

# Highlighting the Kaifiat Tarekat Penghulu Kami Ahli Al-Shaṭṭār by Shaykh Daud Patani (D. 1846 Ce)

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## ABSTRACT

Shaykh Daud Patani's works (d. 1846 CE) are among the most renowned within the Malays. However, this recognition primarily revolves around his notable works, such as *Munyah al-Musalli* and *al-Durr al-Thamin*. While many other works are still underexplored. This study aims to highlight one of Shaykh Daud Patani's lesser-known works, namely *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*. Two methods, which are documentation and document analysis, were employed to achieve this goal. The study concludes that the attribution of *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār* to Shaykh Daud Patani (d. 1846 CE) is correct. This work circulated among the community as part of a compilation that began with *Kaifiat Khatam Quran*, Shaykh Daud Patani's another work (d. 1846 CE). The dissemination occurred through 19<sup>th</sup> and 20<sup>th</sup> century printing centres that produced printed copies of these works. The study found at least six publishers who printed *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*. Although this study only successfully traced three printed copies during the research. *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār* is a brief set of notes concerning the *Shaṭṭāriyyah* order. It differs from Shaykh Daud Patani's other works (d. 1846 CE), which were written in a formal style. Shaykh Daud Patani (d. 1846 CE) addresses three key aspects, which are the methods of initiation, practices of *dhikr*, and the lineage of the *Shaṭṭāriyyah* order in this text. Thus, this study successfully reintroduces *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*, drawing scholarly and public attention to this important work. It also looks to stimulate further research to revive and preserve this valuable intellectual heritage of the Malay world.

**Keywords:** Jawi literature, *Shaṭṭāriyyah* order, Shaykh Daud Patani, Islam of the Malay world, Sufism.

## INTRODUCTION

Shaykh Daud Patani (d. 1846 CE) was a prolific 19<sup>th</sup> century Malay scholar. He produced more than fifty works in the Malay language, particularly in the fields of theology, jurisprudence, and Sufism. As a result, his works have often been the subject of academic study over time. One of the recent studies on Shaykh Daud Patani's works was conducted by Amirul Hisham (2023: 15-21). This study focused on one of Shaykh Daud Patani's lesser-discussed works, *Kaifiat Khatam Quran*. Therefore, this study aims to highlight another rare work by Shaykh Daud Patani (d. 1846 CE), *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*.

*Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār* has seldom been highlighted by researchers in academic studies compared to Shaykh Daud Patani's more famous works, such as *Munyah al-Muṣallī* and *al-Durr al-Thamīn*. This may be since *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār* has been neglected and considered part of *Kaifiat Khatam Quran*. Therefore, this study seeks to reintroduce *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār* through four key aspects. First, the titling of *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*. Second, the authenticity of its attribution to Shaykh Daud Patani (d. 1846 CE). Third, the printed edition of *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*. Fourth, the content of *Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār*. The study concludes with a summary.

## On The Title of Kaifiat Tarekat Penghulu Kami Ahli Al-Shaṭṭār

Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is the title given to a work within a collection of six writings, which is preceded by Kaifiat Khatam Quran. The fame of Kaifiat Khatam Quran as the first work in the collection overshadows this title. In fact, Wan Mohd Saghir (2000: 54, 2019: 63) considers this work as part of Kaifiat Khatam Quran, given that both are attributed to Shaykh Daud Patani (d. 1846 CE). However, Kaifiat Khatam Quran only encompasses part of the first work in the collection (Amirul Hisham, 2023: 15). Meanwhile, the later works and sections in the collection each have their own distinct titles.

