

Notes on *Ijâzah* and *Silsilah* Manuscripts of Southeast Asian Ulama in Mecca in the 20<sup>th</sup> Century

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## 【研究ノート】

Notes on *Ijâzah* and *Silsilah* Manuscripts of Southeast Asian Ulama in Mecca in the 20<sup>th</sup> Century

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**Abstract**

The following article aims to analyze several manuscripts containing texts of "ijâzah", "asânid" and the "silsilah" of the Islamic knowledge belonging to Southeast Asian 'ulamas' (Islamic scholars) written in the 20th century Mecca. During the said period, a number of ulamas from the Southeast Asian Archipelago (Nusantara) who had taught in the holy city of Mecca had produced numerous written works. In addition to printed texts in various fields of Islamic knowledge, Southeast Asian ulamas in Mecca had also left a number of manuscripts containing their Islamic knowledge of "ijâzah" and "asânid". These two categories were elements essential to the history of Islamic knowledge development. The approach used in this article would be a philological and historical approaches.

Keywords: Southeast Asian Ulama, Nusantara, Mecca, Manuscripts, Ijâzah, Asânid.

**Introduction: Nusantara Ulama in Mecca and Their Intellectual Movement**

The transition period between the 19th to 20th centuries could be stated as the golden age of the intellectual history of the "Jawi" (Nusantara/Southeast Asian) ulamas in *Haramayn* (Mecca and Medina). During the said period, there were dozens of Nusantara ulamas working in the holy city of Mecca as intellectual activists, teachers, imams, and professors at the *Masjidil Haram* and other educational institutions in the holy city.

This golden chapter was recorded in various contemporary sources (*mashâdir mu'âshirah*); ranging from European, Arab, to native-Nusantara sources. Among these sources were "Makka" by Snouck Hurgronje (Hurgronje 1888), the anonymous note called "De Djawakolonie en de Mystieke Broederschappen in Mekka" (Anonymous 1915), 'Alî Hilmî al-Dâghastânî's catalog book titled "Fihrist al -Kutub al-Turkiyyah wa al-Fârisiyyah wa al-Jâwiyyah al-Mahfûzhah bi al-Kutubkhânah al-Khidawiyyah al-Mishriyyah" (al-Dâghastânî 1889), and the catalog of Ilyâs b. Mûsâ Sirkîs entitled "Mu'jam al-Mathbû'ât" (Sirkîs 1927), while among the indigenous-Southeast Asian sources at the time were the record of the Hajj journey of the Regent of Bandung, R.A.A. Wiranatakusumah V in 1924 and the travel record of Haji Abdul Malik Karim Amrullah (HAMKA) in 1927 (in Chambert-Loir 2013).

Hurgronje (1888) informed several names of the ulama from Nusantara who had taught at Masjidil Haram in the late 19th century. These ulama came from various regions of Nusantara, such as Pattani (South Thailand), Aceh, Minangkabau, Palembang, Lampung, Banten, Garut (West Java), Batavia, Central and East Java, Sumbawa, Bima (Nusa Tenggara), Sambah

(Kalimantan), Makassar, and Bacan (Maluku).

Among the names of Nusantara's ulamas mentioned by Hurgronje were Junaid, Mujtaba, Sai'd, As'ad and Idrus (from Batavia); Ahmad (from Lampung); Muhammad and Hasan Mustapa (from Garut, Priangan); Nawawi, Marzuqi, Abdul Karim, Ismail, Tamim, Arsyad b. Alwan, Arsyad b. As'ad, Ahmad Jaha (from Banten); Ahmad b. Abdul Lathif al-Khatib (from Minangkabau); Ahmad b. Zain (from Pattani); Umar and Zainuddin (from Sumbawa); Ahmad (from Bacan, Maluku); Zahid (from Solo, Central Java); Abdul Syakur from Surabaya (East Java); Dawud (from Pattani); Ahmad Khatib (from Sambas); and Abdul Ghani (from Bima).

Whereas Laffan (2003), Putuhena (2003) and Syu'aib (2008) had also mentioned several names of Nusantara scholars who had taught in Mecca in the first half of the 20th century. Among them were Mahfuzh from Tremas, Mukhtar from Bogor, Ahmad Nahrawi from Banyumas, Baqir from Jogja, Abdul Qadir from Mandailing, Husain b. Abdul Ghani from Palembang, Umar from Sumbawa, Syadzili from Banten, Abu Bakar from Sukabumi, Muhammad Nur from Pattani, etc. Many of Nusantara's ulamas in Mecca had also written intellectual works which were printed in several printing centers in the Middle East, such as Mecca, Cairo, Istanbul, Beirut, and others. These works covered various fields of Islamic knowledge, such as tafsir, hadith, fiqh, kalam (tawhid), Sufism, Arabic grammar, ethics (morals), and others. The works were written in either Arabic or Jawi (Malay, Javanese, Sundanese, and Acehnese in Arabic script). Hurgronje (1888) stated that the works of Nusantara's ulamas were displayed in many bookstores in Mecca, which indicated the significance of the Southeast Asian settlements in the holy city. Sya'ban (2020) in his studies had provided information about "the books of the Southeast Asian ulamas which were printed in Mecca in the late 19th century and the beginning of the 20th century". On the other hand, Sya'ban (2021) had also analyzed "Sundanese books in Arabic script (Sunda Pegon) were printed and published in Mecca and Cairo in the early 20th century.

Mecca also has a very decisive influence in shaping the historical flow of the development of Islamic thought and movement in the homeland in insular of Southeast Asia. Several religious issues that develop in Southeast Asia are always consulted with those who have authority in the holy city. Some Meccan ulamas wrote *fatwas* to answer that issues (Kaptein 1997; Laffan 2003; Azra 2013; Shiozaki 2015)

### **Ijâzah and Silsilah of Islamic Knowledge of Nusantara's Ulamas in Mecca: A Segment Had Not Yet Been Explored**

"Ijâzah" and "isnâd" had become the main pillars as well as distinctive characters of the construction of the Islamic knowledge tradition. Throughout its history, the development of Islamic thought and knowledge traditions cannot be separated from the process called "knowledge transmissions, diffusions of teachings and transfers of ideas". This process was also

known as *ta'lim wa ta'allum* (learning and teaching) and involved an intense relationship between teachers and their students. In this process, the transmission, diffusion, and transfer of knowledge had always involved the two important aspects, "ijâzah" and "isnâd" (see: Azra 2013).

Ibrahim (2010: 75) defined 'ijâzah' as intellectual credentials in the form of acknowledgment, authority, and permission given by a teacher (sheikh) to his student (thâlib), in order to (let) convey a narration from him, teach the knowledge gained from him, read *kitab*s from him. Usually, a teacher would give an Ijâzah to the students only when they were considered as having adequate intellectual abilities and had reached the requirements of sufficient piety.

