

# MANUSCRIPT LEGACIES AND THE CONTRIBUTION OF MINANGKABAU ‘ULAMA’ TO THE HISTORIOGRAPHY OF INDONESIAN ISLAM

**Erasiah<sup>1\*</sup>, Farid Mat Zain<sup>2</sup>**

<sup>1</sup>State Islamic University of Imam Bonjol Padang

<sup>2</sup>Universiti Kebangsaan Malaysia

E-mail Korespondensi: [erasiah@uinib.ac.id](mailto:erasiah@uinib.ac.id)

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## ABSTRACT

This article examines the contribution of Minangkabau ‘ulamā’ to the historiography of Islam in the Nusantara. It employs a historiographic approach based on a literature review of primary manuscripts preserved at the Faculty of Adab and Humanities, Imam Bonjol State Islamic University, Padang, as well as dissertations and previous scholarly research on intellectual works by Minangkabau scholars. The study finds, first, that Nusantara ‘ulamā’ manuscripts preserve a wealth of intellectual heritage, offering enduring relevance to the development of Islamic scholarship. Second, these manuscripts exemplify the vitality of the Islamic literary tradition and inspire ongoing commitment to writing as a means of preserving knowledge. Third, Minangkabau ‘ulamā’ manuscripts significantly enrich the historiography of Islam in the archipelago, particularly in providing primary source material that illuminates local historical contexts. Lastly, the presence and substance of these texts challenge orientalist claims that depict Nusantara or Malay Islam as peripheral, instead affirming their integral role within the broader Islamic intellectual tradition.

**Keywords:** Contribution, Historiography, Islam, Manuscripts, Ulama

## ABSTRAK

Artikel ini bertujuan untuk menjelaskan kontribusi Naskah Ulama Minangkabau dalam historiografi Islam Nusantara. Kajian ini adalah kajian

pustaka yang sumber primernya ditumpukan pada beberapa naskah dan sumber-sumber primer dalam pendekatan historiografi yang terdapat di Fakultas Adab dan Humaniora Universitas Islam Negeri Imam Bonjol Padang dan beberapa disertasi serta hasil penelitian yang telah dilakukan terhadap beberapa naskah ulama oleh peneliti terdahulu. Pendekatan yang digunakan dalam kajian ini adalah pendekatan historiografi. Hasil penelitian menunjukkan bahwa *pertama* naskah Ulama Nusantara menyimpan kekayaan intelektual yang berguna untuk perkembangan ilmu pengetahuan sampai kapan pun. *Kedua* naskah Ulama Nusantara memberi spirit kepada kaum intelektual dan bahkan siapa saja betapa pentingnya tradisi menulis dijaga dan dikembangkan untuk kepentingan ilmu pengetahuan. *Ketiga* naskah Ulama Minangkabau kontribusinya sangat penting dalam historiografi Islam Nusantara, karena kehadirannya sebagai sumber primer telah dapat memberikan informasi di masa lalu terutama tentang sejarah lokal di mana naskah itu dilahirkan. *Keempat* naskah ulama Minangkabau membantah pendapat orientalis yang mengatakan bahwa Islam Nusantara/Melayu adalah Islam feriferal/pinggiran.

## INTRODUCTION

Simply put, historiography is the study of the history of writing history. This means that the study of historiography is inseparable from why someone writes history. Why does someone write history? The next question is what is the intellectual background of the chronicler, what is the socio-cultural background that surrounds him, and what is his family background? When considering the socio-cultural background, it cannot be separated from social conditions, politics, economics, religion, and other factors. For this reason, historiography is called the history of historical writing. So simple, what is meant by historiography based on this explanation? In addition, whether the form of historiography is traditional, colonial, or national is up to the researcher, especially regarding the history of Indonesian Islam or the history of Malay Islam in the archipelago, which has passed through various ages. Meanwhile, the development of writing in Islam cannot be separated from the development of Islamic culture and civilization in general.<sup>1</sup> In this sense, the

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<sup>1</sup> (Yatim, 1997)

writing of history in Islam is as old as the development of Islam in general.

To determine whether it is that simple what is meant by historiography, it is more appropriate to mention what is meant by historiography according to experts. According to Pocock, historiography is:.....*that historiography is a form of thought occasioned by awareness of society's structure and processes, and makes it possible to explain the character of different historiographies by relating them to the societies in which they emerged...*<sup>2</sup> Based on this understanding, it can be understood that what is meant by historiography is a study whose purpose is to trace the background of the birth of a historical work, which in essence is the condition of the times (*zeitgeist*) that requires someone to write about something. Meanwhile, to be able to understand the work, it is necessary to know its intellectual horizon, which includes not only its conceptual and methodological framework, but also its life background, its *Lebenswelt* (daily life environment or life world). His *Weltanschauung* (outlook on life), *zeitgeist* (soul of the times), and others.<sup>3</sup> In addition, in order to understand the methodology and theories used by the author, it is also necessary to know his entire background as a totality, especially his sociohistorical location. The methodology is not only structured to deal with the facts and their problems, but is more closely related to the personal experience and social reality that the historian faces.<sup>4</sup>

While Nisar Ahmed Faruqi defines *historiography as the science of committing anecdotes and their causes to writing with reference to the time of their occurrence*.<sup>5</sup> Louis Gottschalk provides a definition of what historiography is, which is an imaginative reconstruction of the past based on data obtained by going through the process.<sup>6</sup> Badri Yatim defines historiography as

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<sup>2</sup> (Pocock, 1961)

<sup>3</sup> (Kartodirdjo, 1990)

<sup>4</sup> (Kartodirdjo, 1990)

<sup>5</sup> (Saifuddin, 2011)

<sup>6</sup> Louis Gottschalk, *Mengerti Sejarah* (Jakarta: UI-Press, 1986), h.20.

historical writing that is preceded by research (analysis) of events in the past.<sup>7</sup> Meanwhile, Taufik Abdullah said that writing is the culmination of everything, because what is written is history, and the result of writing history is called historiography.<sup>8</sup>

Islamic historiography is a work of history written by adherents of Islam from various schools.<sup>9</sup> So Islamic historiography, according to Rosenthal, is historical work produced by people who are Muslims. Regardless of the historical work, it speaks of the biography of the character, general history, social history, and others. The most important thing is that the author is Muslim. While the outlines of the content of Islamic historiography works by Rosenthal are divided into seven, namely genealogy (lineage), biography, geography and cosmography, astrology, philosophy, social and political science, and the use of documents, inscriptions, and coins. Leaning on the understanding put forward by Rosenthal, what is meant by Islamic historiography is historical work produced by Muslims. The most important thing is that the author is Muslim, while the theme/topic is up to him.

Nusantara/Malay Islamic historiography has gone through a long process in line with the presence of Islam in Nusantara/Malay. Various theories are found in the historiography of Nusantara Islam. Hamka, for example, said that Islam came to Nusantara/Malay directly from Arabia, brought by Arab traders. Meanwhile, there are also various opinions about when Islam first arrived in the archipelago. Some say the 13th century AD, and some say the 7th century AD, or in the early Hijri period. The opinion that said in the 7th century AD was also expressed by Hamka. Apart from these differences of opinion, one thing is certain: the presence of Islam in Nusantara/Malay has colored the ins and outs of the life of the Nusantara/Malay people from various fields.

