

AHLUL BAIT'S FIRST ARRIVAL IN INDONESIA AND THE EXPLORATION OF ISLAMIC HISTORY IN SOUTHEAST ASIA

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ABSTRACT

This research aims to explore the history of the arrival of the first wave of Ahlul Bait in Aceh-Sumatra. The wave will technically relate to the history of the founding of the earliest Islamic sultanates in the Aceh-Sumatra between the 8th and 9th centuries AD, such as the Jeumpa sultanate and the Perlak sultanate. The research is based on historical interpretation in the form of classical Acehnese and Malay manuscripts from tertiary historical sources. However, the research still leave problems in the detailed area which are not yet completely accurate and precise. So, even though we have found a common thread that can be mutually agreed upon, attention to areas of detail that are not yet completely accurate and precise, still needs to continue to be explored and its findings improved. As for the shortcomings, they can be remedied by reading the narrative interpretations of classical texts more holistically and coherently to produce narratives that are clearer and clearer in their construction, both in terms of chronology and in terms of interpretations of the agents or apparatus of the establishment of the sultanates.

Keywords: ahlul bait, Jeumpa, Perlak, Kedah

ABSTRAK

Penelitian ini bertujuan untuk menelusuri sejarah kedatangan Ahlul Bait gelombang pertama di Aceh-Sumatera. Gelombang tersebut secara teknis akan berkaitan dengan sejarah berdirinya kesultanan Islam paling awal di Aceh-Sumatera antara abad ke-8 hingga ke-9 M, seperti kesultanan Jeumpa dan kesultanan Perlak. Penelitian ini didasarkan pada penafsiran sejarah berupa naskah klasik Aceh dan Melayu dari sumber sejarah tersier. Namun penelitian tersebut masih menyisakan permasalahan pada area detail yang belum sepenuhnya akurat dan tepat. Jadi, meski sudah menemukan benang merah yang bisa disepakati bersama, namun perhatian pada area detail yang belum sepenuhnya akurat dan tepat, masih perlu terus digali dan temuannya diperbaiki. Adapun kekurangannya dapat diatasi dengan membaca tafsir naratif teks klasik secara lebih holistik dan koheren sehingga menghasilkan narasi yang semakin jelas konstruksinya, baik dari segi kronologisnya maupun dari segi penafsiran pelaku atau aparaturinya. berdirinya kesultanan.

Kata kunci: ahlul bait, Jeumpa, Perlak, Kedah

INTRODUCTION

In answering the question of when Islam the first time came and was introduced to Indonesian society, historians have produced theories about it. These theories are (1) Gujarat theory, (2) Persian theory, (4) Bangladesh theory, and (5) Chinese theory.

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The Gujarat theory states that Islam came to Indonesia in the 13th century AD brought by Muslim traders from Cambay in Gujarat in India. This theory is supported by J. Pijnapel, G.W.J. Drewes, Christiaan Snouk Hurgronje, Moquette, and Sucipto Wirjosuprpto. Some of the evidence presented, for example, refers to the inscription on the tombstone of Sultan Malikus Saleh in Aceh, Sumatra, and the tombstone of Maulana Malik Ibrahim in Gresik, Java. The Persian theory states that Islam came to Indonesia in the 13th century AD brought by Muslim traders from Persia. This theory is supported by, among others, Husen Djadjadiningrat and Amir Husen. Some of the evidence presented is related to aspects of Islamic culture in Indonesia which are considered to have similarities with aspects of Islamic culture in Persia.

The Coromandel and Malabar theory states that Islam came to Indonesia in the 13th century AD brought by Muslim traders from the Coromandel and Malabar in India. This theory is supported by Thomas W. Arnold and Orrison with the evidence presented referring to historical data which shows that the Cambay area in Gujarat (India), which at that time was not yet part of the Islamic region. The Bangladeshi theory states that Islam came to Indonesia from Bengali. This theory was proposed by S.Q. Fatimi and strengthened by prominent figures in Pasai (Aceh) who came from Bengal or Bengali ethnicity. The Chinese theory states that Islam came to Indonesia in the 9th century AD brought by the migration of Muslims from Canton in China. This theory is supported by Jean A. Berlie, Slamet Mulyana, and Sumanto Al Qurtuby who refer to the fact that Cantonese Muslims moved to Southeast Asia in 879 AD (9th century AD), especially to Palembang-Sumatra. The culmination of the assumption is that the Wali Songo generation and several sultanates founded in Java in the 15th century AD came from crossbreeds between Muslim and native Chinese.

These theories continue to develop and are criticized by experts and scholars. At this point, it is stated that Islam came to Indonesia in the 7th century AD to the 8th century AD. However, there are still to state that it was the ahlul bait who brought and developed Islam to Indonesia and Southeast Asia. Thus, the focus of this study is on tracing the ahlul bait and their descendants by exploring news about the early history of Islam in Indonesia.

METHOD

The approach used in this research is a diachronic and synchronic approach to Islamic history. Besides, ancestry knowledge is used in tracing historical figures. The methods used are literature search, information comparison, and descriptive analysis. Exploration is carried out by curating data, analyzing it, synthesizing it, providing new images, and presenting it.

RESULT AND DISCUSSION

In Aceh and Indonesia as a whole, the development of Islam is known through Indonesian history books or Islamic religious textbooks. From these two pieces of information, knowledge, and belief in the history of the arrival of Islam in the archipelago grew. In common sense, Islam is believed to have come from several ways and paths, including Aceh, which became the veranda of Mecca, the origin of Islam in Indonesia (today). Many believe in the existence of plots and figures who are carriers of Islam. Apart from being known and recognized through texts, it also



develops traditionally about what and who the figures who spread Islam in the archipelago were.

Interpretation Curation of the Arrival of the Ahlul Bait

Almascaty Interpretive Curation

Jeumpa Harbor, according to Almascaty (2013), was visited by Arab trading ships in the past, one of whose entourage was a young man named Abdullah or Maulana Abdullah. After arriving in the kingdom of Jeumpa, Maulana Abdullah decided not to return to his homeland in Arabia but instead stayed in Jeumpa to spread the Islamic religion. Because of his good character, many people in the Jeumpa kingdom felt interested and then decided to become followers of Islam. King Jeumpa was sympathetic to Maulana Abdullah's personality, so Maulana Abdullah married his daughter, Princess Ratna Kumala. When his father-in-law died, Maulana Abdullah, through his wife's inheritance rights, was appointed king of the Jeumpa kingdom. With the rise of Maulana Abdullah to become king, in the next stage, the Jeumpa kingdom which was previously Hindu-Buddhist in style changed to the Jeumpa kingdom which was Islamic in style. The Jeumpa kingdom, which had an Islamic (religious) pattern, in the next stage could be said to have grown into the Jeumpa sultanate which was based on the application of Islamic law, under the leadership of Maulana Abdullah as its sultan.

Furthermore, referring to information provided by an unnamed nasab expert from the Ahlul Bait in Aceh, Almascaty (2013) said that Maulana Abdullah, who appears in the narrative of the Hikayat Raja Jeumpa, can be identified with a character named Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib. He is part of the Ahlul Bait of the Prophet Muhammad SAW, from the lineage of descendants of Hasan bin Ali bin Abi Talib, which therefore generally falls into the main branch of the Hasani family lineage (descendants of Hasan bin Ali bin Abi Talib).

Based on the information provided by the Kingdom of Brunei Darussalam and the Sultanate of Sulu-Mindanao in the Genealogy of the Descendants of Malay Sultans, Almascaty (2013) said that subsequently, the position of the Jeumpa kingdom which had been built by the Ahlul Bait circles through the arrival of Maulana Abdullah, was then strengthened again by the arrival of another young man known as Syahriansyah Salman, also known as Sasaniah Salman, Prince Salman, and Prince Saman Al Farisi. As for Syahriansyah Salman, as well as Maulana Abdullah, after arriving in the Jeumpa sultanate, they decided not to return to their homeland, which according to Almascaty's analysis, came from Persia. Salman lives his life by living with the local community to spread Islam.

