst of getting <i>waswas</i>. - The discussion on recitation of <i>iftitāh</i>. <p>(Af.16r – Af.19v)</p>
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Beside the intention; which it was regarded only as a *rukṅ* by the majority of jurists, the author also tend to included *qiyām* in the list of condition like he done with intention. Accordance to author, *qiyām* is a one of condition and *rukṅ* at the same time with a different perspective. For that, he elucidates the distinction between *qiyām* as a condition and as a *rukṅ* on the page (Af.7v):

“Bermula berdiri betul yang ia syarat iaitu berdiri yang dihasilkan dahulu daripada sembahyang yakni dahulu daripada *takbīrat al-ihram*. Adapun berdiri yang dalam sembahyang itu maka iaitu pada jumlah yang diniatkan yakni masuk ia pada jumlah fardu sembahyang yang dibilangkan ia suatu rukun daripada segala rukun sembahyang.”

In this texts, the author clearly sheds the way he perceived this such of matter where the *qiyām* in the topic of condition was understand as an action done before prayers and the *qiyām* was regarded as a substance of *rukṅ* for it is also performed in prayers. This understanding is underlying on the concept of *sharṭ* and *rukṅ* in the science of *uṣūl al-fiqh* for in fact it was a ground for *fiqh* which every *fiqh* problems being solved through that science.¹⁸⁶⁸ *Sharṭ* is defined as “*mā kāna khārij māhiyyat al-shai*” (something that is excluded from subject) and *rukṅ* is “*mā kāna dākhilan*” (something that is included in subject).¹⁸⁶⁹ Based on the texts written in *Arkān al-Ṣalāt*, *qiyām* before *takbīrat al-ihrām* can be regarded as a *sharṭ* for that time it is not a substance of prayers but after *takbīrat al-ihrām* it become a *rukṅ* because it is included as an action of prayers (*rukṅ al-fi’li*).

For instead, Sheikh Daud al-Fatani in *Bughyah al-Tullāb* and Sheikh Arsyad al-Banjari in *Sabīl al-Muhtadīn* elucidate this issue as below:

“Dan lagi adalah *qiyām* yang dahulu daripada keduanya pada sembahyang fardu, syarat jua bukan rukun. Maka yang jadi rukun serta keduanya dan kemudian daripada keduanya.”¹⁸⁷⁰

“Dan lagi kerana bahawasanya *qiyām* itu dahulu daripada keduanya pada sembahyang fardu jadi syarat dan keadaannya jadi rukun hanyasanya beserta dengan keduanya dan kemudian daripada keduanya.”¹⁸⁷¹

¹⁸⁶⁸ Abu Zahrah, Muhammad. n.d. *Uṣūl al-Fiqh*. Cairo: Dar al-Fikr al-‘Araby. p. 10.

¹⁸⁶⁹ Al-Sya‘rānī, ‘Abdul Wahhāb. 2013. *Minhāj al-Wuṣūl ilā Maqāṣid ‘Ilm al-Wuṣūl*. Amman: Dar al-Fath. p. 276; Al-Jurjānī, ‘Alī. 2010. *Mu‘jam al-Ta’rīfāt*. Cairo: Dar al-Fadilah. p. 97 & 108; Al-Zuhāilī, Wahbah. 2005. *Uṣūl al-Fiqh al-Islāmī*. Dimashq: Dar al-Fikr. Vol. 1. p. 105.

¹⁸⁷⁰ Daud al-Fatani, *Bughyah al-Tullāb*. Vol. 1. p. 112.

¹⁸⁷¹ Arsyad al-Banjari, *Sabīl al-Muhtadīn*. Vol. 1. p. 198.

This statement was also stated in *Fath al-Wahhāb* by Imam Zakariyyā al-Anṣārī which it can be assumed that these two Malay books were quoted from the authors who were already mentioned that they put *Fath al-Wahhāb* as one of their references. The *Fath al-Wahhāb* texts regarding on the issue is stated as below:

"وهو ركن في الفريضة فقط ولأنه قبلهما فيها شرط، وركنيته إنما هي

معهما وبعدهما"¹⁸⁷²

Translation: It is a *rukṅ* with regard only to obligatory prayers, and it comes before the two, so it is a *sharṭ*. It is considered a *rukṅ* since it is to be performed together with the two and after them.

The author also wrote the same thing in his other famous book, *Asna al-Maṭālib Sharḥ Raud al-Ṭālib* in the same word.¹⁸⁷³ It apparently showed that *Bughyah al-Ṭullāb* and *Sabīl al-Muhtadīn* quoted the statement directly from *Fath al-Wahhāb*. They translated it in the same tone compared to *Arkān al-Ṣalāt*'s author who elaborated the issue using his own words. Even they all hold that *qiyām* is a condition of prayers but they did not obviously list it in their part of conditions. This is different to *Arkān al-Ṣalāt* which the author directly included *qiyām* as the fourth condition of prayers. It can be asserted that this chosen approach is the *ijtihād* of author in this issue beside of following other jurists' opinion.

¹⁸⁷² Al-Anṣārī, Zakariyyā. n.d. *Fath al-Wahhāb bi Syarḥ Manhaj al-Ṭullāb*. Fatani: Matba'ah Halabi. Vol. 1. p. 47. Hereafter cited as Zakariyyā Al-Anṣārī, *Fath al-Wahhāb*.

¹⁸⁷³ Al-Anṣārī, Zakariyyā. 2001. *Asnā al-Maṭālib Syarḥ Raud al-Ṭālib*. Beirut: Dar al-Kutub al-'Imiyyah. Vol. 1. p. 414.

The other conditions of prayers stated in manuscript such as purification of body, cloths and place, covering 'awrah, heading qiblah and acknowledging the time of prayers are quite similar with other *fiqh* books pertaining to its discussions. The contents in these matters are not too strange if it be compared to authoritative books. Furthermore, the author seems to elaborates these four matters in a very simple way but he creatively incorporates the science of *taṣawwuf* in the end of each discussion where he successfully presented a fascinating contents in his own outlook. This such of point will be analysed in the next sub chapter in a specific way.

4.2.1.2 Pillars of prayer (*Arkān al-Ṣalāt*)

The most important part in this manuscript is the discussion on *rukṅ* of prayers. The author begins the discussion with the definition of prayer accordingly to the tradition of writing and that such of definition was already recorded in so many *fiqh* books.¹⁸⁷⁴ Then, he classifies the *rukṅ* into two kinds; *qawl* (utterance) and *fi'il* (action). The former includes five things known as *takbīrat al-iḥrām*, reciting *al-fātiḥah*, *tashahud*, *ṣalawat* and *salām*. Then, the latter consists of seven things such as standing in heading kiblah (*qiyām*), *rukū'*, *i'tidāl*, *sujūd*, seating between two *sujūd*, seating for *tashahud* and *tartīb*. In other classification, scholars tend to divide *rukṅ* of prayers into four types; *qawlī*, *fi'lī*, *qalbī* and *ma'nawī*. The two latter are consisting of intention and *ṭama'ninah*.¹⁸⁷⁵ On the other hand, it can be deduced into three types of *rukṅ*; *badanī*,

¹⁸⁷⁴ Al-Sharqāwī, Abdullah. 1997. *Hāshiah al-Sharqāwī 'alā Tuḥfah al-Ṭullāb*. Beirut: Dar al-Kutub al-Ilmiyyah. Vol. 1. p. 333; Al-Bujairimī, Sulaiman. 2000. *Hāshiah al-Bujairimī 'ala Faṭḥ al-Wahhāb*. Beirut: Dar al-Kutub al-Ilmiyyah. Vol. 1. p. 195; Al-Sayyid Al-Bakrī. n.d. *I'ānah al-Ṭālibīn*. Fatani: Matba'ah Bin Halabi. Vol. 1. p. 21.

¹⁸⁷⁵ Muhammad, *Sharḥ al-Yāqūt*. p. 132.

lisānī and *qalbī*. Sheikh Aḥmad al-Dimyāṭī explains that this such of classification is relying on the aspect of place (*maḥal*) on which that *rukn* was being act. In contrast, if it was looking from its feature then the *rukn* only should be divided into two sorts; *qawlī* and *fi'ī*. This is so because intention (*niyyah*) was considered as an action of heart by which it is belong to *fi'ī* also.¹⁸⁷⁶

The statement on categorisation of *rukn* can be seen in the text of *Arkān al-Ṣalāt* in page 11 and 12 in manuscript A:

“Bermula yang qawl lidah yakni yang buat lidah itu lima perkara: Pertama, takbir. Kedua, fatimah. Ketiga, tasyahud. Keempat, selawat akan nabi. Kelima, salam. Dan yang buat anggota itu tujuh perkara: Pertama daripadanya, berdiri betul menghadap kiblat. Kedua, rukuk. Ketiga, iktidal. Keempat, sujud. Kelima, duduk antara dua sujud. Keenam, duduk tasyahud. Ketujuh, tertib. Maka perhimpunan semuanya dua belas dengan tertib aturan yang lagi akan datang nyata ialah yang dinamai sembah yang, Bermula segala rukun sembahyang itu kata setengah ulama tiga belas dengan tertib menjadikan niat itu satu rukun daripadanya dan kata setengah ulama maka niat itu bukan ia rukun tetapi ia syarat dan atas kata yang pertama adalah niat itu rukun yang pertama daripada segala rukun sembahyang.”

¹⁸⁷⁶ Al-Dimyāṭī, Abdul Karīm. 1947. *Hāshiah Abdul Karīm ‘alā Sharḥ al-Shihāb al-Ramlī ‘alā al-Sittīn Masalah*. Thailand: Matba’ah Bin Halabi. p. 94.

In early, the author counts *rukn* as twelve without including intention but in later the author tends to includes it together with the rest of *rukn* therefore the total of *rukn* of prayers in this manuscript is thirteen. This number complies to one of the most authoritative book in Shāfi'e school, *Minhāj al-Ṭālibīn* written by Imam Nawawī. But in contrast he wrote in another his two famous books namely *Al-Taḥqīq* and *Al-Rauḍah* the number of *rukn* is seventeen.¹⁸⁷⁷ In addition, there are another opinion that count *rukn* of prayers into fourteen, fifteen, eighteen, nineteen and twenty.¹⁸⁷⁸ In spite of that, Sheikh Ibrāhīm al-Baijūrī affirms that the chosen opinion (*qawl mu'tamad*) in this school is thirteen according to *Minhāj al-Ṭālibīn*.¹⁸⁷⁹ It seems that the author of *Arkān al-Ṣalāt* followed such of stand akin to *Sabīl al-Muhtadīn* and *Munyat al-Muṣollī*.¹⁸⁸⁰

All of those opinions agreed in thirteen *rukn* but they are diverse in addition on that number. These thirteen *rukn* are the same with what have been described by the author above. Sheikh Muḥammad Nawawī al-Bantānī clarifies the issue in a very remarkable sentences written in his book *Kāshifah al-Sajā*.¹⁸⁸¹ It is convenient to sketch the discussion based on his statement into a table thus perhaps it can be easier to understand.