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<sup>7</sup> Yatim, *Historiografi Islam*, h.45.

<sup>8</sup> Taufik Abdullah and dkk, *Ilmu Sejarah Dan Historiografi: Arah Dan Perspektif* (Yogyakarta: Ombak, 2016), h.50.

<sup>9</sup> (Rosenthal, 2016)

Since the presence of Islam in Nusantara/Malay has colored almost all aspects of the life of the Nusantara/Malay people, there is an awareness among intellectuals to study the Islamic society in Nusantara/Malay. Moreover, in terms of development and population, Nusantara/Malay is the most populous Muslim region in the world. As a region with the largest Muslim population in the world and also one of the important regions for the development of Islamic religion and civilization, many intellectuals/researchers conduct studies on Islamic society in Nusantara/Malay. They not only come from Nusantara/Malay, but also from various parts of the world. As a result, the historiography of Nusantara/Malay Islam is rich in perspectives (political, cultural, social, economic, etc.). The sources used in writing about the Nusantara/Malay Islamic community are also diverse, giving birth to various types of historiographies according to the context of the times.

Early Islamic historiography in the Archipelago is referred to as traditional historiography. It is so-called because traditional historiography mainly describes the actions of demi-gods or gods or other terms containing many mythical elements in accordance with the beliefs that developed in the community.<sup>10</sup> The writing of history often emphasizes the genealogy of kings, focusing on the descendants of kings who rule a kingdom. For this reason, historical works of this time are often referred to as political history, as they tend to emphasize political elements primarily to showcase the glory and power of the ruler. Other aspects, such as social history, women's history, and children's history, were ignored, as if they had no significance in a government. Moreover, religion, economics, education, and other factors, which also play an important role in a government, are not mentioned. Works that appeared during this period include *Babad Tanah Jawi*, *Babad Lombok*, *Babad Diponegoro*, *Hikayat Hang Tuah*, *Hikayat Raja Banjar*, *Hikayat Raja-Raja Pasai*, *Hikayat Iskandar Zulkarnain*, and others.

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<sup>10</sup> Sugeng Priyadi, *Historiografi Indonesia* (Yogyakarta: Ombak, 2015), h.58.

As time went on, as Nusantara/Malay politically experienced colonialism, this condition indirectly gave birth to colonial historiography. It is called so because the history written is dominated by colonialists, such as K. P. London, J. C. van Leur, R. O. Winstedt, and H. J. De Graaf. As a result, the historical stories they built were more about their success in controlling their colonized countries. Meanwhile, the Islamic community of the archipelago does not get a place in the historiography. Instead, they argue that Islam in the Malay/Nusantara region is a peripheral Islam, which has nothing to do with Islam in its center in the Middle East.<sup>11</sup> This is how they built the historiography of Islam Nusantara/Malay. Sartono Kartodirdjo said that in writing, the colonizers prioritized the political aspect by making Islamic fighters in the archipelago rebels or military actions, even rioters.<sup>12</sup> In Indonesia in particular, because the Dutch colonized Indonesia for so long and even misinterpreted it, much of the history of Indonesia is written in Dutch. Many archives are written in Dutch, and these archives are important in the history of Indonesian Islam because they contain information about political relations between regions, diplomacy, and even trade. The archives are kept not only at the National Archives of Indonesia but also at the Hague Archives in the Netherlands.

Over time, more and more sources of information can be explored, and colonialist rule has also come to an end, so the space for Nusantara/Malay Islamic intellectuals is open for them to write their history. At this time, the writing of history has reached modern historiography. The principle of modern historiography is a clear methodology determines that writing history. Oral history sources have become increasingly appreciated as primary sources in historical writing. In addition to continuing to utilize government, personal, institutional, and other archives, as well as clerical manuscripts stored in archive offices and various centers of the spread of Islam. An example of a famous writer who produced works related to Islam Nusantara/Malay is Azyumardi

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<sup>11</sup> (Hakim & dkk, 2019)

<sup>12</sup> Sartono Kartodirdjo, *Pemikiran Dan Perkembangan Historiografi Indonesia* (Yogyakarta: Ombak, 2014), h.70.

Azra. His main works are *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII dan XVIII: Akar Pembaharuan Islam Indonesia*. His other and equally important works are *Renaissance Islam Asia Tenggara: Sejarah Wacana dan Kekuasaan*.<sup>13</sup>

Manuscripts of Nusantara scholars hold intellectual wealth that cannot be ruled out in the development of science. Baried explained that manuscripts carry wealthy and diverse contents, covering all aspects of life, such as social, political, religious, cultural, economic, and others.<sup>14</sup> Moreover, currently, manuscripts are phenomenal.<sup>15</sup> Many manuscript owners scattered in various regions in the archipelago sometimes do not know the content stored in the manuscripts. For this reason, manuscript lovers make efforts to save manuscripts so that they are not lost in time, either because of the natural factors of the manuscript material itself or because of the owner's ignorance of the importance of the manuscript being preserved and cared for, and should not be traded.

The intellectual legacy of earlier scholars is deeply embedded in the manuscript tradition, which continues to inspire a wide range of academic inquiry across disciplines. The studies referred to in the form of articles include: *Manuskrip Arab sebagai Argumen Islam Asia Tenggara*, The Identification of Borneo Malay Manuscripts in Kuala Lumpur, Malaysia: a Preliminary Study, Recent Publications on Indonesian Manuscripts, Indonesian Manuscripts at Staatsbibliothek zu Berlin: A Codicological Review,<sup>16</sup> Three Arabic letters from North Sumatra

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<sup>13</sup> Azyumardi Azra, *Renaissance Islam Asia Tenggara: Sejarah Wacana Dan Kekuasaan* (Bandung: PT Remaja Rosdakarya, 1999), h.80.

<sup>14</sup> Siti Baroroh Baried and dkk, *Pengantar Teori Filologi* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), h.30.

<sup>15</sup> Yulfira Riza and dkk, *Katalogus Naskah Klasik Islam* (Jakarta: PT. Tintamas Indonesia Bekerjasama dengan Labor Sejarah Fakultas Adab dan Humaniora IAIN Imam Bonjol Padang, 2013), h.20.