Furthermore, Almascaty (2013) said that Syahriansyah Salman was then married to the daughter of Maulana Abdullah and Putri Ratna Kumala, named Putri Mayang Seuludong. Until finally, when his father-in-law died, Syahriansyah Salman, through his wife's inheritance rights, was then appointed sultan of the next Jeumpa Sultanate. In the hands of Syahriansyah Salman, the Jeumpa sultanate grew even more rapidly compared to Maulana Abdullah's leadership. As for the marriage between Syahriansyah Salman and Putri Mayang Seuludong, they were then blessed with sons and daughters named Syahri Poli, Syahri Tanti, Syahri Nuwi, Syahri Dito, and Putri Makhdum Tansyuri.

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In strengthening the position of the Jeumpa sultanate, Syahriansyah Salman then appointed his children to become rulers of other regions which in Aceh are known as *meurah*. Syahri Poli was then appointed *meurah* in the Poli Sultanate which is also called the Pidie Sultanate, Syahri Nuwi was appointed *meurah* in the Perlak Sultanate, Syahri Tanti and Syahri Dito became *meurah* in other regions whose sultanates Almascaty (2013) did not mention.

As for Princess Makhдум Tansyuri, her older brother, Syahri Nuwi, later married her off to one of the young men who came to Perlak Harbor on an Arab merchant ship, which contained 100 other members of the group under the leadership of someone called Captain Khalifah. According to Almascaty, the young man who was married to Princess Makhдум Tansyuri is known as Maulana Ali, who can be identified with a figure named Ali Al Harisi bin Muhammad Ad Dibaj bin Jafar Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib. He is part of the Ahlul Bait of the Prophet Muhammad SAW, from the lineage of the descendants of Husain bin Ali bin Abi Talib, which therefore generally falls into the main branch of the Husaini family lineage (descendants of Husain bin Ali bin Abi Talib).

According to Almascaty, the marriage between Maulana Ali and Princess Makhдум Tansyuri was blessed with a son named Sayid Abdul Aziz. Sayid Abdul Aziz was appointed sultan in the next Perlak Sultanate, and will be known as Sultan Alaidin Sayid Maulana Abdul Aziz Syah. The *titi prey* related to his coronation, according to Almascaty (2013), occurred on 1 Muharram 225 AH (840 AD). This year, the Perlak Sultanate can be accepted as the first Islamic sultanate in Indonesia. The first Sultan was Sultan Alaidin Sayid Maulana Abdul Aziz Syah.

In contrast to Maulana Abdullah who was able to be identified clearly and specifically with a figure named Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (Hasani) and Maulana Ali who was able to be identified with a figure named Ali Al Harisi bin Muhammad Ad Dibaj bin Jafar Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (Husaini). According to the author, Almascaty was unable to provide clear and specific identification results regarding the figure of Syahriansyah Salman. Based on information provided by an Aceh history expert, namely Sayid Dahlan Al Habsyi, Almascaty then provided more general and loose information that Syahriansyah Salman was also still part of the Ahlul Bait of the Prophet Muhammad SAW, more precisely through the lineage of Husain bin Ali bin Abi Talib's descendants. Talib (Husaini).

As for what is used as the basis for stating that Syahriansyah Salman is part of the Ahlul Bait of the Prophet Muhammad SAW, especially through the lineage of Husain bin Ali bin Abi Talib (Husaini), according to Almascaty, it can be proven by signs that can strengthen this assumption, namely: (1) Syahriansyah Salman gave the title of *shahri* to his children which can show that this title was a title originally owned by his ancestors who were among the Ahlul Bait from the lineage of Husain bin Ali bin Abi Talib who inherited the title of *shahri* from royal tradition Persian (2) that Syahriansyah Salman married his daughter, who is an Ahlul Bait from the Husaini lineage, to the grandson of Imam Ja'far Ash Shodiq, who is also from the Husaini lineage, as proof of the application of the legal tradition of marriage held by the Ahlul Bait, which only marries children. the daughters he had with sons from among the Ahlul Bait again (3) that Syahri Nuwi, who is the son of Syahriansyah Salman, can be



considered the patron who made the entourage of the Caliph Captain come to the Perlak sultanate in developing the power of the Ahlul Bait of the Prophet Muhammad SAW in the archipelago after the position of Ahlul Bait encountered obstacles that threatened the survival and preservation of their lineage in the Arab and Persian regions.

To further clarify the argument used by Almascaty, regarding the existence of a relationship between the Ahlul Bait lineage which developed in Aceh and the Ahlul Bait which developed in a Persian cultural background, it can be explained as follows. That the word *syahriansyah* is used in the name of Syahriansyah Salman, the word *syahri* is used *meurah-meurah* for Syahriansyah Salman's children, and the word *syah* is also used as an attribute in the names of sultans at a later stage in the Aceh sultanate can be explained. The titles *shah*, *syahri*, and *syahriansyah* used in the Aceh language which belongs to the background of the Aceh-Campa language family, linguistically can actually be traced (tracing) traces of influence originating from the words *syahr*, *syah*, and *syahan-syah* in Persian. The word *shahr* in Persian comes from the word *shahr* in Middle Persian, and comes from the word *ksadam* in ancient Persian, which has parallels with the word *ksada* in Avesta (Persian, Pahlavi, and Avesta are old languages in the Iranian region). The meaning of the word *shahr* in Persian generally refers to its meaning as region, city, country and kingdom (Gignoux, 2013).

We compare the words *shah* and *shahr* with Sanskrit (Monier-Williams, 1899). The word *shah* in Middle Persian comes from the word *ksayadiya* in ancient Persian, which means king. Meanwhile, in its plural form, the word *shah* in Persian and Middle Persian is known as *shahan*. It is through combining the words *shahan* and *shah* that the word *shahan-syah* in Persian and Middle Persian was formed, referring to its meaning as king of all kings, which in Sanskrit is known as *raja-diraja* (built from the words: *raja-adi-king*), or *maharaja* (constructed from the word *maha-raja*). Meanwhile in ancient Persian, the word *shahan-syah* in Persian and Middle Persian, is known as *ksadiya-ksadiyanam*, which is built from the words *ksayadiya* which means king and *ksadyanam* which is the plural form of the word *ksayadiya* itself, so the meaning is the same, namely the king of all kings (Kent, 1950).

Therefore, it can be seen that the title *syahri* in the Aceh language is actually a distortion of the word *shah* in Persian which means king. Meanwhile, the word *syahriansyah* is a distorted form of the word *shahan-syah* which means *rajadiraja*, or *maharaja*. The word *syahri*, which is a distorted form of the word *shah* (or originally referred to the context of the name of his kingdom), in the Aceh language the word *shah* is also commonly used, which correctly refers to its meaning as king.

As a comparison, the word *shahr* in Persian has parallels with the word *ksatra* in Sanskrit, which refers to its meaning as power, might, strength, greatness, government, and government and military apparatus. Meanwhile the word *shah* in Persian has parallels with *ksatriya* which refers to its meaning as ruling, endowed with sovereignty or independence, a member of the army, or a regime of rulers which included kings who were constitutionally included in ancient Indian society into the second caste. Even though it is not close phonetically (the sound of the word), *vis a vis*, the word *shah* in Persian actually has parallels with the word *raja* in Sanskrit.

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Meanwhile, the word *shahan-syah* in Persian has parallels with the word *rajadiraja* in Sanskrit.

Other terms commonly used in Sanskrit to express the word *shah* or the words *shahan-syah* include *raja*, *rajadiraja*, *maharaja*, *prabu*, *patih*, *adipatih*, *bupatih*, *kratu* (in the languages of the archipelago changed to the words *ratu*, *datu*, *karatuan*, *kadatuan*, *keraton*, and *kedaton*), and actually includes the word *shah* itself which is generally only used as a suffix. For example, in inscriptions in Sanskrit and Palawa script in the archipelago, one can also find the use of the word *shah* as in the phrase "*sri-matah puurnnavarmmanah taruma-nagarendra-syah*" (the noble Purnavarman was king in the land of Taruma) on the Ciaruteun inscription left by the Tarumanagara kingdom in the 5th century AD (Stuart, 2021). However, the use of the word *shah* to express the title as king in the context of Acehnese culture in the past, according to Almascaty (2013), basically shows his tastes which were influenced by aspects of ancient Persian culture, brought by the Ahlul Bait who came from Persian cultural background in the Islamic period and not derived from the influence of aspects of Sanskrit (Indian) culture.