Table 3.2: The list of *rukn* of prayers

No.	Number of <i>Rukn</i>	Additional <i>Rukn</i>

¹⁸⁷⁷ Al-Nawawī, *Minhāj*. p. 44.; Al-Nawawī, Yahya. 2000. *Rauḍah al-Ṭālibīn*. Beirut: Dar al-Kutub al-Ilmiyyah. Vol. 1. p. 331-332; Al-Nawawī, Yahya. 1992. *Kitāb Al-Taḥqīq*. Beirut: Dar al-Jail. p. 195.

¹⁸⁷⁸ Al-Baijūrī, *Hāshiah al-Baijūrī*. Vol. 1. p. 279; Al-Sharbīnī, Muhammad. n.d. *Mughnī al-Muhtāj*. n.p: Dar al-Taufiqiyyah. Vol. 1. p. 293.

¹⁸⁷⁹ Al-Baijūrī, *Hāshiah al-Baijūrī*. Vol. 1. p. 279.

¹⁸⁸⁰ Arsyad al-Banjari, *Sabīl al-Muhtadīn*. Vol. 1. p. 192; Abū Qutaibah, *Al-Taḥqīq al-Wāfi*. p. 107.

¹⁸⁸¹ Al-Bantānī, Muḥammad Nawawī. 2001. *Kāshifah al-Sajā fī Sharḥ Safīnah al-Najā*. Indonesia: al-Haramain. p. 52.

1.	Fourteen	1- <i>Ṭama'nīnah</i> as the one type of <i>rukṅ</i> (<i>ittiḥād al-jins</i>)
2.	Fifteen	1- <i>Ṭama'nīnah</i> as the one type of <i>rukṅ</i> (<i>ittiḥād al-jins</i>) 2- Enclosing intention with <i>takbīrat al-Iḥrām</i> (<i>qarn al-niyyah bi al-takbīr</i>)
3.	Seventeen	1- <i>Ṭama'nīnah</i> in <i>rukū'</i> 2- <i>Ṭama'nīnah</i> in <i>i'tidāl</i> 3- <i>Ṭama'nīnah</i> in <i>sujūd</i> 4- <i>Ṭama'nīnah</i> in seating between two <i>sujūd</i>
4.	Eighteen	1- <i>Ṭama'nīnah</i> in <i>rukū'</i> 2- <i>Ṭama'nīnah</i> in <i>i'tidāl</i> 3- <i>Ṭama'nīnah</i> in <i>sujūd</i> 4- <i>Ṭama'nīnah</i> in seating between two <i>sujūd</i> 5- Intention to slip out from prayers (<i>niyyah al-khurūj min al-ṣalāt</i>)
5.	Nineteen	1- <i>Ṭama'nīnah</i> in <i>rukū'</i> 2- <i>Ṭama'nīnah</i> in <i>i'tidāl</i> 3- <i>Ṭama'nīnah</i> in <i>sujūd</i> 4- <i>Ṭama'nīnah</i> in seating between two <i>sujūd</i> 5- Intention to slip out from prayers (<i>niyyah al-khurūj min al-ṣalāt</i>) 6- Reverence (<i>Khushū'</i>)
6.	Twenty	1- <i>Ṭama'nīnah</i> in <i>rukū'</i> 2- <i>Ṭama'nīnah</i> in <i>i'tidāl</i> 3- <i>Ṭama'nīnah</i> in <i>sujūd</i>

		<p>4- <i>Ṭama'nīnah</i> in seating between two <i>sujūd</i></p> <p>5- Intention to slip out from prayers (<i>niyyah al-khurūj min al-ṣalāt</i>)</p> <p>6- Humbleness (<i>Khushū'</i>)</p> <p>7- The essence of man who is praying (<i>dhāt al-muṣallī</i>)</p>
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Pertaining to the author's approach in describing *rukn*, he attempted to presents *rukn* in a very detailed by which he specifies each of *rukn* with certain conditions. Some of conditions were being numbered by author while the rest was directly stated. In addition, some of *rukn* were mentioned together with the number of perfection practices. In my own contemplation, most of *fiqh* books are contained the same discussion but the distinction here is whether it was being numbered or not.

It is obvious here that such manner taken by the author aimed to make his book easier to read and study for layman accordingly to the context of time and place of his writing. It is necessary to bear in mind that this book was written in Malay language specifically on the chapter of prayers. Thus, it clearly indicates the position of this book as a basic book of *fiqh* for Malays. Therefore, numbering the matters is the method to present contain in a simple description and make the matters easy to be remembered by reader. This is identical to dividing contain of book into certain chapters (*tabwīb al-kutub*) in order to grab attraction from the reader.¹⁸⁸²

¹⁸⁸² Al-'Ashmāwī, Abdullah. n.d. *Ḥāshiah al-'Ashmāwī 'alā Matn al-Ajrūmiyyah*. Fatani: Matbaah Bin Halabi. p. 8.

This such of approach is already implemented by other writers in their books as it can be looked in *Safīnah al-Najā'*, *Hidāyah al-Şibyān* and *Sabīl Muhtadīn*¹⁸⁸³. Each of these books count it in a different number. In conclusion, it is possible to say that this approach was mostly practiced by latter writers rather than former. Now, it is remarkable to draw here the number of conditions and also perfection practices for selected *rukṅ* in order to shed a clear look on his writing.

Table 3.3: List of conditions and perfection practices in prayers

No.	<i>Rukṅ</i>	Number of Conditions	Number of Perfection Practices
1.	<i>Takbīrat al-iḥrām</i>	12	-
2.	Reciting <i>Al-Fātiḥah</i>	9	-
3.	<i>Rukū'</i>	3	10
4.	<i>I'tidāl</i>	4	3
5.	<i>Sujūd</i>	7	7
6.	Seating between two <i>sujūd</i>	3	6

With regard to the topic of intention, it was elaborated very particularly. The author attempted to list twelve various of terms for intention by which one can utters it in his prayers. What is fascinating here is the way he blended all terms in a simple

¹⁸⁸³ Aḥmad, *Nail al-Rajā'*. p. 26-29; Husein al-Banjari, *Hidāyat al-Şibyān*. p. 16-20; Arsyad al-Banjari, *Sabīl al-Muhtadīn*. Vol. 1. p. 211-218.

paragraph which it seems like he tried to deduce the discussion into a straightforward point. This can be seen in page 12 in manuscript A as quoted below:

“Bermula niat itu buat hati maka sembahyang yang diniatkan yakni di-qaṣd-kan disahaja jika ada ia fardu yang mempunyai waktu diniatkannya ditakyinan waktunya yakni di-qaṣd akan fardunya dan di-ta’yin-kan waktunya seperti dihadirkan dalam hati: nawaitu ṣalāt fard al-zuhr ertinya sahaja ku sembahyang fardu solat zohor adā’an pada tunai atau qadā’an pada qada atau qaṣran pada qaṣr dan imam dan makmum dan imāman pada sembahyang jumaat. Adapun sembahyang berjemaah itu haruskan meniatkan imāman atau ma’mūman kemudian daripada takbīrat al-ihrām, atau Uṣollī fard al-zuhri ertinya aku sembahyangkan fardu zohor seperti demikian jua adā’ qadā’ qaṣr, atau nawaitu adā’ farīdat al-zuhri ertinya sahaja aku menunaikan fardu zohor, atau u’addī farīdat al-zuhri ertinya aku meniatkan fardu zohor pada sembahyang yang tunai dan pada sembahyang qadā’ maka dihadirkan dalam hati nawaitu qadā’ farīdat al-zuhri ertinya sahaja aku qadakan fardu zohor atau qadā’an farīdat al-zuhri ertinya aku qadakan fardu zohor atau afa’alu hāza al-ma’lūm ertinya aku berbuat akan yang maklum ini yakni awalnya takbir akhirnya dan pada qaṣr atau adā’ yang demikian itu. Maka perhimpunan itu dua belas seperti yang sudah tersebut itu.”

In general, there are only seven terms of intention mentioned in the text but in actual, it can be grouped into 12 versions. This depends on sort of prayers whether it is *adā'*, *qaḍā'* or *qaṣr*. These variety of terms can be illustrated in a table as below:

Table 3.4: List of intention (*niyyah*) terms

No.	Term of intention	Version
1.	<i>Nawaitu ṣalāt fard al-zuhr</i>	1- <i>Nawaitu ṣalāt fard al-zuhr adā'an</i>
		2- <i>Nawaitu ṣalāt fard al-zuhr qaḍā'an</i>
		3- <i>Nawaitu ṣalāt fard al-zuhr qaṣran</i>
2.	<i>Uṣollī fard al-zuhri</i>	4- <i>Uṣollī fard al-zuhri adā'an</i>
		5- <i>Uṣollī fard al-zuhri qaḍā'an</i>
		6- <i>Uṣollī fard al-zuhri qaṣran</i>
3.	<i>Nawaitu adā' farīdat al-zuhri</i>	7- <i>Nawaitu adā' farīdat al-zuhri</i>
4.	<i>U'addī farīdat al-zuhri</i>	8- <i>U'addī farīdat al-zuhri</i>
5.	<i>Nawaitu qaḍā' farīdat al-zuhri</i>	9- <i>Nawaitu qaḍā' farīdat al-zuhri</i>
6.	<i>Qaḍā'an farīdat al-zuhri</i>	10- <i>Qaḍā'an farīdat al-zuhri</i>
7.	<i>Afa'alu hāza al-ma'lūm</i>	11- <i>Afa'alu hādhā al-ma'lūm qaṣran</i>
		12- <i>Afa'alu hādhā al-ma'lūm adā'an</i>

Regarding these terms of intention listed by the author in his manuscript, it seems that this idea is originally conceived and embarked by him. It can be asserted like that because; based on my very own finding, there is no one book whether in Arabic or Malay wrote such those of terms. Instead of that, there are only two versions of intention which stated in table are existed in some of *fiqh* books. The second term can be seen in *Munyat al-Muṣollī* and *Sabīl al-Muhtadīn* while the forth term is located in the part of prayers in *Ihyā' 'Ulūmiddīn*.¹⁸⁸⁴

From the above list, there are five terms that does not stated in most of *fiqh* books. Therefore, it is necessary to deliberately analyse either that such of term is valid or not based on the Shāfi'e school. According to Imam al-Nawawī, it is compulsory for one who get in obligatory prayers (*ṣalāt al-fard*) to utter a prayer intention in his heart and that intention must be consisted of three things; *qaṣd* (purpose of action), *ta'yīn* (specification) and *fard* (obligatory).¹⁸⁸⁵ Therefore, every single of intention terms above is only can be regarded as valid if it consists these three of conditions. This approach seems to ease people who learn this book so that one can choose which term that proper for him to utter it in prayers. Due to the difficulty that commonly facing by people in uttering intention, this list of terms can be a useful teaching specially for beginner.

