

SAMARKAND SCHOLARS WHO INTRODUCED ISLAM TO INDONESIA

Feruz Z. Kholmuminov*

*Researcher,
Department of Research,
Contemporary Islam of the Imam Maturidi,
International Scientific Research Center,
A. Kadiri, Tashkent, UZBEKISTAN
Email id: dangeroux.93@mail.ru

DOI: 10.5958/2278-4853.2022.00209.9

ABSTRACT

The prominent scholars who emerged from Samarkand played an important role in the spread of Islam and Sufism throughout the world. This can be seen from the services rendered by Samarkand scholars in the spread of Islam in Indonesia. The Samarkand family, starting with Jumadil Kubro, made a great contribution to the transformation of Islam and Sufism into the daily life of the local population, not only in the archipelago, but throughout Southeast Asia. The legacy they left is still highly valued by the population today.

Despite the incomparable place of Samarkand scholars in the history of Southeast Asia, especially Indonesia, their activities have been studied only by a few local Indonesian historians. The article reveals the activities of scholars of Samarkand and their descendants who were engaged in the call of Islam in the archipelago.

KEYWORDS: *Indonesia, Archipelago, Islam, Da'wah, Family Tree, Peninsula, Sufi, Sufism, Islam, Genealogy, Mufti, Saint.*

INTRODUCTION

The Samarkandi family, which operated in the archipelago, begins with Jumadil Kubro and his two sons, Malik Ibrahim Samarkandi and Maulana Ishaq Samarkandi. In the Middle Ages, they carried out preaching work on a large scale in the Indonesian territories. Over time, their reputation among the people is strengthened, and the population begins to follow them. As a result of the influence of the people of Samarkand, the local rulers accepted the religion of Islam. To get closer to Islam by tying ties of kinship with them, they married their daughters to the sons of Jumadil Kubro, Ibrahim Samarkandi and Maulana Ishaq. Over time, their descendants also become bright representatives of the Islamic religion in Indonesia.

To learn about Samarkand scientists who worked in Indonesia, it is necessary to start with the personalities of Sheikh Jumadil Kubro, Ibrahim Samarkandi and Maulana Ishaq. In historical sources, there is information that Jumadil Kubro was the first from Samarkand in the archipelago and entered this area with his two sons.

Bruinessen mentions that in the genealogy of Sunan Kaliyaga, Jumadil Kubro's name is written as "Jumadil Makbur" and then a person named Sheikh Aswa al-Safarani is mentioned, and his name is also found in other sources as "Sagharnane" or "Safaranai"[1]. But Bruinessen suggests

that the nisba of this person may be derived from the word "Isfarani". The words "Safarani" or "Sagharnane" mentioned in Shaykh Aswa al-Safarani's nisba may be a modified form of Sogharji's nisba. The word "Sog'arj" when written in Arabic is represented by the root letters "sghrj" (صغرج/سغرج), if the dot of the letter "g" in it falls off or is read incorrectly, this word becomes the root "sfrj" (سفرج). This, in turn, proves the connection of Jumadil Kubro and his descendants of Samarkandi from Sheikh Alovuddin Burkhanid with Sogarji in Indonesia. Moreover, Bruinessen himself mentions that there is no historical person of Isfarani kinship named Aswa in the sources[2].

In the Chronicle of Gresik collected by Viselius, it is said that Jumadil Kubroni was the grandfather of Saint Sunan Giri, lived in Gresik, was related to Sunan Ampel, Maulana Ishaq was his son, and was sent to Balambang to preach[3]. Also, Maulana Ishaq marries the daughter of the ruler of Balambang, but because the ruler did not convert to Islam, he left his pregnant wife and moved to Malacca in despair. The princess dies in childbirth and the child is thrown into the sea, miraculously rescued by a Greek sailor. The child is given Islamic education and grows up to be Sunan Giri. Abdul Muhyi, a representative of the Shattar sect who lived in the Pamijahan region of southern Tasikmalaya in the 17th century, mentioned in his genealogy that his origin goes back to Sunan Giri and Jumadil Kubro[4]. In the famous "Cariose Telaga Ranu" of the Tengger region of Java, Maulana Ishaq and Jumadil Kubro are said to be the brothers of hermits Ki Seh Dadaputih of Mount Bromo and Ki Seh Nyampo of Sukudomas[5]. Based on the information provided in the available historical sources, it can be seen that Jumadil Kubro was associated with four regions in different places of the Java region. These areas are Banten-Chirebon, Gresik-Majapahit, Semarang-Mantingan and Yogyakarta. This means that during his career he was in various areas of Java and he claimed Islam among the population.