The title of this work, as printed at the beginning, is Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. This title is derived from a statement at the opening of the work, following the phrases of praise and salutations, which reads: "...begins the Kaifiat of the tarekat of our leader, the followers of al-Shaṭṭār, may Allah be pleased with him..." (Daud, 1896: 2, 1923: 184, 1926: 168). Apart from this statement, the researcher has not found any other part of the text where the title is explicitly mentioned. This is in stark contrast to Shaykh Daud Patani's (d. 1846 CE) usual practice of saying the title of his works at the beginning, end, or both. Therefore, this title is not directly attributed to Shaykh Daud Patani (d. 1846 CE).

Instead, the printers take this title from the first sentence, which signals the discussion of the work about the method of Shaṭṭāriyyah order. Thus, the title of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār was not absolute. This study suggests that it should be named The Treatise of Shaṭṭāriyyah order, as the word "kaifiat" only refers to the first two section and does not include the last section (which will discuss in the content). The Treatise of Shaṭṭāriyyah order better represent this work than the Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār and acceptable.

## The Authorship of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār

Researcher such as Wan Mohd Saghir (2019: 63) and Francis R. Bradley (2007: 139) list Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār as one of Shaykh Daud Patani's (d. 1846 CE) writings. However, those researchers listed this work under the title Kaifiat Khatam Quran, as previously explained. In contrast, scholars such as Ismail (2012: 23-49) do not list this work as a work of Shaykh Daud Patani (d. 1846 CE), neither under the title Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār nor Kaifiat Khatam Quran. Therefore, the attribution of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār seems unclear. This is in stark contrast to the attribution of other works by Shaykh Daud Patani (d. 1846 CE), which are accompanied by evidence either confirming or disputing their authorship.

Furthermore, the researcher also found that Shaykh Daud Patani's (d. 1846 CE) name is not recorded at the beginning or end of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār as the author. This is in contrast to Shaykh Daud Patani's usual practice of stating his name as the author at the beginning of his works, as seen in Kashf al-Ghummah (Daud, n.d.: 5), at the end of works like Bulūgh al-Marām (Daud, 1910: 9), or both the beginning and end as in Ward al-Zawāhir (Daud, 1914: 2, 422). Therefore, Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār differs from his other works. However, the researcher leans towards the view of Wan Mohd Saghir being more exact than Ismail. This is because the attribution can be substantiated by a statement in the text, as follows:

"All praise is due to Allah. The initiation of Shaṭṭāriyyah dhikr, along with its oath of allegiance, the wearing of the khirqa, and the kaifiat as mentioned, has been performed by the humble seeker of Allah, Shaykh Daud bin Abdullah Patani, for our brother in Allah." (Daud, 1896: 9, 1923: 191, 1926: 174)

The use of the word "by" in the sentence implies that "the humble seeker of Allah, Shaykh Daud bin Abdullah Patani" plays the role of the subject or the initiator in the action described. Shaykh Daud Patani (d. 1846 CE) acknowledges that he performed the initiation, gave the oath of allegiance, and provided the khirqa according to the method of the Shaṭṭāriyyah order, as explained at the beginning of the work. Therefore, this statement can substantiate that Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is indeed one of Shaykh Daud Patani's works (d. 1846 CE). The difference is that he did not mention his name at the beginning, end, or both, as is typical with his other works. Instead, this explanation is provided in the middle of the work.

The researcher argues that Shaykh Daud Patani (d. 1846 CE) employed a similar approach to Kaifiat Khatam Quran by not explicitly mentioning his name as the author (Amirul Hisham, 2023: 3). This is because Kaifiat

Tarekat Penghulu Kami Ahli al-Shaṭṭār was written as a brief note, much like Kaifiat Khatam Quran. In contrast, in his formal works such as Kashf al-Ghummah, Bulūgh al-Marām, and Ward al-Zawāhir, Shaykh Daud Patani (d. 1846 CE) consistently records his name as the author, either at the beginning, the end, or both. Therefore, the attribution of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār to Shaykh Daud Patani (d. 1846 CE) up until this study is based on sound evidence as explained.