Not only that uniqueness that placing this manuscript in its own degree but there is another quite fascinate approach implemented by the author in choosing Holy Quran verses. This is located specifically under the chapter of reciting *al-fātiḥah* as a fourth

¹⁸⁸⁴ Abū Qutaibah, *Al-Taḥqīq al-Wāfi*. p.111; Arsyad al-Banjari, *Sabīl al-Muhtadīn*. Vol. 1. p. 193-194; Al-Ghazālī, Muḥammad. 2013. *Ihyā' 'Ulūmiddīn*. Cairo: Dar al-Salām. Vol. 1. p. 178. Hereafter cited as Al-Ghazālī, *Ihyā' 'Ulūmiddīn*.

¹⁸⁸⁵ Al-Nawawī, *Minhāj*. p. 44.

rukn of prayers. According to Shāfi‘e jurists, reciting any verse from Holy Quran after *al-fātiḥah* is commendable for one who becomes *imam* or *munfarid* (praying alone).¹⁸⁸⁶ Thus, *Arkān al-Ṣalāt* urges one to recite Holy Quran even that verses are situated in the middle of *surah*. Not cease on that, the criteria of verse must be contained of teaching value. This such of manner; he says will enhance the presence and humbleness (*khushū’*) of man in his prayers.

“Dan sunat dibaca ayat Quran kemudian daripada *āmīn* jikalau pertengahan sekalipun yang ada pada ayat itu pengajaran supaya bertambah-tambah khusyuk seperti firman-Nya.”¹⁸⁸⁷

This complies to what Shāfi‘e jurists say which the shortest verse that can be recited in prayers must be one verse or at least half of it only if that verse is *mufīd*. Sheikh Ibn Ḥajr al-Haitamī states this opinion in his famous book *Tuḥfat al-Muhtāj* as below:¹⁸⁸⁸

"ويحصل أصل سنتها بآية بل ببعضها ان أفاد على الأوجه والأفضل

ثلاث "

¹⁸⁸⁶ Al-Ramlī, Muḥammad. 2003. *Nihāyat al-Muhtāj ilā Sharḥ al-Minhāj*. Beirut: Dar al-Kutub al-Ilmiyyah. Vol. 1. p. 494.

¹⁸⁸⁷ Manuscript A, 23 verso.

¹⁸⁸⁸ Al-Sharwānī, Abdūl Ḥamīd & Al-‘Abbādī, Aḥmad. n.d. *Hawāshī Tuḥfat al-Muhtāj bi Sharḥ al-Minhāj*. Egypt: Maṭba‘ah Muṣṭafā Muḥammad. Vol. 2. p. 51-52.

Translation: The reward of this sunnah is gained by reciting one āyah, or even a part of it if the part is deemed meaningful from certain points, and the most preferable is reciting three verses.

In *Arkān al-Ṣalāt*, there have fifteen verses listed by author under this topic. Four verses are from one *sūrat* and the rest are two *sūrat*. These verses are written together with the translation. The name of *sūrat* and the number of verse are listed in a further table. For instance, it is remarkable to shortly mention here the theme and criteria of the verses which were urged by author to read in prayers for his book's reader. Maybe this contemplation can show the relation of these selected verses from Holy Quran with the whole theme of manuscript.:

Table 3.5: List of Quranic verses in manuscript

No.	Name of chapter	Number of verse	Theme of verse
1.	Al-Nisā' (4)	135	On justice and order to refrain from adhering lust
2.	Al-Nisā' (4)	142 - 143	Criticise on <i>munāfiq</i> for their laziness in performing prayers and their hypocrisy in faith
3.	Al-Nisā' (4)	145	The placement for <i>munāfiq</i> in Hereafter due to their compensation
4.	Al-Takāthur (102)	1 - 8	-Criticise on who extremely finding wealth in this world

			<p>-The truth of Hereafter</p> <p>-People will be examined for their beneficence during in world</p>
4.	Al-‘Aṣr (103)	1 - 3	<p>-Affirmation on the loss of mankind except for who have a faith (<i>īmān</i>) and doing good deeds and advising others on truth and patience</p>

These themes indicate the entire criterion of manuscript which it is not only discussing the perspective of validation and null in the terms of jurisprudence but rather than that, the author creatively integrated the deliberation of prayers with its internal meaning and the substance of the science of *taṣawwuf*. This idea will be respectively discussed on the succeeding chapter. Regarding to the meaning of selected verses, it presents the tendency of author in teaching the readers to do justice and prevent them from following lust in their very selves.

Then, he chose some verses related to the criterion of *munāfiq*. They are a group of people who have no sincerity and wholehearted faith (*īmān*) towards God and His prophet. Due to this doubt and hypocrisy they were placed in the bottom of Hell. This is an indication to be aware from belonging to this group. In the chapter of *Al-Kauthar*, it contained a reminder to not to be struck by forgetfulness in gaining worldly wealth. This is because all the humankind will die then they are going to see the truth of Hereafter and all of their possessions will be evaluated by Allah. The last chapter is

relating to the loss of mankind in their time except the people who have faith (*īmān*), doing good deeds and always advising others on truth and patience. All of these themes are referred to certain fundamental practises in Islam like justice, faith, good deeds, asceticism and advice. These such of practises are rooted in the ultimate meaning and purpose of the creation of mankind in this reality which it included the relation between man to God, to His creation and to his very self.

Under the topic of *ṣalawat* upon Prophet Muḥammad peace be upon him, the author lists six various of terms for *ṣalawat* during in *tashahud*. Five from it are the simplest terms and the rest is the full one. Much of these terms are already stated in much of *fiqh* books and it were complying to the Shāfi'e school. It can be found in books of *al-Muqaddimah al-Ḥaḍramiyyah* and *Faṭḥ al-Wahhāb*.¹⁸⁸⁹ In other prominent Malay book like *Munyat al-Muṣollī*, it only mentioned two versions of *ṣalawat* which are the simplest and the full one.¹⁸⁹⁰ This such of approach that was being taken by author makes an easy way for student and reader to choose which one term they tend to remember and utter in prayers. The six terms stated in manuscript can be seen in further table as below:

Table 3.6: List of *ṣalawat* terms

No.	Terms of <i>ṣalawat</i>
1.	اللهم صل على محمد

¹⁸⁸⁹ Bā Faḍl, *Al-Muqaddimah*. 88 & 98-99; Zakariyyā Al-Anṣārī, *Faṭḥ al-Wahhāb*. p. 53.

¹⁸⁹⁰ Abū Qutaibah, *Al-Taḥqīq al-Wāfi*. p. 135.

2.	صلى الله على محمد
3.	اللهم صل على النبي
4.	اللهم صل على الرسول
5.	الصلوة على محمد
6.	اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم وبارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم في العالمين إنك حميد مجيد

It is significant to highlighted here the approach of author in translating Arabic phrase which is it seems to be a unique translation. This can be asserted so because the author does not only literally translate the phrase but rather he adds some interpretation related to the contents of texts. In actual, there are only some selected Arabic phrase being interpreted and the rest are literally and simply translated. Here thw selected phrases will be listed in below in order to highlight the approach of translation in this manuscript:

Table 3.7: List of Malay translation text in manuscript

No.	Arabic Text	Translation
1.	<p>إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ</p> <p>[Af.6r]</p>	<p><i>Bahawasanya nafsu itu alamat kejahatan yakni mengikut nafsu itu alamat bagi kejahatan kerana ia tentera syaitan apabila diikut kehendak hawa nafsu lā budda lahu diikutnya kehendak syaitan</i></p>
2.	<p>وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ</p> <p>[Af.14r]</p>	<p><i>Yakni Ia Allah Subhānahu wa Ta‘ālā serta kamu barang dimana kamu yakni segala-gala tiada tersembunyi daripada-Nya melihat Ia fiilmu dan men[d]engar Ia akan suaramu dan mengetahui hadapan</i></p>
3.	<p>وأنا من المسلمين</p> <p>[Af.20r]</p>	<p><i>Dan aku setengah daripada orang yang Islam yakni setengah daripada segala mereka itu yang betul pada perbuatan mereka itu serta hati mereka itu mengikut Allah pada suruh-Nya dan tegah-Nya tiada berpaling kepada sesuatu yang lain.</i></p>
4.	<p>بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ</p> <p>[Af.21v]</p>	<p><i>Ertinya: Dengan berkat nama Allah yang Amat Murah bagi segala hamba-Nya dengan memberi rezeki dalam dunia ini lagi yang Amat Mengasihani bagi segala hamba-Nya</i></p>

		yang mukmin dengan mengampun dosanya pada negeri akhirat itu.
5.	الرَّحْمَنُ الرَّحِيمُ [Af.21v]	Yang Amat Murah pada memberi rezeki akan segala hamba-Nya yang mukmin dan jin dan manusia dan segala yang lain daripada demikian itu.
6.	مَلِكِ يَوْمِ الدِّينِ [Af.21v]	Raja yang Amat Adil pada menghukumkan akan segala khusmah hamba-Nya dan membalaskan segala amal yang baik dan yang jahat daripada segala amal hamba-Nya pada hari kiamat.
7.	إِيَّاكَ نَعْبُدُ [Af.22r]	Ertinya: Akan dikau jua kami sembah yakni tiada kami sembah lain melainkan Engkau jua tiada lain, dan kau ingatkan daif dirimu tiada kau peroleh tolong melainkan daripada-Nya jua.
8.	وَإِيَّاكَ نَسْتَعِينُ [Af.22r]	Yakni akan Dikau jua kami minta tolong tiada ku peroleh tolong melainkan tolong Mu jua dan engkau mohonkan daripada-Nya yang sebenarnya nikmatnya.

