


## Neglected Islamic Civilization? Muslim Intellectual Network in Mindanao, Philippines 19<sup>th</sup> Century in *Aleem Ulomuddin Said* Manuscript Collection

 Moch. Khafidz Fuad Raya<sup>1\*</sup>, Johaina Ali Samsodden<sup>2</sup>

<sup>1</sup> Center for the Study of Muslim Society (PPMM), Malang, Indonesia

<sup>2</sup> Mindanao State University, Marawi, Philippines

 [hafidzraya@yahoo.co.id](mailto:hafidzraya@yahoo.co.id)\*

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**Keywords:**

Islamic manuscripts; Mindanao, Muslim intellectual network, Malay world, Shattāriyah.

**Abstract:**

This article attempts to fill a research gap on the development of Islam in Mindanao, Southern Philippines, in the 19th century, where Muslim traditions in the region were well established and connected with Muslim intellectuals in other Islamic worlds. This relates mainly to a set of primary sources of Islamic manuscripts recently discovered by scholars such as Gallop, Fathurrahman, and Kawashima in the Mindanao area, which previously belonged to a local Maranao ‘ulamā’, named *Shaykh Aleem Ulomuddin Said*. This collection of manuscripts is written in three languages: Malay, Arabic, and Maranao, which contains various fields (al-Qur’ān studies, ḥadīth, tafsir, tasawuf, prayer, and *ajimat*, *akidah* and theology, and Arabic morphology). Using a qualitative approach and philological research methods, the findings of this study indicate that these Islamic manuscripts show the close relationship of Mindanao Muslim networks during the 18th and 19th centuries with their other Malay counterparts, such as those in Aceh, Banten, Cirebon, and Minangkabau. It also confirmed its network with the wider Islamic world in the Middle East region (Mecca, Medina, and Yemen) through the Sufi order of Shattāriyah, and influenced the intellectual tradition until the 19th century.

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**Kata kunci:**

Manuskrip Islam, Mindanao, jaringan intelektual Muslim, dunia Melayu, Shattāriyah

**Abstrak:**

Artikel ini mencoba mengisi gap research yang sangat terbatas tentang perkembangan Islam di Mindanao, Filipina Selatan pada abad ke-19 dimana tradisi Muslim di wilayah tersebut sudah mapan dan terhubung dengan intelektual Muslim di dunia Islam lainnya. Ini terutama berkaitan dengan satu set sumber utama manuskrip Islam yang baru-baru ini ditemukan oleh cendekiawan seperti Gallop, Fathurrahman, dan Kawashima di daerah Mindanao, yang sebelumnya milik seorang ‘ulamā lokal Maranao, yang bernama *Syaikh Aleem Ulomuddin Said*. Koleksi manuskrip ini ditulis dengan tiga bahasa yaitu bahasa Melayu, Arab, dan Maranao yang berisi berbagai bidang (studi al-Qur’ān, ḥadīth, tafsir, tasawuf, doa dan *ajimat*, *akidah* dan teologi, serta morfologi Arab). Dengan menggunakan pendekatan kualitatif dan metode penelitian filologi, temuan penelitian ini menunjukkan bahwa manuskrip-manuskrip Islam ini menunjukkan hubungan erat jaringan Muslim Mindanao selama abad ke-18 dan 19 dengan rekan-rekan Melayu mereka lainnya seperti di Aceh, Banten, Cirebon, dan Minangkabau. Hal ini juga menegaskan jaringan mereka dengan dunia Islam yang lebih luas, lebih khusus lagi dengan wilayah Timur Tengah (Mekah, Madinah, dan Yaman) melalui tarekat Sufi Shattāriyah, dan berpengaruh terhadap tradisi intelektual sampai abad ke-19.

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## 1. Introduction

Islamic studies in the Southeast Asia have been mushrooming, especially in the philology issues. In the regional context, Southeast Asia is a very strategic area for propagating Islam with local communities. There are several reasons the archipelago in the Southeast Asia is a strategic location for spreading Islam. First, Anthony H. Johns, in his well-established research, found that because people in the Southeast Asia Archipelago still maintain the traditions and rituals of their local beliefs, it is easy to internalize Islamic teachings into deeply rooted community traditions and beliefs (Johns, 1975a). The second reason that this region became a trade silk route connecting various other parts of the world (Andaya, 2021; McKinnon, 2014; Ricci, 2010; Tibbetts, 1957). Each country in the Southeast Asia has unique characteristics, especially when viewed from the Muslim network in the region. The characteristics of Islam in the Southeast Asia differ from an Islamic culture in the Middle East, considering that Islam in the Southeast Asia has been assimilated into their respective cultures. Some researchers, such as (Houben, 2003a; Johns, 1975b; Reid, 1993) have stated that Muslim communities have existed in the region since the early centuries of Islam, although formally, the institutionalization of Muslim communities first occurred in North Sumatra around the 13th century (Alatas, 1985; Clark, 1995; Gallop et al. ., 2015). Since then, the spread of Islam has intensified and can be traced through historical artifacts such as literature, customs, and manuscripts. The presence of Islam in the Southeast Asia is shown by trade activities, political motivations, and military invasions (Reid, 1993).