Moreover, this study found Shaykh Daud Patani (d. 1846 CE) to have used the work of his teacher, Muhammad Asad, as the primary source for “Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār”. The researcher found that Muhammad Asad's (n.d.: 38) work, written in Arabic, is more concise. It only briefly explains the methods of the oath of allegiance and initiation, as well as the genealogy of the Shaṭṭāriyyah order. As a result, Shaykh Daud Patani (d. 1846 CE) translated and elaborated on Muhammad ‘As’ad’s work to make it more suitable for the needs of the Malay community. Therefore, Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is indeed one of Shaykh Daud Patani’s (d. 1846 CE) works, despite its more concise writing.

### The printed Edition of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār

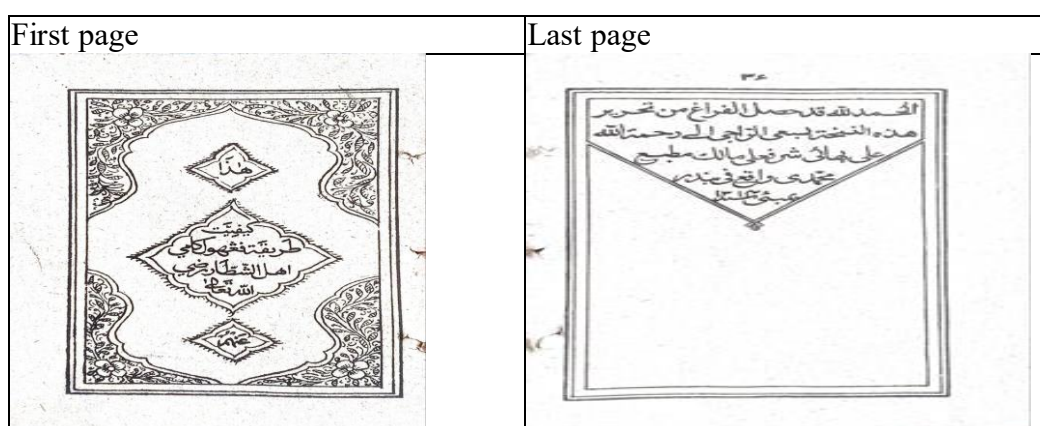
Since this study is an introductory investigation, the researcher focuses the discussion on printed editions. This is because Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is more widely recognized by the Malays in its printed form rather than as a manuscript form. Furthermore, the printed editions of this work were produced by 19<sup>th</sup> and 20<sup>th</sup> century printing presses in locations such as Egypt, Turkiye, Mecca, and Mumbai (Wan Mohd Saghir, 2019: 63). The researcher has found at least seven printed editions from seven different printing presses, including al-‘Amīriyyah in Mecca, Mustafa al-Ḥalabī and Dār ‘Ihyā’ al-Kutub al- ‘Arabī in Egypt, Dār al-Saādāt in Turkiye, Muḥammadiy in Mumbai, Sulaiman Marī in Singapore, and Dār al-Ma’ārif in Penang.

However, this study only has traced three physical copies of the printed editions during this study: the editions from Muḥammadiy, Mustafa al-Ḥalabī, and Dār ‘Ihyā’ al-Kutub al- ‘Arabī. Meanwhile, the other four editions; al- ‘Amīriyyah, Dār al-Saādāt, Sulaiman Marī, and Dār al-Ma’ārif, have only been found in the form of images and not as physical copies. The three editions traced are sufficient for this introductory study. Additionally, the researcher found that the editions from Sulaiman Marī and Dār al-Ma’ārif are merely reprints of the Dār ‘Ihyā’ al-Kutub al- ‘Arabī edition. While al- ‘Amīriyyah edition seems like out of market. Below is a brief explanation of the three physical copies traced, organized by their printing years.