Ijâzahs were given by the sheikh to his students in the form of writings (tahrîrî) or orals (syafawî). At times they were handwritten by the sheikh himself as the authoritative party or written by the student given the authority to do so to later be read and corrected by the sheikh, and then signed and affixed with the sheikh's stamp to mark them official (Ibrahim 2010: 75).

Whereas isnâd, also known as "sanad" or "silsilah", was a link that continuously connected the narrator of hadith all the way to the Prophet Muhammad SAW in the transmission of hadith in the first century of Islam. In addition to the transmission of hadith, "sanad" and "silsilah" also involved a chain of continuous transmissions in other scientific fields, such as tajwid and qira'ah al-Qur'an, aqidah, fiqh, and tasawuf (al-'Âmilî 1308 HQ: vol. I, p. 53).

Therefore, isnâd could also be interpreted as an "intellectual genealogy". A person would get isnâd in the narration of hadith or other Islamic knowledge from his teacher. The teacher would get it from his own teacher, and so on. Through this isnâd, a student would have an intellectual genealogy that was continuously connected to the Prophet Muhammad, his companions, imam of mujtahid madzhab, and other great ulama figures who had lived in the past.

Nusantara's ulamas in Haramayn had left us many intellectual inheritances in the form of "ijâzah" and "isnâd" that they had written. Some of the ijâzah and isnâd were already in printed forms (mathbû'), while some others were still in the form of manuscripts or old handwritten manuscripts (makthûth). Among the "isnâd" books by Nusantara's ulamas in Mecca that were printed are *Kifâyah al-Mustafid li Mâ 'alâ min al-Asânîd*, which were a collection of various "isnâd" by Sheikh Muhammad Mahfûzh al-Tarmasî (known as Sheikh Mahfuzh Tremas, d. 1920); also the book *Jam' al-Syawârid min Marwiyyât Ibn 'Athârid* which were a collection of "isnâd" Sheikh Mukhtâr 'Athârid al-Bûghûrî (known as Sheikh Mukhtar Bogor, d. 1930); and the book *Al-'Iqd al-Farîd min Jawâhir al-Asânîd* which were a collection of "isnâd" Sheikh Muhammad Yâsîn b. 'Îsâ al-Fâdanî (known as Sheikh Yasin Padang, d. 1991).

The following study will highlight several Nusantara's ulamas' manuscripts of "ijâzah" and "isnâd" that were written in Mecca in the 20th century. There were four texts containing "ijâzah" and "isnâd" written in the period of 1913 until 1977. The four texts were written in different manuscripts which currently are private collections scattered in several cities in Indonesia (e.g.

Medan in North Sumatra, Garut in West Java, and Pasuruan in East Java) and also in Saudi Arabia (Mecca).

As for some of the ulamas recorded to have given and received the *ijâzah* and *isnâd*, were: (1) *ijâzah* and *isnâd* given by Sheikh Mukhtar Bogor to Sheikh Muhammad Zain Batubara in the *fiqh* of the Shafi'i madzhab; (2) *ijâzah* and *isnâd* given by Sheikh Tubagus Abbas Banten to Sheikh Salim Garut in the Thariqah Alawiyah; (3) *ijâzah* given by Sheikh Ahyad Bogor to Sheikh Sa'id Malacca in general narration; and (4) *isnâd* of the Thariqah Qadiriah Naqshabandiah narrated by KH. Muhammad Dahlan Pasuruan from Sheikh Sirâjuddîn of Mecca.

### **1. "Isnâd" Fiqh of the Syafi'i Madzhab of Sheikh Mukhtar Bogor and his "Ijâzah" for Haji Muhammad Zain b. Abbas Batubara (1331 AH/1913 AD)**

This first manuscript contained "*isnâd*" *fiqh* of the Shafi'i school (madzhab) which was narrated by Sheikh Mukhtâr ibn 'Athârid al-Bûghûrî al-Makkî (Sheikh Mukhtar Bogor, d. 1930), as well as the "*ijâzah*" given by him to one of his students named Haji Muhammad Zain b. 'Abbâs al-Jâwî (Sheikh Muhammad Zain Batubara, d. 1968).

Sheikh Mukhtâr 'Athârid was a well-known scholar of hadith in the Islamic world from Bogor (West Java) who taught at the Masjidil Haram in the early 20th century. The nisbat for word "al-Bûghûrî" in the last name refers to his area of origin, a city of Bogor in West Java (Sya'ban 2021). As for the student given an *ijazah* by him was Sheikh Muhammad Zain b. 'Abbâs al-Jâwî, a well-known ulama from Batubara, North Sumatra, who was a student in Mecca at that time.

The manuscript was a collection of Mr. Ahmad Fauzi, a lecturer at STAI ar-Raudhoh Medan (North Sumatra) who was also the grandson of Sheikh Muhammad Zain Batubara. Total manuscript amounted to five pages in total. The material of manuscript was folio-sized European paper. The language and the script used was Arabic. The text of the manuscript were written in black ink. Each page contained 9 lines of written texts. There were also marginalia (marginal notes/ *hâmisîy*) in almost every pages.

The manuscripts were signed and stamped by Sheikh Mukhtar Bogor in the city of Mecca on 20 Dzulhijjah in 1331 Hijri (20<sup>th</sup> of November 1913).

At the beginning of the manuscript, Sheikh Mukhtar Bogor explained that what he had written was a "*sanad*" or intellectual genealogy in the *fiqh* of the Shafi'i Madzhab. Sheikh Mukhtar Bogor narrated the *fiqh* from his teacher Sheikh Muhammad Amîn b. Ridhwan al-Madanî (d. 1895) who initially had received and narrated from his previous teacher, and so on to connect the intellectual genealogy to Imam Shafi'i (d. 820) and the Prophet Muhammad SAW without being interrupted (*inqithâ'*) and/or deviated (*inhirâf*).