Interestingly, Islam in the Southeast Asia (such as in *Jawi* or Java) is connected with Islam in the Middle East, as a unique and interesting study (Azyumardi, 2015). This reveals that the development of Islam cannot be separated from the Arab world. However, Abaza considers that Islamic relations in these two areas experience a discontinuity in aspects of formal institutionalization (Abaza, 2007). In fact, according to Vincent J. H. Houben, these two regions are connected because Arabic is the medium for translating classical Islamic manuscripts (Houben, 2003b). Some experts say that the cosmopolitan Muslim intellectual network is centered in Haramain (Mecca and Medina) (Azyumardi, 2015) and Hadhramaut, Yaman (Alatas, 1997; Freitag, 1999, 1999) with the discovery of tombs of Hadhramaut descendants in the Southeast Asia (Waterson, 2009). These two regions played a significant role in influencing the culture of the people with Islamic patterns from the 17<sup>th</sup> century until now.

Because of their Islamic education in Haramain and Hadhramaut, some Javanese Muslims became prominent scholars and wrote religious works in various Islamic fields, such as Sufism, Islamic jurisprudence, theology, and interpretation of the Qur'an, hadith, and others. Both are written in Arabic and local languages (such as *Jawi*) (Riddell, 1997, 2001). Several manuscripts today show that their works were significant and influenced the development of the Islamic intellectual tradition in the Southeast Asia.

Michael Feener found that the work of Javanese Muslim scientific credentials was recognized by the Middle Eastern intellectual worlds, such as the Yemeni manuscript entitled "Al-Nafas al-Yamani" or a biographical dictionary such as the biographer of the Arab scholar Abd al-Rahman b. Sulaiman al-Ahdal (d. 1250 H./1835 AD), including the Sumatran-born cleric 'Abd al-Samad al-Palimbani. This al-Palimbangi manuscript then became a configuration to link specific nodes of Muslim intellectual trans-regional networks in Sumatra and Arabia in the eighteenth and nineteenth centuries (Feener, 2015).

Ronit Ricci found the scholarship used by Muslim intellectual networks in the Southeast Asia using literature, where he explored the literature from the side of the process of transmission, translation, and religious understanding through the "Buku Seribu Pertanyaan" "Book of a Thousand Questions" from the Arabic version to the Tamil, Javanese, and Malay versions. This book has

provided an understanding that Islam in the Southeast Asia has been transformed into a new civilization that transcends boundaries across space and time (Ricci, 2009). Translating Arabic manuscripts into local contexts in the Southeast Asia region may differ because the pattern follows the culture in which the manuscripts were made and taught. One of the most noticeable effects of the entry of Islam from the Arab world to the Southeast Asia is the emergence of Arabic script with various modifications with multi-language (Austronesian) in the Southeast Asia, including Malay, Acehnese, Gayo, Minangkabau, Sundanese, Javanese, Bugis/Makassar, Gorontalo, Ternate, Buton, Tausug (Sulu), Maranao, Iranun, and Maguindanao.

For Maranao Muslims in Mindanao, the Southern Philippines in particular, this Arabic manuscript turned out to have an important role in the socio-religious struggle that brought them together with culture and politics in the Philippines because it was related to their efforts to maintain the identity of Muslim minorities in the marginalized Southern Philippines. Some local terms are typical of the Maranao language in this Arabic manuscript, such as Iranon stem, Arabic stem, and send. According to Kawashima et al. (2011, p. 2), 'the terms stem Iranon and stem Arabic can refer to Arabic script used in many documents, while the term send refers to written texts from Maranao literature that use Arabic script'.