### Muḥammadiy edition (A)

This study referred this edition as A. It has only one edition, printed in the year 1314 AH (1896 CE). The edition consists of thirty-six pages and was printed together with a collection of works, beginning with Kaifiat Khatam Quran. However, the name of the editor is not explicitly mentioned. The edition only writes down that it was printed under the supervision of Ali Bahā’ī, the owner of the Muḥammadiy printing press (Daud, 1896: 36). Therefore, it is likely that he also played a role as the editor for this edition. This edition is a pocket-sized, measuring 16 cm in height and 10 cm in width. Below are the first and last pages of A:

Figure 1: The first and last page of A

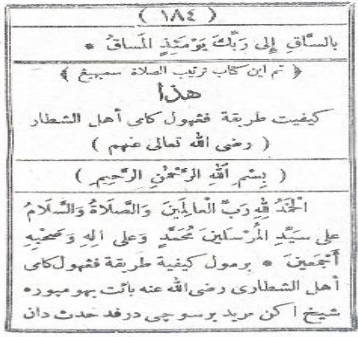
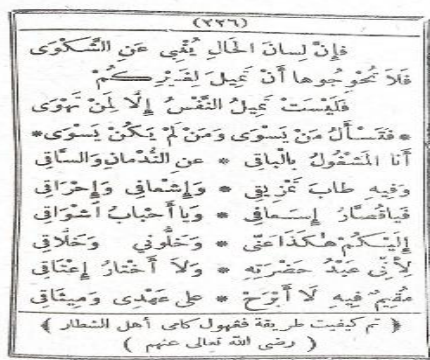


(source: Amirul Hisham’s collection)

## Mustafa al-Ḥalabī edition (B)

This study referred this edition as B. It has two editions: one printed in Jamadilawal 1342 AH (1923 CE) and the other in Rajab 1342 AH (1924 CE). The researcher uses the 1924 CE edition for this study. This edition consists of forty-three pages and was printed together with a collection of works, starting with *Kaifiat Khatam Quran*. The editor of this edition is Abdullah (1923: 328). This edition is pocket-sized, measuring 13.5 cm in height and 10.5 cm in width. Below are the first and last pages of B:

Figure 2: The first and last page of B

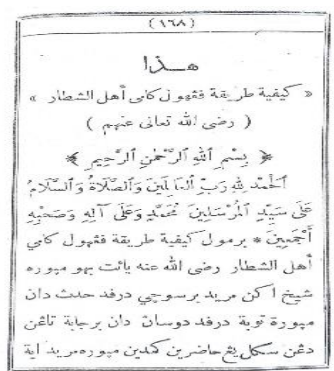
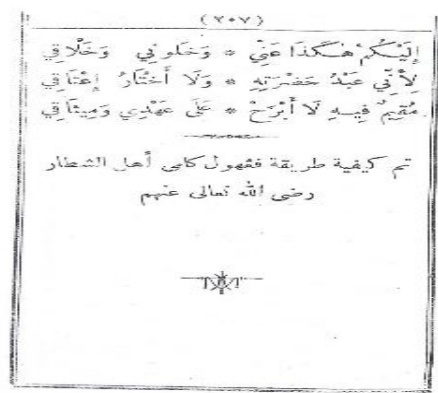
| First page  | Last page  |
|---|--|
|  |  |

(source: Amirul Hisham's collection)

## Dār 'Iḥyā' al-Kutub al-'Arabī edition (C)

This study referred this edition as C. It has two editions: one printed in Shawwal 1344 AH (1926 CE) and the other in Zulkaedah 1346 AH (1928 CE). The researcher uses the 1928 CE edition for this study. This edition consists of thirty-nine pages and was printed together with a collection of works, beginning with *Kaifiat Khatam Quran*. The edition was edited by Ilyas (1926: 323). It is pocket-sized; however, this study cannot confirm the exact dimensions as it was obtained in photocopy form. Below are the first and last pages of C:

Figure 3: The first and last page of C

| First page  | Last page  |
|---|--|
|  |  |

(source: Amirul Hisham's collection)

Thus, Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār has at least five printed editions within a span of 32 years (1896 CE–1928 CE). This excludes three editions of al- 'Amīriyyah in 1900 CE and 1905 CE, and Dār al-Saādāt in 1340 AH (1921-1922 CE) (Filiz, 2024: 121). In fact, within just one month (Jamadilawal–Rajab 1342 AH), this edition was reprinted by the Mustafa al-Ḥalabī printing press. The frequency of these reprints indirectly reflects the demand for Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār and other works within the same



collection from the Malay community. Therefore, it is not surprising that more than three printing presses engaged in producing their respective editions.

