

Hermeneutic Analysis of Ibrahim Samarkandi's Personality

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Abstract: Scholars of Samarkand origin also played an important role in the spread of Islam in the Indonesian archipelago in the XIV-XV centuries. One of these scholars is Malik Ibrahim Samarkandi. Sources say that he was originally from Samarkand and was the son of Mawlana Hussein Jumadil Kubro, known among the Indonesian people as Sheikh Jumadul Kubro or Jamoliddin Akbar al-Husseini. These two scholars belong to the circle of scholars of nine saints known as Wali songo, who made a great contribution to the spread of Islam in the regions of Southeast Asia. According to sources, Ibrahim Samarkandi was one of the first to establish a religious madrasa-school in Indonesia to teach Islamic teachings. Today, there are universities and institutes named after him in the Republic of Indonesia.

According to researchers, Mawlana Jumadil Kubro first came to Java with his two sons, Ibrahim and Ishaq. They then split up and spread in different directions in order to spread Islam. According to sources, Jumadil Kubro remained on the island of Java, Ibrahim Samarkandi left for Champa (now Vietnam), and Mawlana Ishaq left for Pasai, the northern part of Sumatra.

Information about their later lives varies, with some claiming that Ibrahim Samarkandi practiced medicine and trade, taught local farmers the culture of farming, married the daughter of one of the local rulers, had two children, and then left his family to return to Java. He is said to have spent the rest of his life in a village now known as Gresik, and to have died in 1419. Today, its mausoleum is one of the most important pilgrimage sites for the locals.

Sources say that Ibrahim Samarkandi caused many locals to convert to Islam. The main reason for this is that as a result of his trade activities he met many aristocrats, from whom he received great help in spreading Islam.

This article examines the personality, genealogy and life of Malik Ibrahim Samarkandi from a scientific point of view. In addition, the importance of Ibrahim Samarkandi in the early stages of the spread of Islam in the Indonesian archipelago is studied. The research also reveals the specific connections of Islam in the XIV-XV centuries in the Samarkand region and the island of Jawa.

Keywords: Islam, Indonesia, Da'wah, religion, archipelago, genealogy, family tree, mysticism, wali songo, sheikh, source, hijri, peninsula, Champa, Majapahit, Java.

INTRODUCTION. Ibrahim Samarkandi is one of the historical figures who made a significant contribution to the spread of Islam in Southeast Asia. He is renowned as a Muslim intellectual in the archipelago, and as a preacher who gained recognition in Champa and Java, as well as a Sufi from Samarkand. Furthermore, Ibrahim Samarkandi is also considered the founder of the “Wali Songo” series, which played a key role in the widespread adoption of Islam across Indonesia and its establishment as the dominant religion in the region.

Nevertheless, the fact that he was a figure connecting Samarkand and Indonesia, as well as his significant contribution to the widespread adoption of Islam in the archipelago, has largely been overlooked by researchers. As evidence, it can be pointed out that the names Samarkand and Samarkandi are rarely mentioned in the research of Western and Eastern historians in relation to the individuals or regions contributing to the spread of Islam in Indonesia. The introduction and spread of Islam in the archipelago are typically associated with Gujarat, Malabar, Bengal, Kolamader, Iran, China, and Saudi Arabia (Husda H., 2016: 17-29). While the entry of Islam into the region can be linked to the Arabian Peninsula and the Indian subcontinent or surrounding areas, it would be logically incorrect to imagine its widespread adoption and establishment as the dominant religion in the region without the involvement of Central Asian figures and Sufi orders.

Information about the life of Ibrahim Samarkandi can be obtained from historical sources such as the *Babad Tanah Jawi*, *Babad Risaakipun Majapahit*, *Babad Cirebon* and other historical texts that provide accounts of the history of the Indonesian archipelago.

As a result of in-depth research into the figure of Ibrahim Samarkandi, a new perspective emerges, indicating that the process of Islamization in the archipelago is directly related to Samarkand (Mukaffa Z., 2017:175-200). In the process of studying Ibrahim Samarkandi's personality, it becomes evident that his approach in spreading Islam was rooted in Sufism. Therefore, while the research does not entirely overturn the widely accepted theories regarding the emergence of the first Islamic missionaries in the archipelago, it further strengthens the view that the role of Samarkandi figures in this process cannot be dismissed. From the late 14th century and into the first quarter of the 15th century, Ibrahim Samarkandi, together with his family and followers, played a key role as one of the significant figures in the spread of Islam in the archipelago. Thus, it would be logically correct to consider Samarkand on the same level as Gujarat, Malabar, Bengal, Iran, China, and Saudi Arabia in the context of the spread of Islam in the region. Moreover, it should be noted that in the history of Islamization in Indonesia, Sufism proved to be the most effective approach. Despite Islam entering the region as early as the 7th-8th centuries, it was not until the 14th century that it gained a dominant position in society. The integration of Islam into the local way of life was primarily carried out by representatives of Sufi orders, especially Ibrahim Samarkandi, his family, and his followers. Numerous pieces of evidence in the history of Islam in Indonesia support this. Among such evidence is the fact that the phenomenon of Wali Songo began specifically with Ibrahim Samarkandi. For this reason, he can be considered the founder of the establishment of Islam as the dominant religion in the archipelago.