Through comparison with data on the history of Islamic culture, it can be seen that the ancient Persian power of the Sasanian dynasty was finally collapsed by Islamic rule in 651 AD. The last Persian king who held the title of *shah*, or more precisely as *shahan-shah*, was Yazdegerd III. After the Persian kingdom suffered defeat in a series of battles with Muslim troops, according to the Muslim historian Abu-ul Hasan Ali ibn-ul Husain ibn Ali Al Mas'ud (9th century AD), there were three daughters of Yazdegerd III who became prisoners of Islamic forces, namely Syahbanu, Adrag, and Mardawand (Comparetti, 2009).

Islamic histories say that after they were brought to Medina to be presented to the Caliph Umar bin Khatab and then freed by being ransomed by Ali bin Abi Talib, then each of them was married to Husain bin Ali bin Abi Talib, Abdullah ibn Umar bin Khatab, and Muhammad ibn Abu Bakr (Al-Yusuf, 2004). Syahbanu is the wife of Husain bin Ali bin Abi Talib who will give birth to Ali Zainal Abidin/As Sajad as the only line of descent from Husain bin Ali bin Abi Talib to be sustainable and sustainable until today. Meanwhile, Yazdegerd III fled to Hulwan and then to Merv while continuing to consolidate new troops and his resistance activities against Islamic forces, until finally he was killed in Merv by murder committed by his own troops (The Sasanian Empire, 2003). Meanwhile Peroz III and Bahram VII, who were the sons of Yazdegerd III, fled to China and asked for asylum from the Tang dynasty and were still trying to carry out resistance in order to restore the old Persian power (Boyce, 1967).

Apart from Ali Zainal Abidin/As Sajad, being the only lineage line of Husain bin Ali bin Abi Talib that is sustainable and continuous to this day, then from the perspective of Persian tradition, the line of Ali Zainal Abidin/As Sajad is also wrong. - one line of succession to the *shah's* lineage, or later Persian *shahans*, is sustainable and continuous to this day. In Persian terms, the lineage of the *shah*, or *shahan-shah*, which is sustainable and sustainable, can be called *shah-zada* (*shah's* lineage). As for the meaning of *shah-banu* itself, which is an attribute of the name Syahbanu (also known as Syah-jihan), in Persian it actually refers to its meaning as king-woman (Boyce, 1967). So, based on this background, what Almascaty said, which is based on the statement of Sayid Dahlan Al Habsyi, is that Syahriansyah Salman Al Farisi and his



lineage who use the title shahri (for example Syahri Nuwi, Syahri Dito, Syahri Tanwi, and Syahri Poli) as part of from among the Ahlul Bait through the lineage of the descendants of Husain bin Ali bin Abi Talib and Syahbanu can be understood.

Then the explanation regarding the marriage carried out between Princess Makhдум Tansyuri and grandson Ja'far Ash Shodiq in the previous statement, according to Hilmy Bakar Almascaty's statement which was based on the statement of Sayid Dahlan Al Habsyi, means the marriage between Princess Makhдум Tansyuri (Husaini) and Ali Al Harisi bin Muhammad Al Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (Husaini). The marriage between Princess Makhдум Tansyuri and Maulana Ali which stems from the lineage of bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib thus refers to the law of kafa'ah (equality) in marriages carried out by women (syarifah/sayidah) of the Ahlul Bait, who may only be married to men from the Ahlul Bait circle again in order to maintain religious honor and the preservation/continuity of the lineage of the Prophet Muhammad SAW (Rahman, 1952). If we trace it backwards, it can be seen that the first line of marriage carried out by the Ahlul Bait among indigenous people was carried out by Maulana Abdullah (Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib) from the Hasani lineage with Princess Ratna Kumala comes from the native aristocratic circle of old Aceh. Maulana Abdullah, who was the first immigrant to come to Aceh, however, was born in an Arab country and was raised in the traditions and culture of a pure Arab family, so theoretically he would be called the Arab Wulayati. Meanwhile, Princess Mayang Seuludong, who was the result of a mixed marriage between Maulana Abdullah and Princess Ratna Kumala and raised in a wandering country with mixed family traditions and culture, would theoretically be called the Arabic term Muwalad (Jacobsen, 2009).

The marriage of Maulana Abdullah and Princess Ratna Kumala is the marriage between a syarif/sayid man and a non-syarifah/sayidah woman, which according to the customary law of the Ahlul Bait family, is still permitted to fulfill kafa'ah (equality). Meanwhile, Princess Mayang Seuludong, who is the result of the marriage between Maulana Abdullah and Princess Ratna Kumala, will thus have the position of syarifah/sayidah (Hasani). So when Putri Mayang Seuludong (Hasani), who is a sarifah/sayidah from the Arab Muwalad generation, then married Syahriansyah Salman Al Farisi (Husaini) who is a sayid/sharif from the Arab Wulayati generation, it shows that the marriage refers to the law of kafa'ah, which is carried out between Putri Mayang Seuludong from the lineage of Hasan bin Ali bin Abi Talib (Hasani) and Maulana Ali (Ali bin Muhammad bin Ja'far Ash Shodiq) from the lineage of Husain bin Ali bin Abi Talib (Husaini) as fellow members of the Ahlul Bait circle. Furthermore, when Princess Makhдум Tansyuri (Husani) who was the daughter of Syahriansyah Salman Al Farisi (Husaini) and Putri Mayang Seuludong (Hasani) as the syarifah/sayidah of the Muwalad Arab generation was married to Maulana Ali (Husaini) who was the sayid/syarif of the Arab Wulayati generation, further proves the existence of the implementation of kafa'ah between members of the Ahlul Bait themselves, which in the last case was carried out between members of the Husaini lineage (from the point of view of a continuous male lineage).

The marriage between Princess Mayang Seuludong and Maulana Ali, which was carried out on the initiative of Princess Mayang Seuludong's older brother, Syahri

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Nuwi, who was the king of Perlak, had a political meaning. That the arrival of a group of Arab merchant ships, with a group of 100 members who came to Perlak under the leadership of Captain Khalifah, had strategic value in order to save the position of Ahlul Bait which was threatened by political turmoil which endangered the safety of their lives in the Arab region and Iran and at the same time building the power of Ahlul Bait itself in the Indonesian region, which in this context is in the Aceh-Sumatra region. The unstable political and military turmoil in Arabia and Persia in the context of carrying out power succession activities at the end of the Rashidun Caliphate, the period of the formation of the Umayyad Caliphate, and the period of the formation of the Abasiyah Caliphate occurred in the 7th century AD to the 9th century AD, which in the classification Islamic history includes civil war (fitna) I in the 7th century AD, civil war (fitna) II in the 7th century AD, civil war (fitna) III in the 8th century AD, and civil war (fitna) IV in 9th century AD (Kennedy, 2023).

In the political and military constellation map, the Ahlul Bait group experienced defeat and was considered part of a latent threat to any disruption to the power of the existing caliphates. So, to avoid death threats and to live a better life, some of the Ahlul Bait groups migrated and dispersed to various other regions outside the Arab and Persian regions, including in this case to the Indonesian region. As for the flow of arrivals of Ahlul Bait to Indonesia itself, according to expert analysis, it occurred in at least three main waves. (1) Waves in the 7th century AD to the 11th century AD which had implications for the formation of early sultanates in Aceh. (2) Waves from the 12th century AD to the 15th century AD. (3) Waves from the 17th century AD to the 19th century AD (Berg, 1989). Almascaty's point of emphasis in his study is to increase the date from which he accepted the establishment of the Perlak Sultanate as the first Islamic sultanate founded in the 9th century AD, to accept the level of possibility that the Jeumpa Sultanate was the first Islamic sultanate founded in the 9th century AD. -7 M

In order to follow the plot explained by Almascaty, especially with regard to aspects of chronology and characters in the form of interpretation of classical narrative construction, the discourse is presented in the form of the following table.