In Babad tanah Jawi, it is said that Jumadil Kubro was buried in the Bergota Hills in present-day South Semarang [6]. Some researchers claim that Jumadil Kubro and his descendants are sayyids from the Arabian Peninsula, denying their connection with Samarkand. However, most of them rely on sources from the 20th century. The most important and ancient of such written sources are the notes written by mufti Sayid Alviy ibn Tahir Abdullah al-Haddar al-Haddad, who died in 1962. There is much confusion in the information given by al-Haddad [7]. He cites Jumadil Kubra as Jamaluddin Ahmad and tries to connect his genealogy with the Sayyids of Arabia. Much of this information does not correspond to ancient local sources. There are many parallels between the personality of Jamal al-Din al-Akbar cited by Haddad and the Jumadil Kubra named in local sources. Al-Baqir also wrote that the names of Jamaluddin and Jumadil were confused in Javanese literature [8]. Martin van Bruinessen says that stories about Javanese history were "corrected" by scholars and researchers in the early 20th century. According to it, Kubro will be changed to "Akbar" and Jumadil to "Jamoliddin" and a reliable genealogy will be drawn up for him, showing that he is a descendant of the Prophet, just like the family tree of Jumadil Kubro given in Babad. Various narrations and stories with the participation of Jumadil Kubro will be combined into a whole and the parts that are not compatible with Islam will be removed[9]. The purpose of such a movement may be aimed at strengthening their position among the population by showing that the ulama of the country with the largest number of Muslims in the world are direct descendants of the Prophet. Because, in 1928, the "Al-Robita al-Alawiyya" association for registration of family genealogies was established by the Sayid families. The formation of the

personality of Jamal al-Din al-Akbar may have been carried out in order to restore and strengthen the history of Sayyids in Indonesia.

In addition, the formation of the opinion that Jumadil Kubra came from the Arabian Peninsula may have originated from the fact that Alovuddin Burkhaniddin Sogarji from Samarkand, who is said to be his father or grandfather, studied Islamic sciences in Arabia for several years and then traveled to the regions of India and China.

In many Indonesian historical sources, it is said that Jumadil Kubro first came to the island of Java with his two sons, the eldest son, Ibrahim Samarkandi, went to the Champa region of southern Vietnam, and the second son, Maulana Ishaq, went to the Aceh regions to spread Islam. Some modern researchers say that Jumadil Kubra had another son named Sheikh Abdullah Asyari.

Malik Ibrahim Samarkandi had two sons, Said Ali Murtaza (Raden Santri) and Said Ali/Ahmad Rahmatullah (also known as Sunan Ampel). Ali Murtaza was popularly known as Raja Pandita Bima, Sunan Lembayung, Raden Samat, Dayan Santri Ali, Ali Musada, Fazl al-Samarkandi and Raden Santri Gresik[10]. He propagated Islam in regions such as Nusa Tenggara, Madura, and Bima[11].

Sources state that Ali Murtaza was married to Rara Siti Taltun and had four children named Uthman Khoji (Sunan Ngudung), Khoji Uthman, Nyai Gede Tundo and Ali Musytar. The descendants of Uthman Haji Ali Murtaza also became mature religious leaders who spread fame in the archipelago and served for the spread of Islam in the region. Uthman married Vilvatikta, daughter of Hoji Temengung, and had two children, Sunan Qudus and Devi Sujina. Sunan Qudus also followed in the footsteps of his father and became one of the famous saints. He is popularly known as Amir Khoji and Jafar Sadiq. Haji Osman married Siti Shariah, daughter of Sunan Ampel, and their child, Amir Hassan, became a religious leader known as Sunan Manyuran.

Ali Murtaza's daughter, Nyai Gede Tundo, is married to Khalifa Hussain (also known as Sunan Kertoyoso) and has a child named Khalifa Sukhuro[12].