In this context, according to Carlquist, a philological approach is needed to uncover historical facts that are not found in artifacts (Carlquist, 2017). Because artifacts need philological explanations about the context of their production and the socio-cultural conditions that developed at the time a relic was produced (Urbrock et al., 2018). As several sources point out, the history and traditions of Islam and Muslim intellectual networks in Mindanao have received little attention from researchers. The assumption of Stark, Majul, and Gowing is still relevant that the investigation of the entry of Islam into the Southern Philippines has received little attention from scholars, especially Muslim scholars (Gowing, 1975; Majul, 1999; Stark, 2003). Despite his scholarship and authority as the Southeast Asia Muslim scholar, Azra's research on 17th to 18th century 'ulama' networks do not mention any work of Muslim intellectuals from the Philippines and only mentions the work of 'ulama' in marginal minority areas in Southern Thailand (Azra, 2004a). Likewise, with Haji Wan Mohd Shaghir Abdullah regarding the history and genealogy of the universal 'ulama' of the Malay world, none of them includes Islamic texts from Mindanao. This is proof that the artifacts and the history of oral narratives cannot reveal the history of Islam in this region validly. The division and the Bangsamoro Muslim separatist conflict that occurred in Mindanao because of ethnopolitics adds to a series of problems in disclosing Muslim intellectual networks in the Philippines (Macapagal et al., 2018).

This article aims to fill this gap and claims that the manuscripts found in Mindanao show that the Mindanao Muslim community during the 18th and 19th centuries was connected to other the Southeast Asia Islamic intellectual networks such as those in Aceh, Cirebon, and Banten as found (Fathurahman, 2012). This Muslim intellectual network in Mindanao also connects with the wider Islamic world, such as in the Arab world, especially in Haramain (Mecca and Madina) (Fathurahman, 2016) and in Hadhramaut (Clarence-Smith, 2017; Gasim, 2017).

## 2. Methods

This article employed a qualitative approach (Miller et al., 2018). It uses philology as a research method (Andrews, 2013). The main source is Islamic Mindanao manuscripts from the collection at the Al-Imam As-Sadiq (AS) Husayniyyah Library, in a district of Karbala, in Biaba Damag, Marawi City, Mindanao, Southern Philippines. This collection is named after Alim Ulomuddin Said collects Islamic manuscripts. The number of manuscripts studied was 43 volumes and 18 packs. The data collection

method uses documentation by reading, reducing, and categorizing data according to an inductive flow (Dufour & Richard, 2019).



Figure 1 (left): A manuscript without cover

Figure 2 (right): Front cover, which made of thick brown paper

Document reading is assisted by other research findings such as those of Gallop, Fathurahman, Kawashima, Clarence-Smith, and van Bruinessen (Bruinessen, 1994; Clarence-Smith, 2017; Gallop, 2011; Kawashima & Fathurahman, 2011, 2011), with the aim is to seek connectivity of Mindanao’s Muslim intellectual network with other Muslim intellectuals in the Malay world.

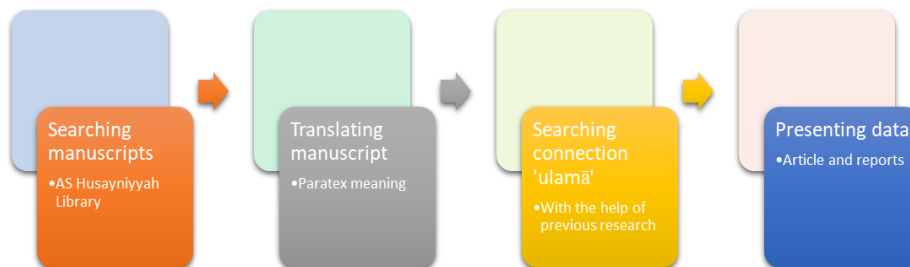


Figure 3. Research Flow

The flow of this research starts from the following stages. First, the search for manuscripts in the collection of the Al-Imam As-Sadiq (AS) Husayniyyah Library. Second is the translation of the text of the main content and para-texts placed in these manuscripts. Third, assess the connections of Muslim intellectual networks in Mindanao with the help of other research findings mentioned above. Fourth is presenting data in article manuscripts.

### 3. Results and Discussion

#### a. Discovery of Islamic Manuscripts in Mindanao, Southern Philippines

The existence of Islamic manuscripts in Mindanao is quite rare because most Islamic manuscript discoveries are found in Indonesia and Thailand. The presence of Islamic manuscripts found in Mindanao provides important information about the history and dynamics of Islam in the

Southeast Asia. This region, given its very strategic position and is the route of the silk trade network that Muslims have passed since the 14th century (Clavé, 2013). There is a strong suspicion that the Muslim community in the Philippines is so advanced in their understanding of their religion that they have produced an Islamic manuscript.

In contrast to other Malay Muslim manuscript collections in the Southeast Asia, there has been no satisfactory publication on the existence of Islamic manuscripts found in Mindanao in particular and the southern Philippines, which provide information on the history and dynamics of Islam and Muslims in Indonesia. This region, however, given the strategic position in the Muslim trading network that straddled archipelagic Southeast Asia since at least the 14th century (Clavé 2018), it can be surmised that the Muslim community in the Philippines is closely related to the co-religious community in neighboring areas and manuscripts are among them. The goods exchanged in these networks are testimony to the written Islamic tradition.