Whereas the last part of the manuscript contained explanation of "*ijâzah*" given by Sheikh Mukhtar Bogor to Sheikh Muhammad Zain Batubara. As it was written:

وأقول فقد أجزت أخي الفاضل الحاج محمد زين بن عباس الجاوي بالفقه الشافعي كما أجازني بذلك مشايخي المذكورين. وأوصيه بالتقوى في الظاهر والباطن وأن لا ينساني من الدعوات الصالحة وحسبنا الله ونعم الوكيل والحمد لله رب العالمين. قاله الفقير الحقير محمد مختار بن عطار. مكة المكرمة 20 ذي الحجة سنة 1331

(And I said; I have certified my brother, *al-fadhil* Haji Muhammad Zain b. 'Abbas al-Jāwī, for the narration of the Shafi'i Madzhab, as the above-mentioned teachers had certified to me. I aspired him to have *takwa* (fear to Allah) in body and mind, and so that he should not forget to pray for me with good prayers. *Wa hasbunallāh wa ni'mal wakīl walhamdu lillāhi rabbil 'ālamīn*. It was been said by the servant of Allah who is *faqeer* and humble, Muhammad Mukhtār ibn 'Athārid. [His stamp] Makkah al-Mukarramah 20 Dzulhijjah 1331).

The following cite was the text edition of the ijāzah of Sheikh Mukhtar Bogor for his student Sheikh Muhammad Zain Batubara as it was written in the manuscript;

[1]

بسم الله الرحمن الرحيم. الحمد لله والصلاة والسلام على رسول الله. أما بعد. فيقول الفقير الى الله الغني. محمد مختار بن عطار الجاوي. رويت الفقه الشافعي عن المشايخ الأجلاء. منهم العلامة السيد محمد أمين المدني، عن الشيخ أبو جعفر محمد صالح البخاري، عن الشيخ رفيع الدين القندهاري، عن الشيخ محمد بن عبد الله

[2]

المغربي، عن الشيخ عبد الله بن سالم البصري، عن الشيخ الشبراملسي، عن الشيخ نور الدين الزبدي والشيخ الشبشير والشيخ سليمان البابلي، قد أخذ الأول عن الشهاب الرملي وأخذ الاثنان بعده عن الشمس الخطيب الشربيني، وهما أخذ عن جمع أجلهم شيخ الإسلام زكريا الأنصاري. وأخذ القاضي

[3]

زكريا عن الجلال المحلي وعن الحافظ ابن حجر وعن الجلال البلقيني. وأخذ الثلاثة عن الحافظ الولي العراقي، وأخذ الولي عن أئمة أجلهم والده الزين عبد الرحمن العراقي، وأخذ الزين العراقي عن العلامة العطار، عن الإمام ولي الله تعالى بلا نزاع الشيخ محي الدين النووي، وأخذ النووي عن أئمة منهم الكمال سلا

[4]

الأردبيلي، وأخذ سلا عن الشيخ محمد ابن محمد صاحب الشامل الصغير، أخذ صاحب الشامل عن الشيخ عبد الرحمن القزويني صاحب الحاوي، عن أبي القاسم عبد الكريم الرافعي شيخ المذهب، عن الشيخ أبي الفضل محمد ابن يحيى، عن حجة الإسلام الغزالي، عن الإمام أبي المعالي عبد الملك اب عبد الله بن يوسف إمام الحرمين

[5]

عن والده الشيخ أبي محمد الجويني، عن أبي بكر القفال المروزي، عن الإمام أبي زيد المروزي، عن الإمام أبي إسحاق الشيرازي، عن الإمام أبي العباس ن سريح، عن الإمام أبي سعيد الأنماطي، عن الإمام أبي إبراهيم إسماعيل ابن يحيى المزني، عن الإمام الأعمش محمد بن إدريس الشافعي رضي الله عنه أمين وأقول فقد أجزت أخي الفاضل الحاج محمد زين بن عباس الجاوي بالفقه الشافعي كما أجازني بذلك مشايخي المذكورين. وأوصيه بالتقوى في الظاهر والباطن وأن لا ينساني من الدعوات الصالحة وحسبنا الله ونعم الوكيل والحمد لله رب العالمين. قاله الفقير الحقير محمد مختار بن عطار. مكة المكرمة 20 ذي الحجة سنة 1331

Based on the text above, it can be described that the "isnād" by Sheikh Mukhtar Bogor in the fiqh of the Shafi'i madzhab was narrated as follows:

(1) Syaikh Mukhtâr ‘Athârid --> (2) al-Sayyid Muhammad Amîn al-Madanî --> (3) Syaikh Abû Ja’far Muhammad Shâlih al-Bukhârî --> (4) Syaikh Rafî’uddîn al-Qandahârî --> (5) Syaikh Muhammad b. ‘Abdullâh al-Maghribî --> (6) Syaikh ‘Abdullâh b. Sâlim al-Bashrî --> (7) Syaikh al-Syibrâmalisî --> (8.A) Syaikh Nûruddîn al-Zayyâdî, (8.B) Syaikh al-Syabsyîr, (8.C) Syaikh Sulaimân al-Bâbilî --> (9.A) Syaikh Syihâbuddîn al-Ramlî, (9.B.C) al-Khatîb al-Sarbînî --> (10) Syaikh Zakariyâ al-Anshârî --> (11.A) Jalâluddîn al-Mahallî, (11.B) al-Hâfizh Ibn Hajar al-‘Asqalânî, (11.C) Jalâluddîn al-Bulqainî --> (12) al-Hâfizh al-Walî al-‘Irâqî --> (13) Syaikh Zainuddîn ‘Abd al-Rahmân al-‘Irâqî --> (14) al-‘Allâmah al-‘Aththâr --> (15) al-Imâm Muhyiddîn al-Nawawî --> (16) Syaikh Kamâluddîn al-Ardabîlî --> (17) Syaikh Muhammad b. Muhammad Shâhib al-Syâmil al-Shagîr --> (18) Syaikh ‘Abdurrahmân al-Qazwînî --> (19) Syaikh ‘Abd al-Karîm al-Râfi’î --> (20) Syaikh Abû al-Fadhl Muhamad ibn Yahyâ --> (21) al-Imâm al-Ghazzâlî --> (22) Imâm al-Haramain al-Juwainî --> (23) Syaikh Muhammad al-Juwainî --> (24) Syaikh Abû Bakr al-Qaffâl al-Marwazî --> (25) al-Imâm Zaid al-Marwazî --> (26) al-Imâm Abû Ishâq al-Syairâzî --> (27) al-Imâm Abû ‘Abbâs b. Sarîh --> (28) al-Imâm Abû Sa’îd al-Anmâthî --> (29) al-Imâm al-Muzanî --> (30) al-Imâm al-Syâfi’î.

## **2. "Isnâd" Thariqah Sheikh Abbas' Alawiyah b. Wasi Banten and his "Ijâzah" for Sheikh Salim b. Muhammad Garut (1334 H/1916 AD)**

The second manuscript contained "ijâzah" dan "isnâd" of Sheikh Sâlim b. Muhammad Qârût al-Makkî (Sheikh Salim Garut) which he had received from some of his teachers in Mecca in various fields of Islamic disciplines.