<sup>16</sup> Titik Pudjiastuti, "Indonesian Manuscripts at Staatsbibliothek Zu Berlin: A Codicological Review," *KEMANUSIAAN: The Asian Journal of Humanities* 30, no. 2 (2023): 21–38.

of the sixteenth and seventeenth centuries,<sup>17</sup> *A New Light on the Sufi Network of Mindanao (Philippines): The Sheikh Muhammad Said manuscript collection*,<sup>18</sup> *Malay Medical Manuscripts: Heritage from the Garden of Healing*,<sup>19</sup> *Contribution of Sultan Omar (d. 1876) in Writing Terengganu Quran Manuscript in the 19th Century*,<sup>20</sup> *Brunei History Centre: Some Aspects of Discussion on the Collection of Malay-Islamic Manuscripts*,<sup>21</sup> *The Use of The Aboge Calendar in The Jambi Manuscripts: Power and Cultural Relations between Sultanates*,<sup>22</sup> *Kitāb al-Mawāhib al-‘Aliyyah fī al-Jam‘i bayn al-Ḥikam al-Qur’āniyyah wa al-Ḥadīthiyyah* (Book of Hidh Talents in The Integration of Qur’anic and Hadith Wisdom),<sup>23</sup> *Arabic-Malay Script in the Archipelago and its Contribution in the Development of Intellectual Treasures*.<sup>24</sup> This article focuses on the contribution of the Arabic-Malay script to the development of intellectual treasures in the archipelago. A Study of the Nusantara Ancient Manuscripts Collection of the Faculty of Cultural Sciences, University of Indonesia: Diseases and Traditional Medicine,<sup>25</sup> the main topic of discussion in this article is about diseases and traditional medicine. Digital Malay Manuscripts: An Innovation of Islamic Education Resources Based on Information and Communication Technology (ICT),<sup>26</sup> the study in this article explains the importance of Malay manuscripts as one of the sources in Islamic education. Preservation of Nusantara Malay Ancient Manuscripts from an

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<sup>17</sup> (Peacock, 2016)

<sup>18</sup> (Fathurahman, 2019)

<sup>19</sup> (Fathurahman, 2017)

<sup>20</sup> (Azmi, dkk, 2022)

<sup>21</sup> (Mohd Dasuki Wan Hasbullah, dkk, 2023)

<sup>22</sup> (Sagala & Rahman Fitra, 2024)

<sup>23</sup> (Aslam Akbar, 2023)

<sup>24</sup> (Roza, 2017)

<sup>25</sup> (Nawangningrum & dkk, 2004)

<sup>26</sup> Ellya Roza and Mudaasir, “Naskah Melayu Digital: Sebuah Inovasi Sumber Kajian Pendidikan Islam Berbasis Information and Communication Tecnology (ICT),” *POTENSIA: Jurnal Kependidikan Islam*, Januari-Juni, 5 (2019): 44–63.



**Industrial Perspective:** This article discusses the preservation of Nusantara ancient manuscripts from an industrial perspective.

While these studies collectively highlight the enduring value of Malay and Islamic manuscripts in Southeast Asia, relatively few have directly addressed their role in shaping the historiography of Islam in the Nusantara. Yet, as historical, didactic, and religious documents, these texts are fundamental to understanding the intellectual, cultural, and spiritual landscapes of the region. Their contents not only reflect the epistemological frameworks of past scholars but also offer insight into political, social, and theological developments relevant to the present.

As such, research into the contribution of manuscripts to Islamic historiography remains essential. They are not merely relics of the past but active sources of meaning and identity—documents that continue to inform national heritage discourses and provide fertile ground for scholars of history, philology, and manuscript studies. This underscores the importance of sustained scholarly attention to their historiographical significance, particularly within the context of Islam in the Malay world and Southeast Asia at large.

## METHOD

This study is a literature review using the historical research method. There are four working steps taken in the historical research method (heuristics, source criticism, interpretation, and writing).<sup>27</sup> First, heuristic/collecting sources. There are two kinds of sources used, namely primary sources and secondary sources. As primary sources, there are several manuscripts found in the Faculty of Adab and Humanities, Imam Bonjol State Islamic University, Padang. As secondary sources are books that talk about manuscripts, philology, scientific articles contained in several nationally and internationally accredited journals, and other sources related to manuscripts such as scientific papers, dissertations, and others. The second step is source criticism. At this stage the author sorts and selects the informant and the information provided, so that the credibility of external and

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<sup>27</sup> (Kuntowijoyo, 1994)

internal sources can be academically accounted for. External criticism is aimed at the information provider, in this case focusing on the manuscripts used as sources to check their authenticity whether they are truly a manuscript written according to its time or made later. Apart from that, the type of paper used and the script writer are also checked to ensure that their expertise in producing a manuscript is in accordance with their expertise, for example a script writer is an expert in the field of *fiqh*, so the script they produce will not be separated from *fiqh* studies. External criticism is aimed at the information provider, in this case focusing on the manuscripts used as sources to check their authenticity whether they are truly a manuscript written according to its time or made later. Internal criticism is focused on the content conveyed in the manuscript whether it truly reflects what it is or is later engineered by others. The third step is synthesis/interpretation. Synthesis/interpretation is the author's effort to connect one source with another, so that the separate sources are grouped by the author to connect one fact with another. This third work step is in the author's efforts to obtain hard facts, so that the facts revealed are truly close to the truth of the problem being researched. The fourth is writing, in order to create a historical story based on the available sources, so that the storyline is clear about the contribution of ulama manuscripts in the development of Islamic historiography in the archipelago/ Malay/ Southeast Asia. Since this research focuses on the field of historiography, the approach used is the historiographic approach as one of the branches of historical science.

## **FINDING AND DISCUSSION**

### **MINANGKABAU ULAMA MANUSCRIPTS IN THE HISTORIOGRAPHY OF THE ISLAMIC ARCHIPELAGO**

Historically, the writing of Islamic history/ early Islamic historiography as a science that has developed to date uses hadith as a source of information. Azyumardi Azra in his book entitled *Contemporary Islamic Historiography* explains that the source of information in the writing of early Islamic history is hadith

material, such as *maghazi* (military raids or attacks), *sirah* (biography), *asma' al-rijal* (biographies of hadith narrators), and the like.<sup>28</sup> Along with the times, the sources used in writing the subsequent history of Islam are increasingly diverse. Almost the same thing also applies to the writing of the history of Islam in Nusantara/Malay. If in the early period of writing the history of Islam Nusantara / historiography that was built more on political aspects, then in recent developments the historiography of Islam Nusantara has been built multiperspectively or called the term new history / new history or also called the term total history.

People or groups that are of concern in writing history are not only limited to the great people, but have spread to the community at large according to the role they play in a historical event. Social, cultural, artistic, religious, gender and others are of concern in writing the history of contemporary Nusantara Islam. Ulema manuscripts that have been neglected and scattered in the community, as well as neatly stored in surau-surau are used as primary sources in writing the history of Islam in the archipelago. The information that has been stored and confined in the writings produced by the scholars in the form of manuscripts, has brought to the attention of researchers, that the local/regional past has a story that is needed in the present and future to define the reality of the present and future. Not only that, the ulama's manuscripts as a thought process that is passed on to the next generation, not a few have led Nusantara Islamic intellectuals to complete their education in graduate school by studying the ulama's manuscripts in the past.

1. Manuscripts of Minangkabau Ulama as studied in doctoral dissertations

Speaking of Nusantara/Malay ulama manuscripts in dissertations/theses/scientific articles, based on the sources that the author gets, there are several that study manuscripts and make ulama manuscripts as the main source of research. Among them is a dissertation written by Ahmad Taufik Hidayat with the title "The

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<sup>28</sup> Azyumardi Azra, *Historiografi Islam Kontemporer: Wacana, Aktualitas Dan Aktor Sejarah* (Jakarta: PT. Gramedia Pustaka Utama, 2002), h.100.

