

The Manuscript *Kifāyah Al-Muhtāj fī Al-Isrā Wa Al-Mi'rāj* By Sheikh Daud Al-Fatani: a Brief Review

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Abstract

The event of *Isrā'* and *Mi'rāj* is one of the most significant events in Islam. This event holds deep meaning, especially for the Muslim community. Manuscripts have been used as a medium to share the story of *Isrā'* and *Mi'rāj*. One of the most influential manuscripts in the Nusantara region about *Isrā'* and *Mi'rāj* is *Kifāyah al-Muhtāj fī al-Isrā wa al-Mi'rāj*, written by Sheikh Daud al-Fatani, a scholar from Patani and now preserved in the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*. This research uses a philological study. The research results show that *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah* houses several important Islamic manuscripts, one of which is the *Kifāyah al-Muhtāj fī al-Isrā wa al-Mi'rāj* manuscript by Syekh Daud al-Fatani. The existence of this manuscript affirms the intellectual development of Islam in the Nusantara region, marked by the production and reproduction of Islamic texts. It also emphasizes that *Jawi* script, the Arabic letters used in Malay phonology, became one of the distinctive features of Islamic manuscripts produced in the Nusantara region.

Keywords: *Sultan Haji Hassanal Bolkiah Islamic Treasury Hall; Manuscript; Nusantara; Isrā' and Mi'rāj.*

Introduction

A manuscript combines two other Latin words: *manus* and *scriptus* (manuscript in English). *Manus* means hand, and *scriptus* implies writing. In Arabic, it is referred to as *makhtūṭāt* (مخطوطات). Essentially, a manuscript is an original written work in handwriting that has not yet been printed, used to convey knowledge, beliefs, laws, stories, and more. A manuscript is classified as a handwritten document over 75 years old (Gaur, 2011, p. 2).

Manuscript writing is not only limited to paper but can also be found on stone, walls, wood, and other materials. Tens of thousands of manuscripts have been produced across various countries. In the Nusantara region, including the Indonesian archipelago, Malaysia, Singapore, Southern Thailand, the Philippines, Brunei, and East Timor – countries that share cultural, linguistic, and religious ties – manuscript writing was also influenced, especially in the dissemination of Islam (Harun & Yahya, 2016, p. 12; Wazir, 2012). The manuscripts of the Nusantara region were handwritten in Jawi script using the Malay language, copied and translated from Arabic manuscripts. Therefore, the Arabic language greatly influenced the Nusantara manuscripts in terms of writing style and language (Rahim, 2018, pp. 37–39; Voorhoeve, 1963; Heer, 2012).

In general, it is believed that Nusantara manuscripts have existed since the 12th century. However, the number of manuscripts in the Nusantara region then was still relatively small. The first manuscript found and spread across the Nusantara region is *Bāhr al-Lāhūt* (بحر اللاهوت), written by Sheikh Abdullah Arif. He was an Arab Islamic preacher arriving in Aceh in 560. The *Bāhr al-Lāhūt* manuscript contains Sufism knowledge and is currently stored in the National Library of Malaysia (H. W. M. S. Abdullah, 2000, pp. 2–42; W. S. Abdullah, 1990; Ibrahim et al., 2022; Suprpto, 2009).

The development of Islamic manuscripts in the Nusantara region occurred alongside the rapid spread of Islam. This growth of Islam also gave rise to scholars in the Nusantara, such as Sheikh Abu Hafs ‘Umar Najm ad-Din an-Nasafi, Sheikh Faqih Ali bin Wan Muhammad al-‘Abbasi al-Fatani, Sheikh Hamzah Fansuri, Sheikh Syams ad-Din as-Sumatrani, Sheikh Nur ad-Din ar-Raniri, Sheikh Baba Daud al-Jawi, and Sheikh Yusuf Tajul al-Khalwati al-Maqassari. These scholars helped strengthen Islam in the Nusantara region and contributed to the production of manuscripts. They actively copied and translated Arabic manuscripts into Malay (H. W. M. S. Abdullah, 1999, pp. 2–42; Basri et al., 2013; Hasyim & Ali, 2008; Kurdi, 2017; Mahayudin, 2019; Suprpto, 2009).