The manuscript has been kept as a private collection of KH. Abdul Qadir b. Ahmad Eumed, the head of *Pesantren* Al-Quran in Cienter, Garut (West Java). KH. Abdul Qadir was still connected as a relative of Sheikh Salim Garut. The manuscript amounted to 10 (ten) pages in total and the texts were written in few languages: Arabic, Sundanese and Javanese Arabic. The material of the manuscript was folio-sized European paper. The ink colors were black and red.

Page 1 to 5 contained "isnâd" and "ijâzah" of Qira'at al-Qur'an's science given by Sheikh Salim Garut from his teacher Sheikh Ma'mûn b. Rafî' al-Dîn al-Bantanî al-Hasanî (Sheikh Ma'mun Banten). The texts were written in Mecca in 1332 Hijri (1913 AD) in Arabic.

The next 4 pages (page 5 to 9) contained "ijâzah" of a collection of salawat, wirid and prayers received by Sheikh Salim Garut from his teacher Sheikh Syâdzilî b. Wâsi' al-Bantanî al-Hasanî (Sheikh Syadzili Banten) and Sheikh Ahmad Jahâ al-Bantan (Sheikh Ahmad Djaha Anyer). The "Ijâzah" was written in Makkah on Thursday, 24<sup>th</sup> Dzulhijjah 1327 Hijri (January 7, 1910) in Arabic, Sundanese and Javanese.

The next section, which was on page 9 to 10, was the manuscript contained "ijâzah" and "isnâd" (genealogy) of the Thariqah Alawiyah given by Sheikh Salim Garut from his teacher Sheikh Tubagus Abbas b. Wasi Banten (Tûbakûs Ahmad 'Abbâs b. al-Sayyid Muhammad Wâsi' al-Bantan). The texts were written in Mecca on the 4<sup>th</sup> of Ramadan 1334 Hijri (July 6, 1916) in

Arabic.

The existence of this manuscript has provided valuable information about intellectual networks of Sundanese ulama in Mecca. In the *sanad* above, Sheikh Salim Garut had mentioned several names of Nusantara scholars who had taught in Mecca in the transition from 19 to 20 Century. Among them was Sheikh Muhammad Garut who was none other than his own father. There were also other scholars from Banten: Sheikh Ma'mun b. Rafi'uddin Banten, Sheikh Ahmad Djaha Banten, Sheikh Arsyad b. Alwan Banten, Sheikh Syadzili b. Wasi Banten and Sheikh Abbas b. Wasi Banten.

Hence, it is necessary to briefly highlight the profile of Sheikh Muhammad Garut who was the father of Sheikh Salim Garut. Michael F. Laffan in *The New Turn to Mecca* (Laffan 2008), citing part of Snouck Hurgronje's travel records to several *pesantren* in Priangan during 1889—1891 (L.Or. 7931: 26), mentioned that Sheikh Muhammad Garut was the son of Kiyai Hasan Basori Kiarakoneng (Laffan wrote it as "Kiara Kareng"), Garut, from his wife who came from Java in Mecca. Kiyai Hasan Basori himself was a student of Kiyai Mulabaruk Garut and was a teacher of R.H. Hasan Mustapa.

Muhammad Garut had learned the basic of Islamic knowledge firstly from his father in Kiarakoneng and from his uncle Kiyai Muhammad Razi Sukamanah, as well from his grandfather, Kiyai Abdullah Salim Cibangbang. He also had time to learn from Kiyai Bunter in Tanjungsari Sumedang before continued eastward to the *Pesantren* Sidoresmo in Surabaya under the tutelage of Kiyai Ubaidah, then crossed to Bangkalan on the island of Madura.

When he was twenty years old, Muhammad Garut went to Mecca to perform a hajj and to study in the holy city. Approximately for seven years, he had studied under the guidance of Kyai Zahid Solo. He also had learned from Sheikh Muhammad Shalih al-Zawâwî and Sheikh Muhammad Hasbullâh al-Makkî, and later became the closest student of Sheikh Ahmad Khatib Sambas. Sheikh Muhammad Garut then returned to his native land and built a *pesantren* in Balong village, Cibunut, Garut. By his elderliness, Sheikh Muhammad Garut came back to Mecca and settled in the holy city to teach.

Previously, Snouck Hurgronje also had chance to meet Sheikh Muhammad Garut when he was in Mecca in 1885. The story of Sheikh Muhammad Garut was recorded in Hurgronje's book, *Makka* (1888). Hurgronje described the figure of Muhammad Garut as a great Sundanese ulama who taught in Mecca with high intellectual reputation. Sheikh Muhammad Garut was also regarded as an important intellectual connector between Mecca and Sunda (Priangan). He taught at the Masjidil Haram and opened Islamic scholarship classes at his home located in Jabal (mountain) Abû Qubays, Mecca. Therefore, among the Sundanese in Mecca, Sheikh Muhammad Garut was better known by the epithet "Mama [Ajengan] Jabal". Another epithet for Sheikh Muhammad Garut was "Ajengan Balong" or "Ajengan Cibunut" (referring to his *pesantren* in Balong, Cibunut, Garut).



Furthermore, Sheikh Muhammad Garut was also mentioned as one of the students as well as one of the successors of Sheikh Ahmad Khatib Sambas, the initiator of the Thariqah Qadiriah Naqsyabandiah. In this connection, he was on the same level as Sheikh Abdul Karim Banten, the most famous student and successor of Sheikh Ahmad Khatib Sambas. Sheikh Muhammad Garut then also had a student and successor in this thariqah, named Kiyai Muhammad Salih from Sukabumi.

Sheikh Muhammad Garut had several children. Among them was Sheikh Salim b. Muhammad Garut that we were talking about earlier, Sheikh Abdullah Mansur b. Muhammad Garut, Sheikh Ahmad b. Muhammad Garut, Sheikh Khadijah bt. Muhammad Garut and Sheikh Siraj b. Muhammad Garut.

Back to the manuscript of Sheikh Salim Garut which we briefly mentioned; from the three isnâd, genealogy and ijâzah obtained by Sheikh Salim Garut above, the most interesting was the the Thariqah Alawiyah (and Râtib al-Haddâd) which was obtained by Sheikh Salim Garut from his teacher Sheikh Ahmad 'Abbâs b. Wâsi' al-Bantanî (Sheikh Abbas Banten). At *Muqaddimah* of the text, it was written:

أما بعد فأقول أنا الحاج توبكوس أحمد عباس بن السيد محمد واسع بأني قد أجزت أخينا الفاضل محمد سالم بن محمد قاروة براتب الحداد كما قد أجازني الحاج أرشد بن علوان عن شيخه الشيخ السيد أبي بكر بن محمد شطا الذي لساداتنا آل باعلوي نفعنا الله بهم ولا حرمانا من أسرارهم وأنوارهم وبركاتهم أمين بشرط المعتد عند أهله.