METHODOLOGY. In order to gain a more comprehensive understanding of the significance of Ibrahim Samarkandi and other historical figures from Samarkand in the spread of Islam in Southeast Asia, particularly in Indonesia, it is essential to first clarify his connections with Samarkand. For this, it is necessary to identify relevant information about Ibrahim Samarkandi and his ancestors from sources related to the history of scholars who lived in the present-day territory of Uzbekistan.

In the history of Mavarannahr, there is only one person from Samarkand who is recorded in ancient sources as having traveled to the Southeast Asian regions between the 10th and 14th centuries as a promoter of Islam and Sufi teachings. This person is Shaykh Burhaniddin ibn Alauddin Sogharji. There are no precise details available regarding the exact dates of his life. However, historical sources provide some information about his life, travels, and descendants. Some sources state that Sogharji lived during the era of the Samanid dynasty in the 10th century, while others suggest he lived during

the 13th–14th centuries (Kattaev K., Katteva G., 2022:16). Another historical source, the *Kholosat al-Manaqib*, mentions that Sogharji lived in the 8th century of the Hijra, which corresponds to the years 1200-1300 CE.

Another reason for the confusion regarding the period in which he lived is the fact that there were many scholars with the name "Sogharji". However, there is insufficient evidence in the sources to substantiate the claim that this particular individual lived during the 13th-14th centuries. After Sogharji's death in China, his body was brought to Samarkand by his son, Abu Said. Sogharji's tomb is now known as the Ruhabad complex. In this mausoleum, his wife, the Chinese princess Bibi Khanyfa, as well as ten of his children—two daughters and eight sons—are buried.

The genealogy of Burhaniddin Sogharji traces back to Caliph Umar on his father's side, while on his mother's side, he is said to be from the Ahl al-Bayt.

The information found in historical sources in Indonesia and the research of scholars suggests that Sheikh Jomadill Kubra and Sheikh Burhaniddin Sogharji's eldest son, Sheikhzada Abu Said, is very likely to be true (Kattaev K., Katteva G., 2022:112). This is because Sheikh Abu Said's mother was the daughter of a ruler from a state in China, which would have made him an heir in that country. Therefore, his son may have been given the title “Malik” meaning prince or ruler, and thus referred to as Malik Ibrahim. The travels of Sheikh Burhaniddin Sogharji to the India-China region, where he spread Islam and Sufism, and his marriage to a king's daughter, are mentioned in ancient works such as *Al-Qand fi Tarikh-i Samarkand* and *Al-Qand fi Zikri Ulama'i Samarkand* by Najmuddin Umar ibn Muhammad ibn Ahmad Nasafi¹, as well as *Samariya* by Abu Tokhirkhoja ibn Abu Said Samarkandi (Abu Tokhirkhoja, 1991).

In his work, K. Kattaev states that initially Sogharji and later his sons, and from the 14th century onwards, his descendants – particularly Mawlana Malik Ibrahim traveled to Southeast Asia, continuing the missionary work started by their ancestors, and spread it to even broader and more distant regions (Kattaev K., Katteva G., 2022:18).

In the 13th century, the prominent historian and scholar from Samarkand, Imam Najmuddin Umar ibn Muhammad ibn Ahmad Nasafi, included information about Sheikh Burhaniddin ibn Alauddin Sogharji's journey to East Asia in his work *Al-Qand fi Zikri Ulama'i Samarkand* (Nasafi, 1994:155).

Among the works related to the history of Samarkand and its scholars, which have survived and reached us, we can include *Tawarikh-i Samarkand* by Abu Said Muhammad al-Idrisi (d. 405/1015), *Al-Qand fi Tarikh-i Samarkand* and *Al-Qand fi Zikri Ulama'i Samarkand* by Najmuddin Umar ibn Muhammad ibn Ahmad Nasafi, *Qandiya-i Khurd* by Abu Fazl Muhammad ibn Abu Jamil ibn Abdulmalik ibn Haydar as-Samarkandi, *Samariya* by Abu Tokhirkhoja ibn Abu Said Samarkandi, and other similar works. Among these, Abu Tokhirkhoja's *Samariya* was written in the 1830s.

Indeed, valuable information regarding the life and activities of Sheikh Burhaniddin Sogharji can be found in these works. While the book *Samariya* provides relatively limited information, more detailed accounts can be obtained from *Al-Qand fi Tarikh-i Samarkand* and *Al-Qand fi Zikri Ulama'i Samarkand*.

In the book, in addition to the history of the mausoleums and tombs of various scholars who worked in Samarkand, it also specifically describes the journey and activities of the famous Sufi master and leader of the Suhrawardiyya order, Sheikh Burhaniddin Sogharji, in spreading Islam and Sufi teachings in the Eastern lands (India-China and Indonesia). The book is written in an hagiographic style, similar to other Sufi biographies and works on the virtues and lives of saints.

¹ Nasafi was born in Nasaf at the end of the 11th century and passed away in Samarkand in 1142. He was buried in the Chokardiza cemetery, near the tomb of his grandfather, Imam Maturidi, and the grave of his teacher, Abu Mu'in Nasafi.