Sources say that apart from Rara Siti Taltun, Murtaza is also married to Dyah Retno Maningjum bint Arya Tejo. Ali Murtaza spent the last years of his life in Gresik and died in 1449. His grave is located near the mausoleum of Ibrahim Samarkandi in Gresik.

According to historical sources, Ali Rahmatullah, the second son of Samarkandi and Champa queen Chandrawulan, was born in 1401 in Fantet, Champa. Ali Rahmatullah is one of the first saints of Wali songo, he played an important role in the spread of Islam in the archipelago and is popularly known as Raden Rahmat, Sunan Ngampel and Sunan Ampel[13].

Ali Rahmatullah started his career by establishing a school to teach Islam in Ampel Denta near Surabaya. Sunan Giri, Raden Patah (Fath/Fattah), Raden Kusen, Sunan Bonang, Sunan Drajat and other historical figures who played an important role in the spread of Islam in the Malay Islands studied in this school. Ali Rahmatullah Ampel is popularly known as Sunan Ampel (Master of Ampel) for his services in Denta. He encouraged the spread of Islam in these regions by marrying Islamic preachers to the daughters of Majapahit's subordinate rulers and created a network of noble Muslim families linked by kinship throughout the archipelago[14]. He invited from Surabaya and Majapahit to Sukadana areas of Kalimantan.

In the widespread genealogy of Ali Rahmatullah, the names of 22 people are listed along with him. According to Javanese historical sources, Raden Rahmat, along with his brother Ali Murtaza, cousin Raden Burera (Abu Huraira) and father Ibrahim Samarkandi, came to Tuban region of Java Island to preach Islam[15]. He later marries the daughter of Arya Tejo, the ruler of Tuban, and stays there until his father's death, then travels to the Majapahit capital to meet his aunt Devi Daravati, the wife of the Majapahit ruler. Sunan Ampel also engaged in preaching activities in Palembang for a while. Here he teaches the local ruler about Islam[16].

In the "Babad Ngampeldenta" manuscript, there is information about the appointment of Raden Rahmat as the imam of the mosque by the Majapahit ruler to Surabaya with the title of "Sunan" (used in meanings such as teacher, teacher, elder)[17]. This shows that Sunan Ampel had a good relationship with the Majapahit ruler.

According to Babad tanah Javi, Raden Rahmat married Mas Karima, daughter of Ki Bang Kuning. Two daughters, Mas Murtoziya and Mas Murtozima were born in this marriage. Raden Rahmat Ki built a mosque near Bang Kun's residence and called to Islam[18].

Sunan Ampel's marriage to Arya Tejo's daughter Chandravati produced two sons and three daughters, and Ki Bang Kuning's marriage to Mas Karima's daughter Mas Karima produced six sons.

Ali Rahmatullah founded the Great Mosque of Demak in 1479. He died in 1481 in the Surabaya region of Indonesia [19]. After his death, his son Raden Zainal Abidin will continue his activities in Demak Mosque.

The rest of his children also made a name for themselves as Muslim scholars who had their place in the history of Islam in Indonesia. Today, their mausoleums have been turned into shrines by local residents.

Shaykh Mawlana Ishaq is also known as "al-Maghribi" or "Mawlana Muhammad al-Maghribi". Very little information about Maulana Ishaq's personality and activities in the archipelago has been preserved in Indonesian and foreign sources. However, many sources provide information about his descendants. He had two wives, Devi Sekardadu and Sharifa Pasay, daughter of Balambang ruler Menak Sembuyu, and his child, known as Sunan Giri (1442/3-1506 AD), founded the kingdom of Giri Kedaton, which existed in the 15th-17th centuries, according to historical sources.

There is also confusion regarding the origin of Maulana Ishaq in local Indonesian sources such as Jumadil Kubro and Ibrahim Samarkandi. In Babad Gresik (Chronicle of Gresik) it is said that Maulana Ishaq was the son of Sheikh Jumadil Kubro and received the title of Wali Lanang. In Babad Tanah Jawid, he is mentioned as Sheikh Wali Lanang, and his origin goes back to the Arab lands. In the historical source called Babad Demak, it is said that Maulana Ishaq was the uncle of Sunan Ampel, and Sunan Ampel was the son of Ibrahim Samarkandi and Chandravulan, the queen of Champa. In addition, information about Isaac can be found in other local sources [20].