The lack of scientific interest in tracing Muslim intellectual networks in Mindanao does not mean that there is no cataloging of Islamic manuscripts in Mindanao. Recently, researcher Clarence-Smith studied Arab Muslim migrants from Yemen's Hadhramaut diaspora to Mindanao and connected with some of the 'ulama' there. However, Clarence-Smith's findings show the Philippines is a forgotten region and deviates from the pattern of Arab Hadhrami's dominance in other Southeast Asia countries. The omission is because of the large number of 'foreigners' in the Southern Philippines. Initially composed of Armenians, then Ottoman Syrian immigrants from the 1880s came through Latin America. Here, the people of Mindanao cooperated with the Syrian rulers, who were mostly Lebanese Christians, including Oriental Jews, who came with them and formed a Syro-Lebanese community. Some of the Arabs who became their Filipinos speak English and Spanish. The contribution of Arabs initially being small shop owners and then innovating into agriculture, mining, export trade, real estate business to convection, which is exported to America (Clarence-Smith, 2017; Clarence-Smith, 2004).

Mindanao's contacts with Arabs were also studied by Najeeb Saleeby, the first scholar to trace the traces of Islamic manuscripts in Mindanao. In his work entitled, "Studies in Moro History, Law, and Religion," he found local manuscripts containing tarsila (silsilah), legal codes, and khutba (sermons) (Saleeby, 1905). The local manuscripts he got from several Muslim leaders in Mindanao and Sulu so that in his second book he wrote "The History of Sulu" which found the genealogy of the Datus or 'ulamā' of Sulu from the descendants of Abu Bakr, a friend of the Prophet Muhammad PBUH (Saleeby, 1908). The manuscripts that Najeeb Saleeby collected were limited to local Islamic studies and deliberately did not discuss the al-Qur'an, Ḥadīth, Fiqh, etc.

Afterwards, two Filipino researchers, Riwarung and Salivio, published a catalog of the collection A Catalog of the Maisie Van Vactor Collection of Maranao Materials in the Arabic Script at the Gowing Memorial Research Centre. This collection comprises 15 Islamic manuscripts in the Arabic-Malay language and then translated into the Maranao language (Riwarung & Salivio, 2011). This collection of 15 Islamic manuscripts served as the initiator of the sources, which showed the subsequent manuscripts of the Muslim intellectual network in Maranao.

Then recently, research leading to Islamic manuscripts in the Philippines was carried out by a popular scholar from the British Library, Annabel teh Gallop, through her study of handwritten copies of the Koran produced in Mindanao, Southern Philippines (Gallop, 2011). In his research report, Gallop found that the manuscripts of the Qur'an in the Philippines were incomplete because they were kept at the US Military Library at West Point. Interestingly, the Qur'an was written in Arabic with a Malay-Maranao translation. Along with Gallop, Kawashima is also involved in a project tracing Islamic manuscripts in Mindanao. The conclusion from his search with Fathurahman is that there are many Islamic manuscripts written, translated, copied, and archived privately by the descendants of the owner of the manuscript (Kawashima & Fathurahman, 2011). There is a correspondence with

Clarence-Smith's findings where the involvement of Americans with the Muslim community in Mindanao has led to conflicts and wars so that the American army confiscated all the manuscripts and brought them to the United States with no proper academic interest so that the study of Islamic manuscripts in Mindanao is hard of interest to scholars previously. In addition, the prolonged war in Mindanao resulted in many manuscripts being damaged and destroyed by American soldiers and their owners.

Kawashima's research project was started by the Al-Imam As-Sadiq (USA) Husayniyyah Library and the Sheikh Ahmad Basher Memorial Research Library Jamiat Muslim Mindanaoin Matampay. The collection of the Al-Imam As-Sadiq (AS) Husayniyyah Library, was founded by the late Alim Ulomuddin Said. Then this library is managed by the wife of the late Alim Ulomuddin Said and his son, Baquir Said. The collection in this library is popularly known as the Alim Ulomuddin Said collection, attributed to the original owner. The discovery of this collection of Mindanao Islamic manuscripts is fascinating and important to find its connectivity with Muslim intellectuals in the Southeast Asia and Indonesia in particular, especially with the collections of its brothers in Banten, Cirebon, and Aceh. What is interesting is the collection of Islamic manuscripts stored in this library in the Maranao-Malay language. In the main body of this manuscript, the same pattern is found in the manuscript's periphery with other Malay and Javanese manuscripts. This shows that Muslim intellectuals in Mindanao have connectivity with other Javanese and Malay Muslim intellectual networks (such as Aceh).