Curation of Nasution and Miswari Interpretations

In line with Almascaty's statement, Fahmi & Nasution (2017) said that the results of Syahriansyah Salman's marriage to Princess Mayang Seuludong later gave birth to children, namely: 1) Syahri Puli (Hilmy Bakar Almascaty wrote it with the name Syahri Poli) who was the ruler of the Pedir kingdom, 2) Syahri Nawu who was the ruler of the Perlak kingdom, 3) Syahri Tanwi (Hilmy Bakar Almascaty wrote it under the name Syahri Tanti) who was the ruler of the Jeumpa kingdom, and 4) Syahri Duli (Hilmy Bakar Almascaty wrote it under the name Syahri Dito) who was the ruler of the Indragiri kingdom (also known as Indrapurba, Lamuri, and Aceh-Besar), and 5) Putri Tansyuri Dewi (Hilmy Bakar Almascaty wrote with the name Putri Makhdom Tansyuri) who was the wife of Maulana Ali (Ali Al Harisi bin Muhammad Ad Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib). As for the descendants of Syahriansyah Salman's sons and Putri Mayang Seuludong, namely Syahri Puli, Syahri Nawu, Tanwi, and Syahri Duli, according to Nasution and Miswari's statement, they will develop into one of the umbrella tribes in Aceh, known as Suke. Imum Peut (Four Tribes of Priests).



As for *Suke Imum Peut* (Four Imam Tribes), it is one part of the other tribes that form the large Aceh tribe, namely Suke Ja Bete, Suke Tok Sandang, and Suke Le Reutoh. The result of the marriage between Princess Tansyuri Dewi and Maulana Ali was then blessed with a son, namely Sultan Alaidin Sayid Maulana Abdul Aziz Syah. Meanwhile, the characters Maulana Abdullah, Putri Ratna Kumala, and Nakhoda Khalifah cannot be found in Nasution and Miswari's writings. This will be coherent with previous data obtained through Almascaty's writings.

Curation of Qalam Interpretations

According to Bungsu (2017), Princess Makhdom Tansyuri Dewi's husband, Maulana Ali, was not identified with Ali Al Harisi bin Muhammad Ad Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (Husaini), but with Ali bin Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (Hasani). If Maulana Ali was identified by Kanzul Qalam with Ali bin Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib, then his father was named Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib was identified by Kanzul Qalam with the Caliph's Master, also known as Syarif Muhammad Al Bagdadi.

As for Maulana Ali, who is identified with Ali bin Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib, according to Qalam's statement, he is actually the same as Syahriansyah Salman Al Farisi, who is also known by the name Merong Mahawangsa. Through the marriage between Maulana Ali, also known as Syahriansyah Salman, and Putri Makhdom Tansyuri Dewi, they were blessed with two sons, namely Sultan Alaidin Maulana Abdul Aziz Syah who was the ruler of the Perlak kingdom and Sultan Husain Syah Alirah who was the ruler of the Kedah kingdom. As for Maulana Ali, or Syahriansyah Salman, when he was appointed sultan in the Perlak sultanate (Perlak-Kedah), he was then also known as Sultan Alirah Syah, who ruled over the Perlak and Kedah regions.

In identifying Maulana Abdullah as contained in the classic Hikayat Raja Jeumpa, Chalis (2018) has the same opinion as Almascaty who identifies the character Abdullah with Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib. As for Maulana Abdullah's wife, according to Qalam's statement, her name was Putri Mayang Seuludong, also known as Syarifah Mariam. Thus, it is possible that Putri Mayang Seuludong and Syarifah Mariam can indirectly be considered to refer to the same person who in Almascaty's statement is called Putri Ratna Kumala. As for the results of the marriage between Maulana Abdullah and Putri Mayang Seuludong, according to Qalam's statement, he was blessed with sons and daughters, namely Syahri Puli, Syahri Tanwi, Syahri Nawu, Syahri Duli, and Putri Makhdom Tansyuri Dewi, whose respective positions correspond to description in the previous description. Qalam's theory presented as follows.

As-Syafie's Interpretation Curation

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Apart from the opinions expressed by Almascaty, Nasution and Miswari, and Qalam, as part of the representation of the interpretation of narratives in Malay classical texts, information can be presented by As Syafie. The most prominent information given by As Syafie was his identification of the character Maulana Abdullah in the classic narrative Hikayat Raja Jeumpa with Abdullah Al Bahir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (Husaini). According to information provided by As Syafie, the wife that Maulana Abdullah married was named Dewi Ratna Kumala, also known as Putri Mayang Seludong. As Syafie's opinion can thus strengthen Qalam's allegations, which said that Putri Mayang Seuludong had another name as Syarifah Mariam. Putri Ratna Kumala, Dewi Ratna Kumala, Putri Mayang Seuludong, and Syarifah Mariam can be assumed to be different forms of naming that refer to the same figure.

As for the children born from the marriage between Maulana Abdullah and Dewi Ratna Kumala, they are no different from the information presented previously, namely Meurah Syahri Puli, Meurah Syahri Tanti, Meurah Syahri Dito, Meurah Syahri Nuwi, and Putri Makhdam Tansyuri, who he mentioned also with the name Putri Meurah Makhdam. However, As Syafie has a different statement from previous views, that Princess Makhdam Tansyuri, or Meurah Makhdam Khudawil was not actually married by Meurah Syahri Nuwi to Syahriansyah Salman, also known as Maulana Ali, but was married to the Caliph Nakhoda (choice the name used by As Syafie for the Caliph's Captain in the previous descriptions). As for the Caliph Captain, As Syafie identified him as Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (Husaini). Meanwhile, the result of the marriage between the Caliph Nakhoda and Princess Makhdam Tansyuri, or Princess Meurah Meurah Makhdam Khudawil, was Sultan Alaidin Sayid Maulana Abdul Aziz Syah, who later became the ruler of the Perlak kingdom.

The process of identifying Maulana Abdullah with Abdullah Al Bahir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (Husaini), by As Syafie, apparently has the same opinion as (Qalam, 2020). This opinion invalidates the previous opinion which identified Maulana Abdullah with Abdullah Al Kamil/Al Mahdi bin Syarif Hassan Al Mutsana bin Hasan bin Ali bin Abi Talib (Husaini). Qalam's change of opinion stated that he found information contained in the Hikayat Pasemah/Basemah from South Sumatra, which said that Maulana Abdullah came from the lineage of Husain bin Ali bin Abi Talib (Husaini) and not from the lineage of Hasan bin Ali bin Abi. Talib (Hasani).

As for Maulana Abdullah, according to Qalam, which is based on information from Hikayat Pasemah, he has a daughter known as Ratu Ayu. Ratu Ayu then married Syahriansyah Salman. If Ratu Ayu is considered the same as Princess Makhdam Tansyuri, then Qalam's opinion regarding the position of Princess Makhdam Tansyuri, who is married to Syahriansyah Salman, is still the same and consistent with the previous opinion. Thus, his opinion is different from As Syafie who said that Putri Ayu, assuming the same as Putri Makhdam Tansyuri, actually married the Caliph Nakhoda (who, in some previous opinions, was said to be the father of Syahriansyah Salam/Maulana Ali). As Syafei's theory presented as follows.

Through reading the information above, it can be seen that classical texts actually immortalize the memories of the Acehnese-Malay people regarding the arrival of the Ahlul Bait wave for the first time to Indonesia, even though academically



it is still speculative. This is likely to occur because the interpretations made of classical manuscript sources are still partial. To achieve a more accurate and precise level of interpretation, it is necessary to read all existing versions of classical texts relating to the history of the founding of the Jeumpa, Perlak and Kedah sultanates in a holistic, integral and coherent manner. The activity of reading all the treasures of classical knowledge is necessary in order to be able to understand the construction of narratives that are compromising in nature and avoid contradictions between one data and another. If the entire storyline is chronological and the characters involved in the classical narrative can be mastered completely and comprehensively, then the activity of identifying alternative characters has the opportunity to be more accurate and precise.

A Compromistic Interpretation of the Arrival of the First Ahlul Bait *Integrating Classical Narratives Holistically and Coherently*

Through reading the results of the interpretations carried out by experts, it can be seen that the flow of the arrival of the first members of the temple had a fairly bright and clear common thread. However, in terms of the details of this event, there are still contradictions between one expert's interpretation and another expert's interpretation, especially in the chronological order and the main figures who became agents or apparatus for Islamization activities and the establishment of the first sultanates in the Aceh region. -Sumatra.