9.	<p>أَلْهَكُمُ التَّكَاثُرُ ۱ حَتَّىٰ زُرْتُمْ الْمَقَابِرَ ۲</p> <p>[Af.25v]</p>	<p>Melalaikan kamu daripada taat akan Allah Subhānahu wa Ta‘ālā berkat kamu dengan banyak [h]arta dan kaum hingga kamu kunjung akan kubur yakni mati kamu dan tanamkan kamu padanya putuslah gah kamu dalam dunia</p>
10.	<p>كَلَّا سَوْفَ تَعْلَمُونَ ۳ ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ ۴</p> <p>[Af.25v]</p>	<p>Sah lagi akan kamu ketahui olehmu sah lagi akan kamu ketahui akan akibat tafakhur kamu tatkala nazak kemudian kau ketahui dalam kubur</p>
11.	<p>وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۳</p> <p>[Af.26r]</p>	<p>Dan berpesan-pesan mereka itu bertolong-tolong mereka itu beringat-ingat mereka itu sesamanya mukmin dengan sebenarnya dan dengan sabar atas mereka itu meninggalkan yang tiada sebenarnya yakni dengan meneguhkan iman dan menjauhkan maksiat.</p>
12.	<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ</p> <p>[Af.33v]</p>	<p>Aku ketahui bahawasanya tiada Tuhan jenis yang disembah dengan sebenarnya melainkan Allah jua tiada lain yakni tiada yang diikuti suruh-Nya dan ditinggal tegah-Nya dengan sebenarnya harap akan rahmat-</p>

		<i>Nya dan takut akan azab-Nya melainkan pada Allah jua pada hal esa Ia.</i>
13.	وأشهد أن محمدا رسول الله [Af.33v]	<i>Dan aku ketahui bahawasanya Nabi Muhammad itu Rasulullah yakni disuruhkan Allah Subhānahu wa Ta‘ālā menyampaikan hukum kepada jin dan manusia.</i>
14.	تباركت ربنا وتعاليت [Af.38r]	<i>Maha Suci Engkau hai Tuhan kami dan Maha Tinggi Engkau yakni amat suci Engkau daripada segala perkara yang tiada berpatutan dengan kebesaran-Mu.</i>

It is very fascinating for readers and learners when they were provided with these translations and also additional interpretations that it can enhance their understanding of the texts. In contrast, this approach is rarely applied in Malay classical books even in some of the well-known treatises such as *Sabīl al-Muhtadīn*, *Hidāyat al-Şibyān* and *Maṭla’ al-Badrayn wa Majma’ al-Bahrain*. In these books, they wrote Arabic texts without translating them into Malay language.

The author demonstrated his style in teaching religious knowledge especially about prayers which it should be performed in a perfect and with true consciousness (*ḥudūr*). If one fulfils the conditions of prayers and performs its pillars (*rukṅ*), his prayers are valid (*şah*) however it is not necessary for him to achieve the true meanings and purposes of prayers. The ultimate objective of prayers is to remain in remembrance

and consciousness towards Allah as the Lord, and one of the ways to reach this goal is to understanding what one recites during performing prayers. This situation was clearly elucidated by Imam al-Ghazālī in his *magnum opus*:

"ولا شك أن المقصود من القراءة والأذكار الحمد والثناء والتضرع
والدعاء، والمخاطب هو الله عز وجل، وقلبه بحجاب الغفلة محبوب
عنه فلا يراه ولا يشاهده بل هو غافل عن المخاطب ولسانه يتحرك
بحكم العادة فما أبعد هذا عن المقصود بالصلاة التي شرعت لتصقيف
القلب وتحديد ذكر الله عز وجل ورسوخ عقد الإيمان به، هذا حكم
القراءة والذكر"¹⁸⁹¹

Translation: Certainly the intention of reciting al-Qur'ān and dhikr is to praise, compliment, make prayers and pleading. These are addressed to Allah, while his heart is cloaked from Him by its negligence. So, he does not see Allah nor does he witness Him, rather he is oblivious of the addressee and his tongue moves only due to habit. This case is far from the intention of ṣalāh which was decreed to polish the heart, renew the remembrance of Allah 'Azza Wa Jalla and establish the bond of faith in Him. This is the verdict on reciting al-Qur'ān and dhikr.

¹⁸⁹¹ Al-Ghazālī, *Ihyā' 'Ulūmiddīn*. Vol. 1. p.186.

It is interesting about this simple manuscript, *Arkān al-Ṣalāt* and its limited contents to quoting a lot of opinions and thoughts from other scholars and references. This shows that the author is knowledgeable and master the wide scope of discussions even it is only limited to a certain major topics of prayers. In order to present the point, the table below shows the scholars' names and their opinions that were quoted by the author of *Arkān al-Ṣalāt*:

Table 3.8: List of scholars' names and their opinions in the manuscript

No	Name of Scholars	Opinions
1.	Imam Abū Ḥāmid Muḥammad al-Ghazālī	1. On intention (<i>niyyah</i>) 2. On <i>muqāranah</i> of intention 3. The secret and purpose of <i>sujūd</i>
2.	Imam Abī Yahya Syarf al-Nawawī	1. On intention (<i>niyyah</i>) 2. On <i>muqāranah</i> of intention
3.	Imam Shihāb al-Dīn Abū al-'Abbās (Ibn Ruslān)	1. On intention
4.	Imam Al-Ḥasan Bin Abī al-Hasan al-Basrī	1. On consciousness in prayers
5.	Ismā'īl ibn Abī Bakr	1. The sins for forgetting God in prayers
6.	Abū al-Maā'lī Abdul Malik bin Abdullah al-Juwainī	1. On <i>muqāranah</i> of intention

7.	Aḥmad Bin Muḥammad (Ibn al-Rifa‘h) (d.710H)	1. On <i>muqāranah</i> of intention
8.	Abdul Wahhāb bin ‘Alī al-Subkī al-Anṣārī (d. 771H).	1. On <i>muqāranah</i> of intention
9.	Syihāb al-Dīn Aḥmad bin Ibrāhīm, (Ibn ‘Allān) (d.1033H).	1. On <i>fanā’</i> and <i>ihsān</i>

Pertaining to their biography, it is already stated in the previous chapter of annotated transliteration thus it is not necessary to repeat it in here. Other than scholars’ names, there are seven books that were mentioned by the author in this manuscript. The books are *Ihyā’ U‘lūmiddīn*, *Minhāj al-Ṭālibīn*, *al-Majmū’ Syarḥ al-Muhazzab*, *Matn Zubad*, *Al-Tanqīḥ fī Syarḥ al-Wasīṭ li al-Ghazālī*, *al-Ajhūrī* and *Sharḥ Abī Madyan*. It indicates the major references for the texts and represents the authentic tradition of writing among Muslim scholars which they affirmly rely on the authority of former scholars and great classical thinkers. This is none other than the uniqueness of this manuscript of *Arkān al-Ṣalāt*.

In general, the entire contents of *fiqh* is mostly relied on the major books of *fiqh* as this is a common manner in the Islamic writing tradition. However, there is no strict restrictions for the author to pour his own creativity and intellectual efforts (*ijtihād*) in discussing and elaborating the contents. In *Arkān al-Ṣalāt*, the discussions on *shurūṭ* and *arkān* mostly depend on the former *fiqh* references but there are also some different contents that are unique in this book. Based on the above analysis, it shows the dynamic

stabilism of Islamic intellectual tradition which the Muslim scholars are benefitted the tradition and in the same time they endeavour to develop and nourish the Islamic knowledge regarding to their contexts and situations.

4.3 Analysis on the contents of *Taşawwuf* in *Arkān al-Şalāt*

4.3.1 *Taşawwuf* in *Arkān al-Şalāt*

The most significant uniqueness of *Arkān al-Şalāt* is the existence of *taşawwuf* matters within the discussions of *fiqh*. This is none other than a rare aspect of this manuscript which becomes a distinctive difference compared to other famed books. In contrast to the Malay books, *Munyat al-Muşollī* is in the same level with *Arkān al-Şalāt* which both of these books integrated *taşawwuf* and *fiqh* in discussing prayers. Based on this study, *Munyat al-Muşollī* is the only book that applied such approach in writing *fiqh* in the Malay world. Therefore, the prior Malay classical book that follows the approach is *Arkān al-Şalāt*.

In general, *Munyat al-Muşollī* has wider discussions about prayers rather than this manuscript because it covers almost all aspects of prayers. Due to this factor, *Munyat al-Muşollī* was well accepted by Malay people. Even *Munyat al-Muşollī* was very famous among the Malay people rather than *Arkān al-Şalāt*. The way *Arkān al-Şalāt* was written is interesting and unique compared to others. Therefore, this part of analysis will demonstrate the contents of *taşawwuf* and its discussions in *Arkān al-Şalāt*. Next, the comparison between these books will be presented in order to revisit the distinctions and similarities that exists in there.

In fact, although this manuscript is categorised under the *fiqh* genre, it contains the element of *taṣawwuf* in much places. It started with the chapter of conditions of prayers which elaborates the first condition that is the purity of cloths, body and place. Then, the author urges that purification of heart is more important than other physical refinement and it is timelessness. It means that the heart is always being exposed to bad influences. Thus, it should be looked after every moment. A man has no choice but to purify his heart and protect it from bad attributes. This is because the heart is the centre of a man and all functions of physical body is regulated by the heart. The author said that:

“Adapun benda yang batin iaitu hati maka itu terlebih utama wajib menyucikan suci yang tiada berwaktu daripada riak dan *sum‘ah* dan daripada takabbur dan *gah* dan daripada kehendak hawa nafsu yang tiada izinkan oleh syara’. Bermula menyucikan dia dengan taubat dan menyesal daripada taqṣīr pada masa yang lagi akan datang.”