According to this work, the Suhrawardiyya order was considered the most prominent Sufi order in Transoxiana at that time. The son of the founder of the order, Sheikh Zayniddin Koyi Arifoni, was active in Tashkent and sent one of his famous disciples, Sheikh Nuriddin Basir, to Samarkand to propagate the order. In turn, Sheikh Nuriddin Basir sent his renowned disciple, Burhaniddin Sogharji, to the countries of India and China. Upon arriving in the Eastern lands, Sheikh Burhaniddin's extensive missionary work attracted the attention of the local ruler. Due to his efforts, both the ruler and the people embraced Islam. Later, the ruler gave his daughter in marriage to Sogharji. Their descendants are said to have become the heirs to the throne of that land.

After the passing of Sogharji, in accordance with his will, his body was brought to Samarkand and interred in the Ruhobod Mausoleum. His son, Abu Sa'id, was regarded by Amir Timur as his spiritual guide. Abu Sa'id also sent some of his sons and grandsons to invite them to return to their homeland.

According to historical sources, Najm al-Din Umar ibn Muhammad ibn Ahmad al-Nasafi is said to be the grandson of the renowned scholar Imam al-Maturidi. Through his written works, valuable insights into the activities of ancient scholars who emerged from Samarkand, as well as the history of their burial sites, have been preserved to this day. His first book, dedicated to the graves of scholars in Samarkand, is titled *Al-Qand fi Tarikh Samarqand* (Nasafi, 1994: 320), commonly referred to as *Qandiya*. His second work, focused on the scholars of Samarkand, is titled *Al-Qand fi Dhikr Ulama'i Samarqand* (Nasafi, 2001: 150).

The *Qandiya* work was supplemented and expanded with significant additions by Imam al-Nasafi's students and followers after his passing. Notably, it includes chapters dedicated to the eminent spiritual leaders Shaykh Nur al-Din Basir and his disciple Shaykh Burhan al-Din Sogharji, as well as certain sections related to the history of Amir Timur, narrated in a hagiographic-Sufi style.

In addition to the aforementioned works, several other texts also mention the activities of Burhan al-Din Sogharji in various contexts. Notably, works in the genres of *Manaqib* and *Maqamat* dedicated to Sayyid Ali Hamadani, as well as books like *Masharib al-Azwaq*, describe Shaykh Burhan al-Din Sogharji as one of Sayyid Hamadani's spiritual guides and mentors, briefly mentioning his travels as well. For instance, the work *Khulasat al-Manaqib* states:

"Sogharj is one of the locations within Sogd of Samarkand. Ancient rulers showed great reverence and respect to Shaykh Burhan al-Din Sogharji. He was among the eminent figures of the 8th century Hijri and one of the distinguished scholars of his time. He granted comprehensive spiritual authorizations to disciples, disseminated ethical teachings, and instructed them in the practice of *dhikr* (remembrance of God). The Sultan of Hind, Muhammad bin Ghiyas al-Din Tughluq Shah, sent 40,000 red-gold dinars as a tribute to his services."

The historical account above indicates that Burhan al-Din Sogharji also traveled to India. In the book *Al-Qand fi Tarikh Samarqand*, significant chapters are devoted to his journeys to India and China, with the primary events derived from the accounts of his disciple, the renowned Sufi Mir Sayyid Ali Hamadani. This attribution adds considerable importance to the narrative.

Furthermore, the work mentions that during his journey, Burhan al-Din Sogharji achieved significant success, including converting the ruler and people of those lands to Islam. As a gesture of gratitude for his efforts, the ruler of the region gave his daughter in marriage to Sogharji.

Historical sources indicate that Sogharji passed away in China, and, according to his will, his son Abu Sa'id transported his father's remains on a camel back to Samarkand. However, it is possible that some of his other children remained in their homeland. To gain further insights into this matter, a deeper investigation of historical sources related to China would be necessary. Moreover, this suggests that the descendants of Sogharji and the queen later traveled to regions in Southeast Asia, spreading Islam in those areas.

According to K. Kattaev's work *Hazrati Ruhobod*, after Sogarji's death, his son Shaykhzoda Abu Sa'id brought his father's remains to Samarkand. Kattaev notes that before departing with his father's body, Abu Sa'id left one or two of his sons behind to serve their native land (Kattaev K., Katteva G., 2022:22).

Based on the information above, Jumad al-Kubra and his two sons, Ibrahim al-Samarqandi and Mawlana Ishaq, are considered descendants of Burhan al-Din Sogarji or his son Abu Sa'id. This is supported by the accounts of their arrival on the island of Java, as well as Ibrahim al-Samarqandi's missionary work in Champa for over ten years, during which he married the king's daughter. These details complement each other, reinforcing the connection.

The addition of the title "Malik" (ruler) to the name Ibrahim al-Samarqandi and his marriage to the king's daughter further serves as evidence that he was of royal descent.

In Indonesia, the missionary family originally from Samarkand, starting with Jumad al-Kubra, is considered to be descendants of Burhan al-Din Sogarji. Like their ancestors, they traveled to Southeast Asia to propagate Islam. Historical sources confirm that only members of this family made such journeys to Southeast Asia. Furthermore, these expeditions required not only sufficient financial resources but also academic knowledge. Additionally, the favorable treatment received by Ibrahim al-Samarqandi from the rulers of Champa and Palembang indicates that he was not an ordinary person. For an ordinary family, such endeavors would have been extremely difficult and challenging.