The difference in emphasizing aspects of chronological order and the main figures in historical events has a significant impact on the results of identification activities for the figures concerned from a lineage historical perspective. So, to reduce the space for speculative interpretations and increase the level of accuracy and precision produced in these interpretation activities, the first step that must be taken is to compose the classical historical narrative in a more integral, holistic and coherent manner by considering aspects of rationality, correspondence and meaning, coherence itself so that the existing data is solid and without experiencing contradictions.

Through analysis of interpretations carried out by experts, it can be found that there is a main narrative that can be used as a general idea, namely as follows. First, history begins with the arrival of a figure named Maulana Abdullah who came to the Jeumpa kingdom. Meanwhile, Maulana Abdullah was part of the members of the Ahlul Bait of the Prophet Muhammad SAW who came from Arabia. In Jeumpa, Maulana Abdullah decided to stay and spread Islam to the local population. The spread of the Islamic religion was successful because it was supported by Maulana Abdullah's personality, which attracted sympathy from both ordinary people and King Jeumpa himself. The people of Jeumpa then flocked to Islam, while King Jeumpa tied the knot with Maulana Abdullah by marrying him to his daughter, known as Putri Ratna Kumala.

In other variations, Putri Ratna Kumala is also known by the Acehnese and Malay people in the tradition of classical texts under the names Dewi Ratna Kumala, Putri Mayang Seuludong, and Syarifah Mariam. Through the marriage between Maulana Abdullah and Princess Ratna Kumala, they were then blessed with descendants, namely Syahri Poli who ruled in Pedir, Syahri Nuwi who ruled in Perlak, Syahri Tanwi who ruled in Jeumpa, Syahri Duli who ruled in Aceh-Besar, and Putri

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Makhdum Tansyuri who participates in the guardianship of his older brother Syahri Nuwi in Perlak. After the death of his father-in-law, Maulana Abdullah was appointed king of the Peurlak kingdom through the inheritance rights of his wife, Princess Ratna Kumala. So since then the Hindu-Buddhist kingdom of Perlak was transformed into the Perlak sultanate with Maulana Abdullah as the sultan.

Second, the next stage of history can be expected to occur after Maulana Abdullah, who ruled Perlak, died. The power of the Perlak sultanate, as previously explained, was divided among his sons. Syahri Poli in Pedir, Syahri Nuwi in Perlak, Syahri Tanwi in Jeumpa, and Syahri Duli in Aceh-Besar. Thus it can be seen that the inheritance rights to the Jeumpa Sultanate were given to Syahri Tanwi. If Maulana Abdullah's arrival in the previous period chose to dock at Jeumpa port, then the arrival of Captain Khalifah and Syahriansyah Salman preferred to dock at Perlak port which at that time was under the leadership of Syahri Nuwi. Both Nakhoda Khalifah and Syahriansyah Salman, like Maulana Abdullah, were also part of the Ahlul Bait of the Prophet Muhammad SAW. The relationship between Captain Khalifah and Syahriansyah Salman is a relationship between a father and his son. Skipper Khalifah, also known as Syarif Muhammad Al Bagdadi, is his father, while Syahriansyah Salman, also known as Syahriansyah Salman Al Farisi, Sasaniah Salman Al Farisi, Prince Salman Al Farisi, Merong Mahawangsa, Sultan Alirah Syah, and Maulana Ali. So the arrival of Captain Khalifah and Syahriansyah Salman Al Farisi were not separated in time but came together.

The whereabouts of the Khalifah Captain are not mentioned further in the classical Acehese and Malay narratives, which indicate that the Khalifah Captain did not decide to stay in Perlak but returned to Arabia along with several other members of the ship's party, a total of 100 people. The departure of the Khalifah Captain, to immortalize the great events and services performed by the Khalifah Captain who once docked at Perlak, Perlak port then changed its name by Syahriansyah Salman Al Farisi when he became sultan in the Perlak kingdom with the name Bandar Khalifah. So, in contrast to Captain Khalifah who decided to return to Arabia, Syahriansyah Salman Al Farisi decided to stay with the residents of Perlak to spread the word of Islam. By Syahri Nuwi, who was the sultan of the Perlak sultanate, Syahriansyah Salman Al Farisi was then married to his younger sister, Putri Makhdum Tansyuri, who is also known as Putri Tansyuri Dewi, Makhdum Tansyuri Dewi, and Meurah Makhdum Khudawil. The marriage carried out by Princess Makhdum Tansyuri through the guardianship of her brother Syahri Nuwi, shows that Maulana Abdullah had already died at that time. The marriage between Princess Makhdum Tansyuri and Syahriansyah Salman Al Farisi was in order to strengthen the bonds of brotherhood between members of Ahlul Bait. When Syahri Nuwi died, Syahriansyah Salman Al Farisi through his wife's inheritance rights then continued the reign of his brother-in-law and became the next sultan of the Perlak sultanate. When he became sultan in the Perlak sultanate, his name was known as Sultan Alirah Syah, or Merong Mahawangsa.

Third, history in the final stage begins with the rise of the children of Syahriansyah Salman Al Farisi and Putri Makhdum Tansyuri, namely Sayid Abdul Aziz who when he became sultan in the Perlak sultanate had the title Sultan Alaidin Maulana Abdul Aziz Syah and Sultan Husain Syah Alirah who was the ruler of the kingdom of Kedah . As for Syahriansyah Salman Al Farisi, who when he became sultan was given the title Sultan Alirah Syah, apart from ruling in the Perlak sultanate he also



ruled in the Kedah sultanate. So apart from being known as the sultan of the Perlak sultanate, he is also known as the sultan of the Perlak-Kedah sultanate.

To make it easier to understand the narrative that has been created in a more integral, comprehensive, and coherent manner regarding the discourse presented, you can pay attention to the genealogy chart on the following page. Through this description, the data which previously was still a contradiction between one narrative and another has become integral and holistic by considering logic that is rational, consistent, and coherent.

Identification of Historical Figures in Classical Manuscript Narratives

After going through the stage of formulating a classical narrative which is integral and holistic in nature by considering the rational, correspondence and coherent logic above, then in the next stage the activity of re-identifying the main characters contained in the existing narrative is carried out, so as to be able to provide a level of the most accurate and precise probability from alternative analyzes that have been previously carried out by experts. The main figures who are key in the evaluation and re-identification activities are (1) Maulana Abdullah and his wife, (2) Captain Khalifah and his son, (3) Syahriansyah Salman Al Farisi and his wife, (4) Sultan Alaidin Maulana Abdul Aziz Syah and his parents, and (5) Sultan Hasan Alirah Syah and his parents.

Firstly, regarding the character Maulana Abdullah, as previously formulated, in classical Acehese and Malay historical narratives, he is also known as Maulana Abdullah. In carrying out the analysis phase of the character Maulana Abdullah which has been carried out by experts, it can be seen that there have been two alternative names proposed in carrying out existing identification activities, namely: (1) referring to the name Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (the thesis formulated by Hilmy Bakar Almascaty and Kanzul Qalam) and (2) refers to the name Abdullah Al Bahir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (the thesis formulated by Ainsyam Mujahid As Syafie and Kanzul Qalam). Meanwhile, his wife, as stated previously, is also known by her name in classical Acehese and Malay historical narratives as Putri Ratna Kumala, Dewi Ratna Kumala, Putri Mayang Seuludong, and Syarifah Mariam, who was the daughter of the ruler of Jeumpa in the Hindu-Buddhist period. who is not mentioned by name in the existing narrative background.

Second, regarding the figure of Nakhoda Khalifah, as previously formulated, in classical Acehese and Malay historical narratives he is also known as Nakhoda Khalifah, Khalifah Nakhoda, and Syarif Muhammad Al Baghdadi. To provide equality in linguistic construction (semiotics, hermeneutics and symbology) with the names Maulana Abdullah in the previous stage, and Maulana Ali in the next stage, without reducing the substance of the existing narratives which wants to emphasize that all the characters in the narratives As part of the Ahlul Bait of the Prophet Muhammad SAW, the name Maulana Muhammad can be used as a balance. The title maulana will be synonymous or equivalent to other titles commonly used in aspects of Acehese and Malay culture such as sayid, syarif, syahri, syah, and meurah which are considered to refer to the same origins as part of the Ahlul Bait and not referring to his title as a previous native nobleman (Hindu-Buddhist period). Meanwhile, in carrying out the analysis phase of the character Maulana Muhammad which has been

carried out by experts, it can be seen that there have been two alternative names proposed in carrying out existing identification activities, namely: (1) Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (thesis formulated by Kanzul Qalam) and (2) Abdullah Al Kamil/Al Mahdi bin Hasan Al Mutsana bin Hasan bin Ali bin Abi Talib (As-Syafi'ie, 2012). Meanwhile, Maulana Muhammad did not decide to settle in the Perlak sultanate, so Maulana Muhammad did not leave behind a wife and descendants who were specifically there if a marriage took place in the place where he was traveling. Meanwhile, what Aisyam Mujahid Asy Syafie said that Maulana Muhammad had a wife named Putri Makhдум Tansyuri, or Meurah Makhдум Khudawil was actually because he did not understand the complete information. Because Princess Makhдум Tansyuri, or Meurah Makhдум Khudawil as reported by Aisyam Mujahid Asy Syafie was the wife of the Caliph's own son who came with him in a group of Arab merchant ships.