(*Ammâ ba'du*. So I said, Haji Tubagus Ahmad Abbas b. Sayyid Muhammad Wasi, I have certified my brother, *al-fadhil* Muhammad Salim b. Muhammad Garut, on Râtib al-Haddâd, as Haji Arsyad b. Alwan had previously certified me from his teacher Sheikh Sayyid Abû Bakar b. Muhammad Syathâ, who was from the descendants of Bâ-'Alawî. May Allah grant us all benefits with them, not hindering us from their secrets, lights and blessings. Amin. This ijazah was provided with all conditions that apply to the owner).

Then Sheikh Abbas Banten wrote down the isnad of the Thariqah Alawiyah which he got from his teacher Sayyid Abû Bakar b. Muhammad Syathâ al-Dimyâthî al-Makkî, or known as Sayyid Bakrî (d. 1890), the author of the famous book *Hâsyiah I'ânah al-Thâlibîn 'alâ Fath al-Mu'in*. The genealogy of Sayyid Bakri was connected to his teacher Sayyid Ahmad Zainî Dahlân (d. 1885), the mufti of the Shafi'i madzhab in Mecca, where the next genealogical link continued all the way to the Prophet SAW.

The following text was the manuscripts of the "ijâzah" and "isnâd" of the Thariqah Alawiyah given by Sheikh Abbas Banten to his student, Sheikh Salim Garut:

بسم الله الرحمن الرحيم. الحمد لله الذي رفع لمن وقف ببابه قدرا. وأعلى لمن انقطع لعز جنبه ذكرا. والصلاة والسلام على سيدنا محمد رسول الله الذي نبع الماء النмир من بين يديه وتفجرت ينابيع الحكمة من قلبه ولسانه وعلى آله وأصحابه الأمجاد والتابعين لهم بإحسان الى يوم التتاد.

أما بعد فأقول أنا الحاج توبكوس أحمد عباس بن السيد محمد واسع بأني قد أجزت أخينا الفاضل محمد سالم بن محمد قاروة براتب الحداد كما قد أجازني الحاج أرشد بن علوان عن شيخه الشيخ السيد أبي بكر بن محمد شطا الذي لساننا آل باعلوي نفعنا الله بهم ولا حرمنا من أسرارهم وأنوارهم وبركاتهم أمين بشرط المعتد عند أهله.

وأقول قد أخذت طريق ساداتنا آل باعلوي عن شيخنا السيد أبي بكر شطا وهو أخذ عن شيخه خاتم المحققين وبقية السلف الصالحين بتحقيقه أهل زمانه وأوانه مولانا السيد أحمد بن زيني دحلان متع الله الوجود بحياته ولا حرمنا بركاته وامدادته. وهو يرويه عن مشايخ كثيرين منهم السيد الشهير والقطب الكبير السيد عبد الرحمن بن علي السقاف. وهو أخذها عن والده الحبيب علي. وهو عن الحبيب حسن بن صالح البحر. عن الحبيب عمر بن سقاف وعن الحبيب حسن بن القطب سيدي الحبيب عبد الله الحداد. وهو عن والده سيدي عبد الله بن علوي الحداد. وهو عن السيد العارف بالله تعالى سيدي عمر بن عبد الرحمن العطاس والعارف بالله سيدي محمد بن علوي السقاف. وهو عن سيدي حسين بن أبي بكر بن سالم. وهو عن والده الشيخ الكبير أبي بكر بن سالم. وهو عن السيد العارف بالله تعالى عمر بن محمد باصبان. وهو عن الشيخ الكامل سيدي عبد الرحمن بن الشيخ بن الشيخ علي. وهو عن والده الشيخ علي. وهو عن والده الشيخ أبي بكر السكران وعمه سيدنا عمر المحضار. عن والدهما الشيخ الشيوخ سيدي الشيخ عبد الرحمن السقاف. عن والده محمد مولى الدويلة. عن والده علي وعمه عبد الله بن علوي. عن والدهما علوي بن الأستاذ الأعظم الفقيه المقدم. وهو عن والده علي بن محمد. وهو عن والده محمد صاحب مرباط. وهو عن والده علي قسم. وهو عن والده علوي. وهو عن والده محمد. وهو عن والده علوي. وهو عن والده عيسى النقيب. وهو عن والده الإمام سيدنا علي العريض. وهو عن والده سيدنا جعفر الصادق. وهو عن والده الإمام سيدنا محمد الباقر. وهو عن والده الإمام سيدنا زين العابدين. وهو عن والده السبط سيدنا الحسين وعمه الإمام سيدنا الحسن. وهما عن أبيهما الإمام سيدنا علي المرتضى وأمهما سيدتنا فاطمة الزهراء وجدتهما سيدنا محمد المصطفى رسول الله صلى الله عليه وسلم. وهو عن سيدنا جبريل عليه السلام. وهو عن الرب العزة تبارك وتعالى.

From the text above, it could be described that the "isnād" of Sheikh Abbas Banten in the Thariqah Alawiyah which he narrated as follows:

(1) Syaikh Tubagus Ahmad ‘Abbās b. Muhammad Wāsi’ --> (2) al-Sayyid Abū Bakar Syathā --> (3) al-Sayyid Ahmad b. Zaini Dahlān --> (4) al-Sayyid ‘Abd al-Rahmān b. ‘Alī al-Saqqāf --> (5) al-Sayyid ‘Alī al-Saqqāf --> (6) al-Habīb Hasan b. Shālih al-Bahar --> (7.A) al-Habīb ‘Umar b. Saqqāf, (7.B) al-Habīb Hasan b. ‘Abdullāh al-Haddād --> (8) al-Sayyid ‘Abdullāh b. Alwī al-Haddād --> (9.A) al-Sayyid ‘Umar b. ‘Abd al-Rahmān al-‘Athās, (9.B) Muhammad b. ‘Alwī al-Saqqāf --> (10) al-Sayyid Husain b. Abū Bakar b. Sālim --> (11) al-Sayyid Abū Bakar b. Sālim --> (12) al-Sayyid ‘Umar b. Muhammad Bâ-Shabbân --> (13) ‘Abd al-Rahmān b. al-Syaikh b. ‘Alī --> (14) al-Syaikh ‘Alī --> (15.A) al-Syaikh Abū Bakar al-Sakrān, (15.B) al-Sayyid ‘Umar al-Muhdhār --> (16) ‘Abd al-Rahmān al-Saqqāf --> (17) Muhammad Maulā al-Duwaitāh --> (18.A) Muhammad b. ‘Alawī, (18.B) ‘Abdullāh b. ‘Alawī --> (19) ‘Alawī b. al-Faqīh al-Muqaddam --> (20) ‘Alī b. Muhamad --> (21) Muhammad Shāhib al-Mirbāth --> (22) ‘Alī Qāsim --> (23) ‘Alawī --> (24) ‘Īsā al-Naqīb --> (25) al-Imām ‘Alī al-‘Uraidhī --> (26) al-Imām Ja’far al-Shādiq --> (27) al-Imām Muhammad al-Bāqir --> (28) al-Imām Zain al-‘Ābidīn --> (29.A) Sayyidunā al-Husain b. ‘Alī, (29.B) Sayyidunā al-Hasan b. ‘Alī --> (30.A) Sayyidunā ‘Alī b. Abī Thālib, (30.B) Sayyidatunā Fāthimah al-Zahrā --> (31) Rasulullah SAW