RESULTS. The name Ibrahim al-Samarqandi appears in various forms in historical sources, including: Ibrahim al-Samarqandi, Ibrahim Asmarqandi, Ibrahim al-Ghazzali, Sayyid Ibrahim al-Samarqandi, Shaykh Maghribi, Mawlana Malik Ibrahim, Sunan Gresik, and Kakek Bantal (Renard J., 1944:343). Rizem Aizid, in his work *Sejarah Islam Nusantara* (The History of Islam in the Archipelago), lists the following names and titles of al-Samarqandi, which are found in various historical sources and commonly used among the people:

1. Sunan Gresik
2. Sunan Tandhes
3. Sunan Raja Wali
4. Wali Qutb
5. Mursyidul Awliya Wali Songo
6. Sayyidul Awliya Wali Songo
7. Ki Ageng Bantal
8. Mawlana Mahdum Ibrahim I (Mawlana Mahdum Ibrahim II, Sunan Bonang ibn Sunan Ampel's title) (Aizid R., 2016:148).

Although historical sources do not provide exact details regarding the birth year of Ibrahim al-Samarqandi, it is estimated that he was born in Samarkand in the first half of the 14th century, specifically on the 9th of Rabi al-Awwal in the year 759 AH, which corresponds to 1356 CE. It is said that he passed away on the 12th of Rabi al-Awwal in 822 AH, which corresponds to 1419 CE, on a Monday. He died in Gresik, located in the East Java region of Indonesia, and was buried in the village of Gapura Wetan in Gresik.

Today, in Gresik, there is a shrine at the grave of Ibrahim al-Samarqandi, which has become a place of pilgrimage. His descendants were also significant historical figures in the spread of Islam in Indonesia. One of them is his son, Sunan Ampel, as well as Radin Ali Rahmatullah, who is known by the name Raden Rahmat (Ricci R., 2009:8-31).

The name Ibrahim al-Samarqandi also appears as “Babad Tanah Jawi”², Brahim Asmara, or Mawlana Ibrahim Asmara in some texts. According to Zumrotul Mukaffa, the names “Asmara” or “Asmaraqandi” originated from the Javanese pronunciation of Samarkand. Additionally, Mukaffa mentions that Samarkandi used the trade relations in Samarkand to facilitate his journey to Champa (Mukaffa Z., 2017:185).

Ibrahim al-Samarqandi's arrival in the archipelago from Central Asia coincided with the reign of Amir Timur (1336-1405). Starting in 1370, when Amir Timur's rule began, Samarkand became not only one of the most important cities in Asia but also a key center for politics, science, culture, and trade, connecting the West and the East.

In many historical sources, the name Ibrahim al-Samarqandi is often confused with the historical figure Sheikh Mawlana Malik Ibrahim, who played a significant role in the spread of Islam in Indonesia. Even in Javanese historiography, Ibrahim al-Samarqandi is frequently referred to as Mawlana Malik Ibrahim. This confusion complicates the study of al-Samarqandi's life and genealogy. As a result of this mix-up and uncertainty, many historical studies have overlooked the names Ibrahim al-Samarqandi and Samarkand. (Wicaksono W., 1995:24). Furthermore, “the burial site, gateway locations, and mosque building found in the archaeological area indicate a different location and period from those associated with Mawlana Malik Ibrahim” (Mukaffa Z., 2017:190).

This confusion may have arisen due to several factors. One of the key sources on the history of the archipelago, *Babad Tanah Jawi*, is cited by Agus Sonyoto. According to this source, it is recorded that Mawlana Malik Ibrahim, who is also known as Shaykh Maghribi, is the same person as Mahdum Ibrahim Asmara (Sonyoto A., 2011:54).

For example, in *Babad Cirebon* (Cirebon Chronicle), it is mentioned that Ibrahim was the son of Shaykh Kernen, who originally came from the city of Tulen. If the information provided in the source is accurate, it becomes clear that Ibrahim was not a local native but rather migrated from Samarkand. This source also mentions that Shaykh Kernen, who is said to be the father of Samarkandi, originally settled in Samarkand after moving from Tulen. The reason for the migration from Samarkand is explained by the frequent reference to the name “Tulen Island”, located in the northeastern part of the Caspian Sea, which is now part of present-day Kazakhstan, and particularly in the northwestern part of the Samarkand region. Agus Sonyoto writes about this in his work (Sonyoto A., 2011:55).

The information presented by Agus Sonyoto in his work *Wali Songo* contains several inconsistencies. First, there is ambiguity regarding the geographical location of Tulen or Tuylen, as such a place does not appear in historical sources. Second, the mention of Tulen as a city located in the northwestern part of Samarkand and the reference to it as the “Tuylen Island” is problematic. Historically, it is known that there was no large sea or ocean encompassing islands around Samarkand and its surroundings.

The inconsistencies found in the information presented in *Babad Cirebon* are not unique. Similar cases of discrepancies can frequently be observed in stories about other individuals and events. However, the fact that a geographical toponym such as Tulen or Tuylen cannot be found today does not necessarily indicate that it is incorrect. This is because the sources in question were written in ancient Javanese. It is well-known that the Javanese language and the languages of Central Asian peoples differ significantly in terms of pronunciation. This historical geographical name may have undergone significant alterations due to the local pronunciation in the indigenous language.