In some of the above sources, it is explained by two views that its origin is related to the Arab lands. The first is that the genealogy of Maulana Ishaq goes back to the Prophet Muhammad through Ali, like Ibrahim Samarkandi, and the second is that it was considered as the Arab land

of the Central Asian region in the concept of the inhabitants of the archipelago in the middle ages [21].

There is confusion about Maulana Ishaq's identity and appearance as a preacher of Islam in Java. However, by comparing with Ibrahim Samarkandi and his descendants, it can be understood that Ishaq was not originally from Java, but that he was a descendant of Jumadil Kubro and Samarkandi[22]. According to local sources kept in the treasury of the Indonesian Ministry of Religion, Maulana Ishaq came from abroad to spread Islam in the region [23].

In 1975, according to the results of the research conducted by the Malang Islamic Research Center on the genealogy of Maulana Ishaq, his genealogy was published[24].

According to the genealogy, Maulana Ishaq Jamaluddin Akbar or Jumadil Kubra is the son of the twenty-first generation of the Prophet Muhammad. There is no exact information about when Maulana Ishaq came from Aceh to the island of Java. To determine this, it can be concluded by summarizing the information that Sunan Ampel settled in Ampel Denta in 1433 and Sunan Giri, son of Maulana Ishaq, was born in 1442-3. Based on the above information, it can be said that Maulana Ishaq came to the island of Java between 1433 and 1443. Because there are records that Maulana Ishaq met Sunan Ampel in Ampel Denta in 1443. According to H.Djayadingrat, in Hikayat Hasanuddin, Maulana Ishaq Raden is the second saint who came to Ampel after Rahmat, and he was given the status of "Zuul Islam"[25].

Sunan Giri, the son of Maulana Ishaq, was born in 1442-3 in the Banyuwangi region of East Java and was popularly known as Raden Paku, Prabu Satmata, Sultan Abdul Faqih, Raden Aynul Yaqin, Joko Samudro. Sunan Giri and his descendants spread Islam to areas such as Banjar, Martapura, Pasir, Kutai in Kalimantan, Buton in South Sulawesi, Gowa, Nusa Tenggara, and Maluku islands [26].

Information about Sunan Giri's life and preaching activities is given in Serat Valiysana, Babad tanah Javi, Sajara Banten, and many other such local sources. The story and the information are consistent with the names of some of the people mentioned in them being confused.

Research on the genealogy of Sunan Giri was also carried out by Malang Islamic Research Center. As a result of the research, his genealogy was published, including the names of twenty-three people. Sunan Giri died in 1506 and was buried in the village of Giri Kaja in the Gresik region. Today, his mausoleum is one of the places of pilgrimage for the population.

CONCLUSION

The Samarkand dynasty, which greatly contributed to the spread of Islam in the region, begins with Jumadil Kubro and his two sons, Ibrahim Samarkandi and Maulana Ishaq. The lineage of Jumadil Kubra and his descendants goes back to the Prophet Muhammad through Caliph Ali ibn Abu Talib.

There are two views connecting Jumadil Kubro and his descendants with Samarkand, the first is that Jumadil Kubro is the descendants of the famous Samarkand scholar Sheikh Burkhaniddin Sogharji, and the second is that Jumadil Kubro was originally born in Samarkand and later went to Southeast Asia with his two children to promote Islam. Historical sources provide more information about the first of the above approaches. The views that Jumadil Kubro and his son Ibrahim Samarkandi came from the Arabian Peninsula were created as a result of false historical

information created by local scholars in the 20th century in order to connect their lineage with the Prophet Muhammad and Arabia.