In the latter statement, he listed five types of blameworthy qualities (*ṣifāt madhmūmah*) that can conquer one’s heart namely ostentation (*riyā’*), good reputation (*sum‘ah*), pride (*takabbur*), vainglory (*gah*) and tendency towards bad lust. In other *Taṣawwuf* books, there are other blameworthy qualities (*ṣifāt madhmūmah*) that must be carefully avoid such as envy (*al-ḥasad*), miserliness (*al-bukhl*), love glory (*ḥubb al-jāh*), anger (*al-ghaḍb*), excessive speech (*kathrah al-kalām*), talebearing (*namīmah*) and conceit (*al-‘ujb*).¹⁸⁹² In order to refine heart, it is necessary for a man to know these

¹⁸⁹² Al-Kurdī, Muḥammad Amīn. 2006. *Tanwīr al-Qulūb fī Mu‘āmalah ‘Allām al-Ghuyūb*. Indonesia: al-Haramain. p. 429. Hereafter cited as Amīn al-Kurdī, *Tanwīr al-Qulūb*.

qualities so that only after then he can get a way to cure his heart. Imām al-Ghazālī said, “And how exactly does one engage in purification when he does not know what impurity is?”.¹⁸⁹³ Based on this principle, the author mentioned some blameworthy qualities in the texts in order to remind the readers about the matter.

With regard to covering ‘*aurah*’ as a second condition, it corresponds to convince people to purify their hearts because the heart is regarded as a ‘*aurah*’ for man. So, he should try hard to purify his heart from any blameworthy quality because Allah the Most Exalted looks His servants through their hearts. The author mentioned that the very first step in refining heart is by performing repentance (*taubah*). The Sufis said that no one can ascend to the next level (*maqāmāt*) unless he remained in repentance because it was the ground for his spiritual journey. Thus, it becomes a custom for the Sufis to put repentance in the first topic of their books as Imām ‘Abdul Wahhāb al-Sha’rānī said in his commentary on *al-Waṣiyyah al-Matbūliyyah*:

"وبدأ الشيخ بالتوبة لأنها أساس لكل مقام يترقى إليه العبد حتى يموت

فكما أن من لا أرض له لا بناء له كذلك من لا توبة له فلا حال له

ولا مقام.¹⁸⁹⁴

Translation: And the shaykh began with repentance, because it is the foundation of every level to which the servant is elevated until his death. Like one who does not have

¹⁸⁹³ Al-Ghazālī, Muhammad. 2010. *al-Arba‘īn fī Uṣūl al-Dīn*. Cairo: Dar al-Taufiqiyyah lil Turath. p. 125. Hereafter cited as al-Ghazālī, *al-Arba‘īn*.

¹⁸⁹⁴ Al-Sha’rānī, Abdul Wahhāb. n.d. *al-Minah al-Saniyyah ‘alā al-Waṣiyyah al-Matbūliyyah*. Indonesia: Dar al-Ihya’. p. 2.

a piece of land shall not own a building, the same goes for one who does not repent, he shall not gain any position nor rank.

Then, the author continues to describe about the disgrace of heart which is a tendency towards the soul that incites to evil (*al-nafs al-ammārah bi 'l-sū'*) and forgetting God behind. When a man falls in this state, he will be trapped into the degrading depths of the bestial nature thus he is severed from the nature common to humanity and appears as a man only in shape and construction.¹⁸⁹⁵ This state is the worst situation for a man in front of his God because He is but the only one who should be wholeheartedly bestowed and adhered. He advised the following:

“Bermula keaibannya hati itu berpaling daripada Tuhannya kepada Tuhannya hawa nafsunya serta diketahui bahawasanya segala rahmat dan nikmat yang sempurna kepadanya tiada ada ia melainkan daripada Allah Tuhannya yang Maha Mulia tiada daripada hawa nafsunya hanyasanya nafsu itu alamat bagi kejahatan... Firman Allah Subhānahu wa Ta‘ālā: Bahawasanya nafsu itu alamat kejahatan yakni mengikut nafsu itu alamat bagi kejahatan kerana ia tentera syaitan apabila diikut kehendak hawa nafsu lā budda lahu diikutnya kehendak syaitan maka seyogianyalah wajib atas hati itu membantah kehendak nafsu supaya tertutup keaibannya pada Tuhannya.”¹⁸⁹⁶

¹⁸⁹⁵ Al-Attas, Syed Muhammad Naquib. 1990. *The Nature of Man and the Psychology of the Human Soul*. Kuala Lumpur: International Institute of Islamic Thought and Civilization (ISTAC). p. 6.

¹⁸⁹⁶ Manuscript A. Folio 6 rector.

He urges the readers to keep remembering and focusing hearts on Allah SWT. He mentioned in the third and fourth conditions of prayers that one should serve his God with humbleness (*khudū'*) and reverence (*khushū'*) because Allah SWT always acknowledges His servants in whatever situations they are in. In order to achieve such state, he must fight his own tendency to give in to the lust until he possesses a capability to govern it in true manner. This is none other than a process of *mujāhadah* (effort) against lust and only after that, he can remain his remembrance to Allah SWT.

The author reminded about the harms of following lust by narrating a tragedy between the devil and Allah SWT. The devil sparked anger from Allah SWT due to his arrogant that he follows lust rather than obeying Allah SWT's command. Therefore, all of his good deeds that he did before were wasted and dismissed and he became the enemy of all mankind all the time. This reminder was stated under the topic of the meaning of *takbīrat al-ihrām*; one who utters it during prayers should comprehend the meaning behind the words. The meaning of *takbīrat al-ihrām* according to the author is:

“Bermula ertinya dengan Bahasa Jawi: Allah yang Maha Besar yakni besar izzah-Nya dan kudrat-Nya dan besar nikmat-Nya dan azab-Nya dan besar hukum-Nya dan amar-Nya dan nahī-Nya tiada lawan dan tiada banding dan tiada umpama baginya pada demikian itu maka hendaklah sayugianya sekali-kali jangan dipindah hukum Allah dengan hukum adat dan hawa nafsu supaya jangan kadhib pada ikrar dan tasdik besar hukum Allah dan perbuatan menyanjung hukum adat dan hukum hawa nafsu, ditinggalkannya hukum. Bermula yang

demikian itu bersalahan yang amat besar seperti iblis ditinggalkannya suruh Allah dan digantikannya dengan hawa nafsunya maka Allah memurkai akan dia murka yang tiada diterima taubatnya kerana enggan ia akan sujud daripada Nabi Allah, Adam kerana malu ia akan nafsunya maka Allah Subhānahu wa Ta'ālā tolakkan akan dia dan segala amalnya yang dahulu daripada beberapa ribu tahun kerana enggan ia akan satu perbuatan iaitu satu sujud kepada Nabi Allah, Adam."¹⁸⁹⁷

This long explanation on the meaning of *takbīrat al-ihrām* is none other than to enhance understanding of the Muslims towards the truth-reality of God which it is the only key to prevent Muslim from being trapped in excessive lust and evil of the devil. As to remain in the state of remembrance and consciousness on the Glory of God is the degree of the servant who had to succeed in liberating himself from worldly attraction, lust and devil which in the science of *taṣawwuf*, these were called as *aghyār* and *akdār*.¹⁸⁹⁸ Otherwise, those who is unable to wholeheartedly remember (*ḥuḍūr al-qalb*) God during his prayers is due to his lack of knowledge on God (*quṣūr al-ma'rifah*).¹⁸⁹⁹

In the chapter of *Rukn*, there is a concept of *iḥsān* which it is rooted from the famous Prophetic tradition. This Prophetic tradition which was narrated by Imām Muslim has become the fundamental *hadith* in the religion of Islam because it

¹⁸⁹⁷ Manuscript A. Folio 11 verso

¹⁸⁹⁸ Zakaria Haji Ahmad. 2014. *Al-Jawāhir al-Ṣūfiyyah*. Kedah: Pustaka Darussalam. p. 19.

¹⁸⁹⁹ Al-Ghazālī, Muḥammad. 2011. *Bidāyah al-Hidāyah*. Jeddah: Dar al-Minhaj. p. 135. Hereafter cited as Al-Ghazālī, *Bidāyah al-Hidāyah*,

elucidated the meaning of the three integral parts of the religion known as Islam, *Imān* and *Ihsān*. With regard to *Ihsān*, Prophet Muhammad peace be upon him said:

الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك

Translation: “*Al-ihsān is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you.*”¹⁹⁰⁰

Some scholars such as Maulānā Zakariyyā al-Kandahlawī believed that *Ihsān* is identical to *Taşawwuf*.¹⁹⁰¹ This means the believer has to feel that in every moment he stands in the presence of God, and thus he should endow his respect upon his God and must never fall back into the “*sleep of heedlessness*”, never forget the all-embracing divine presence and submits his devotion whole heartedly.¹⁹⁰² If the presence of God must be acknowledged by His servant in his every moment of life, let alone if he is in prayer in which it was an exclusive devotion for his God. It means that a Muslim who do a prayer should possess a consciousness towards his God more than other moment out of prayer. For this, it is stated in *Arkān al-Ṣalāt* that:

“...Ia Allah Subhānahu wa Ta‘ālā serta kamu barang dimana kamu yakni segala-gala tiada tersembunyi daripada-Nya melihat Ia fiilmu dan men[d]engar Ia akan suaramu dan mengetahui hadapan maka sanya sungguh oleh kamu pada menghadapkan hati kamu kepada Tuhan kamu serta khusyuk

¹⁹⁰⁰ Abī al-Ḥusayn, Muslim. 2000. *Ṣaḥīḥ Muslim*. Riyadh: Dar al-Salam. Kitāb al-Birr wa al-Ṣilah wa al-Ādāb. Bāb Taḥrīm Ḥulm al-Muslim. p. 25. #8.

¹⁹⁰¹ Al-Kandahlawī, Muḥammad Zakariyyā. 2019. *Talāzum al-Sharī‘ah wa al-Ṭarīqah*. Mansurah: Dar Nudwah al-‘Ulama. p. 267. Hereafter cited as Al-Kandahlawī, *Talāzum*.