#### **b. Alim Ulomuddin Said Islamic manuscript collection.**

The collection in this library is in Karbala, a village in Biaba Damag, Marawi city. Karbala in question is not like a place name for the *Shia*. In the AS Husayniyyah library, there are 18 Tagalog-packaged manuscripts and 43 volumes of manuscripts, all of which are in Arabic, Malay, and Maranao. Bungkos uses the word to describe the number of manuscripts wrapped in a cloth-like, a sarong. By carefully examining the physical aspects of the text, it is concluded that the Islamic Mindanao manuscripts had a relationship with their Muslim intellectual counterparts in other parts of the Malay world, such as in Aceh in the 19th century.

Meanwhile, from the aspect of substance content, Islamic Mindanao manuscripts contribute to increasing Muslim intellectual networks in the Southeast Asia (Azra, 2004a). As in Gallop and Fathurahman's study of the Acehnese manuscripts and the *silsilah* (genealogical) manuscripts of the Shaṭṭāriyah in Aceh and Java (Fathurahman, 2016; Gallop et al., 2015). It can be concluded that Muslim scholars in the Mindanao region have strong relationships in terms of religious learning with their teachers in the Middle East and Indonesia.

Unlike the collections in Aceh and Minangkabau, the number of collections by Alim Ulomuddin Said is relatively small. The 14 volumes contain only 3 to 14 stanzas of text with different fragments. For comparison, in Aceh, over 1000 Islamic manuscripts in 3 languages (Arabic, Malay, and Acehnese), and 280 manuscripts with 367 text verses have been cataloged (Chambert-Loir, 2010). Meanwhile, in Minangkabau, there are 99 Islamic manuscripts found at Surau Shaykh Abdul Wahab Calau, in Sijunjung, West Sumatra. Not to mention in Malaysia, like a copy of the *Dalā'il al-Khayrāt* manuscript from the 19th-century kingdom of Terengganu. This manuscript is a compilation of prayers and prayers for the Prophet Muhammad PBUH by Imam al-Jazlī, stored at the Malaysian Islamic Art Museum (IAMM) in Kuala Lumpur. It is suspected that a copy of this manuscript has been brought from Morocco, Southeast Asia, to China (Barakat & Rusli, 2021). Two manuscripts of the Koran are kept in the Malaysian Museum of Islamic Art in Kuala Lumpur (Trevathan & Razak, 2010), and many other Malaysian Islamic manuscripts were found. Therefore, it can be said that, compared to other Malay regions, the collection of Islamic manuscripts in Mindanao is quite limited.

Although the number is limited, Alim Ulomuddin Said's collection of Islamic manuscripts is very significant for religion in the Southern Philippines. This is shown by using the third in Islamic manuscripts, namely Arabic, Malay, and Maranao-language marginal notes. This shows that the local foundations were so strong that they influenced this handwritten work.

Tabel 1. Categorization of Islamic Manuscripts

Alim Ulomuddin Said Collection in Mindanao, Marawi City, Southern Philippines

No	Islamic Manuscript Content Composition	Number of Manuscripts
1	Study of Qur'ān	2
2	Ḥadīth	2
3	Tafsir	1
4	Fiqh	9
5	Sufism	10
6	Prayers dan Amulets	11
7	Faith and Theology	7
8	Arabic Grammar and Literature (Morphology)	1
<b>Total Manuscripts</b>		<b>43</b>

Maranao language is also included in some of these manuscripts (in pack 1 of the 1st manuscript), such as the word *ig*, which means water, *lupa* which means earth, *apoy*, which means fire, and *ndo*, which means wind. These four words describe the elements in the universe created by Allah, with the origin of the basic ingredients coming from *Nur Muhammad* or the light of the Prophet Muhammad PBUH. Several other sentences that appeared were a vertical note on one *bungkos*, which read: *Amanaton giyaan miyakowa iMambuay ibn Sheikh Muhammad Said*. The sentence is printed in blue as if it was highlighting the categorisation of Islamic Manuscripts.