This manuscript of Thariqah Alawiyah confirmed the history of the existence and development of the thariqah among Nusantara’s ulama in Mecca, as it was also counted as one of the largest thariqah in the archipelago. The development of Thariqah Alawiyah was even more dominant among Arab-Yemeni descendants. The thariqah was initiated by al-Imam Muhammad b. ‘Alī

Bâ-'Alawî (d. 653 H/1256 AD and had reached the peak of its development during the time of al-Imam 'Abdullâh b. 'Alawî al-Haddâd (d. 1132 H/1720 AD). One of his most important works was *Râtib al-Haddâd*.

In "Hadhramaut: A Religious Center for the Indian Ocean in the Late 19th and Early 20<sup>th</sup> Centuries", Freitag (1999) mentioned that the Thariqah Alawiyah was spread widely in the archipelago, along with the arrival of Arab immigrants from Hadhramaut (Yemen) to the archipelago in the 19<sup>th</sup> and 20<sup>th</sup> century. Regarding the history of the development of the Thariqah Alawiyah in the Archipelago, Ibrahim (2001) reviewed it well in his work "Thariqah Alawiyah: The Footsteps and a Critical Study of the Figure and Thought of Allamah Sayyid Abdullah Alawi Al-Haddad, a 17<sup>th</sup> Century Sufi Leader".

### **3. "Ijâzah" from Sheikh Ahyad b. Idris Bogor for Haji Sa'id Malaka (1360 H/1941 AD)**

This third manuscript contained an "ijâzah" text given by a great Meccan ulama from Bogor (West Java), Sheikh Muhammad Ahyad b. Idrîs al-Bûghûrî al-Makk (Sheikh Ahyad Bogor, d. 1952 AD) to one of his student, Haji Sa'id b. Ahmad from Malacca (Haji Sa'id Malaka).

The manuscript was a private collection of Sheikh Muhammad 'Alî Yamânî, a citizen of the Kingdom of Saudi Arabia and a relative of Sheikh Sa'id b. Muhammad Yamânî (d. 1935), a well known professor for Nusantara's ulama in Mecca in the earlier part of 20th century, including Sheikh Ahyad Bogor.

This "ijâzah" manuscript has only one page, written in Arabic in the riq'ah style of Arabic script. It contained sixteen (16) lines of text. It was stated at its colophon that the manuscript was written in Mecca on 23rd Safar 1360 Hijri (22nd of March 1941). At the end of the line there was also the signature and personal stamp of Sheikh Ahyad Bogor.

The biography of Sheikh Ahyad Bogor was recorded in several Arabic hagiographic dictionaries, including "Natsr al-Jawâhir wa al-Durar fî 'Ulamâ al-Qarn al-Râbi' 'Asyar" by Yûsuf al-Mar'asyî (al-Mar'asyî, 2006); "Tasynîf al-Asmâ' bi Syuyûkh al-Ijâzah wa al-Simâ'" by Mahmûd Sa'id Mamdûh (Mamdûh, n.d.); "al-Jawâhir al-Hisân fî Tarâjim al-Fudhalâ wa al-A'yân" by Sheikh Zakariyya b. 'Abdullâh Billâ (Billâ, 2006).

It was generally known that Sheikh Ahyad Bogor (was borned in Bogor in 1885 and had lived in Mecca since 1899) was in charge of the teaching for intellectual forums in Masjidil Haram which was attended by more than 300 audiences from various nationalities. He had performed as a teacher there from the late 1920s until his death in 1952. Some of the books he used to teach were Sunan al-Tirmidhi (hadith), al-Iqnâ' (fiqh), Alfyyah Ibn Malik (Arabic grammar), al-Mawâhib al-Saniyyah (ushul fiqh), Taqrîb al-Maqshad (astronomy), and others.

It was written in "Tasynîf al-Asmâ'" (Mamdûh, n.d.) that Sheikh Ahyad Bogor was the

great-grandson of Tubagus Mustafa Bakri, one of the prominent preacher of Islam in Bogor in the early 18th century who built an old mosque in Bantarjati Kaum, Bogor (Masjid al-Musthafa) in 1728. Previously, there was another ulama from Bogor who firstly had taught in Mecca and had become the great teacher of Sundanese ulamas in the holy city. He was Sheikh Muhammad Mukhtâr b. 'Athârîd al-Bûghûrî al-Makkî (Sheikh Mukhtar Bogor, d. 1930), a teacher who had many intellectual works in various languages, such as Arabic, Malay, and Sundanese. Sheikh Mukhtar Bogor was also the main teacher of Sheikh Ahyad Bogor, as well as his father-in-law.

As for Haji Sa'id Malaka, who also had received the ijāzah from Syekh Ahyad Bogor as previously mentioned, the author has not got adequate information and data.