¹⁹⁰² Annemarie Schimmel. 1975. *Mystical Dimension of Islam*. America: The University of North Carolina Press. p. 29.

dan khudu dan memfikirkan maknanya hadapan Tuhan kamu serta hadir hati pada mengerjakan barang yang disuruh-Nya yakni daripada berbuat taat akan Dia dan meninggalkan barang yang ditegah-Nya yakni daripada berbuat maksiat kepada-Nya."¹⁹⁰³

It must be admitted that this stage is utterly difficult to reach but it is not impossible with a great effort and true knowledge. At least, one should acknowledge the presence of God when he is in prayers because it is a special moment when he can focus on God and separate his minds from other distractions. This can train one to gain consciousness and remembrance of God even after he completed the prayers. With regard to this matter, Mawlānā Jalāluddīn al-Rūmī said in *Fīhi Mā Fīhi*:

*“Prayer is not ordained so that all the day you should be standing and bowing and prostrating; its purpose is, that it is necessary that that spiritual state which possesses you visibly when you are at prayer should be with you always. Whether sleeping or walking, whether writing or reading, in all circumstances you should not be free from God’s hand, so that They continue at their prayers will apply also to you.”*¹⁹⁰⁴

Relating to *ihsān*, it was once again mentioned under the topic of *sujūd* (prostration) together with another critical doctrine in *taṣawwuf* which is *fanā’* (passed away). This doctrine was first introduced by Imām Abū Yazīd al-Buṣṭāmī and the

¹⁹⁰³ Manuscript A. Folio 15 verso.

¹⁹⁰⁴ A.J. Arberry. 2006. *Discourses of Rumi*. Selangor: Masterpiece Publication. p. 197.

developer is Imām Junayd al-Baghdādī.¹⁹⁰⁵ The doctrine included in this book of *Arkān al-Ṣalāt* indicates a great stage for this book to be learnt. This is because *fanā'* is not something that can be easily understood by the layman except those who deeply delve into *taṣawwuf*. Even the author only clarifies *fanā'* in a very short and simple words which he said:

“Tiada ada gerak satu zarah melainkan dengan takdir-Nya jua dan hendaklah dihadirkan dalam hati ketika itu fanā' fī ḥaḍrat Allāh, lenyap segala akwān yakni segala makhluk.”

Imam al-Ghazālī elucidates this doctrine of *fanā'* as an essence (*lubb*) of remembrance (*dhikr*). It means a man who occupies the stage of *fanā'* is not only remembering God neither through his tongue nor his heart but he accesses to the ultimate stage of remembrance (*dhikr*).¹⁹⁰⁶ To shed an understanding on this, it is notable to quote a clarification from Professor Syed Muhammad Naquib al-Attas as below:

*“Thus fanā', when it occurs, occurs both subjectively and objectively; it involves both the psychological and the ontological conditions of existence; it is a coincidence between the losing also of the objects of that consciousness, and the actual disappearance of the objects themselves.”*¹⁹⁰⁷

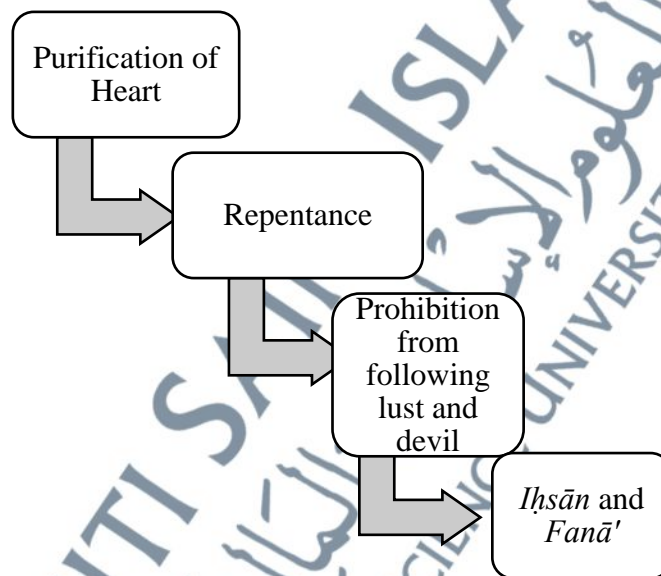
¹⁹⁰⁵ A.J. Arberry. 2008. *Sufism: An Account of the Mystics of Islam*. London: Routledge Taylor & Francis Group. p. 55-56

¹⁹⁰⁶ Al-Ghazālī, *al-Arba'īn*. p. 72.

¹⁹⁰⁷ Al-Attas, Syed Muhammad Naquib. 2014. *Prolegomena to The Metaphysics of Islam*. Johor: Universiti Teknologi Malaysia Press. p. 185. Hereafter cited as al-Attas, *Prolegomena*.

After mentioning *fanā'*, the author elaborates the meaning and purpose of *sujūd* in prayers. *Sujūd* is regarded as the ultimate humbleness moment between a servant and his God because he puts his most respect and honor part of body to the floor for the sake of God. For this reason, the doctrine of *fanā'* and *ihsān* were stated under the topic of *sujūd* as both contain the substance of *taṣawwuf* itself which is to always remember and relying on God.¹⁹⁰⁸ In conclusion, in order to represent a whole idea of *taṣawwuf* in this text of *Arkān al-Ṣalāt*, it is convenient to sketch it into certain themes that concluded all of *taṣawwuf* element as it can be seen in below:

Table 3.9: The element of *Taṣawwuf* in manuscript



With regard to the writing approach, it is remarkable to highlight how the author arranges his writing on *taṣawwuf*. He begins with the discussion on blameworthy qualities, disgrace of heart and repentance whereby these are in the stage of purification. Then, the discussion on *fanā'* and *ihsān* comes after purification because one will not be able to occupy himself with good qualities (*ṣifat al-maḥmūdah*) until he had

¹⁹⁰⁸ Al-Ṭūsī, Abī Naṣr al-Sirāj. 1960. *Al-Luma'*. Egypt: Dar al-Kutub al-Hadithah. p. 45.

diminished all the blameworthy qualities (*ṣifāt madhmūmah*) within himself. From this, he will be able to remain himself with good qualities (*ṣifat al-maḥmūdah*) and acknowledge the presence of God (*ḥuḍūr al-qalb*) at every moment so then He the Almighty will reveal on him an unlimited secrets of the ultimate existence.¹⁹⁰⁹ This process was known among Sufis as *al-takhallī* and *al-taḥallī*.¹⁹¹⁰

4.4 *Taşawwuf* and *Fiqh* symbiotic in *Arkān al-Ṣalāt*

In order to discuss the symbiosis of *taşawwuf* and *fiqh* from the *Arkān al-Ṣalāt*, it is necessary to acknowledge *taşawwuf* as a science which has an epistemological foundation on the main sources of Islam; the Qur'an and the traditions of Prophet (*āḥādith*) on which the substance of *taşawwuf* was rooted.¹⁹¹¹ Unfortunately, this such of science was being murdered by some sufis or pseudo sufis who used to practice *taşawwuf* in a very wrong manner upon their own ignorance. On the other side, there are groups of people namely as *Salafī-Wahhābī*, secularist and rationalist attempt to kill this science because of their literal and over-rational interpretation.¹⁹¹²

Therefore, it is very significant to grasp the definition and other introductory components of this science in order to shed the truth of *taşawwuf* before concluding any judgment. *Taşawwuf* is an independent science like *fiqh*, so that the process of analysis should be prompted with a brief introduction on *taşawwuf*. From this, the symbiosis

¹⁹⁰⁹ Abū al-Qāsim, al-Qushairī. 1989. *Al-Risālah al-Qushairiyyah*. Cairo: Dar al-Sha'b. p. 148-150.

¹⁹¹⁰ Amīn al-Kurdī, *Tanwīr al-Qulūb*. p. 429.

¹⁹¹¹ Alparslan Acikgenc. 2017. *Islamic Scientific Tradition in History*. Kuala Lumpur: Penerbit IKIM. p. 484.

¹⁹¹² Wan Suhaimi Wan Abdullah. 2012. Beberapa Wajah Dan Faham Dasar Tasawuf Menurut Al-Attas Berdasarkan Karyanya The Positive Aspects of Taşawwuf. *Adab dan Peradaban: Karya Pengiktirafan untuk Syed Muhammad Naquib al-Attas*. Selangor: MPH Publishing. p. 203.

between the science of *fiqh* and *taṣawwuf* can be precisely identified. Regarding the definition of *taṣawwuf*, it has several different definitions. Despite of that, however, the overall idea from the definitions is to indicate the significant of *taṣawwuf* as a universal guidance for all mankind upon viewing in a comprehensive contemplation.¹⁹¹³ These various definitions of sufism reveal the difficulties to conceive an exact definition of *taṣawwuf*. This leads Chittick to assert the difficulty in making a distinction between a true Sufi and a false one.¹⁹¹⁴ It is similar to the name of this science which it was recorded to has around ten terms as listed by Sheikh ‘Abdul Hamid al-Quddus: *‘ilm al-taṣawwuf*, *‘ilm al-qowm*, *kalām al-qowm*, *‘ilm al-bāṭin*, *‘ilm al-qalb*, *al-‘ilm al-ladunnī*, *‘ilm al-mukāshafah*, *‘ilm al-asrār*, *al-‘ilm al-maknūn* and *‘ilm al-haqīqat*.¹⁹¹⁵

According to Imam al-Jurjāni in his famous book *al-Ta’rīfāt*, he enumerates more than eleven definitions of *taṣawwuf*. One of the selected definitions is quoted as below:

"التصوف: الوقوف مع الآداب الشرعية ظاهراً فيرى حكمها من
الظاهر في الباطن، وباطناً فيرى حكمها من الباطن في الظاهر،
فيحصل للمتأدب بالحكمين كمال."¹⁹¹⁶

Translation: *Taṣawwuf* is to stay within the bounds of lawful manner in appearance, so that one can see its verdict on the heart, and (stay within the bounds of lawful manner)

¹⁹¹³ Ibid. p. 205.

¹⁹¹⁴ Arif Zamhari. 2010. *Rituals of Islamic Spirituality: a study of Majlis Dhikr groups in East Java*. Australia: The Australian National University. p. 10.

¹⁹¹⁵ Al-Khaṭīb, Abdul Hamid. n.d. *Al-Anwār Al-Saniyyah*. Jeddah: Al-Haramain. p. 7.

¹⁹¹⁶ Al-Jurjāni, ‘Alī. 2010. *Mu‘jam al-Ta’rīfāt*. Cairo: Dar al-Fadilah. p. 54.

in heart, so one can see its verdict on the appearance. One who seeks adab may gain perfection by understanding both verdicts.