Third, regarding the character Syahriansyah, as previously formulated, in classical Acehnese and Malay historical narratives, he is also known by the names Syahriansyah Salman Al Farisi, Sasaniah Salman Al Farisi, Prince Salman Al Farisi, Merong Mahawangsa, Sultan Alirah Syah, and Maulana Ali . As for Maulana Ali, he was the son of Maulana Muhammad who came to Perlak from Arabia. Meanwhile, in carrying out the analysis phase of the character Maulana Ali which has been carried out by experts, it can be seen that there have been two alternative names proposed in carrying out existing identification activities, namely: (1) Ali Al Harisi bin Muhammad Ad Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (thesis formulated by Hilmy Bakar Almascaty and Ismail Fahmi Arrauf Nasution and Miswari) and (2) Ali bin Muhammad An Nafs Az Zakiya bin Abdullah Al Kamil/ Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (Kanzul Qalam formulation thesis). Meanwhile, his wife, as stated previously, is also known in the classical historical narratives of Aceh and Malay as Putri Makhдум Tansyuri, Putri Tansyuri Dewi, Makhдум Tansyuri Dewi, Meurah Makhдум Khudawil, and Ratu Ayu based on the classic narrative of Basemah (South Sumatra).

Fourth, regarding the figures Sayid Abdul Aziz/Sultan Alaidin Sayid Maulana Abdul Aziz Syah and Sultan Husain Syah Alirah, as previously formulated, in classical historical narratives Aceh and Malay are known as the two sons of Syahriansyah Salman Al Farisi, Sasaniah Salman Al Farisi, Prince Salman Al Farisi, Merong Mahawangsa, Sultan Alirah Syah, or Maulana Ali and Princess Makhдум Tansyuri, Putri Tansyuri Dewi, Makhдум Tansyuri Dewi, Meurah Makhдум Khudawil, or Ratu Ayu. The two sons of the couple Maulana Ali and Putri Makhдум Tansyuri, namely: (1) Sayid Abdul Aziz/Sultan Alaidin Sayid Maulana Abdul Aziz Syah is the sultan of Perlak (thesis formulated by Hilmy Bakar Almascaty, Ismail Fahmi Arrauf Nasution and Miswari, Kanzul Qalam , Aisyam Mujahid Asy Syafie) and (2) Sultan Husain Syah Alirah is the sultan of Kedah (Kanzul Qalam's formulation thesis)

Problem Solving on Historical Figures Identification in Classical Manuscript

In solving the identification of characters in classical manuscript narratives, the method used is to follow the genealogy line from the bottom up. This is because data from a later period is much more certain and agreed upon by experts. The first



certainty is that Sayid Abdul Aziz/Sultan Alaidin Sayid Maulana Abdul Aziz Syah who is the sultan of Perlak and Sultan Husain Syah Alirah who is the sultan of Kedah are the sons of the previous sultan of Perlak (Perlak-Kedah), namely Sultan Alirah Syah . Then Sultan Alirah Syah, in classical manuscripts that have been calibrated, can be seen that his name is also known as Syahriansyah Salman Al Farisi, Sasaniah Salman Al Farisi, Prince Salman Al Farisi, Merong Mahawangsa, and Maulana Ali. Meanwhile, when identifying the origins of the lineage of Sultan Alirah Syah and above, problems began to occur.

This problem occurred because the identification of the lineage data (nasab) owned by Sultan Alirah Syah by experts was given two alternative routes, namely: (1) Ali Al Harisi bin Muhammad Ad Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (thesis formulated by Hilmy Bakar Almascaty and Ismail Fahmi Arrauf Nasution and Miswari) and (2) Ali bin Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (Kanzul Qalam's thesis formulation).

Through a cursory observation, it can be seen that the two names of Ali from the Ahlul Bait circle fulfill the requirements to become candidates for Maulana Ali (Sultan Alirah Syah) in classical texts, because both of them are proven to have the same father's name, namely Muhammad, which in local terms can be said to be became Maulana Muhammad (commonly known as Syarif Muhammad Al Bagdadi). The difference is that if Ali Al Harisi bin Muhammad Ad Dibaj comes from the Husaini line and is on the 8th lineage line from the Prophet Muhammad SAW, then Ali bin Muhammad An Nafis Az Zakiya comes from the Hasani line and is on the lineage chain. genealogy of the 7th descendant of the Prophet Muhammad SAW. The difference in genealogical position of one generation actually does not have significant implications for the wife's marriage lineage, because the generation difference between father and son will live in the same era and can marry a wife who comes from one of their generations. So what is needed is a record of events involving the two names of Ali from the Ahlul Bait circle, which is closest to his reputation for maritime travel activities to the eastern region, namely the Indian region (and including the Indonesian region).

In historical records, Ali Al Harisi settled permanently in Shiraz, which at the time was included in the category of the five most populous cities in Iran and was located to the north of the Persian Gulf (Sykes, 1921). Ali Al Harisi's lineage was continuous and continued to live in Shiraz until the 7th generation of his lineage met the era of Mahmud Al Ghazni (998 AD-1030 AD) who became the first sultan of the Gaznawi caliphate. Many of the descendants of Ali Al Harisi during Mahmud Al Ghazni's time joined the army in carrying out operations to conquer India (Grousset, 1970). Ali Al Harisi's move to Shiraz was related to the exile of his father, namely Muhammad Ad Dibaj, who was pulled from the Makah area to the Bastam area by Caliph Al Ma'mun during the Abasiyah caliphate, which is currently located southeast of the Caspian lake (Bloom & Blair, 2009).

The exile event occurred in 815 AD, after that year Muhammad Ad Dibaj was appointed caliph with the title Amirul Mu'minin in Makah by his followers, but suffered defeat in battles based in the Hijaz and Tihamah regions. Muhammad Ad Dibaj then died in Bastam in 818 AD, who was attended with great respect in person at the funeral prayer and funeral by Caliph Al Ma'mun. Also present at the funeral

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were Muhammad Ad Dibaj's children, namely Ismail and Jafar. Meanwhile, Yahya and Qasim have settled in Egypt, while Ali has settled in Shiraz. Through this explanation, it is clear that Ali Al Harisi has not yet carried out expedition activities to India. The expedition activities to India were only carried out by the 7th generation of Ali Al Harisi during the time of Caliph Mahmud Al Ghazni in the 11th century AD and the expedition activities carried out by Ali Al Harisi's lineage to India were not carried out through ocean exploration activities. But through land exploration activities, which are based on the traces of his father's move from Makah (Arabic) to Bastam (Iran), then headed to Shiraz (Afghanistan), and to India which was reached by the following generations in the 11th century AD. So it connects Maulana Ali with Ali Al Harisi bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib as proposed by Hilmy Bakar Almascaty and Ismail Fahmi Arrauf Nasution and Miswari is not supported by historical facts.

As for the historical record regarding Ali bin Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib, it must start from his father, namely Muhammad An Nafis Az Zakiya. In 744 AD, Muhammad An Nafis Az Zakiya was appointed caliph by the Bani Hashim. The rise of Muhammad An Nafis Az Zakiya was challenged by the Bani Abbas as part of the Bani Hashim who previously both appointed Muhammad An Nafis Az Zakiya as their caliph. When As Safah from Bani Abbas declared himself caliph in 750 AD, Muhammad An Nafis Az Zakiya preferred to avoid conflict and immersed himself in business activities and spreading Islam which took him to India. Likewise, Caliph As Safah preferred to liberate the activities of Muhammad An Nafis Az Zakiya and other Ahlul Bait circles (Buhl, 2013).