### The Content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār

The content of all three editions of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is the same. It consists of three sections: the method of initiation and the oath of allegiance, the method of dhikr, and the chain of transmission of the Shaṭṭāriyyah order (Daud, 1896: 2, 8, 9, 1923: 184, 190, 191, 1926: 168, 173, 174). However, the difference in the layout of each edition results in varying page numbers. Additionally, all editions of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār have an appendix on the chain of transmission and the Ratib of the Sammāniyyah order, which is included at once after the section on the Shaṭṭāriyyah order's chain of transmission.

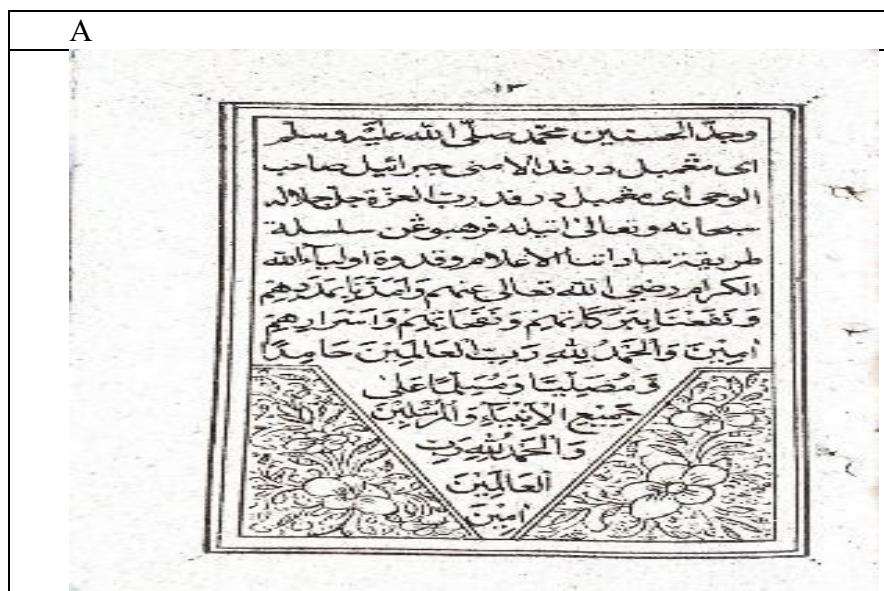
However, all printers consider this appendix as part of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. This is clear from the statement marking the end of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār (see Figures 1, 2, & 3), which includes the chain of transmission and the Ratib of the Sammāniyyah order. Thus, this appendix is regarded as an integral part of the content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. Below is a list of the contents of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār along with the appendix:

Table 1: The contents of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār dan the appendix

| Contents  | Page  |         |         |
|---|-------|---------|---------|
|   | A     | B       | C       |
| The method of initiation and the oath of allegiance | 1-8   | 184-190 | 168-173 |
| The method of dhikr                                 | 8-9   | 190-191 | 173-174 |
| The chain of transmission of the Shaṭṭāriyyah order | 9-13  | 191-196 | 174-179 |
| Appendix  |       |         |         |
| The chain of transmission of the Sammāniyyah order  | 14-18 | 196-201 | 179-183 |
| The Ratib of the Sammāniyyah order                  | 18-36 | 201-226 | 183-207 |
| Number of pages                                     | 36    | 43      | 39      |