This previous definition concludes both internal (*bāṭin*) and external (*ẓāhir*) practises. It can be acknowledged that *sharī'ah* must be practiced by man with his physical and spiritual simultaneously. Consequently, he will achieve the state of perfectness (*kamāl*). However, as a contemporary Muslim thinker, Professor Syed Muhammad Naquib al-Attas offered another comprehensive elaboration and definition of *taṣawwuf* in his book entitled *Islām and Secularism* which he says:

*“They are blind to the fact that taṣawwuf is an integral part of Islām; that just as all reality and truth has an outer and inner aspect to it so is taṣawwuf the inner dimension of Islām; its sincere and correct practice is none other than the intensification of the sharī'ah upon one's self; it is the expression of ihsān in the 'abd; it is 'ibādah fortified and enlightened by intellectual discernment leading to spiritual apprehension of realities; it is the practice of the sharī'ah at the station of ihsān; it is established upon certainty as it is based upon hikmah and al-'ilm al-ladunniyy – wisdom and spiritual knowledge which God grants to whomsoever He pleases of the elect among His servants.”*¹⁹¹⁷

Based on aforementioned statements, it is very clear that *taṣawwuf* has a strong connection with *sharī'ah* whereby *taṣawwuf* should be bloomed from the seed of

¹⁹¹⁷ Al-Attas, Syed Muhammad Naquib. 2014. *Islam and Secularism*. Kuala Lumpur: IBFIM. p. 121-122.

sharī'ah. In other word, one can claim nothing about *taṣawwuf* unless he has perfectly practices *sharī'ah* in a true manner. Indeed, he cannot get rid from the law of *sharī'ah* for once even he has deeply delved into the sea of *taṣawwuf* and let alone to contradict *sharī'ah*. For that, some sufism members hold if one claims to has a counter toward *sharī'ah* on the name of *haqīqat (taṣawwuf)* then he is nothing but atheist (*zindīq*).¹⁹¹⁸ One of the most important books in *taṣawwuf* namely as *al-Ta'arruf li Madhhab Ahl al-Taṣawwuf* written by Imām al-Kalābādhī had a concrete answer for this question about the relation between *sharī'ah* and *taṣawwuf*:

" اعلم أن علوم الصوفية علوم الأحوال، والأحوال مواريث الأعمال،
ولا يرث الأحوال إلا من صحح الأعمال. وأول تصحيح الأعمال
معرفة علومها وهي علم الأحكام الشرعية: من أصول الفقه وفروعه
من الصلاة والصوم وسائر الفرائض.. إلى علم المعاملات من النكاح
والطلاق والمبايعات.. وسائر ما أوجب الله تعالى وندب إليه وما لا
غناء به عنه من أمور المعاش."¹⁹¹⁹

Translation: Know that mystic sciences ('ulūm al-ṣūfiyyah) is the sciences of conditions ('ulūm al-aḥwāl). The conditions (of the heart) is inherited from physical actions, as

¹⁹¹⁸ Abu Mohammad, Rohimuddin Nawawi. 2016. *Memahami Tasawwuf Yang Shahih*. Kuala Lumpur: Akademi Tahfiz Turath. p. 18.

¹⁹¹⁹ Al-Kalābādhī, Muḥammad. n.d. *al-Ta'arruf li Madhhab Ahl al-Taṣawwuf*. Negeri Sembilan: As Sofa Islamic College of Malaysia. p. 199.

such, one does not inherit these conditions without correcting the actions. The beginning of the correction is by knowing its sciences, which is the sharia provisions, like the fundamentals of fiqh (islamic jurisprudence) and its branches like ṣalāh, fasting and the rest of obligatory duties, up until the sciences of mu‘āmalāt like marriage, divorce, and transactions. And the rest of matters obligated and encouraged by Allah Ta‘ala, including matters that are indispensable in worldly businesses.

The previous elaboration is considered sufficed to brief an introduction about the science of *taṣawwuf* and its relation to *sharī‘ah*. Frankly speaking, there is no room to dispute this reality that these fields were strongly related to each other whereby one should not neglect from seeking knowledge from both side in order to become a good Muslim. Therefore, learning *tawḥīd*, *taṣawwuf* and *fiqh* are compulsory because these such of knowledge are regarded as necessary knowledge (*ilm fard al-‘ayn*) which covered all the quest of mankind in this life and become a ground for other unlimited knowledge (*‘ilm fard al-kifāyah*).¹⁹²⁰

Closely related to Malay classical treatises, it seems some Malay scholars implement a comprehensive approach in their writing in which they creatively combined three compulsory knowledge in one book. This method can be seen in *Sullam al-Mubtadī*, *Hidāyat al-Ṣibyān*, *Wishāh al-Afrāh*, *Maṭla’ al-Badrain* and other countless books. One who successfully completed studying one of these books had sufficiently acquired his necessary knowledge. This is an important indication to present how Malay scholars strive to teach and guide their people at that time in a very efficient way.

¹⁹²⁰ Al-Attas, *Prolegomena*. p. 72-73.

In a case study, Imām al-Ghazālī is the most well-known scholar who seriously put forward an attempt in reconciling *taṣawwuf* and *fiqh* in writing. This was proven by his magnum opus books namely as *Ihyā’ ‘Ulūmiddīn* and *Bidāyat al-Hidāyah* which he brilliantly discussed on *taṣawwuf* and *fiqh* in a single space. In other word, he does not separate *taṣawwuf* and *fiqh* in different chapter but he had rather directly reapproching both topics. This style of writing differs from his other former books in *fiqh* such as *al-Wasīṭ*, *al-Basīṭ* and *al-Wajīz* which specifically focusing on *fiqh* subject. Imām al-Ghazālī, as a revivalist of Islam, experiences a great moment which changes his thought and an overall principle of his life. This begins after he unexpectedly resigns from his eminent position in Nizāmiyyah college and seeks knowledge on *taṣawwuf* which lead him to declare *taṣawwuf* is the only path that quenched his epistemological thirst through direct experience.¹⁹²¹

It is notable here to demonstrate a brief remarkable introduction about Imām al-Ghazālī to acknowledge his influence in the history of Islamic tradition of knowledge. Imām al-Ghazālī who was known as Revivalist of Islam (*mujaddid*) and a Proof of Islam (*ḥujjat al-Islām*) for his knowledge and extraordinary intelligent. He mastered in various fields of knowledge and did a lot of significant revival along his academic life. He took an advanced step to officially put logic into the science of legal theory (*uṣūl al-fiqh*). In other hand, he successfully defended the science of logic (*manṭiq*) from the people who attack the validity of logic as a reliable balance in the thinking process. Besides, one of the remarkable events sealed in the history of Islamic knowledge is his

¹⁹²¹ Mustafa Mahmoud. 1996. Al-Ghazālī’s “Spiritual Crisis” Reconsidered. *Al-Shajarah Journal of the International Institute of Islamic Thought and Civilization (ISTAC)*. Vol. 1. No. 1&2. (p. 77-79).

critique on philosophy by which it affected a lot on the atmosphere of the Muslim intellectual world.¹⁹²²

The symbiosis between *taṣawwuf* and *fiqh*, *Ihyā' 'Ulūmiddīn* becomes a living witness which Imām al-Ghazālī creatively integrates both science fields. In this book, he directly critics some of scholar-jurists because of their naive restriction on the meaning of *fiqh* and they seem to limit the *fiqh* discussion only into the physical and world aspects. W. Montgomery Watt claims that this critique is by no means a novel or original feature in the thought of Imām al-Ghazālī.¹⁹²³ This can be seen in *Ihyā' 'Ulūmiddīn* as quoted in below:

"أن الفقهاء لا يتصرفون في الباطن ولا يشقون عن القلوب ولا في طريق الآخرة بل يبنون ظاهر أحكام الدين على ظاهر أعمال الجوارح. وظاهر الأعمال كاف لسقوط القتل وتعزيز السلطان، فأما أنه ينفع في الآخرة فليس هذا من حدود الفقه على أنه لا يكمن أن يدعي

الإجماع"¹⁹²⁴

¹⁹²² To know further regarding to this subject see Al-Ghazālī, Muḥammad. n.d. *Al-Mustasfā min 'Ilm al-Uṣūl*. Beirut: Dar Ihyā' Turath al-'Arabi; Al-Ghazālī, Muḥammad. 1993. *Al-Qisṭās al-Mustaqīm*. Dimashq: al-Matba'ah al-'Alamiyyah; Farouk Mitha. 2001. *Al-Ghazālī and the Ismailis: A Debate on Reason and Authority in Medieval*. London: I.B. Tauris Publishers; Al-Ghazālī, Muḥammad. n.d. *Tahāfut al-Falāsifah*. Egypt: Dar al-Ma'arif.

¹⁹²³ W. Montgomery Watt. 1963. *Muslim Intellectual: A Study of Al-Ghazālī*. Chicago: Edinburgh University Press. p. 109.

¹⁹²⁴ Al-Ghazālī, *Ihyā' 'Ulūmiddīn*. Vol. 1. p.186.

Translation: The faqīhs do not deal with internal issues nor do they take burden from heart-related problems and ways of the hereafter; rather they build the apparent rules of the religion based on the actions of the physical body. The physical actions are sufficient to pass death sentence and decide discretionary punishments. Whether it benefits one in hereafter is not a concern in the limits of fiqh since a consensus of scholars cannot be attained.

To acknowledge his ground of idea, it can be traced back to the semantic field of the certain keywords in Islam like *al-‘ilm*, *al-fiqh*, *al-tawhīd*, *al-tadhkīr* and *al-ḥikmah*. In the first chapter of *Ihyā’ ‘Ulūmiddīn*, he clarifies the true meaning of these five terms which he argues on the corruption in their meanings.¹⁹²⁵ With regard to the *fiqh* term, he elucidates that the true meaning of *fiqh* is not only specifically referring to the law and jurisprudence matters but it conveys a wide and deep meaning as he says:

"الفقه، فقد تصرفوا فيه بالتخصيص لا بالنقل ولا التحويل، إذ
خصصوه بمعرفة الفروع الغربية في الفتاوي، والوقوف على دقائق
عللها، واستكثار الكلام فيها، وحفظ المقالات المتعلقة بها، فمن
كان أشد تعمقا فيها وأكثر اشتغالا بها يقال هو الأفقه. ولقد كان
اسم الفقه في العصر الأول مطلقا على علم طريق الآخرة، ومعرفة

¹⁹²⁵ Ibid. p. 43.