The following text was the "ijāzah" of Sheikh Ahyad Bogor given to Haji Sa'id Malacca, and its translation:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله رب العالمين والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا ومولانا محمد وعلى آله وصحبه أجمعين والتابعين لهم بإحسان إلى يوم الدين. (أما بعد). فقد أجزت أخي العزيز الحاج محمد سعيد بن الحاج أحمد من أهالي ملاكة اجازة عامة بجميع ما تجوز لي روايته وتصح عني درايته من العلوم الدينية والآيات القرآنية والأحاديث النبوية والأذكار والأعدية والأحزاب التي هي عن المشايخ مروية كما أجازني بذلك شيخنا ومربينا العلامة الفاضل الورع الكامل ويعلمه العامل العارف الواصل الشيخ محمد مختار بن عطارده جعله الله إلى الجنة بعد الحوض وورد عن النار له طارد عن مشايخه العظام العلماء الأعلام وهم المذكورون في كتابه المسمى بالتحاف السادة المحدثين بمسلسلات الأحاديث الأربعين رضي الله عنهم وحشرنا في زميرتهم مع الذين أنعم الله عليهم (وأوصي) نفسي والمجاز المذكور بتقوى الله في السر والعلانية والاخلاص في الأعمال والنية وأن يدعو لي بالخير التام وحسن الختام

كتبه بيمينه وقاله بفيه  
العبد الفقير إلى رحمة من له التمجيد والتقدیس  
خادم طلبه العلم في المسجد الحرام بالتدريس  
أبو سعد الله محمد أحمد بن محمد إدريس  
أسكنه الله في أعلى جنان الفردیس

حرر في مكة في 1360/2/23

(Bismillâhirrahmânirrahîm [.....] Ammâ ba'du. I have authorized my honourable brother, Haji Muhammad Sa'id bin Al-Hajj Ahmad from Malaka, an ijazah as general permit for all that I could narrate from Islamic knowledge, Qur'anic verses, prophetic hadiths, supplications and hizibs that had been narrated from the sheikhs, authorized by our Sheikh and our murabbi, the virtuous scholar, the pious and had completed with his knowledge, Al-Wasil Sheikh Muhammad Mukhtar 'Athârîd, may Allah grant him Heaven full of lakes and keep him away from Hellfire. Syaikh Mukhtâr b. 'Athârîd narrated from his great sheikhs and ulamas who were mentioned in his book Ithâf al-Sâdah al-Muhadditsîn bi Musalsalât al-Ahâdîts al-Arba'in, may Allah be pleased with them and gather us in Mahsyar with those who were given eternal pleasure by Allah. I have ordered to the receiver of this ijazah to always have takwa (fear of Allah) in secret and public, sincerity in actions and intentions, and may he will to pray me with complete goodness

and a good ending.

Written by his oath, spoken by his mouth

A poor slave to the mercy of Allah, the owner of praises and sanctifications

A servant for the students of knowledge in the Masjidil Haram with tadrīs

Abû Sa'dullâh Muhammad Ayhad b. Muhammad Idrīs

May God grant him the highest place in Jannat al-Firdaws

Released in Mecca on 23/2/1360 H)

**4. "Isnâd" Thariqah Qadiriah Naqsyabandiah (TQN) KH. Muhammad Dahlan Pasuruan from Sheikh Sirâjuddîn (1397 H / 1977 AD)**

This fourth manuscript contained the "isnâd" (genealogy) text of the Thariqah Qadiriah Naqsyabandiah (TQN) which was narrated by KH. Muhammad b. Dahlan Pasuruan (East Java) from his teacher Sheikh Sirâjuddîn.

The manuscript was written in Arabic, consisted of two pages, the media written was "leces" book paper. At the first page, there were 23 (twenty three) lines, while on the second page there were 13 (thirteen) lines. The ink color was blue.

The colophon informed that this TQN genealogical manuscript was written by KH. Muhammad b. Dahlan b. Kholil on Tuesday after Zuhr, 14th Muharram 1397 Hijri, or January 4, 1977, and had taken place at the Masjidil Haram in the city of Mecca. Currently, the manuscript is being kept as a private collection of KH. Imam Suhrawardi, son of KH. Muhammad b. Dahlan who lives in Pasuruan (East Java).

The manuscript stated that KH. Muhammad had received the ijâzah of Thariqah Qadiriah Naqsyabandiah from Sheikh Muhammad Siajuddin b. Abdullah b. Abdul Qahhar (Mecca) from Sheikh Abdul Hamid al-Muqri (Mecca) from Sheikh Arsyidin Banten (Mecca) from Sheikh Marzuqi Banten (Mecca) from Sheikh Ahmad Khatib Sambas (Mecca), and so on until it continued to Sheikh Abdul Qadir al-Jailani and all the way to the Prophet Muhammad.

As it was written:

أما بعد. أخذت هذه طريقة القادرية والنقشبندية عن الشيخ العالم الحاج محمد سراج الدين بن الحاج عبد الله بن عبد القهار، عن شيخه الشيخ عبد الحميد محمد المقرئ، عن شيخه الشيخ أرشدين، عن شيخه مرزوق، عن شيخه أحمد خطيب شمباس ...

(Ammâ ba'du. I have received this Thariqah Qadiriah Naqshbandiah from the pious Sheikh, Haji Muhammad Sirajuddin b. Abdullah b. Abdul Qahhar, from Sheikh Abdul Hamid Muhammad al-Muqri, from Sheikh Arsyidin [al-Bantani ], from Sheikh Marzuqi [al-Bantani], from Sheikh Ahmad Khatib Sambas, ...)

As it was written at the colophon:

الثلاثاء، 14 1397 4 اير 1977 في مسجد الحرام المكرمة الظهر

(Tuesday, 14th Muharram 1397 H, January 4, 1977, at Masjidil Haram in Mecca al-Mukarramah, after Zuhr)

The Thariqah Qadiriah Naqsyabandiah (TQN) was considered to be one of the thariqah with a large number of followers, and it was widely spread in the archipelago. TQN was initiated in the mid-19th century by Sheikh Ahmad Khatib Sambas (d. 1875), a Sufi ulama from the Southeast Asian based in Mecca. It was a merger of two schools of tarekat that had previously developed, Qadiriah (attributed to Sheikh Abdul Qadir al-Jailani, d. 1166) and Naqsyabandiah (attributed to Sheikh Baha'uddin al-Naqsyabandi, d. 1389) (see: Bruinessen 1992).

Sheikh Ahmad Khatib Sambas had several students and prominent successors who had played an important role in the spread of the thariqah around the Archipelago. Among the students were Sheikh Abdul Karim Banten who was based in Mecca, Sheikh Talhah Kalisapu Cirebon (West Java), Sheikh Hasbullah Madura, Sheikh Nuruddin Tekarang (Sambas), Sheikh Sa'ad Selakau (West Kalimantan), Sheikh Muhammad Garut in Jabal Abu Qubays (Makkah), Sheikh Abdurrahman Bali (who compiled the *Fath al-Ârifin* containing the teachings of Sheikh Ahmad Khatib Sambas and the TQN manual), and Sheikh Marzuqi Banten.

Most TQN lineage which is currently developed in the archipelago had come from three well-known transmission lines: the line of Sheikh Abdul Karim Banten, the line of Sheikh Talhah Kalisapu Cirebon, and the line of Sheikh Hasbullah Madura. There were also two limited-transmission TQN lineage in Sambas, the hometown of Sheikh Ahmad Khatib Sambas, which were through by the narration of Sheikh Nuruddin Tekarang and Sheikh Sa'ad Selakau.