It's just that when Al Mansur became caliph since 754 AD, pressure and persecution of the Ahlul Bait began to be carried out (Adamec, 2016). Muhammad An Nafis Az Zakiya's father, was arrested and thrown into prison in Kufah in 578 AD and was followed by other Ahlul Bait circles in 762 AD, under the pretext of hiding and keeping secret the rebellion carried out by Muhammad Az Zakiya and his brother Ibrahim (Vagleri, 1971).

Still in 762 AD, Muhammad An Nafis Az Zakiya responded by re-claiming him as caliph in Medina, which was supported by the people of Makah and Medina. Caliph Al Mansur responded to the declaration of the caliphate promoted by Muhammad An Nafis Az Zakiya by sending troops to Medina under the leadership of Isa ibn Musa. After fighting for 3 months, Muhammad An Nafis Az Zakiya's troops were defeated and Muhammad An Nafis Az Zakiya himself was declared dead in battle (Buhl, 2013).

Through the description above, it can be seen that Muhammad An Nafis Az Zakiya, between 750 AD and 762 AD, began to focus on carrying out non-permanent commercial activities and spreading Islam between Arabia and India. This span of years was the span of years in which Muhammad An Nafis Az Zakiya relinquished his position as caliph and then decided to take up the rights of caliph again because he felt that the pressure on the Ahlul Bait community had begun to exceed its limits. In the history given by Ibn Khaldun and Ibnu Al Athir, it can be seen that in 761 AD, Muhammad Az Zakiya and his son Abdullah Al Asytar, also known as Abdullah Syah Ghazi, met Umar bin Hafis Hazarmard, who was the Governor of India for Abbasid caliphate under Al Mansur. After that, Muhammad Az Zakiya decided to return to Arabia via the port of Aden, then went to Kufa and ended up in Medina. Meanwhile,



Abdullah Syah Ghazi chose to settle down and marry an Indian woman (Maclean, 1989).

Umar bin Hafis Hazarmard, who sympathized with the Ahlul Bait family, then received a letter from his wife who was in Basrah informing him of the death of Muhammad An Nafis Az Zakiya and anticipating that his position in India would be replaced due to his support for the Ahlul Bait circle. Before his position was completely replaced by Hisyam bin Amr Al Taghlibi, Umar bin Hafis Hazarmard had already contacted an Indian king who was sympathetic towards Ahlul Bait to entrust Abdullah Syah Ghazi to his protection as reported by Tabari and Ibnu Al Athir. Hisyam bin Amr Al Taghlibi, who had arrived in India, did not want to carry out his duties in suppressing Abdullah Syah Ghazi and Ahlul Bait supporters, until his position was replaced by his brother Sufayah, who reportedly succeeded in killing Abdullah Syah Ghazi and subduing Ahlul Bait supporters (Maclean, 1989).

Ali, who is one of the children of Muhammad An Nafis Az Zakiya, has minimal literature to inform him. Apart from Abdullah Al Ghazi and Ali, there are still other children whose existence is accepted by nasab experts, namely Qasim, who will overthrow the Alawi Caliphate in Morocco, At Tahir, Ibrahim, and Hasan, who also have minimal information about them. So theoretically, Ali bin Muhammad An Nafis Az Zakiya, speculatively could be included in the Ahlul Bait group, especially from the Hasani route who have sailed to India together with his father Muhammad An Nafis Az Zakiya, his brother Abdullah Syah Ghazi, and several other brothers to build a force and base of protection in the east far from the unrest and persecution in Arabia and Iraq. So the consequence is, when faced with two choices of Ali as a candidate to identify Maulana Ali in classical Acehnese and Malay texts, you can only refer to the character Ali bin Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib, which can be compared with the prey owned by Abdullah Syah Ghazi when he was in India between 720 AD and 768 AD (8th century AD). Meanwhile, Ali Al Harisi bin Muhammad Ad Dibaj bin Ja'far Ash Shodiq bin Muhammad Al Baqir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib, apart from not reaching India, his lifetime was in the 9th century AD, with the benchmark for the death of his father, Muhammad Ad Dibaj, in 818 AD in Bastam (Daftary, 2007).

Through the conclusion that Maulana Ali is actually more correct in referring to the figure Ali bin Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib, then the figure of the Caliph Captain who is also called the Caliph Captain, Syarif Muhammad Al Bagdadi, and Maulana Muhammad will thus automatically refer to the figure Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib. Because the relationship between Maulana Ali and Maulana Muhammad is a relationship between father and son, just as Ali bin Muhammad An Nafis Az Zakiya and Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi is also a relationship between father and son. Assuming that the port of Aden, the port of India, and the port in Perlak can be reached logically and rationally. Plus, historically and culturally continental India cannot be separated from Archipelagic India (Indonesia), information about India can have a comprehensive reach between India and Indonesia. Moreover, if India's position begins to be disturbed by military operations ordered by the Abbasid Caliphate to paralyze the position of the Ahlul Bait

who already have bases in Indian governorates, then there is no safest way out except for some of the Ahlul Bait to sail to the Perlak region.

To solve the identity of the character Maulana Abdullah as reported in classical Acehnese and Malay texts, this can be done by curating and evaluating allegations about Maulana Abdullah which have been carried out by experts who refer to (1) Abdullah Al Kamil/Al Mahdi bin Hasan Al Mustana bin Hasan bin Ali bin Abi Talib (thesis formulated by Hilmy Bakar Almascaty and Kanzul Qalam) and (2) Abdullah Al Bahir bin Ali Zainal Abidin/As Sajad bin Husain bin Ali bin Abi Talib (formulated by As Syafie and Qalam).

If you pay attention, both Abdullah Al Kamil/Al Mahdi (Hasani) and Abdullah Al Bahir (Husaini) are actually at the same lineage level. Abdullah Al Kamil/Al Mahdi is the 3rd generation of Ali bin Abi Talib and Fatimah Az Zahra bint Nabi Muhammad SAW through their son, Hasan bin Ali bin Abi Talib. Meanwhile, if you count from the Prophet Muhammad SAW, Abdullah Al Kamil/Al Mahdi is the 4th generation through his son, namely Fatimah Az Zahra. Meanwhile, Abdullah Al Bahir is the 3rd generation of Ali bin Abi Talib and Fatimah Az Zahra bint Nabi Muhammad SAW through his son, Husain bin Ali bin Abi Talib. Meanwhile, if you count from the Prophet Muhammad SAW, Abdullah Al Bahir is the 4th generation through his child, namely Fatimah Az Zahra. Abdullah Al Kamil/Al Mahdi is thus a branch of the Hasani clan, while Abdullah Al Bahir is a branch of the Husaini clan.

Abdullah Al Kamil, also known as Abdullah Al Mahdi, was the son of Hasan Al Mutsana bin Hasan bin Ali bin Abi Talib, who was born in Medina in 687 AD and died in Iraq in 762 AD. Abdullah Al Kamil was a contemporary with Caliph Umar bin Abdul Aziz from the Umayyad Caliphate and with Caliph As Safah and Caliph Al Mansur from the Abasiyah Caliphate. During the time of Caliph Umar bin Abdul Aziz, Abdullah Al Kamil became an opponent of the caliph. Meanwhile, during the time of Caliph As Safah and Caliph Al Mansur, who were originally Abdullah Al Kamil's allies in carrying out a rebellion against the Umayyad Caliphate, then turned around under great pressure and were then put in prison as political prisoners until they died, even though they still received good and full treatment. respect as previously explained in the review of Muhammad An Nafis Az Zakiya. Abdullah Al Kamil was detained by the Abbasid caliphs because he was considered involved in protecting and keeping secret the whereabouts of his son, namely Muhammad An Nafis Az Zakiya, who was considered to be the leader of the rebellion against the Abbasid Caliphate. Apart from having a child named Muhammad An Nafis Az Zakiya, Abdullah Al Kamil/Al Mahdi is also reported to have other children such as Musa Al Jun, Idris, Ibrahim, Sulaiman, and Yahya.