دقائق آفات النفوس ومفسدات الأعمال، وقوة الإحاطة بحقارة

الدنيا، وشدة التطلع إلى نعيم الآخرة، واستيلاء الخوف على

القلب. "1926

Translation: As for *fiqh*, they deal in it by specialisation, not by transmitting divinations nor extracting from them; since they specialise in it by attaining knowledge of peculiar branches in fatwa, dwelling into its particular causes, proliferating discussions on them and memorising articles related with it. So the one who dive deepest into this and work most on it is named the most knowledgeable in *fiqh*. Whereas the same term was used in the early Islamic era for sciences of [1] ways of the hereafter, [2] the knowledge of diseases of the soul and eraser of good deeds, [3] the potential of understanding the filthiness of the temporal world, [4] intense yearning for the comfort in hereafter and [5] seizing the heart with the fear of God.

Understanding from the previous argument, it is indicative to convince such statement by demonstrating another definition of *fiqh* belongs to Imām Ḥanafī. He holds *fiqh* as “*ma’rifat al-nafs mā lahā wa mā ‘alaihā*” (understanding the benefits and risks of the soul). This definition comprehends the science of theology (*‘ilm al-kalām*), ethics (*akhlāq*) and law (*fiqh*) but latter scholars (*muta’akkirūn*) intend to restrict these words into exclusive meanings as they understood now.¹⁹²⁷ Acknowledging one’s idea through the semantic approach is a very significant analysis because language conveys a real-

¹⁹²⁶ Ibid. p. 43

¹⁹²⁷ Kandahlawī, *Talāzum*. p. 166

truth (*ḥaqīqah*).¹⁹²⁸ Therefore, it seems that Imām al-Ghazālī tried to discuss *fiqh* in *Ihyā' 'Ulūmiddīn* by relying on its native meaning. Thus, it is very identical with the name of his book as *The Revival of the Religious Sciences* which puts forward an attempt to revive the religious sciences based on reliable and true foundation.

Pertaining to the case in the Malay world, it is undeniable that Imām al-Ghazālī has a tremendous influential on Malay thinkers which affected a lot to their thoughts and writings. It is claimed that the influence starts from the 13th century or even earlier than that when Islam was first brought and spread by the sufis in this region.¹⁹²⁹ The Western expertise who has done a significant study on the Islamic Malay classical books in the Malay world like Martin van Bruinessen holds that Imām al-Ghazālī has a strong domination on the section of *taṣawwuf* in which his books were being taught and translated since the mid-18th century. Affirming that, some scholars like Sheikh Abdul Ṣamad al-Palimbani, Sheikh Nawawī al-Banteni and Sheikh Abdullah Noh Bogor had participated in dealing with Imām al-Ghazālī's works by doing translation and commentary.¹⁹³⁰

It is not strange to find Imām al-Ghazālī's name in Malays' books for considering his influence which was already established in the Malay world. The manuscript of *Arkān al-Ṣalāt* mentioned his name twice when the author discusses intention and wisdom of prostration in prayers. Indeed, it is a reliable assertion to claim that the whole framework of manuscript of *Arkān al-Ṣalāt* was wholeheartedly inspired

¹⁹²⁸ Al-Attas, Syed Muhammad Naquib. 2019. *Tinjauan Ringkas Peri Ilmu dan Pandangan Alam*. Kuala Lumpur: Ta'dib International. p. 47.

¹⁹²⁹ Megawati Moris. 2016. *Al-Ghazzālī's Influence on Malay Thinkers*. Selangor: Islamic and Strategic Studies Institute (ISSI). p. 6.

¹⁹³⁰ Martin van Bruinessen. 1990. Kitab Kuning: Books in Arabic Script used in the Pesantren Milieu. *Journal of the Humanities and Social Sciences of the Southeast Asia and Oceania*. Vol. 146. (p. 226-269).

by Imām al-Ghazālī. This affirmation can be proved by analysing the style of writing of *Arkān al-Ṣalāt* which it obviously demonstrates the way *Ihyā' 'Ulūmiddīn* was written. Furthermore, some of Prophet tradition (*ḥadīth*) and scholarly quotes in this manuscript are already existed in *Ihyā' 'Ulūmiddīn*. In spite of that, this does not mean neither the manuscript is a translation version of *Ihyā' 'Ulūmiddīn* nor a summary edition. It is wiser to say that this manuscript is only following Imām al-Ghazālī's thought in his *Ihyā' 'Ulūmiddīn* but not copying the contents naively.

With regard to *Arkān al-Ṣalāt*, it presents an interesting combination between *taṣawwuf* and *fiqh*. Any matters related to *taṣawwuf* is located under most of *fiqh* discussions without separating these both disciplines in different topic. In other meaning, those who read this book actually gain knowledge on *taṣawwuf* and *fiqh* simultaneously. Therefore, he will be occupied with the external knowledge of prayers in order to make sure the prayers are validated by *Shar'*. In the meantime, he knows the internal meaning of prayers is the only way for him to get nearer to his God. To get a clear picture on the symbiosis of *taṣawwuf* and *fiqh* in *Arkān al-Ṣalāt*, a table is presented below. This sketch draws all the *taṣawwuf* elements under the certain topics of *fiqh*. There are seven locations on which the author elaborates on the perspective of *taṣawwuf* after he perfectly discussed on *fiqh*:

Table 3.10: *Taşawwuf* element within the *Fiqh* topics in manuscript

Purification of cloths, body and place for prayer.	<ul style="list-style-type: none"> • Purification of heart from any blameworthy qualities. • Repentance as the way to purify heart.
Covering 'aurah in prayer.	<ul style="list-style-type: none"> • The importance of heart as a centre of body and the only place for God's sight. • 'Aurah for heart is following bad lust and forgetting God.
Heading <i>Kiblah</i> in prayer.	<ul style="list-style-type: none"> • One's heart must heading towards God while his body heading to <i>Ka'bah</i>.
Standing in prayer.	<ul style="list-style-type: none"> • One should stands with <i>khushū'</i> and <i>khudū'</i> when he is performing prayer. • <i>Ihsān</i> as a consciousness to the presence of God. • The spirit of prayer are <i>khushū'</i>, <i>hudūr</i> and sincerity.
<i>Takbīrat al-ihram</i>	<ul style="list-style-type: none"> • The meaning of <i>Takbīrat al-ihram</i>. • Prohibiting from following lust by mentioning a story between God and devil.
<i>Rukū'</i>	<ul style="list-style-type: none"> • It should be done with <i>tawāḍu'</i>.
<i>Sujūd</i>	<ul style="list-style-type: none"> • <i>Ihsān</i> and <i>fanā'</i> when doing <i>sujūd</i>. • The meaning and purpose of <i>sujūd</i> in prayer.

In *Bidāyah al-Hidāyah*, Imam al-Ghazālī urged his reader to know who he is facing and standing for in prayers. Otherwise, it is a worst shame to allow worldly thought, lust desire and forgetfulness possess one's heart while God is looking on him.¹⁹³¹ Therefore, in order to achieve that state of remembrance, it is necessary to know the internal meaning of prayers and its implicit virtue. In *Arkān al-Ṣalāt*, the author tends to directly situated the discussion of *taşawwuf* within the discussion of *fiqh*. It is very obvious that the main gist of *taşawwuf* in this book is about heart and soul of man. Every single discussion related to *taşawwuf* is emphasised on the concentration of heart and the entire elaboration is centered on the heart-soul orientation.

¹⁹³¹ Al-Ghazālī, *Bidāyah al-Hidāyah*. p. 133 & 134.

As shown in the table, purification of one's body, cloths and place is one of the conditions of prayers which has to be fulfilled for a prayer to be valid. Other than physical appearances, purification of heart is also necessary to validate the remembrance of soul towards God. Pertaining to 'aurah, it has physical and spiritual sides which both are compulsory to be covered. Then, the spiritual 'aurah of man is none other than his heart. Covering heart's 'aurah is to refute from following bad desires and get rid forgetfulness upon God. An obligatory prayer (*al-ṣalāh al-maktūbah*) may be invalid if one's body faces other than *kiblah*, then at the same time his heart should also feel the presence of God.

In *fiqh*, for those who are able to stand on his feet is obligated to do so while performing prayers. This action manifests a situation where a Muslim is standing upon his God. Therefore, he should stand in *khushū'*, *ḥudūr*, *ikhhlās* and *khudū'* as he presents himself to God. Imam al-Ḥaddād urged that the spirit of entire worship actions (*'ibādah*) and its meaning is none other than the presence with Allah (*al-ḥudūr ma'a Allāh*). Then, he presents an analogy that one who worships his God without a presence and remembrance heart is like who gives a present to his lord (*malik*) a dying body.¹⁹³²

Due to this, the true meaning of *takbīrat al-iḥrām* must be understood by every Muslim in order to assist him to remember Allah when he begins a prayer. Hence, the author gave a particular interpretation of *takbīrat al-iḥrām* as it covered a comprehensive meaning of *takbīrat al-iḥrām* rather than literally translating it into Malay language. *Rukū'* and *sujūd* are both the exclusive worshipper actions which are forbidden to be done other than God. Because of that, the author emphasised these

¹⁹³² Al-Ḥaddād, 'Abdullāh. 2017. *Risālat Ādāb Sulūk al-Murīd*. Cairo: al-Wabil al-Soyb. p. 29.

pillars (*rukn*) by thoroughly articulating these topics based on the higher order doctrine of *taṣawwuf* which are *iḥsān* and *fanā'*.

As far as it is known, the only Malay book that has the same approach as manuscript of *Arkān al-Ṣalāt* is *Munyat al-Muṣollī*. This famous book is well-known among Malay people for more than two hundred years ago. To compare these two books, it is obvious that *Munyat al-Muṣollī* consists of very comprehensive discussions covering the whole part of prayers. Hence, it is a perfect book to learn and teach about prayers. Besides, it also contains *taṣawwuf* elements related to prayers. On the other side, *Arkān al-Ṣalāt* only has three major topics which is restricted to introduction, conditions of prayers and its pillars. This general frame of *Arkān al-Ṣalāt* was elaborated in the second chapter of this dissertation. It can be asserted that the manuscript of *Arkān al-Ṣalāt* was not well-known rather than *Munyat al-Muṣollī* due to this such factor. However, it is notable to claim that each of these books has its own significance and uniqueness which are still relevant and reliable to study.