² *Babad Tanah Jawi* is a general term given to numerous manuscripts written in the Javanese language, which translates to “The History of the Land of Java.” These manuscripts vary in terms of their locations and details, with most of the surviving texts having been created after the 18th century. The texts mainly consist of stories and narratives that connect the local populations with the early Wali Songo saints who introduced Islam to Java.

Moreover, the period between the birth of Ibrahim Samarkandi and his arrival in the Indonesian archipelago coincides with the rule of Amir Timur and the Timurids. According to historical sources, it is known that Amir Timur ordered his realm to be called “Turon”. This is also mentioned by Amir Timur's historian, Sharaf al-Din Ali Yazdi. The word “Turon” might have been pronounced in ancient Javanese as Tulen or Tuylen.

In the “Nagara Kretabhumi Sarga IV” texts, Ibrahim Samarkandi is referred to by the title “Shaykh Jatiswara” and the name “Mawlana Ibrahim Akbar”. As with other historical sources, in the Nagara Kretabhumi manuscript, the character Mawlana Ibrahim Akbar is later mentioned as the father of two brothers, Ali Musada (Ali Murtaza) and Ali Rahmatullah, who became famous as Raja Pandhita and Sunan Ampel, respectively (Sonyoto A., 2012:83).

In general, determining or clarifying the true name and genealogy of Ibrahim Samarkandi is very difficult. One of the main reasons for this is the confusion between him and Mawlana Malik Ibrahim in Javanese historiography.

Jamoluddin Ahmad, in his work *Napak Tilas Auliya*, states that Ibrahim Samarkandi is a descendant of Prophet Muhammad, specifically from the 21st generation. He presents the following genealogy as evidence:

1. Prophet Muhammad (PBUH)
2. Fatimah az-Zahra
3. Imam Hussain as-Sibt
4. Ali Zayn al-Abidin
5. Muhammad Baqir
6. Isa an-Naqib
7. Muhammad Naqib
8. Ali Uraizi
9. Ja'far al-Sadiq
10. Ahmad Muhajir Ilallah
11. Ubaydullah
12. Alwi
13. Muhammad
14. Alwi
15. Muhammad Sahib al-Marbatt
16. Ali Khula' Qasam
17. Alwi
18. Amir Abdul Malik
19. Abdullah Azamatkhon
20. Ahmad Shaykh Jalal
21. Mawlana Jamoliddin Akbar Hussain
22. Ibrahim as-Samarkandi (Moch Ahmad J., 2011:10).

In another source, it is stated that the genealogy of Ibrahim and his son Rahmatullah is connected to Prophet Muhammad through Hussain ibn Ali (Purwadi, Niken E., 2007:23-24). Bisri Mustafó, in his work *Tarikhul Auliya*, mentions the name Rahmatullah as the 23rd generation (Bisri Musthofa, 2016:77).

In his work *Sang Pemberi Arah dalam Sejarah*, Asmudiyaningsih states that Ibrahim Samarkandi was not the son of Jamoluddin Akbar Husayn, but rather the son of Jamoliddin Jumadil Kubra, and that he is connected to Prophet Muhammad through Ali ibn Abu Talib. He presents a different genealogy, which lists 14 names as follows:

1. Sheikh Ibrahim as-Samarkandi ibn
2. Jamoluddin Jumadil al-Kubra ibn
3. Mahmoodil al-Kubra ibn
4. Abdurrahman ibn
5. Abdullah ibn
6. Hassan ibn
7. Syama'un ibn
8. Najmuddin al-Kubra ibn
9. Namuddin al-Kubra ibn
10. Zayn al-Kubra ibn
11. Zayn al-Alem ibn
12. Zayn al-Obidin ibn
13. Hussain ibn
14. Ali ibn Abu Talib (Asmudiyaningsih, 2007:23-24).

The genealogy presented above contains several shortcomings. Some of the names listed are completely unfamiliar, while others display inconsistencies or inaccuracies in the historical periods in which they are supposed to belong.

However, R. Sofwan and others in their works “Kitab Purwaka Caruban Nagari” and “Kitab Hikmatil Asyirah” mention Ibrahim Samarkandi as the son of Sheikh Jamaluddin Jumad al-Kubra and the father of Sunan Ampel (Sofwan R., Wasit H., 2004:300). In these sources, the name Samarkandi is referred to as Ibrahim Zaynul Akbar.

R. Sofwan, H. Wasit, and H. Mundiriy in their book “The Islamization of Jawa” present the following genealogy of Samarkandi:

1. Prophet Muhammad (PBUH)
2. Fatimah and Ali (RA)
3. Husayn al-Sha’bi
4. Zaynul Abidin
5. Muhammad al-Baqir
6. Ja'far al-Sadiq
7. Qasim al-Kamil (Ali al-Uraiza)
8. Muhammad al-Naqib (Idris)

9. Isa al-Basri (al-Baqir)
10. Ahmad al-Muhajir
11. Ubaydullah
12. Muhammad
13. Alwi
14. Ali al-Ghayam (Ghazam)
15. Muhammad
16. Alwi Amir Faqih
17. Abdul Malik
18. Abdullah Khan Nuddin (Amir)
19. Al Amir Ahmad Sheikh Jalaluddin
20. Jamaluddin al-Husayn
21. Ibrahim Zaynul Akbar (Sofwan R., Wasit H., 2004:38-39).