The actual content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār only involves the first three discussions in all three editions: the method of initiation and oath of allegiance, the method of dhikr, and the chain of transmission of the Shaṭṭāriyyah order. Meanwhile, the appendix having the chain of transmission and Ratib of the Sammāniyyah order is not part of the original content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. Instead, this appendix was added later. Therefore, the final page of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is not as explained by all the printers (see figures 1, 2 & 3). Instead, it ends with the following page:

Figure 4: Last page of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār



B

( ١٩٦ )

سلسلة طريقة ساداتنا الأعلام وقُدوة أولياء  
الله الكرام رضى الله تعالى عنهم وأمدنا  
بمددِهِمْ ونَقَمْنَا بِرِكَائِهِمْ وَنَقَطَاهُمْ وَأَسْرَارِهِمْ  
آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ حَامِدًا وَمُصَلِّيًا  
وَمُسَلِّمًا عَلَى جَمِيعِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحَمْدُ  
لِلَّهِ رَبِّ الْعَالَمِينَ آمِينَ \*

( بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ \*

( وَتَعَدُّ ) مك أنيله سلسلة راتب دان  
كيفيتن بك ولى الله يشتر ليه تا كوت اكن

C

( ١٧٩ )

وَنَقَطَاهُمْ وَأَسْرَارِهِمْ آمِينَ وَالْحَمْدُ لِلَّهِ رَبِّ  
الْعَالَمِينَ حَامِدًا وَمُصَلِّيًا وَمُسَلِّمًا عَلَى جَمِيعِ  
الْأَنْبِيَاءِ وَالْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
آمِينَ \*

( بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ )

الْحَمْدُ لِلَّهِ وَحْدَهُ وَالصَّلَاةُ وَالسَّلَامُ عَلَى  
سَيِّدِنَا مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ أَجْمَعِينَ \*

أنيله سلسلة راتب دان كيفيتن بك ولى الله  
يشتر ليه تا كوت اكن الله تعالى القطب  
الربانى دان عارف بن محمداني يات شيخ  
كيت مولانا الشيخ محمد انق شيخ عبد  
الكريم السمان سن تله اي مقبل تله ين ذكر

This addition is found to have occurred because the printing of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār was based on the manuscript belonging to Ali Patani. Ali Patani first copied Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār, which he received from Shaykh Daud Patani (d. 1846 CE), and then included the chain of transmission and Ratib of the Sammāniyyah order, which he had received from Muhammad Salih Patani. This manuscript later became the reference for the printed editions of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār and was widely distributed (Wan Mohd Saghir, 2000: 54). However, the printers mistakenly assumed that both were a single work. In fact, the researcher finds that Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār is the work of Shaykh Daud Patani (d. 1846 CE), while the chain of transmission and Ratib of the Sammāniyyah order is the work of Ali Patani himself.

The difference between these two works can be proven by the existence of the manuscripts: MSS 2760 and MSS 3481. Ali Patani (n.d.: 3, n.da.: 2) is found to have only recorded the chain of transmission and Ratib of the

Sammāniyyah order without including Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār beforehand. Therefore, the MSS 2760 and MSS 3481 clearly shows that the two are separate works. This confusing insertion is like the misunderstanding surrounding the naming of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār with Kaifiat Khatam Quran. The common acceptance of this similarity is entirely unfounded. Therefore, the content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār clearly does not involve the chain of transmission and Ratib of the Sammāniyyah order

The method of initiation and oath of allegiance is the first section of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. Shaykh Daud Patani (d. 1846 CE) (1896: 2, 1923: 184, 1926: 168) explains how an individual can engage with the Shaṭṭāriyyah order that he pioneered. It was started as follows:

“The beginning, the method of our master’s orders; Ahli al-Shaṭṭār, may Allah bless them is that the students are instructed by the master to purify and cleanse themselves...”