The beginning of the growth of manuscript writing is difficult to determine; however, it is believed to have developed alongside the growth of knowledge and

communication, which helped reveal intellectual achievements. Today, a manuscript's diversity of content and language can serve as a valuable source of reference. Manuscripts are even considered valuable treasures, and their management, preservation, and storage are given significant attention (Sariyan & Jamian, 2020, p. 8)

Famous and renowned scholars have produced manuscripts to convey and spread the teachings of Islam. These manuscript writings also include sharing past events, which can serve as lessons in faith and piety towards Allah Swt., Prophet Muhammad saw., and Islam. One such event is the *Isrā'* and *Mi'rāj*, which are among the most significant events in Islam and serve as a reflection throughout time. The *Isrā'* and *Mi'rāj* is a miracle granted to Prophet Muhammad, which is seen as a sign of his prophethood and as a manifestation of Allah Swt.'s power and greatness.

In general, *Isrā'* refers to the journey of Prophet Muhammad saw. from *Masjid al-Haram* in Mecca to *Masjid al-Aqṣā* in Jerusalem. Meanwhile, *Mi'rāj* refers to the journey of Prophet Muhammad saw. from Jerusalem to the seventh heaven and then back to Jerusalem. These journeys took place in one night during the month of *Rajab*. The events of *Isrā'* and *Mi'rāj* hold profound meaning, offering valuable lessons and guidance, especially for Muslims at present.

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ ءَايَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

"Glory be to Allah who took His servant (Muhammad) by night from Masjid al-Haram (in Mecca) to Masjid al-Aqṣā (in Palestine), the surroundings of which We have blessed, so that We might show him some of Our signs. Indeed, Allah is the All-Hearing, the All-Knowing." (Surah al-Isrā': 1).

In addition to being shared orally, the event of *Isrā'* and *Mi'rāj* has also been extensively shared through writing. For instance, manuscripts written by scholars are not only found in Arabic but also shared in the Malay language. *Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj* (كفاية المحتاج في الإسراء والمعراج) is one of the manuscripts that contains details about the event of *Isrā'* and *Mi'rāj*. It is highly influential and has made

significant contributions, offering great benefits and serving as an important reference even to this day. In this regard, efforts have been made to write and print it in several versions without altering the original content of the manuscript.

Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj is stored at the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*. The *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah* is one of the institutions responsible for the management, preservation, and storage of manuscripts in Brunei Darussalam. The centre houses all the Islamic heritage treasures, including the manuscript *Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj*, which is part of the personal collection of His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, the Sultan and *Yang Dipertuan* of Brunei Darussalam.

In addition to the manuscript *Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj*, the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah* also houses manuscripts written by other esteemed scholars such as Imam al-Bukhari, Imam Muslim, Imam al-Ghazali, Najm ad-Din an-Nasafi, Fakhr ad-Din ar-Razi, Hafiz ad-Din an-Nasafi, 'Adud ad-Din al-Iji, Sa'ad ad-Din at-Taftazani, Jalal ad-Din as-Suyuti, 'Abd as-Samad al-Falimbani, Nur ad-Din ar-Raniri, and 'Abd ar-Rauf as-Sinkili. The centre holds 1.019 manuscripts across various fields of knowledge and languages.

Discussion

The Author of *Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj*

The manuscript *Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj*, housed at the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*, is the work of Sheikh Daud al-Fatani, one of the prominent scholars in the Nusantara region around the late 18th and early 19th centuries. Sheikh Daud al-Fatani was highly active in writing and is regarded as a pioneer in various fields of Islamic religious knowledge (W. S. Abdullah, 1990; Waenid, 2018).

Sheikh Daud al-Fatani was raised in a family that valued education and prioritized religion. His father and grandmother were well-known scholars in Patani. Coming from such a background, he received his early education at home. He later

pursued further studies in Aceh, one of the earliest regions in the Nusantara to embrace the spread of Islam at that time.