Muhammad An Nafis Az Zakiya, as discussed previously, also has a lineage that continues as a ruler in Morocco to this day. Musa Al Jun has a lineage that continues to this day from his descendants such as Al Ja'fari, Sulamani, Hawasyim, Qotadah, Ali bin Ajlan, Dawu Zaid, and Dawu Aun. The lineage principal Dawu Aun is still the ruler to this day in Jordan and likewise the principal Ali bin Ajlan is still the ruler to this day in Brunei Darus Salam. Idris has a lineage that continues to this day in the Moroccan region even though politically he has been excluded from control of Libya and Morocco (the Idrisiyah Caliphate). The lineage of Ibrahim, Sulaiman and Yahya is no longer reported in historical records and is considered disconnected. Through this review, it can be seen that Abdullah Al Kamil/Al Mahdi's position does not have any



records connecting him with his travels to Indian territory. His life was spent in the areas of Medina, Kufa and Baghdad only.

Meanwhile, Abdullah Al Bahir is one of the sons of Ali Zainal Abidin (Tabataba'i, 1979). His reputation is known as a fiqh expert and narrator of the hadith of the Prophet Muhammad SAW. Estimated to have been born in 690 AD and died in 747 AD, at the age of 57 years in Damascus (Mufid, 1992). According to Sayyid Ahmed Amiruddin, quoted from Qadi Muhammad Sulaiman Mansoor, Abdullah Al Bahar is one of Ali Zainal Abidin's children who has a continuous lineage through his son Muhammad Al Arqat. Meanwhile, Muhammad Arqat has an only child named Ismail. Meanwhile, Ismail had children Husain and Muhammad whose descendants were in Yarjan (Mansoorpuri, 1977).

However, in other sources also circulating in India, Abdullah Al Bahir, which is sometimes also spelled Abdullah Al Bahar, not only has Muhammad Al Arqat's son, but there are still other children such as Maulana Abdullah Khan, Jafar, Hazrat Hasyim, Maulana Alwi Fqih Khan, Husain, and Fatimah. From these names, it can be seen that Jafar had descendants who in 1380 AD produced the name Sayid Ali Hamdani whose son was Mir Muhammad Hamadani, who both fled to avoid threats from Hamdan to Kasmir during the time of Sultan Qutuddin along with hundreds of other sayids. Mir Muhammad Hamadani remained in Kasmir, while his father Sayid Ali Hamdani returned to Persia (Iran).

Agar lebih memudahkan dalam memahami narasi dapat diperhatikan bagan silsilah pada halaman selanjutnya. Melalui uraian tersebut, data-data yang sebelumnya masih bersifat kontradiksi antara satu narasi dengan narasi lainnya, bersama dengan interpretasi terhadap tokoh-tokohnya telah menjadi bersifat integral dan holistik dengan mempertimbangkan logika yang bersifat rasional, berkorespondensi, dan koheren.

Through this description, it can be seen that neither Abdullah Al Kamil/Al Mahdi (Hasani) nor Abdullah Al Bahir (Husaini) carried out regional exploration into Indian territory. Apart from the two of them never making regional movements to India, the second generation of Abdullahs was at the 4th level from the Prophet Muhammad SAW. Meanwhile, Ali bin Muhammad An Nafis Az Zakiya is at the 6th level of the Prophet Muhammad SAW. The relationship between Ali bin Muhammad Az Zakiya and Abdullah Al Kamil/Al Mahdi is actually that of a biological grandfather. Because the complete genealogy is Ali bin Muhammad Az Zakiya bin Abdullah Al Kamil/Al Mahdi. So that Ali bin Muhammad Az Zakiya is Maulana Ali in the classical Acehese and Malay narrative, while Abdullah Al Kamil/Al Mahdi is Maulana Abdullah in the classical Acehese and Malay narrative. So it was impossible for Ali bin Muhammad Az Zakiya to marry Princess Makhдум Tansyuri because marrying his own biological aunt was forbidden in Islam. Moreover, it is clear that Abdullah Al Kamil/Al Mahdi has no history of exploring India.

The form of marriage that is most likely to be carried out by Ali bin Muhammad An Nafis Az Zakiya (Hasani), is only if Princess Mahdum Tansyuri is the daughter of Abdullah Al Bahir/Al Bahar (Husaini). However, even though it is possible for the generation of Ali bin Muhammad An Nafis Az Zakiya (6th generation) with Princess Mahdum Tansyuri assuming the child of Abdullah Al Bahir/Al Bahar (being the 5th generation), this is a rare case. A common case in Ahlul Bait marriages is when they are carried out by members of the same generation (6th generation).

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Because there is no history of Abdullah Al Bahir/Bahar's travels to India, the most likely one is related to Abdullah Al Bahir's son who may have arrived in India by land, namely Abdullah bin Abdullah Al Bahir/Bahar, known in India with the name Maulana Abdullah Khan, or Ibnu Abdullah Al Bahir/Al Bahar. The absence of records regarding the continuity of Maulana Abdullah Khan's lineage does not mean that Maulana Abdullah Khan has no descendants at all. It could be that Maulana Abdullah then migrated further to the Indonesian region, namely Jeumpa in Aceh-Sumatra, so that the historical record of his life was interrupted. If Princess Makhдум Tansyuri is assumed to be the daughter of Abdullah bin Abdullah Al Bahar, or Maulana Abdullah Khan, then the issue of generation and the level of probability of her reaching India and Indonesia becomes rational enough to be proposed as a candidate for Maulana Abdullah in the records of classical Acehnese and Malay manuscripts.

To make it easier to understand the narrative, you can pay attention to the genealogy chart on the next page. Through this description, the data which previously was still contradictory between one narrative and another, together with the interpretation of the characters, has become integral and holistic by considering rational, correspondence and coherent logic.

CONCLUSION

Through the explanation above, it can be seen that the migration flow of Ahlul Bait to Indonesia was carried out for the first time in the 8th century AD to the 9th century AD, as recorded in the classical Acehnese and Malay texts. The arrival of the Ahlul Bait was mainly triggered by the political situation which did not benefit their position in the Arabian peninsula such as Makah, Medina, Basrah, Kufah, and even when their position was already in the fringe areas of political contestation such as Bastam, Shiraz and India.

With the urge to save oneself and one's family as an integral part of the Ahlul Bait community, migration to Indonesian territory as a destination that is considered the safest and most conducive becomes a very logical thing to do. In the Aceh region, especially in the Jeumpa, Perlak, Pidie, Aceh-Besar regions, and including the expansion of its territory to reach Kedah, the Ahlul Bait were able to re-consolidate in order to strengthen the internal political base among them and realize ideal and ideal governance. independent in accordance with what they previously aspired to.

The pioneers in pioneering into Indonesian territory, especially in the Aceh-Sumatra region, were Abdullah bin Abdullah Al Bahir bin Ja'far Ash Shodiq bin Ali Zainal Abidin bin Husain bin Ali bin Abi Talib who later became known as Maulana Abdullah. The success of Maulana Abdullah, who was well received by the native nobility in the Jeumpa kingdom and was even trusted to replace his father-in-law's position as the next ruler of the Jeumpa kingdom, created the foundation for the arrival of Ali bin Muhammad An Nafis Az Zakiya bin Abdullah Al Kamil/Al Mahdi bin Hasan Al Mutsana bin Hasan bin Ali bin Abi Talib known as Maulana Ali to the Perlak sultanate. To strengthen solidarity between fellow Ahlul Bait groups, the marriage between Maulana Ali and Princess Mahdum Tansyuri, who was Maulana Abdullah's daughter, made the lineage originating from Husain bin Ali bin Abi Talib and Hasan bin Ali bin Abi Talib united and living side by side. in governance in the Jeumpa, Perlak, Aceh-Besar and Pidie areas.



Meanwhile, through the generations of Maulana Ali and Putri Makhdum Tansyuri's children, the area where the power of the Ahlul Bait group was spread became even wider, including the Kedah area. The children of Maulana Ali and Princess Makhdum Tansyuri were Sultan Sayid Maulana Abdul Aziz Syah who ruled in Perlak and Sultan Hasan Alirah Syah in Kedah. The Aceh region in Sumatra and the Kedah region in Malaya are two main regions that have succeeded in becoming the starting points for political consolidation by Ahlul Bait circles who have wandered into the archipelago.

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