Di another *bungkos* (in pack 10 of the 1st manuscript) (in pack 10 of the 1st manuscript), there is a para-text that shows the meaning of the sentence is an understanding of *fiqh Shāfi'ī*. It is unknown who the author of the para-text sentence is (anonymous), but the text and its fragments are written in 3 languages, as mentioned above. Viewed from the paper side, this manuscript is made of brown paper like the Islamic manuscripts in Java (*daluang* atau paper for *kitab kuning*). His paper is made from the bark of the *saēh* tree, known as *Broussonetia papyfera*, which is usually used for paper, bag materials, and coating materials. The bark from the *saēh* tree (popularly known in Javanese as *daluang*) was used in ancient Java to write a manuscript (Daneshgar, 2021; Jákl, 2016). Besides that, in the margin notes, many epi-texts show the meaning of sentences made by Javanese people. It is suspected that this *bungkos* was brought to Java by someone, and then he went to Mindanao to study with the manuscript's owner.

In other manuscripts, there is a discussion of the esoteric teachings of Sufism. It was found ten manuscripts that mention the doctrine of *waḥdat al-wujūd* (or Unity of Being with God) as the discussion that most often appears in the debate on the study of al-Qur'ān, Ḥadīth, Tafsir, even Fiqh. His shows that the understanding of Islam in the Mindanao area is profound. Laffan and Feener put forward this assumption that the spread of Sufism in the Southeast Asia influenced major works and often appeared in medieval texts, such as the Yemeni Hagiographic dictionary on the adjective patronymic form (nisba) *al-Jāwī*, which means originating from Java (Feener & Laffan, 2005). Other scholars, such as John, Bruinessen, and O'Fahey, stated that Islam in the Malay world in the Southeast Asia was in demand because of the Sufism element. Even O'Fahey found Sufism interconnections between Mmaghribi, Hijaz, and Southeast Asia (Bruinessen, 1994; Johns, 1995; O'Fahey, 2004).

Meanwhile, through her dissertation, Azra seems to comprehensively describe the intellectual network of Malay, Indonesian, and Middle Eastern ‘ulamā’ (Azra, 2004b).

Other fields besides Sufism are primarily found in the collection of prayers and amulets, totaling 11 volumes. It dominates all Mindanao Islamic manuscripts collected by the AS Husayniyyah library. Perhaps this area highlights Mindanao’s locality because prayers and amulets are minor issues in religious texts influenced by local traditions and contexts. As in Mindanao, the potential for conflict is effortless. Some amulets and prayers in this collection of manuscripts served as an antidote to harm or bring harm to the enemy during war. As in package number 2 in the 1st manuscript, for example, it contains prayers and amulets to paralyze the enemy on the condition that they are destroyers, rioters, or tyrants. If these prayers and talismans are used to attack the enemy by not following these prerequisites, then the harm will return to the user. These prayers and amulets are almost commonly found in the manuscript collections of the Bima sultanate in West Nusa Tenggara (Feener, 2019; Mursyid, 2020; Sila, 2018).

### c. Muslim Intellectual Network in Mindanao (Philippines) through *Alim Ulomuddin Said* Islamic Manuscript Collection

The intellectual network in Mindanao, the Philippines, is based on Fathurahman’s findings, namely a Shaṭṭārīyah kinship as found in Minangkabau, Aceh, and Java (Fathurahman, 2016). However, it should be emphasized that, in the Southeast Asia, the lineage of Shaṭṭārīyah differs each region. Since the 17th century, the Shaṭṭārīyah genealogy has been found in 4 ‘ulamā’ namely ‘*Abd al-Ra’ūf ibn ‘Alī al-Jāwī al-Fanṣūrī, Ibrāhīm al-Kūrānī, Ḥasan al-‘Ajmī, and Ṣāliḥ Khaṭīb*. Through Fathurahman’s research, it is known that the Shaṭṭārīyah network in Mindanao is not from the already popular ‘Abd al-Ra’ūf al-Fanṣūrī but through the Ibrāhīm al-Kūrānī *silsilah*.

This path is found through several indications that the names of Banten (Javanese) ‘ulamā’ are often mentioned and appear in the collections of Alim Ulomuddin Said. The mention is interpreted as being seen as *murshid* Shaṭṭārīyah. For example, the ‘ulamā’ of Banten in the 18th century that often appeared was Shaykh Ḥajī ‘Abd Allāh ibn ‘Abd al-Qahhār al-Shaṭṭārī (estimated to have lived in the 1750 - the 1760s) who was referred to as ‘our teacher’ who came from the lineage of the tarekat Shaṭṭārīyah. A prominent marker as a double circle in black and red ink at the top of the first page of the manuscript text. The marker contains a text containing the sentence in red ink: “*ta’lif shaykhinā al-Shaykh Ḥajī ‘Abd Allāh ibn ‘Abd al-Qahhār al-Shaṭṭārī Banten*”. According to Fathurahman’s hypothesis, this manuscript was written by a student of the Shaṭṭārīyah tarekat in Mindanao who was still alive in the Banten sultanate, precisely during the reign of Maulānā al-Sulṭān Abu al-Nasr Zayn al-‘Āshiqī in 1753-1773. This scholar or student of the Shaṭṭārīyah tarekat is thought to be of Arab and Banten blood and often copies and translates several Arabic and Javanese works, such as *Mashāhid al-nāsik fī maqāmat al-sālik* dan *Faṭḥ al-mulūk* (Kemper, 2019; van Bruinessen, 1995).