He studied under Sheikh Muhammad Zain al-Asyi and other renowned scholars in Aceh. Sheikh Muhammad Zain al-Asyi was the author of the *Bidāyah al-Hidāyah*, a book on Islamic theology (*usul al-din*). Essentially, *Bidāyah al-Hidāyah* is a translated version of *Umm al-Barāhīn*, written by Imam al-Sanusi. Both works have been fundamental references in disseminating Islam in the Nusantara region (W. S. Abdullah, 1990, p. 32; Syahwaludin & Dagorha, 2017)

After spending two years in Aceh, Sheikh Daud al-Fatani moved to Mecca and Medina to continue his pursuit of knowledge. He resided in Mecca for 30 years and in Medina for five years. During this time, he studied under prominent scholars such as Sheikh Muhammad bin ‘Abd al-Karim as-Samani, Imam as-Syarqawi, Sheikh as-Sayyid as-Syarif al-Marzuk, Sheikh Muhammad Zain al-Asyi, Sheikh ‘Abd ar-Rahman bin ‘Abd al-Mubin, and others. Sheikh Muhammad Zain al-Asyi and Sheikh ‘Abd ar-Rahman bin ‘Abd al-Mubin were Malay scholars who had settled in Mecca and Medina. Throughout his studies in these two holy cities, Sheikh Daud al-Fatani mastered various fields of Islamic knowledge, including *tawhid* (Islamic theology), *tafsir* (Quranic exegesis), *hadith* (Prophetic traditions), *fiqh* (Islamic jurisprudence), *tasawwuf* (Islamic mysticism), and *tarikh* (history). His extensive scholarship in these disciplines earned him several honorary titles, such as *al-‘Alim al-‘Allāmah al-‘Ārif ar-Rabbānī*, *as-Sheikh Daud Wālī Allāh*, and *al-Sheikh Daud Karāmah* (W. S. Abdullah, 1990; S. Abdullah & Othman, 2011).

Sheikh Daud al-Fatani was also known as *Sheikh Haji* because he served as a *Mursyid* or *Musyrif* (spiritual guide) for Malay pilgrims at that time (W. S. Abdullah, 1990, p. 26). In addition to being recognized as a scholar, he was also influential in the field of Sufism. He played a significant role in spreading the *Tarīqah al-Shattariyah* among the Malay community. Undoubtedly, he was one of the prominent scholars who played a crucial role in the development and dissemination of Islamic education in the

Nusantara region (Waenid, 2018). However, he was best known for his expertise in *fiqh* (Islamic jurisprudence) and *uṣūl al-dīn* (Islamic theology) among all the fields of knowledge he mastered. He authored nearly 100 works across various disciplines.

Most of his works were written in Malay using the Jawi script, except for the titles, typically in Arabic (Rahim, 2018). Today, his works have been printed and distributed in various places, including Mecca, Turkey, Egypt, Patani, Malaysia, Indonesia, Singapore, and India. Some of his most well-known works include:

1. *Bughyah at-Ṭullāb li Murīd Ma'rifah al-Aḥkām bi aṣ-Ṣawāb* (بغية الطلاب لمريد معرفة الأحكام بالصواب) – Discusses *fiqh ibādah* (jurisprudence of worship) and provides a brief history of Imam al-Shafi'i.
2. *Ḍiyā' al-Murīd fī Ma'rifah Kalimah at-Tawḥīd* (ضياء المريد في معرفة كلمة التوحيد) – Explores the concept of divinity (*tauḥīd*) in the context of *as-Shahādat al-Ulūhiyyah* in detail, including the etiquettes of *dhikr* (remembrance of God).
3. *Kifāyah al-Muḥtāj fī Isrā' wa al-Mi'rāj* (كفاية المحتاج في إسرائ والمعراج) – Describes the story of *Isrā'* and *Mi'rāj* (the miraculous night journey and ascension) of Prophet Muhammad (PBUH).
4. *Iḍāḥ al-Bāb li Murīd an-Nikāḥ bi aṣ-Ṣawāb* (ايضاح الباب لمريد النكاح بالصواب) – Discusses marriage and related matters.
5. *Ad-Durr at-Thamīn fī 'Aqā'id al-Mu'minīn* (الدر الثمين في عقائد المؤمنين) – Covers 'ilm al-*tauḥīd* (Islamic theology) according to the teachings of *Ahl al-Sunnah wa al-Jamā'ah*.
6. *Munyah al-Muṣallī* (منية المصلي) – Focuses on the jurisprudence of prayer.
7. *Wird az-Zawāhir li Hill Alfāz 'Iqdi al-Jawāhir* (ورد الزواهر لحل ألفاظ عقد الجواهر) – Discusses theology (*aqidah*). This book is a translation and commentary on *Jawharah at-Tawḥīd* (جوهرة التوحيد), written by Sheikh Ibrahim al-Laqqani.
8. *Sullam al-Mubtadī fī Ma'rifah Ṭarīq al-Muhtadī* (سلم المبتدي في معرفة طريق المهتدي) – A comprehensive work covering *aqidah*, *fiqh*, and *tasawwuf*. The *aqidah* section explains the fundamentals of Islamic belief. The *fiqh* section covers topics such as prayer, almsgiving (*zakat*), fasting, pilgrimage (*hajj*), animal slaughtering,

inheritance (*faraid*), marriage, criminal law (*ḥudūd*), jihad, and more. The *tasawwuf* section discusses Islamic ethics and spirituality.

Sheikh Daud al-Fatani passed away around the year 1847 CE in Taif. Among his well-known students in the Nusantara region were Sheikh Muhammad Zayn ad-Din as-Sumbawi and Sheikh Ismail bin Abdullah al-Minangkabau. Sheikh Muhammad Zayn ad-Din as-Sumbawi was the author of *Sirāj al-Hudā* (سراج الهدى), a foundational book on *aqidah* (Islamic creed). Meanwhile, Sheikh Ismail bin Abdullah al-Minangkabau wrote *Kifāyah al-Ghulām fī Bayān Arkān al-Islām* (كفاية الغلام في بيان أركان الإسلام), a book on *fardhu 'ain* (individual religious obligations) (W. S. Abdullah, 1990, p. 49).

The Manuscript of *Kifāyah al-Muḥtāj fī al-Isrā' wa al-Mi'rāj* at the Balai Khazanah Islam Sultan Haji Hassanal Bolkiah

Kifāyah al-Muḥtāj fī al-Isrā' wa al-Mi'rāj is one of the Nusantara manuscript collections preserved at the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*, registered under the number NUS 29. This manuscript is the only existing copy in the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*. It is also part of the personal collection of His Majesty Sultan Haji Hassanal Bolkiah Mu'izzaddin Waddaulah, the Sultan and Yang Di-Pertuan of Brunei Darussalam.

In the Malay language, *Kifāyah al-Muḥtāj fī al-Isrā' wa al-Mi'rāj* means "Sufficient for Those in Need in Explaining the Discourse on *Isrā'* and *Mi'rāj*." This manuscript narrates Prophet Muhammad's journey from *Masjid al-Haram* to *Masjid al-Aqṣā*, and from *Masjid al-Aqṣā* to *Sidrah al-Muntahā*. This manuscript is a translation of the contents of the treatise by Najm ad-Din al-Ghaiti, which was later commented on by Sheikh Ahmad Shihab ad-Din al-Qalyubi. It is 62 pages long and is written using an old style, lacking chapter headings, paragraphs, and punctuation marks. This manuscript uses two languages: Malay and Arabic. Malay is used for translations and explanations of the original text, while Arabic is used for the original text and the manuscript's title (Rahim, 2018).

In addition to using two different languages, the manuscript employs different ink colors. All Malay words in the manuscript are written in black ink, while red ink is used only for specific words such as *ku mulai* (كملاي), *faedah* (فائدة), *dan* (دان), *maka* (مك), *kemudian* (كمدين), and others. Red ink also highlights Arabic words, including the original text, Quranic verses, and Hadiths of Prophet Muhammad.