(Daud, 1896: 2, 1923: 184, 1926: 168)

The method of dhikr is the second section of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. Shaykh Daud Patani (d. 1846 CE) (1896: 8, 1923: 190, 1926: 173) elaborates on the practice of the tahlil (declaration of Allah's

Oneness) that must be practiced by followers of the Shaṭṭāriyyah order. It was started as follows:

“The beginning, the method of dhikr is that the students sitting cross-legged while facing the Qiblah...”

(Daud, 1896: 8, 1923: 190, 1926: 173)

Finally, the chain of transmission of the Shaṭṭāriyyah order is the third section of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār. Shaykh Daud Patani (d. 1846 CE) (1896: 9, 1923: 191, 1926: 174) details the lineage of his Shaṭṭāriyyah order, tracing its connection back to the Prophet Muhammad SAW, and further linking this lineage to the Jibril and Allah SWT. It was started as follows:

“All praise is due to Allah. The initiation of Shaṭṭāriyyah dhikr, along with its oath of allegiance, the wearing of the khirqā, and the kaifiat as mentioned, has been performed by the humble seeker of Allah, Shaykh Daud bin Abdullah Patani, for our brother, the lover of Allah, the devout ascetic, from the one who possess the knowledge of Allah, my master Muhammad ‘As`ad.”

(Daud, 1896: 9, 1923: 191, 1926: 174)

The first two section ended with the word “completed” (intahā) before the next section began. While the last section ended with praise to Allah SWT and salutations upon Prophet Muhammad SAW as follows:

“All praise is due to Allah, the god of the worlds, with praised, blessings, and salutation upon the prophets and messengers, hence, all praise is due to Allah, the god of the worlds. May Allah accept our prayers and praised.”

(Daud, 1896: 13, 1923: 196, 1926: 179)

Thus, each of these three sections represents a special discussion. This study suggests that the original parts by Shaykh Daud Patani (d. 1846 CE) were the second and last section, as previously discussed in the authorship. In the first section, he quotes Muhammad ‘As`ad’s work, while the source of the second section cannot be traced. In the third section, Shaykh Daud Patani (d. 1846 CE) once again (d. 1846 CE) quotes and refines Muhammad ‘As`ad’s work.

However, the details of these three sections have already been discussed by the researchers Amirul Hisham, Engku Ibrahim, and Norhashimah (2023: 89-99). Therefore, the explanation of the content does not need to be repeated in this study. A brief overview that considers the content in general will suffice. Moreover, this study focuses on the external aspects of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār, namely the title, authorship, printed edition, and content of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār.

## SUGGESTIONS

Since this study is preliminary, here are two suggestions on Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār for future reference.

- a. To trace and document the printed editions and manuscripts of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār, whether in private ownership or manuscript collection centres, both locally and internationally. This is important to ensure that comprehensive information about Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār can be compiled.
- b. To identify the public awareness of the existence of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār and other works of Shaykh Daud Patani (d. 1846 CE), which were rarely highlighted. This is important to assess the knowledge and acceptance of the public about the intellectual heritage of the Malay world.

## CONCLUSION

Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār which can be named as The Treatise of Shaṭṭāriyyah order is undeniably one of the works of Shaykh Daud Patani (d. 1846 CE). The evidence presented is sufficient to support this view. The structure of the sentences used in the text proves that Shaykh Daud Patani (d. 1846 CE) is its author. Furthermore, the existence of various printed editions of Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār shows the acceptance of the Malay society towards it. Moreover, this work discusses the aspects of the Shaṭṭāriyyah order, pioneered by Shaykh Daud Patani (d. 1846 CE), who is regarded as a prominent figure in the Malay world of scholars. Thus, it has played a role in the spread of Islam in the Malay Archipelago. As such, this study helps to elevate Kaifiat Tarekat Penghulu Kami Ahli al-Shaṭṭār as one of the scholarly materials in the Malay intellectual tradition.

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