Development of Traditional Islamic Social Intellectual Tradition in Koto Tangah in the Early XX Century: An Examination of the Text and Context of Religious Manuscripts Set in Surau Paseban.”<sup>29</sup> In the dissertation, Taufik revealed that religious manuscripts in surau have a significant function on the religious character of the community, especially with regard to the formation and continuity of scientific and clerical traditions, the formation of ideological practices and community movements and the formation of ulama authority in the midst of society.<sup>30</sup> At the time of writing the dissertation, there were many scholarly texts that Taufik used as sources, including the following:

- Amin, Imam Maulana Abd al-Manaf, “Fadilah al-Shuhur”, Koto Tangah, Batang Kabung, 1992.
- \_\_\_\_\_, “Inilah Sejarah Ringkas Aulia Allah al-Shalihin Syekh Abd al-Rauf (Syekh Kuala) Pengembang Agama Islam di Aceh”, Koto Tangah, Batang Kabung, 1992.
- \_\_\_\_\_, “Inilah Sejarah Ringkas Aulia Allah al-Salihin Shaikh Burhan al-Din Ulakan”, Koto Tangah, Batang Kabung, 1972.
- \_\_\_\_\_, “Risalah Mizan al-Qalb Untuk Bahan Pertimbangan Bagi Kaum Muslimin Buat Beramal Ibadah Kepada Allah”, Koto Tangah, Batang Kabung, 1989.
- \_\_\_\_\_, “Sejarah Ringkas Syekh Paseban al-Shatari Rahimahullah Ta’ala ‘anhu”, Koto Tangah, Batang Kabung, 2001.
- \_\_\_\_\_, “Kitab Menerangkan Perkembangan Agama Islam di Minangkabau Semenjak Dahulu Dari Syekh Burhan al-Din Sampai ke Zaman Kita Sekarang”, Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, “Hidayah al-‘Amial wa al-‘Ibadah”, Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, “Inilah Sejarah Berdirinya Tarbiyah al-Islamiyah Untuk Mempertahankan Shafi’i dan I’tiqad Ahl al-

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<sup>29</sup> (Taufik Hidayat, 2010)

<sup>30</sup> (Taufik Hidayat, 2010)

- Sunnah wa al-Jama'ah", Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, "Kitab Qisah al-Mi'raj Nabi Muhammad". Diterjemahkan dari "Kitab al-Dardir", karangan al-Imam al-'Arif bi Allah ta'ala Abi Barkat Sayyid Ahmad al-Dardir Rahimahullahu Ta'ala, Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, "Kitab Riwayat Hidup Imam Maulana 'Abd al-Manaf Amin al-Khatib", Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, "Kitab Tahqiq (tasauf)", Menerangkan Pengajian Tariqat Shatari, Koto Tangah, Batang Kabung, tt.
- \_\_\_\_\_, "Sejarah Ringkas Syekh Muhammad Nasir (Syekh Surau Baru) Koto Panjang Koto Tangah Tabing", Padang Yang Membawa Agama Islam Ke Koto Tangah , Pauh, Lubuk Begalung, Padang dan Sekitarnya, Koto Tangah, Batang Kabung, tt .299
- \_\_\_\_\_, "Kitab al-Taqwim wa al-Siyam", Koto Tangah, Batang Kabung, tt.
- Anonymus, "Hadi al-Muhtaj fi Sharh al-Minhaj", MM.02.Paseban.03.
- Anonymus, "Kitab al-Jarrah", MM. 04. Paseban. 18.
- Anonymus, "Kitab Balaghah", MM. 03. Paseban. 07.
- Anonymus, "Kitab Fiqih", MM. 04. Paseban. 11.
- Anonymus, "Kitab Fiqih", MM. 04. Paseban. 12.
- Anonymus, "Kitab Fiqih", MM. 04. Paseban. 16.
- Anonymus, "Kitab Fiqih", Tanpa Nomor Katalog.
- Anonymus, "Kitab Fiqih", Tanpa Nomor Katalog.
- Anonymus, "Kitab Nahwu", MM. 09. Paseban. 23.
- Anonymus, "Kitab Nahwu", MM. 09. Paseban. 25.
- Anonymus, "Kitab Nahwu", Tanpa Penomoran Katalog.
- Anonymus, "Kitab Tafsir", MM. 02. Paseban. 01.
- Anonymus, "Kitab Tafsir", MM. 02. Paseban. 05.
- Anonymus, "Kitab Tafsir", Tanpa Penomoran Katalog.
- Anonymus, "Kitab Tauhid", MM. 03. Paseban. 09.
- Anonymus, "Sarf, Nahwu dan I'rab", MM. 09. Paseban. 24.

Anonymus, “Tafsir Huruf Hijaiyyah”, MM. 02. Paseban. 04.

Anonymus, “Usul Fiqih”, MM. 04. Paseban. 14.

al-Anshari, Abdullah Jalal al-Din Muhammad Ibn Yusuf Ibn Hisham, “Kitab Sharh Qatr al-Nada”, Tanpa Penomoran Katalog.

al-Bakri, Muhammad ibn ‘Abd al-Rahman ibn al-Hasan Taj al-‘Arifin, “Kitab al-Bakri fi Sharh al-Minhaj”, MM. 04. Paseban. 17. 300

Fansur, Imam Khatib Marah, “Muqaddimah fi ‘Ilm al-‘Arabiyah”, MM. 09. Paseban. 22.

Khatib Intan Orang Negeri Rajo, “Kitab al-Bakri”, MM. 04. Paseban. 20

al-Kurani, Ibrahim Ithaf al-Dhakiy bi Sharh al-Tuhfah al-Mursalah. Manuskrip dalam format pdf. koleksi <http://read.kitabklasik.co.cc>, (Download tgl. 4 April 2010)

al-Mahalli, Imam Jalal al-Din Muhammad Ibn Ahmad, “Tafsir Jalalain”, MM. 02. Paseban. 02.

al-Nawawi, Mahyu al-Din Abu Zakariya Yahya Ibn Sharaf, “Kitab al-Minhaj”, MM. 04. Paseban. 15.

al-Qazwin, Jalal al-Din Muhammad ibn ‘Abd al-Rahman, “Aqshar al-Amaniy fi ‘Ilm al-Bayan wa al-Badi’”, Tanpa Penomoran Katalog.

al-Rafi’i, Imam Abu al-Qasim, “Kitab Fiqih”, MM. 04. Paseban. 10

\_\_\_\_\_, “Kitab Fiqih”, MM. 04. Paseban. 13

al-Sinkili, Syekh ‘Abd al-Rauf. “Bayan Tajalli, koleksi mushalla al-Ikhlash”, Lubuk Minturun Koto Tengah, tt.

al-Suyuti, Mazid al-‘Is Jalal al-Din, “Itmam al-Dirayah li Qira’ah al-Nuqayah”, MM.03.Paseban.08.