The structure of this manuscript can be divided into three sections: introduction (*muqaddimah*), content, and conclusion (*khātimah*). In the introduction (*muqaddimah*), the manuscript follows the same writing style as other scholarly works. It begins with the *basmalah* (*Bismillāhir-Raḥmānir-Raḥīm*) and includes the *hamdalah*, along with salutations (*selawat*) upon Prophet Muhammad (Razak, 2018).

The manuscript then explains the *Isrā'* and *Mi'rāj* event, which forms the core content of the text. The narration is based on the words of Allah in the Qur'an and the hadiths of Prophet Muhammad. The content is divided into specific sections, referred to as *faedah* (benefits or key points). This division helps indicate the beginning of each discussion in the manuscript (Sidek, 2004).

The contents of the manuscript can be summarized as follows:

1. The virtues of remembering Allah through *tahmid* (praising Allah), *tasbih* (glorifying Allah), and *takbir* (declaring Allah's greatness), serve as a means of redemption from the Hellfire.
2. The narration and chronology of the *Isrā'* and *Mi'rāj* of Prophet Muhammad:
 - a. The opening of the Prophet's chest: The angel Jibril split open the chest of Prophet Muhammad, purified his heart with Zamzam water, and filled it with faith and wisdom before sealing it back.
 - b. The Prophet's journey on *Buraq*: Prophet Muhammad rode *Buraq*, accompanied by Angel Jibril.
 - c. Stops at significant locations: The Prophet stopped at several places, including:
 - 1) *Thaibah* (Madinah)
 - 2) Mount *Tur* (Sinai), where Prophet Musa spoke with Allah

- 3) *Bait al-Lahm* (Bethlehem), the birthplace of Prophet Isa, The Prophet performed two *raka'at* of prayer at each stop.
3. The story of babies who were able to speak. It is shared that there were ten babies who could speak, as mentioned in the poem composed by Jalal ad-Din as-Suyuti.

*Berkata di dalam buai itu Nabi Muhammad
dan Nabi Yahya dan nabi Isa dan Nabi Ibrahim al-Khalil dan siti Maryam
Dan yang melepaskan bagi Juraij kemudian yang menaik saksi bagi Yusuf
Dan kanak-kanak pada Ukhdud yang diriwayatkan oleh Muslim
Masyitah pada zaman Firaun dan anaknya
Dan pada zaman nabi yang Hadi Muhammad*

(Spoke from the cradle: Prophet Muhammad,
Prophet Yahya, Prophet Isa, and Prophet Ibrahim al-Khalil, and Maryam.
And the one who cleared Juraij of accusation, and the one who bore witness
for Yusuf.

And the child during the event of Ukhdud, as narrated by Muslim.
The child of Masyitah in the time of Pharaoh,
And in the era of the guiding Prophet Muhammad).

4. Prophet Muhammad arrived at *Al-Aqsa* Mosque in *Baitul Maqdis* (Jerusalem).
5. The story of the creation of heavenly maidens from saffron, followed by the story of the *Mi'rāj*, where Prophet Muhammad was taken up to the heavens, ascending beyond the seven layers on a staircase brought down from paradise. During this journey, Prophet Muhammad met with the prophets along the way.

- In the first heaven, he met Prophet Adam.
- In the second heaven, he met Prophet Isa (Jesus) and Prophet Yahya (John).
- In the third heaven, he met Prophet Yusuf (Joseph).
- In the fourth heaven, he met Prophet Idris (Enoch).
- In the fifth heaven, he met Prophet Harun (Aaron).
- In the sixth heaven, he met Prophet Musa (Moses).
- In the seventh heaven, he met Prophet Ibrahim (Abraham).

6. Prophet Muhammad was taken up to *Sidrah al-Muntahā* and then brought into paradise, entering the gardens of: *Jannah al-Firdaus*, *Jannah 'Adn*, *Jannah al-Khulūd*, *Jannah an-Na'im*, *Jannah as-Salām*, *Jannah al-Ma'wā*, *Jannah al-Jalāl*, and *Jannah Maqām wa Qarār*.