Another historical figure, regarded as a representative of the “Wali Songo” and known by the name “Sunan Kudus”, Sayyid Ja'far al-Sadiq (1435-1550), also traces his lineage to Ibrahim Samarkandi. In his genealogy, Ibrahim Samarkandi is mentioned as the son of Jumadil Kubro. The genealogy is as follows:

1. Prophet Muhammad (PBUH)
2. Ali ibn Abi Talib
3. Sayyidina Husayn
4. Zaynul Abidin
5. Zaynul Alim
6. Zaynul Kubro
7. Zaynul Husayn
8. Mawlana Jumadil Kubro
9. Ibrahim Asmarakandi

It is difficult to determine which of the genealogies mentioned above is accurate or correct. One of the main reasons for this is the scarcity of reliable sources that recount the biographies and lives of Jamoliddin Akbar Husayn, Jamoliddin Jumadil Kubro, and Jamoliddin al-Husayn, as well as confirming that one of them was indeed the father of Ibrahim. However, all the genealogies state that Ibrahim Samarkandi was originally from Samarkand and the son of Jamoliddin Jumadil Kubro. The fact that Ibrahim Samarkandi is referred to by various names in the genealogies can be seen as further evidence of his existence as a historical figure.

Moreover, it should be emphasized that there is no historian or historical source that denies Ibrahim Samarkandi's birth in Samarkand. On the contrary, there are several pieces of evidence proving his origin from Samarkand. One of these is the book *Usul Nem Bis*, written by Ibrahim Samarkandi, which consists of six chapters and is widely distributed in many traditional Islamic schools (pesantren) in Indonesia. Each chapter of this manuscript consistently begins with the phrase "Bismillah ar-Rahman ar-Rahim." Sonyoto argues that the inclusion of the epithet *as-Samarkandi* in this book, derived from Samarkand, is evidence of Ibrahim's origin from there (Sonyoto A., 2004:52). The tradition of

attributing the name of a famous person to their place of birth has been a customary practice in Muslim history, which continues to this day.

Furthermore, the genealogy of Ibrahim Samarkandi's son, Sunan Ampel, also confirms that he originated from Samarkand. Based on the sources, it can be concluded that the view that Ibrahim as-Samarkandi came from the Samarkand region of Central Asia is supported by three main points: first, the pronunciation of the term *as-Samarkandi* as "Asmarakandi" in the Javanese dialect; second, the existence of the book *Usul Nem Bis*; and third, the similarity in the genealogies of Sunan Ampel and Ibrahim Samarkandi. In various genealogies, these figures are consistently linked with the name Hussein ibn Ali ibn Abi Talib, and their lineage has spread widely across several large Muslim countries beyond the Arabian Peninsula, particularly in the Central Asia region.

Additionally, the mention of *Suluk ngasmara* or *Asmara* can be added. This source, attributed to Ibrahim Samarkandi, is a Sufi text from the 15th century, and it further corroborates the existing information.

This source written by Ibrahim Samarkandi was also used by P. Zoetmulder as comparative information in his discussion of the *Sunan Bonang* book (Zoetmulder, P.J., 1990:352). Although Zoetmulder only compared *Suluk ngasmara* with the *Sunan Bonang* book from a literary perspective, the author points out that there is strong evidence that Mahdum Ibrahim Asmara is the grandfather of Sunan Bonang (Somyoto A., 2004:52).

Discussion: It is stated that Malik Ibrahim lived in Campa from 1379 for 13 years and moved to Java in 1392. If we accept the previously mentioned birth date of 1356 as correct, it can be inferred that Samarkandi arrived in Champa at around the age of 23. This information logically supports the idea that Malik Ibrahim, along with his father Jamaliddin Kubra and his brother Mawlana Ishaq, came to Southeast Asia. Given that the estimated birth date of Ibrahim, his age upon arrival in Campa, his life and activities there, and his death date (1419) are sequential, it becomes clear that when he left Samarkand, he was still quite young and, in such circumstances, it would not have been plausible for him to undertake such a long journey alone. Furthermore, the information above aligns with the time Ibrahim spent in Campa and his subsequent migration to Java with his children. There are several records indicating that he moved to Java with two sons. During this period, his children would have been approximately 5-10 years old, and it would not have been plausible for him to leave them behind, making the idea of traveling alone with them logical.

According to some historians, it is stated that Samarkandi arrived in Jawa in 1404 through the Tuba harbor and settled in the eastern part of the port in Gresik (Gisik), with the purpose of propagating Islam. However, there is a 10-12 year gap between his departure from Champa and his settlement in Gresik. During this period, there is no concrete written record about what the scholar was doing or where he was. However, considering that Samarkandi stayed for a while in Palembang before going to Gresik, where he propagated Islam among the local population and succeeded in converting the local ruler, Arya Damar, to Islam, it can be understood that he did not engage in activities in this region for a brief period. Additionally, it is important to note that after leaving Palembang, Samarkandi passed through various places such as Banten, Bandar Sunda Kelapa, Karawang, Cirebon, Semarang, and Jung Mara. Therefore, the gap between the aforementioned dates and years becomes clearer.