Second Firdaus, raised a doctoral dissertation at the Postgraduate Institute of State Islamic Religion Imam Bonjol Padang with the title “Islamic Education Network in Minangkabau in the XVII and XVIII Centuries AD”.<sup>31</sup> To explain his study, not

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<sup>31</sup> (Firdaus, 2013)

a few scholars' manuscripts were used as primary sources, even Firdaus repeatedly went to several surau that had been the basis of the center of the spread of Islam in Minangkabau, to be able to see and read the manuscripts stored in the intended surau and then be able to explain the network of Islamic education in Minangkabau based on tarikat. Some of the ulama manuscripts used as sources by Firdaus in his dissertation are:<sup>32</sup>

Abdul Karim Amarullah, "Qathi'u Riqab al-Mulhidin", Sungai Batang, 1914.

Abdurra'uf bin Ali al-Fanshuri, "Bayan Tajalli", Koleksi Surau Lubuk Minturun.

\_\_\_\_\_, "Daqa'iqul Huruf", Koleksi Surau Lubuk Minturun.

\_\_\_\_\_, "Tanbih al-Masyi al-Mansub ila Tariqil Qusasi", Salinan Imam Maulana Abdul Manaf Amin al-Khatib.

Abdurrahman Tuanku Lubuk Ipuh, "Risalat Lubuk Ipuh", Koleksi Surau Buya Mansurudin Lubuak Ipuh.

Buya Angku Isma'il Koto Tuo, "Naskah Catatan Syekh Isma'il bin Syekh Inyiah Alumo Koto Tuo", Koleksi Surau Koto Tuo.

Buya Mato Aie Pakandangan, Buya Angku Andah dan Buya Tapakis, "Silsilah Tarikat Syathariyah", Koleksi Surau Syekh Ismail Kiambang.

Buya Angku Andah dan Buya Tapakis, "Silsilah Tarekat Syathariyah".

E. Dt. Maliputi Alam, "Awwaluddin Ma'rifatullah", Naskah Berbahasa Minang tidak diterbitkan.

Haji Khalifah, "Kashf al-Zunnun 'an Asami al-Kutub wa al-Funun", Vol. I, hal. 170.

Imam Abdul Manaf Amin al-Khatib, "Inilah Riwayat Hidup Syekh Paseban as-Syathari".

\_\_\_\_\_, "Inilah Sejarah Ringkas Syekh Muhammad Natsir Koto Tangah".

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<sup>32</sup> (Firdaus, 2013)

\_\_\_\_\_, “Sejarah Ringkas Auliya Allah al-Shalihin Syekh Burhanuddin Ulakan Yang Mengembangkan Agama Islam di Minangkabau”.

\_\_\_\_\_, “Riwayat Hidup Imam Maulana Abdul Munaf”.

\_\_\_\_\_, “Minazul Qulub”.

Inskripsi “Besluit General”, terdapat di Surau Uwai Limopuluah di Malalo.

Sidi Jumadi, “Tahqiq Syathari”, Padang Panjang, Tandikek 1929 M.

Syekh Burhanuddin, Tahqiq”, disalin oleh khalifahnya tahun 1788 M.

TuanKu Alumo Koto Tuo, “Syā’ir Ma’rifat” salinan TuanKu Bagindo Nagari Tandikek, di dalam Naskah Catatan TuanKu Isma’il Ibn Syekh InyiaK Aluma Koto Tuo.

In addition to those mentioned above, there are also several manuscripts used as sources in his dissertation by Firdaus without the name of the author of the manuscript, termed by Firdaus as anonymous. Among the manuscripts in question are:

Anonim, “Mujarrobat”, Koleksi Surau Buya Mansuruddin.

Anonim, “Pengajian Martabat Tujuh”, Koleksi Pribadi di Batusangkar.

Anonim, “Pengajian Tarikat Syathariyah” Koleksi Surau Sungai Buluah.

Anonim, “Silsilah Syekh Abdurrauf Mengaji Kepada Syekh Ahmad Qusasi”, Koleksi Surau Lubuk Minturun.

Third, Syofyan Hadi, his dissertation at the Postgraduate School of Syarif Hidayatullah State Islamic University Jakarta in 2014 entitled “Sufistic Arabic Literature of the Archipelago: Originality of Ideas and Stylistics of the Works of Shaykh Isma’il Al- Minangkabawi”. In the process of completing the dissertation, there were 9 (nine) manuscripts that were used as sources by Syofyan Hadi. The dissertation has been published in book form by the publisher of the Progressive Islamic Studies Institute



(LSIP) in 2014 with the same title as the dissertation title.<sup>33</sup> The manuscripts used as sources in the writing are:

Abdul Wahid Ketinggian Sarilamak al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyah

Khalidiyah", koleksi Syaikh Syahidan Syarbaini Mungo, Lima Puluh Kota.

Khalifah Rajab al-Khalidi, "Naskah Ilmu Segala Rahasia".

Khalifah Syaikh Ya'qub al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyah Khlidiyah".

Muhammad Husayn ibn 'Abd al-Samad al-Khalidi, "Naskah Nahjat al-Salikin wa-Bahjat al-Maslakin", Koleksi Surau Muhammad al-Amin al-Khalidi di Kinali Pasaman.

Syaikh Muhammad al-Amin Kinali, "Naskah Ajaran Tarekat Naqshabandiyah Khalidiyah ", Koleksi Surau Muhammad al-Amin di Kinali Pasaman.

Isma'il al-Minangkabawi, "Naskah al-Manhal al-'adbh li-dhikr al-qalb".

\_\_\_\_\_, "Naskah Mawahib rabb al-Falaq".

\_\_\_\_\_, "Naskah Nazm Syaikh Ismail al-Khalidi".

Sulayman Afandi al-Zuhdi, "Naskah Majmu'at al-Rasa'il 'Ala Usul al-Khalidiyah al-Diya'iyah al-Majaddidiyyah al-Naqshabandiyah".

When completing his master's degree at the Graduate School of the State Islamic University Jakarta in 2011, Syofyan Hadi also raised his thesis research on manuscripts with the title "Manuscript of al-Manhal al-Adbh li-Dhikr al-Qalb: A Study of the Dynamics of the Development of the Naqshabandiyah al-Khalidiyah Order in Minangkabau". To complete the thesis, 18 manuscripts were used as sources, 13 manuscripts had clear authors and 5 manuscripts had unclear authors/no identity which he termed anonymus. In 2021 the thesis was published as a book by the publisher A-Four Member of IKAPI.<sup>34</sup> The manuscripts that serve as sources in his research are:

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<sup>33</sup> (Hadi, 2014)

<sup>34</sup> (Hadi, 2021)

Anonymus, “Naskah Ilmu Segala Rahasia-Rahasia yang Ajaib-Ajaib dan Amal yang

Halus-Halus”, Koleksi Ruslan Khatib Batuah di Surau Batu Bजारang Solok Selatan.