Returning to the discussion of Shaykh Ḥajī ‘Abd Allāh ibn ‘Abd al-Qahhār al-Shaṭṭārī, the Shaṭṭārīyah tarekat network that connected itself with the ‘ulamā’ in Mindanao is a Malay text found which is like a Javanese text manuscript from the Elang Panji collection digitized by the Research and Development Centre Literature, Religious Treasures, and Organizational Management (Puslitbang LKKMO) with the number Ms 211\_EPJ005. The sentence in the Elang Panji script reads:

*“Anapon sawuse iku maka wus angaturi janggi sarta talkin zikir atas dadalan tariq al-Shaṭṭārī kalawan Naqshabandī. Fakir ‘Abdullāh pecile kyai ‘Abd al-Qahhār al-Shāfi’ī al-Shaṭṭārī cdateng kangjeng Ratu Ibu kang Ibu kangjeng Sultan Carbon”.*

Meaning: after then Fakir ‘Abdullāh pecile kyai ‘Abd al-Qahhār al-Shāfi’ī al-Shaṭṭārī Naqshabandī inspired Kanjeng Ratu Ibu Kanjeng Sultan of Cirebon to the Tarekat Naqshabandī al-Shaṭṭārī.



The ‘Ulamā’ of Banten besides ‘Abd Allāh ibn ‘Abd al-Qahhār al-Shaṭṭārī in the manuscript collection of Alim Ulomuddin Said is Syaikh ‘Abd al-Shakūr Banten one of the *murshid* Shaṭṭārīyah, even he is called the ‘perfect teacher’ in the bunkos manuscript number 1 in the 4th volume of the manuscript. Shaykh ‘Abd al-Shakūr Banten teaches mystical teaching, which is contained in this sentence:

*Ammā ba’ad. Pembahasan selanjutnya inilah bab yang menyatakan aurad tarekat daripada sekalian guru yang sempurna yaitu Syekh ‘Abd al-Shakūr Banten yang mulia seorang auliya (wali) besar di dalam nagari Banten yang berguru dan mengambil ilmu dari Syekh Maulāna Malik Ibrāhīm.*

Meaning: *and everything after that.* The next discussion is in the chapter that states the *aurad* of the tarekat from the perfect teacher, namely the noble Sheikh ‘Abd al-Shakūr Banten, he is a great *auliya* (wali) in the country of Banten who studied and took knowledge from Sheikh Maulāna Malik Ibrahim.

In the text, it can be seen that Syaikh ‘Abd al-Shakūr was a noble teacher, and a great guardian in the scholarship of the Shaṭṭārīyah tarekat. In the manuscript, ‘Abd al-Mu’min Syaikh Shihāb al-Dīn Banten, a student of Syekh ‘Abd al-Shakūr is also included in the manuscript. One of the pariteks notes in bungkos number 10 of the 1st manuscript in Malay states that Shaykh ‘Abd al-Jalāl was a *qodi* or supreme judge from Banten since the late 16th century (van Bruinessen, 1995).

The manuscript emphasizes that the relationship between Muslims in Mindanao, the Philippines, and Banten in Java is not just a bilateral relationship but a relationship that legitimizes a scientific network. The dominance of Islamic manuscripts in Mindanao regarding prayers and amulets when facing war when viewed from the lineage of Shaṭṭārīyah’s, teachers, and students were also inspired by the transmission of knowledge as said by van Bruinessen such as van Bruinessen such as *ilmu kebal*, *ilmu tabaruk* (science to seek blessings), and exotic sciences. Other, the science of immobilizing the enemy found in the collection of Alim Ulomuddin Said and its relationship with the science of *debus* in Banten suggests that the transmission of knowledge originated from Aḥmad Rifā’ī (d.1182).