Another important historical aspect regarding Ibrahim Samarkandi is the location of his grave. Most historians share a similar point of view about his burial. According to available information, after his success in converting the population of Champa to Islam, Samarkandi intended to expand his missionary work to Java, which was under the rule of the Majapahit Empire at the time. In the early 1400s, he arrived in Java via the Tuba harbor and settled in the eastern part of the port in Gresik with the aim of propagating Islam.

Sheikh Ibrahim's settlement in Gresik can be understood today as a cautious move by an Islamic missionary. Considering that Bandar Tuban was the main port of the Majapahit Empire, which was far

from Islam at the time, it is possible to understand why Samarkandi and his close associates chose to settle in a village farther from the center to propagate the new religion. This decision was likely made primarily to ensure the safety of himself and his companions.

According to widely circulated local legends, Sheikh Ibrahim Samarkandi is said not to have preached in Gresik for a long time. It is believed that before his mission to spread Islam in the Majapahit capital could be accomplished, Samarkandi passed away and was buried in the village of Gresik, which was not far from the coast. Today, his grave is located in the village of Gisiharjo, in the Palang subdistrict of Tuban province, and has become an important pilgrimage site for the local Muslim population. To visit the grave, pilgrims can take personal or public transport along the main road that stretches from the northern coast – the Daendels highway – towards Tuban, passing through Pasiran, Sedayu, and Gresik. The ancient grave, now a pilgrimage site, is situated about 200 meters south of the main road.

Analysis: Since Samarkandi was the first preacher of Islam in Gresik and the father of the renowned saint Sunan Ampel, his grave became sacred to the people, widely recognized among the local population as the grave of Sunan Gagesik or Sunan Gesik (Mukaffa Z., 2017:175-200). According to sources, after Ibrahim Samarkandi's passing, his sons Ali Murtaza, Ali Rahmatullah, and their nephew Raden Burerah (Abu Huraira), along with several other relatives from Champa, traveled to the Majapahit capital to meet their aunt Devi Darawati, who had married the Majapahit ruler (Sonyoto A., 2012:81). Thus, the descendants of Samarkandi played an indispensable role in the spread of Islam in the region.

All the above information, despite the availability of sources providing details about the personality and life activities of Ibrahim Samarkandi, suggests that he was one of the first propagators of Islam in the archipelago.

There is a wealth of historical information indicating that Ibrahim Samarkandi succeeded in introducing Islam to the local population and creating a Muslim community that served as a true bridge between Samarkand, Champa, and Java. These sources provide details about the early years of his life after arriving in the archipelago. Before focusing on Java, he spent a considerable amount of time in Champa, where he succeeded in propagating Islam and establishing a Muslim community. Referring to his activities in Champa as the formation of an “Islamic community” is fully justified, as during his time in the region, the majority of Champa's population, including the ruling class, embraced Islam. After his work in Champa, he continued his efforts in Sumatra and then moved to Gresik.

Bisri Mustofa proposed the view that Ibrahim Samarkandi began the process of forming a Muslim community in Champa around the 1300s, the time when he arrived in the region (Bisri Mustofa, 2004:3). However, this perspective cannot be accepted as entirely accurate. Many historians emphasize that Samarkandi was born in the mid-14th century. Notable scholars such as A. Sonyoto, E. Niken, Purwadi, Z. Mukaffa, and others support this view. Moreover, the widely accepted date of his death (1419) further indicates that it is unlikely he began his missionary work in the 1300s. However, the phrase “1300s” used by Bisri Mustofa can be understood as referring to the second half of the 14th century, as the author did not specify a precise date.

Despite the long distance between Samarkand and Champa, his journey to the archipelago can be explained by the good relations between the Turkiestan region and the Yuan Dynasty of the Chinese emperor (Sonyoto A., 2004:54).

In the 14th and 15th centuries, Champa was recognized as a large kingdom consisting of five regional units, each ruled by a prince. These provinces were named Indrapura, Amaravati, Vijaya, Kauthara, and Panduranga. The peak of the kingdom's prosperity occurred during the reign of Che Bong Nga from 1360 to 1390. Through the efforts of Ibrahim Samarkandi, King Che Bong Nga converted to Islam and changed his name to Sultan Zainal Abidin. By the mid-15th century, this region was one of the most renowned cities, attracting traders from all over the world, alongside India and the Near East (Sjamsudduha, Kasdi A., 1998:114).

It should be noted that Ibrahim Samarkandi's arrival in Champa and his efforts to spread Islam disturbed the local government representatives of that time. Some rulers even issued orders that any local population who followed or accepted Islam should be severely punished. An order was also given for the punishment of Ibrahim Samarkandi (Yudi A.W., 2013:42). This situation forced him to stop and remain on the Singasari mountain in Champa. Despite this, he continued to spread Islam among the population in the region where he settled. His actions further angered the local rulers, who ordered his execution. However, before Ibrahim Samarkandi could be executed, the ruler of Champa unexpectedly passed away. The throne passed to the young son of the late king, who was under the care of the king's older sister. Upon hearing of the king's death, Ibrahim Samarkandi descended from Singasari mountain to Champa city. Historical sources indicate that the new ruler had a completely different attitude towards Islam and Ibrahim Samarkandi. The new ruler later accepted Islam and even married his second daughter, Chandrawulan, to Ibrahim Samarkandi.