Anonymus, “ Naskah Kajian Tarekat Naqshabandiyah Shaykh ‘Abd al-Wahab Langkat”, Koleksi Ruslan Khatib Batuah Surau Batubजारang Solok Selatan.

Anonymus, “ Naskah Adab Tariqat Naqshabandiyah Waktu Berkhatam dan Tawajuh”, Koleksi Ruslan Khatib Batuah di Surau Batu Bजारang Solok Selatan.

Anonymus, “Naskah Kahfiyat Amalan Tarekat Naqshabandiyah”, Koleksi Apria Putera Payakumbuh.

Anonymus, “Naskah Tauhid dan Adab”, Koleksi Surau Tuanku Qadhi Tanjung Palimbayan Matur-Agam.

Ahmad Nur al-Din al-Naqshabandi al-Khalidi, “Naskah Do’a al-Khatam al-Khawajakaniyyah al-Naqshabandiyyah al-Khalidiyyah”, Koleksi Apria Putera Payakumbuh.

Haji ‘Abd al-Wahid Ketinggian al-Khalidi, “Naskah Ajaran Tarekat Naaqshabandiyyah Khalidiyyah”, Koleksi Surau Ketinggian Sarilamak Harau Lima Puluh Kota.

Muhammad al-Amin al-Khalidi, “Naskah Ajaran Tarekat al-Naqshabandiyyah Khalidiyyah”, Koleksi Surau Muhammad al-Amin Kinali Pasaman.

Shaykh ‘Abd al-Rahman Batuhampar al-Khalidi, “Naskah Ajaran Tarekat Naqshabandiyah Khalidiyyah”, Koleksi Museum Jambi.

Shaykh al-Khalifah Rajab bin Ya’qub al-Khalidi, “Naskah Munajat al-Tariqah al-Naqshabandiyyah al-Khalidiyyah”, Koleksi Ruslan Khatib Batuah Surau Batubजारang Solok Selatan.

\_\_\_\_\_, “Naskah Ilmu Segala Rahasia-Rahasia yang Ajaib-Ajaib dan Amal yang Halus-Halus Hingga Pakaian Seluruh Nabi-Nabi”, Koleksi Ruslan Khatib Batuah Surau Batubजारang Solok Selatan.

Shaykh Khalifah Ya'qub al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyyah Khalidiyyah", Koleksi Buya Razali Jorong Bulantiek Sungai Pagu Solok Selatan.

Muhammad Husayn ibn 'Abd al-Samad al-Khalidi, "Naskah Nahjat al-Salikin wa Bahjat al-Maslakin", Koleksi Surau Muhammad al-Amin Kinali Pasaman.

Shaykh Muhammad Salim Sikabu-kabu al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyyah Khalidiyyah", Koleksi Apria Putera Payakumbuh.

Shaykh Pangkalan al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyah Khalidiyah", Koleksi Surau Pangkalan Sarilamak Payakumbuh.

TuanKu Qadi Tanjung Palimbayan al-Khalidi, "Naskah Ajaran Tarekat Naqshabandiyah Khalidiyah", Koleksi Surau Tanjung Palimbayan Matur Agam.

Shaykh Isma'il al-Khalidi, "al-Manhal al-'adhb li-dhikr al-qalb", Koleksi Surau Mudiek Tampang Rao Pasaman.

\_\_\_\_\_, "Mawahib rabb al-falaq sharh binti al-milaq", Koleksi Apria Putera Payakumbuh.

Fourth, Yulfira Riza, in completing her doctoral program at Padjadjaran University in 2020 entitled her dissertation "Naskah al-Mu'asyarah: A Philological Study and Reconstruction of Gender Discourse in Minangkabau Society in the Early 20th Century".<sup>35</sup> In the dissertation, Riza tried to highlight how gender discourse occurred in Minangkabau society in the early 20th century. To examine the content of the manuscript, Riza also used the manuscript notes from Sya'diyah Syakurah, the daughter of Sheikh Abdul Latif Syakur. Information from several writings so far is known that in the early 20th century many Minang padusi were not at peace seeing their people uneducated, so they were eager to establish special schools for women. Later, the Minang padusi in question was famous for Rahmah el-Yunusiah as the founder of Diniyah Putri Padang Panjang and Rohana Kudus who

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<sup>35</sup> (Riza, 2021)

founded Amai Setia Crafts with her friends in Koto Gadang.<sup>36</sup> Before writing in the form of a dissertation, Riza had also written in the form of scientific articles and her studies were also on scholarly texts. The study in question is entitled “Making Peace with Women: A Textual Comparison between the Al-Muāshirah Manuscript and the Book of Mirrors”.<sup>37</sup> Riza tries to explain how two scholars in the early 20th century viewed women's involvement in the social sphere and not just staying at home as was generally the case for Minangkabau women at that time.

Based on a small part of the research on Minangkabau Ulama Manuscripts that have been studied by these intellectuals, it gives us an idea of how important Minangkabau Ulama Manuscripts are in the development of Minangkabau Islamic historiography. It also contributes greatly and importantly to the development of Nusantara/Malay Islamic historiography. Its contribution is great and important for the development of Nusantara/Malay Islamic historiography. Its presence as a primary source in explaining the history of Nusantara/Malay Islam, both about the history of the Tariqah, the history of education, history of literature, gender, and others have provided advice for the completeness of information about Islam Nusantara. Azra says that manuscript studies are important in the process of “rediscovering” history that has been “lost”.<sup>38</sup>

Azra's opinion is certainly closely related to the development of Islamic historiography in the archipelago, which has entered colonial historiography after the traditional historiography period as previously explained. During the colonial historiography period, the history of Islam in the archipelago only described the greatness of the Europeans in the colony, while how the Nusantara/Malay Islamic community at that time did not stop fighting for its independence from the colonizers was simply ignored in the colonial historiography. The presence and study of ulama manuscripts also serves as a refutation of the orientalist opinion that Islam in the archipelago is a marginal Islam.

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<sup>36</sup> (Khairat, 2021)

<sup>37</sup> (Riza & Nurhayati Ma'mun, 2019)

<sup>38</sup> (Azra, 1999)

The manuscript of the Minangkabau Ulama proves that Islam in the archipelago is not marginal Islam, because in the practice of daily religious life, the Islamic community of the archipelago is still based on the Qur'an and the traditions of the Prophet Muhammad. Azra explained in his foreword to the book written by Syofyan Hadi, that until the 1980s there was an assumption among scholars that Islam in the archipelago was marginal, peripheral or even "second-class" Islam.<sup>39</sup> This is because Islam is perceived and identified by them with Arabia or the Middle East. The works of Nusantara scholars are seen as not authoritative enough to be a reference for Muslims, because they are considered only adaptations and translations of the works of Middle Eastern scholars. They forget that science is like a chain that is connected to one another and strengthens each other in one bond. The works of Nusantara scholars were of course born thanks to their interaction with Middle Eastern scholars. However, when the Nusantara scholars spread the teachings of Islam, they also tried to reformulate and modify the teachings into a more adaptive form by considering the social and cultural conditions of the Nusantara/Malay people.