7. Prophet Muhammad was then shown the realms of Hell: *Jahannam, Lazha, Hutamah, Sa'ir, Saqar, Jahīm, and Hāwiyah*.
8. After that, Prophet Muhammad was raised to the Divine Presence (*Hadrat al-Qudus*) to meet Allah.
 - Allah made Prophet Muhammad His beloved.
 - Allah made the followers of Prophet Muhammad the best *ummah*.
 - Allah made it obligatory for Prophet Muhammad and his *ummah* to perform fifty prayers.
9. Prophet Muhammad returned to meet Prophet Ibrahim and Prophet Musa.
 - Prophet Musa instructed Prophet Muhammad to return to Allah and request a reduction in the number of prayers.
 - Prophet Muhammad pleaded with Allah nine times to reduce the obligatory number of prayers.
 - Finally, Allah granted the request and reduced the obligation to perform five prayers only.
10. Regarding the benefits of cupping (*bekam*); it is one of the methods for curing illnesses.
11. Prophet Muhammad then descended back to Al-Aqsā Mosque and Makkah riding on *Buraq*.
12. Regarding the reaction of the people of Makkah to the event of *Isrā'* and *Mi'raj*, Prophet Muhammad was tested by the people of Makkah, who called him a sorcerer.

Additionally, there is a work on the creation of the universe authored by Sheikh Nur ad-Din ar-Raniri in the margin (*hāsyiah*) of this manuscript. The manuscript also contains an untitled work, spanning 10 pages, which discusses topics such as the practitioners of *suluk*, the status of *ulul azmi*, the earth, Mount Qaf, and more, without mentioning the title or the author.



Source: Archive Unit, Sultan Haji Hassanal Bolkiah Islamic Treasury Hall

Picture 1. Among the Contents of the Manuscript
Kifāyah al-Muḥtāj fī al-Isrā wa al-Mi'rāj

The closing section (*khātimah*) provides a summary of the writing of this manuscript. This manuscript is a translation from Arabic to Malay of the treatise by Sheikh Najm ad-Din al-Ghaiti, which was explained by Sheikh Ahmad Syihab ad-Din al-Qalyubi. The book was completed on Tuesday, 27th of *Muharram*, 1224 AH in Makkah al-Mukarramah.

In the closing section (*khātimah*), several dates and times regarding the completion of this manuscript's copying are mentioned, though the name of the copyist is not provided. There is a note stating that the manuscript was completed on Saturday, during the 'Asr time, 28th of *Ramadān* 1278 AH. Another note indicates that it was also recorded on Thursday, during the *Duḥā* time, 11th of *Syawwāl* 1278 AH. From these notes, it can be inferred that the copying of the manuscript began on 28th *Ramadān* 1278 AH and was completed by 11th *Syawwāl* 1278 AH.

The manuscript concludes with praises to Allah (SWT) and salutations upon Prophet Muhammad. It also ends with the *Mi'rāj* prayer.



Source: Archive Unit, Sultan Haji Hassanal Bolkiah Islamic Treasury Hall

Picture 2. The Closing Section (Khātimah) of the Manuscript
Kifāyah al-Muhtāj fī al-Isrā wa al-Mi'rāj

Conclusion

Manuscripts are a language and content source of invaluable heritage for a nation. Even in this advanced era, manuscripts remain relevant as reference sources that provide significant contributions, benefits, and great importance. Among these, manuscripts, including those from the Nusantara region, are some of the most important and central collections at the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah*. The manuscripts housed in the *Balai Khazanah Islam Sultan Haji Hassanal Bolkiah* are centuries old, with some nearly dating back to the time of their original authors. These manuscripts, including *Kifāyah al-Muhtāj fī al-Isrā wa al-Mi'rāj*, serve as evidence of the intellectual efforts of Islamic scholars in spreading the religion. The manuscript *Kifāyah al-Muhtāj fī al-Isrā wa al-Mi'rāj* by Syekh Daud al-Fatani is among the most influential Nusantara manuscripts in the Malay world. This manuscript has been referenced to this day, and efforts have been made to print and transcribe it in several versions, all without altering the original content of the manuscript.

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