Apparently, it was also found that the TQN lineage was transmitted from another student of Sheikh Ahmad Khatib Sambas, namely Sheikh Marzuqi Banten (d. 1913). As the author found this genealogy in the manuscript by KH. Muhammad b. Dahlan, a scholar of *Qira'at al-Qur'an* from Peterongan (Jombang) who settled in Pasuruan.

Who was Sheikh Marzuqi Banten as mentioned in this silsilah as a student of Sheikh Ahmad Khatib Sambas?

A glimpse of the biography of Sheikh Marzuqi Banten was contained in the book *Al-Mukhtashar min Kitâb Nasyr al-Nûr wa al-Zuhr* (Abû al-Khair 1986: vol. II, p. 441). It was stated that Sheikh Marzuqi Banten had been called by the name "Marzûqî al-Jâwî al-Syafî'i", as an al-mujâwir (settler) in Makkah al-Mukarramah who had lived and settled in the holy city for fifty years. He was a student of Sheikh 'Umar al-Shamî and Sheikh Hasbullah al-Makkî. It was Sheikh Hasbullah who gave him the credentials and recommendations to teach at Masjidil Haram. The recitation lecture forum was filled with students from various parts of Southeast Asian. He was a pious person, the virtue and piety figure. He had spent his time worshipping Allah. Sheikh Marzuqi had died in Mecca in 1332 H (1913 AD).

Sheikh Marzuqi Banten was also mentioned by Snouck Hurgronje in his book "Mecca" (1888) and referred him as a relative of Sheikh Nawawi Banten (d. 1897). He had an elegant and attractive appearance. Hurgronje considered his language proficiency as surpassing Sheikh Nawawi. In Mecca, Sheikh Marzuqi Banten studied with teachers of Sheikh Nawawi's and also often came to Sheikh Nawawi's class, as they were quite close in age.

Hurgronje also referred Sheikh Marzuqi as a member of the Thariqah Qadiriah Naqsyabandiah, which was initiated by Sheikh Ahmad khatib Sambas and was a close friend of Sheikh Abdul Karim Banten.

Sheikh Marzuqi often went on travels. When Hurgronje was in Mecca in 1885, Sheikh Marzuqi had just returned from his fifth trip around the Southeast Asian. Sheikh Marzuqi had no other job than teaching his vast number of students. He had opened classes at his home every day after the five daily prayers. Sheikh Marzuqi was also fluent in Malay. Hurgronje said Marzuqi was a successful teacher, although in terms of capacity of knowledge, Sheikh Nawawi was far above him.

In his last trips, Sheikh Marzuqi not only had visited Banten, his hometown, but he also went around visiting Siam (Thailand) and Bali, where Muslim were just minorities in both regions. He was also said to had visited Deli and Penang in Malaya, where the wealthy Deli Sultan had welcomed him with his respectful habit of welcoming the ulamas who came from Mecca.

Whereas Sheikh Arsyidin, who was listed in the silsilah as a student of Sheikh Marzuqi Banten, a glimpse of his data was recorded in the name list of Southeast Asian ulamas who had taught in Mecca which were contained in the report of the Dutch Consulate in Jeddah as of 1910/1911. In the report, it was written that Sheikh Arsyidin was from Banten, 40 years old (he was born in the 1870s), and had lived in Makkah for 16 years (meaning that he had started living in Mecca since the 1894s) (Putuhena, 2003).

The TQN transmission previously mentioned was very interesting, because apart from its transmission from Sheikh Marzuqi Banten in Mecca, the following transmission had been done entirely in Mecca. This showed that TQN, apart from developing in the archipelago, was also been developed in the holy city of Mecca among the Southeast Asian settlers there, although it had faced limited scope.

\* \* \* \* \*

The following text was the TQN isnâd (silsilah) manuscript narrated by KH. Muhammad b. Dahlan Pasuruan from Sheikh Sirâjuddîn Makkah:

هذه سلسلة الطريقة القادرية والنقشبندية

بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة والسلام على سيد المرسلين. وعلى آله وصحبه أجمعين. أما بعده .

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في مسجد الحرام مكة المكرمة بعد الظهر

Based on the text above, it could be described that "isnād" KH. Muhammad b. Dahlan Pasuruan in TQN which he narrated from Sheikh Sirâjuddîn as follows:

(1) KH. Muhammad b. Dahlan Pasuruan --> (2) Syaikh Muhammad Sirâjuddîn b. ‘Abdullâh ‘Umar b. ‘Abd al-Qahhâr --> (3) Syaikh ‘Abd al-Hamîd Muhammad al-Muqrî --> (4) Syaikh Arsyadîn --> (5) Syaikh Marzûq --> (6) Syaikh Ahmad Khatîb Syambâs --> (7) Syaikh Syams al-Dîn --> (8) Syaikh Murâd --> (9) Syaikh ‘Abd al-Fattâh --> (10) Syaikh ‘Utsmân --> (11) Syaikh ‘Abd al-Rahîm --> (12) Syaikh Abû Bakar --> (13) Syaikh Yahyâ --> (14) Syaikh Husâm al-Dîn --> (15) Syaikh Waliy al-Dîn --> (16) Syaikh Nûr al-Dîn --> (17) Syaikh Syaraf al-Dîn --> (18) Syaikh Syams al-Dîn --> (19) Syaikh Muhammad al-Hattâk --> (20) Syaikh ‘Abd al-‘Azîz --> (21) Sulthân al-Auliyâ Syaikh ‘Abd al-Qâdir al-Jailânî --> (22) Syaikh Abû Sa’îd al-Makhzûm --> (23) Syaikh Abû Hasan ‘Alî al-Haikârî --> (24) Syaikh Abû al-Faraj al-Tharthûsî --> (25) Syaikh ‘Abd al-Wâhid al-Tamîmî --> (26) Syaikh Abû Bakar al-Syiblî --> (27) al-Imâm Syaikh Abû al-Qâsim Junaid al-Baghdâdî --> (28) Syaikh Sirrî al-Siqthî --> (29) Syaikh Ma’rûf al-Karkhî --> (30) Syaikh Abû al-Hasan ‘Alî b. Mûsâ al-Ridhâ --> (31) Syaikh Mûsâ al-Kâzhim --> (32) al-Imâm Ja’far al-Shâdiq --> (33) al-Imâm Muhammad al-Bâqir --> (34) al-Imâm ‘Alî Zain al-‘Âbidîn --> (35) al-Imâm Husain b. ‘Alî --> (36) al-Imâm ‘Alî b. Abî Thâlib --> (37) Rasulullah SAW

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