As stated in package number 6 in the 3rd manuscript, which comprises prayers and amulets in Malay:

*Ini adalah bab yang membahas ilmu tabaruk, ilmu lunak besi dan tahan bedil dan kepada manusia turu[n] daripada negeri Karang maka turun kepada Tuan Surabaya maka turun kepada kyai masih orang Banten di Karang Tanjung nama kampungnya maka mengajar ia kepada Tuan Haji Basaruddin orang Malimdanaw.*

Unfortunately, currently, available sources do not provide further details on the biographies of some names mentioned in the above manuscript. Fathurahman also does not have sufficient data on local ‘ulama’ in Mindanao. They are students of the Shaṭṭārīyah tarekat and have closer spiritual contact with other ‘ulama’ in other Malay areas such as Aceh and Banten. Detailed information is found in the Bungkos manuscript number 7 in the 1st manuscript, which is *Silsilah* or *sanad al-sādah al-shaṭṭārīyah* and describes the relationship of three local ‘ulama’ in Mindanao. Based on this manuscript, they can be confidently identified as members of the Shaṭṭārīyah, namely Muḥammad Jalāl al-Dīn al-Bansayānī, ‘Abd al-Raḥmān al-Qārī al-Tarākaī, and ‘Abd al-Qahhār al-Balābagānī. This manuscript also confirms that the existence of Muḥammad Jalāl al-Dīn al-Bansayānī received Shaṭṭārīyah *ijāzah* (license) from Haji Muḥammad Ṭāhir, who belonged to received the Sufi order Muḥammad Ṭāhir bin Ibrāhīm al-Kūrānī. To whom this Muḥammad Ṭāhir cites is explained by al-Bansayānī silsilah found in the same text. This tells us that Muḥammad Ṭāhir received the al-

Bansayānī from *al-ḥājj Muḥammad Ṭāhir fī balad al-Marantawī*, who was appointed by *Syekh Muḥammad Ṭāhir al-Madanī*.

Muḥammad Ṭāhir seems to be a key figure in al-Kūrānī tree, who became a pioneer in his father's transmission of knowledge in Sufism and ḥadīth. This transmission is not only limited to the Southeast Asia but also India. Because one of Muḥammad Ṭāhir students was *Shāh Walī Allāh* (1703-1762), a famous Indian Muslim scholar, in other research literature, Azra assessed that Muḥammad Ṭāhir was known as an 'ulamā' who was an expert in Ḥadīth (*muḥaddith*), an expert in (*faqih*), and an expert in Sufism and wrote no less than 100 treatises in these three fields (Azra, 2004b). In the Islamic Mindanao manuscript, the figure of Muḥammad Ṭāhir is emphasized as the central figure in the spread of Islam in the Mindanao region, Marawi City. It is said that its reach is not limited to Bansayan and Maranao but also in the vicinity. Regions, such as Taraka and Balabagan. It is said that al-Bansayānī received the *Shatṭārīyah ijāzah* from Ḥajjī 'Abd al-Raḥmān al-Qārī al-Tarakaī and Ḥajjī 'Abd al-Qahhār al-Balabaganī. It can be seen that the titles attached to their names correspond to their respective regions, such as Taraka, Balabagan, Bansayan, and Maranao, which are currently part of the Muslim minority autonomous region in Mindanao. In addition, Muslim intellectuals in Mindanao are also closely connected with Muslim intellectual networks in Aceh (North Sumatra), marked by teachers from Mindanao scholars who studied with great 'ulamā' in Aceh such as 'Abd Ra'ūf bin 'Alī al-Jāwī al-Fanṣūrī, Nūruddīn al-Rānīrī, and Muḥammad Zain bin Faqīh Jalāl al-Dīn al-Āshī through several manuscript texts discussed earlier.

#### 4. Conclusion

Islamic manuscripts found in Mindanao, Southern Philippines, in the collection of Alim Ulomuddin Said at the Al-Imam As-Sadiq (AS) Husayniyyah Library, Karbala in Biaba Damag, Marawi City, Mindanao, have newly explained the significance of the Mindanao region as an integral part of the tradition. Islamic intellectuals in the Malay world of Southeast Asia. This collection shows the vital intellectual and religious links between the Lanao area of Mindanao and other Malay Islamic educational institutions such as Aceh, Banten, and Cirebon. The manuscripts discussed here clearly show the importance of this collection in knowing the intellectual connections of Islam that extend from the Malay world of Southeast Asia, and the Middle East, to other parts of Asia. This collection of manuscripts also explains the close spiritual relationship between the 'ulamā' network in Mindanao and Indonesia. The contents of the manuscript also show that the Malays, in their intellectual tradition cite the works of Middle Eastern scholars and texts from the Southeast Asian 'ulama' written in the 17th and 18th centuries. This not only underscores the importance of the Southeast Asian scholars at the center of Islamic civilization in the Middle East. This citation phenomenon underlined and colored the pattern of Islam in the 19th century. Further research is needed to address this new information, uncover the history of the Islamic intellectual tradition in the southern Philippines, and explore how Malays have been in this area over the last few centuries.

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