There is no doubt that the new ruler and his family played an important role in the spread of Islam in Champa. Although historical sources indicate that Islam had been present in the region since the 10th century (Sjamsudduha, Kasdi A., 1998:116), it had not yet spread widely among the population.

According to the information provided in Purwadi's book *Babad Tanah Jawi*, Samarkandi spent nearly 20 years spreading Islam in the lands of Champa. His wife, Chandrawulan, the daughter of the king, bore him two sons, Ali Murtaza and Ali Rahmatullah. In the early 1400s, Ibrahim, along with his two sons and several close companions, set out from Champa to Java. Historians have put forward various views regarding the reasons for his journey to Java. Yudi, in the book *Babad Walisongo*, states that the reason for Samarkandi's move to Java was to fulfill a promise made to his father, Shaykh Jamaluddin Husayn, during their time in Pasai, and he went to Java following his father's footsteps.

The choice of Java as the next area of propagation for the scholar can also be explained by the close ties between the Majapahit Empire, which had unified Java under its rule, and the Champa Kingdom. According to historical records, the close relations between these two states were strengthened by kinship ties, which were also connected to Ibrahim Samarkandi. In Purwadi's *Babad Tanah Jawi*, it is mentioned that Ibrahim's wife, Chandrawulan, the daughter of the Champa king, had another sister named Devi Darawati. Devi Darawati married Prabu Brawijaya, the ruler of the Majapahit Empire at that time, further solidifying the bonds between the two kingdoms through family connections (Purwadi, 2005:23).

According to Yudi in *Babad Walisongo*, the Champa ruler had three children: two daughters and a son. His eldest daughter, Devi Darawati, married the King of Majapahit, while the younger daughter, Devi Chandrawulan, was married to Ibrahim Samarkandi (Yudi AW, 2013:18-19). Sources mention various details regarding the ruler's heir, but the most widely circulated account suggests that his name was Ratu Yaga or Atanyata. After accepting Islam, the prince received Islamic teachings from Ibrahim Samarkandi, who also instructed him on how to worship Allah. During his reign, Champa became known as Darussalam, or the "Abode of Peace" (Yudi AW, 2013:18-19).

These pieces of information explain why Ibrahim Samarkandi chose Java as the region to spread Islam, demonstrating the importance of familial connections and the favorable political relationships between Champa and Majapahit.

The development of Islam on the island of Java began around the year 1399, with the arrival of Muslim missionaries, particularly Ibrahim Samarkandi, in Gresik. The spread of Islam on the island accelerated during the 14th and 15th centuries, a process carried out by Islamic propagators known as the Wali Songo (Nine Saints) (Zuhri S., 1981:216). The first wali and founder of the Wali Songo was Ibrahim Samarkandi.

The analysis of the information found in historical sources reveals Ibrahim Samarkandi's unique approach to missionary work. His method of engaging with society and spreading the religion differed significantly from contemporary missionary activities and methods. Samarkandi primarily approached

society by considering the traditions and customs of the local population. In everyday interactions, he maintained friendly relations, never directly opposing the local population's religious or life views. Instead, he demonstrated the pure teachings of Islam and showed what it meant to be a true Muslim. His hospitality led many to approach Islam with great interest. According to several historical accounts, Ibrahim Samarkandi initially engaged in trade at an open port in the present-day Manore village of Roemo. His reputation as an honest and trustworthy trader, who did not deceive others or take what was not his, contributed to his increasing influence among the local population (Rizem Aizid, 2016:155).

Trade provided him with the opportunity to interact with many people and integrate into society. Additionally, kings and nobles also participated in trade activities as traders, shipowners, or sponsors. Once Samarkandi successfully integrated into society, he first built a mosque, and later, he established the first religious educational institution in the archipelago, known as pesantren. From this location, he continued to spread Islam more widely.

CONCLUSION. In conclusion, the aforementioned information and theories confirm that Ibrahim Samarkandi, originally from Samarkand, played a significant role in the widespread dissemination of Islam in the Indonesian archipelago. His descendants also made a remarkable contribution to transforming Indonesia into one of the countries with the largest Muslim populations in the modern world. The fact that the historical significance of Ibrahim Samarkandi in the history of Islam in the Indonesian archipelago has not been sufficiently studied by historians does not diminish the importance of Samarkand and his personality in these historical processes. The references to him in various historical sources such as *Babad Cirebon*, *Babad Tanah*, *Babad Jawa*, and other numerous texts, as well as historical works written by him, such as *Usul Nem Bis* and *Suluk Ngasmara*, strongly demonstrate the truth of this assertion.

To obtain detailed information about the youth of Makhdom Ibrahim Samarkandi, the periods of his life spent in Samarkand, his mentors, and the reasons and ways he arrived in the Indonesian archipelago, comprehensive historical research is necessary. Such studies would lead to the discovery of many significant figures in Islam and the Muslim world.

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