## 2. Manuscripts of Minangkabau Scholars in the Faculty of Adab and Humanities UIN Imam Bonjol Padang

Based on the catalog, there are 29 scholarly manuscripts in the Faculty of Adab and Humanities of UIN Imam Bonjol Padang. The manuscripts have been described in terms of physical condition, colophon, and summary of contents by Yulfira Riza.<sup>40</sup> Reading a summary of the contents of these manuscripts further illustrates how important the contribution of Nusantara ulama manuscripts is to the development of Nusantara/Malay Islamic historiography. Information on the local history of Islam in the archipelago is increasingly diverse, because the manuscripts include the Qur'an, Tafsir, Fiqh, the science related to Arabic (Arudh, Qawa'id, and Nahwu), Tarekat, Tambo, Tuanku Imam Bonjol, Tauhid (Sufism), and others. If these manuscripts are

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<sup>39</sup> Hadi, *Sastra Arab Sufistik Nusantara: Orisinalitas Gagasan Dan Stilistika Karya Syaikh Isma'il Al-Minangkabawi*, h.19.

<sup>40</sup> Riza and dkk, *Katalogus Naskah Klasik Islam*, h.22.

studied further, the historiography of Nusantara/Malay Islam will certainly develop further and further enrich the historiography of Nusantara Islam in various aspects. For a clearer picture of the manuscript based on the catalog, among others, as follows:<sup>41</sup>

- MM. FA. 01 al-Qur'an: This manuscript is a Qur'an measuring 19x27.2 cm with a text block of 18.4 x 12.3 cm. The summary content is the verses of the Qur'an from Surah Ali Imran to Surah al-Alaq.
- MM. FA. 02 al-Qur'an: This manuscript is a Qur'an measuring 20.4x30.7 cm with a text block of 11.4 x 20.6 cm. The summary of the contents is the verses of the Qur'an, starting from Surah Ali Imran and ending with Surah al-Isra.
- MM. FA. 03 Tafsir: This manuscript contains a sentence-by-sentence interpretation. The summary of the contents of the initial part is the Prophet Muhammad as the messenger of Allah, the middle part is the word of Allah which contains about doing good deeds (prayer, zakat, etc.), and the final part is the word of Allah about 'iqab (punishment).
- MM. FA. 04 Tafsir Baydawwi: The author was Mu'alim Raja Maulana, his friend, bin Sheikh Mahyudin Ibnu Arubi, who is listed at the end of the manuscript. A summary of the contents of the initial part, namely *Rabbuka wa-al-malaku syaffan syaffa*, and when the angels from the seven heavens descended to earth with the nature of your God, O Muhammad, the angels stood up from the earth. A summary of the middle contents, namely *wal'adiati dobha*, for the sake of all the war horses that run at the sound of their breath. Falmuriyati qadhan, for all horses that emit fire when they touch their hooves. Final content summary viz *'amkumtum syuhada'a iza wa sai kum wallahu bihaza*, Or were you present when Allah prohibited all these things?.

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<sup>41</sup> (Riza & dkk, 2013)

- MM. FA. 05 Tafsir Jailani: Written by al-Muhakkiq Jallaludin bin Muhammad Mahali Asya-Fi'I Rohi Mahullah which starts with surah al-Baqarah and ends with surah al-Isra'. This manuscript contains interpretations of the Koran from Surah al-Baqarah to Surah al-Isra'.
- MM. FA. 06 Kitab Nazar: This text discusses the votive book and the requirements for becoming a judge such as; Islam, mukallaf, independent, smart, fair, hearing, seeing, speaking fluently, and earnest. This text also explains that eating food will give rise to strength, as well as the benefits of fruit and sweets for the blood.
- MM. FA. 07 Tauhid: This text contains the pronunciation of Biat and Tariqah Syafariah, the end of the path and the end of words to Allah, Tariqat of Insan, the seventh dignity of Seven, Orderly slaughtering, hadith/tambihgafikin/riyadus shalihin, tahlil and kunahnya/adab tahlil darajat, the first prayer of the khatib /prayer rahil ghaib, first 'Aidil Fitri sermon, initial sermon/second sermon, Islamic religion and its meaning.
- MM. FA. 08 Fiqh: The first part of this text discusses the great hadast/junub bath, the intention to bathe in janabah and its explanation and also explains about bathing after menstruation and its intentions. The middle part of the text discusses eating etiquette and Allah's prohibition against excessive attitudes in eating and drinking and also discusses the words of the Prophet SAW regarding excessive attitudes. The final part of the text discusses marriage laws.
- MM. FA. 09 Fiqh: The content of the first part of the text is "starting with the pillars of purification are three things, firstly eliminating the feeling of uncleanness, secondly eliminating the color of uncleanness, thirdly eliminating the smell of uncleanness...". The middle part "then choose one type of dhikr according to the hadith and the

argument that the words of Allah's guardian are said by pious people who lack consensus on deeds such as the prayers of the Prophet who was at the beginning of the Prophet Muhammad SAW...". The final part "starts with the pillars of Islam, namely five things, firstly perfecting the two sentences of the Creed, secondly praying five times a day and overnight, thirdly fasting".

- MM. FA. 10 *Fiqh Tasawuf*: Summary of the contents of the first part of the text "the people of Anbiya, who existed before the Prophet Muhammad SAW, will receive a reward and whoever does not bring faith will be rewarded with all the people who were before and after." The final part "thirty-three times or thirty-four times then finally recite *Laa Ilaaha Illa Allahu Wahdahu Laa Syariikalah lahul mulku wa Lakal hamdu wa huwa 'ala Kulli Syai'in Qadhir wa Laahaula wa Laa quwwata Illa billah al'adzhim*".
- MM. FA. 11 *Fiqh*: The first part of the text explains prayer, the middle part explains the kisan of Prophet Musa (AS), the final part explains the verses of the Qur'an and their interpretation.
- MM. FA. 12 *Ushul Fiqh*: The initial content summary contains an explanation of the branches of fiqh, fiqh law or syar'iyah. The middle part contains an explanation of fiqh methods and the final part contains an explanation of jihad.
- MM. FA. 13 *Fiqh dan Tauhid*: A summary of the contents of the first part of the text contains prayer, the middle part contains the laws of reason and monotheism, the final part contains about ushuluddin.
- MM. FA. 14 *Kitab Arudh*: The summary of the initial part of the Bahr Wafer manuscript contains 24 stanzas and 2 letters are added to the syif, the middle part explains the bahr thawir stanzas in the syir, and the final part explains the bahr wafr (explanation of the stanzas) from the word of Allah SWT.