REFERENCES

1. Martin van Bruinessen, Najmuddin al-Kubra, Jumadil Kubra and Jamaluddin al-Akbar; Traces of Kubrawiyya influence in early Indonesian islam. *Bijdragen tot de Taal-, Land- en Volkenkunde* 150 (1994), no: 2, Leiden, p.320.
2. *Ibd.* – P.315.
3. Wiselius J.A.B. Historical research on the spiritual and temporal supremacy of Grisek in Middle and East Java during the 16th and 17th centuries. *TBG XXIII*, 1876. – pp. 458-509.
4. Kosasi, Mohammed. 'Pamidjahan en zijne heiligdommen', *Tijdschrift voor Indische Taal-, Land- en Volkenkunde: Bataviaasch Genootschap van Kunsten en Wetenschappen*, 1938. – P. 137.
5. Cariose Telaga Ranu, Leiden CB 145 (1) A.
6. Budiman, Amen, 1978, *Serharang riwayatmu dulu*, Jilid pertama, Semarang: Tanjung Sari.Hlm. 92-94.
7. Al-Haddad, al-Sayyid Alwi b. Tahir, *Sejarah perkembangan Islam di Timur Jauh*. Jakarta: Al-Maktab ad-Daimi, 1957. – H. 138.
8. Al-Baqir, Muhammad, "Pengantar tentang kaum Alawiyin", in: Allamah Sayid Abdullah Haddad, *Thariqah menuju kebahagiaan*. Bandung: Mizan. 1986. – pp.11-68.
9. Martin van Bruinessen, Najmuddin al-Kubra, Jumadil Kubra and Jamaluddin al-Akbar; Traces of Kubrawiyya influence in early Indonesian islam. *Bijdragen tot de Taal-, Land- en Volkenkunde* 150, no: 2, Leiden, 1994. – P. 326.
10. Firmansyah, Wahyu. (15.06.2022 Sejarah Sunan Gisik 'Raden Santri') <https://www.nu.or.id/esai/sejarah-sunan-gisik-raden-santri-11TvQ>
11. Agus Sunyoto. *Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah*. Jakarta: Mizan, 2012. – P. 83.
12. HR Sumarsono, *Babad Tanah Jawi*. Jakarta: PT Buku Seru, 2014. – P. 53.
13. Thomas W. Arnold, *The preaching of Islam: A history of the propagation of the muslim faith*. London: Constable, 1977. – 332 p.
14. Agus Sunyoto, *Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah*. Jakarta: Mizan, 2012. – P. 191.
15. Lembaga Research Islam (Pesantren Luhur Islam Sunan Giri), *Sejarah dan Dakwah Islamiyah Sunan Giri*. Malang: Pesantren Luhur, 1975. – 120h.
16. Thomas W. Arnold, *The preaching of Islam: A history of the propagation of the muslim faith*. London: Constable, 1977. – P. 159.
17. Babad Ngampeldenta: Жакартадаги Сонобудойо музейи кутубхонасида сақланувчи No. S-136. рақамли қўлёзма.

18. Agus Sunyoto, Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah. Jakarta: Mizan, 2012. – P. 194.
19. Husnul Hakim. Sejarah lengkap Islam Jawa: Menelusuri Genealogi Corak Islam Tradisi. Yogyakarta: Laksana, 2022. – H. 77-78.
20. Aminuddin Kasdi. Babad Gresik Tinjauan Historiografi Dalam Rangka Studi Sejarah. Surabaya: Unipress UNESA, 1997. – H. 54.
21. Slamet Muljana. Runtuhnya Kerajaan Hindu-Jawa dan Timbulnya Negara-Negara Islam Di Nusantara. Yogyakarta: Lkis, 1995. – H. 104.
22. Rofi'i Ariniro. Panduan Lengkap Ziarah Wali Sanga. Jogjakarta: DIVA Press, 2012. – H. 19.
23. Fasih, Ulum. Syekh Maulana Ishaq dan Islamisasi di desa kemantren paciran lamongan 1443-1485 m.: Studi tentang dakwah dan warisan ajarannya. Undergraduate thesis, UIN Sunan Ampel Surabaya. 2015.
24. Panitia Penelitian dan Pemugaran Makam Sunan Giri, Sejarah dan Dakwah Islamiyah Sunan Giri. Gresik: Lembaga Research Islam Pesantren Luhur Islam Sunan Giri Malang, 1975. – H. 106.
25. Djajadiningrat H. Tinjauan Kritis Tentang Sejarah Banten. Jakarta: Jambatan, 1983.– H. 283.
26. Agus Sunyoto, Atlas Wali Songo, Buku Pertama yang Mengungkap Walisongo sebagai Fakta Sejarah. Jakarta: Mizan, 2012. – P. 213.