- MM. FA. 15 Qawa'idul 'Arabi: The initial summary contains the names of the people concerned about why this manuscript exists, the middle part explains about qawa'idul arabiah proper nahu and sharaf as well as some about sharaf, the final part explains about mashdar and mudhari'.
- MM. FA. 16 Nahwu: The first part explains the story of the question and answer between the Prophet SAW and the Prophet SAW's friends which discusses nahwu, the middle part discusses fi'il mahdi and its examples, the final part discusses sharaf science and an explanation of it.
- MM. FA. 17 Nahwu: The initial part of fai'l and i'rab. There are three fai'l, namely rafa', nashab, and jazam. The middle part discusses isim, nasab and jazam, the final part contains khuruf. These letters are all mabri and jar letters or letters that influence the sentence or meaning that follows. Each letter has its own letter assignment.
- MM. FA. 18 Dha'il Masmu': The beginning of the text contains the Muqaddimah or opening and introductory words to the contents of the book, for example the mention of worship and muamalah. The middle part contains a discussion about the assets of orphans, the final part contains the nature of repentance, marriage and relationships related to humans, for example a discussion about alms.
- MM. FA. 19 Maulid Nabi: the beginning of the story of Prophet Hud, the middle part of the story of Prophet Ibrahim, the end of the story of Prophet Sulaiman.
- MM. FA. 20 Ringkasan Tarekat Syattariyah: The first part discusses the elements of the body, the middle part discusses the teachings of the Shattariyah Tarekat, the final part of the text discusses the Lineage of the Shattariyah Tarekat.
- MM. FA. 21 Tarekat Syattariyah: The first part contains prayers and requests for forgiveness for one's sins

and explains the elements in the human body, namely fire, water, wind and earth. The middle part discusses monotheism, namely about how to pray at night Lailatul Qadar and things that destroy humans. The final section explains the source of the teachings of the Syattariyah order obtained in 1380, Padang Pariaman district by Angku Sidi Habiyanan who was of the Panyaleh tribe.

MM. FA. 22 Kitab Nikah: The first part of the text is "Marriage is sunnah, it is permissible not to get married by overcoming lust by fasting, the middle part contains the law on marrying a mother and a woman and menjima'nya (having husband and wife relations). The final part contains information about alms that come from the income given by God in the form of excess of needs.

MM. FA. 23 Tambo Alam Minangkabau: The beginning of the text "Bismillaahirrahmaanirrahiim. The first part of the beginning of the kalam with all respect asks all the gentlemen who read and to the niniak mamak prince of the great auspicious master who reads this to listen intently. "If there is anything in this letter, I think I made a mistake or was misguided, even though he said something wrong because he misunderstood it and what he meant, I hope that I will be greatly forgiven." The middle part "As for people working or doing work in this world or work in the hereafter, then the rules for doing that work are as if someone went sailing complete with rigging and anchors and sail leaves." The final part "At one time the taratak then became a hamlet and the hamlet soon became a city. It also became a country when the city was made, Kampuah Niniak Mamaknyo Penghulu was created...Creating a large group called people with an umbrella, as has been said in article eighty-four above, for example, it was named the city of one umbrella, the most four Niniak. "That name has been perfected. I wrote to

Tambo Alam Minangkabau on Friday 17 Rajab at 10 o'clock seen 1355 Hijriah numbers agreeing with the month 2 October 1936".

MM. FA. 24 Tuanku Imam Bonjol: Initial summary "The incident in Minangkabau land in the land of Alahan Panjang in the village of Tanjuang Bungo was a fair king with the title Tuanku Bandaharo. The location of the incident in the country of Danggo Hilir is called Kampung Dalam in the Padang Lawas area." The middle part "Five days and nights in Betawi, we went on a warship that sailed for two months from Betawi to Surabaya, arriving in Surabaya and anchored for three nights." Final part "Letter of statement regarding... Cases discussed at the meeting of Tuanku Laras and the headmen of the Minangkabau natural land who sat in front of the assembly field in Bukittinggi".

MM. FA. 25 Pemimpin ke Surga: The first part is "Bismillaahi ar-Rahman ar-Rahim (In the name of Allah, the most gracious and merciful God). God's words surah an-Najm verse 19 "Fa a'lamu Annahu Laa ilaahailla Allaah". So know that there is no real God but Allah." Awwalu ad-dziini ma'rifatullah. Ma'rifah is the same as the meaning of no doubt or hesitation about something that is known. The middle part "So that is the meaning of Godhead, the Almighty Being, while others desire Him. The origin is the meaning of the first sentence. There is no Being who is richest than all others and desires all others to Him except Allah." The final part "Islam requires those who want to get involved in something that they deviate from the sharia regulations that have been established because Islam also stipulates that all bodies and souls and health are the essence of the good of this world and the hereafter".

- MM. FA. 26 *Izhar Dhagh al-Kadhibin dan as-Saif al-Batar fi Muhaqqi Kalimat ba'dha Ahlul Aghtar*: Summary of the contents of the text of the rebuttal to the Naqsabandiyah Tarekat written by Sheikh Ahmad Khatib al-Minangkabawi. Consists of three different texts a). Rebuttal of the Naqsabandiyah Tarekat, b). Rebuttal of Sheikh Saad Mungka, c). Rebuttal of Sheikh Abdullah Tanah Datar.
- MM. FA. 27 *Sejarah Rasulullah*: Due to poor photocopies, the manuscript is unclear and difficult to read, so a summary of its contents cannot be provided.
- MM. FA. 28 *Selawat Nabi (dalam Khairat)*: The text contains collections of prayers and Hidzib-hidzib such as hidzib al-Barr and al-Bahr which are the practices of followers of the Sadziliyah order.
- MM. FA. 29 *Majmu' Musta'mal, Darul Mawaizah, dan Miftahul Haq*: The beginning of the Book of Majmu' Musta'mal, "This means that something was deliberately included with the sampir for him. If people ask us what nan rukun is, it starts with nan rukun, 'Laa yujud syai in Illaa bihaa'." The middle part of the Book of Darul Mawaizah "If people ask us what is unclean, they answer that what is unclean is haram." The final part of the Book of Taraghab Ila Rahmatillah "Alhamdulillah al-Ladzi Khalaquul Insan wa al jin illa Liya'buduun". This means that it begins with praise to Allah ta'ala, the Lord who created humans and jinn because it is He who worships them".

Based on the summary of the contents of the manuscripts contained in the catalogue, it is clear that the scholar's manuscripts do not only discuss one particular aspect, but one manuscript and another discuss different things. Information about how Islamic teachings were introduced, taught, and practiced by Muslim communities, as well as the rules for worship, is contained in the text. The scholar's text also informs us that the tarekat teachings were taught to the Muslim community where a teacher lived, and the genealogy of where the tarekat teachings came from was clear.

For example, the final part of the Syattariyah Tarekat Manuscript explains the source of the Syattariyah Tarekat's teachings obtained in 1380, Padang Pariaman district by Angku Sidi Habiyaman who was of the Panyaleh tribe.

In addition, through his fundamental work, Azyumardi Azra in 1992 by making the Ulama Manuscript as the main source of his dissertation study with the title *The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian 'Ulama in the Seventeenth and Eighteenth Centuries*. The dissertation was published in 1994 in book form under the title *Networks of Middle Eastern and Malay-Indonesian 'Ulama in the Seventeenth and Eighteenth Centuries: Tracing the Roots of Islamic Thought Reform in Indonesia* and was reprinted in 2013. Through his work, he has proven that Islam in the archipelago is not a peripheral Islam, but an Islam that is related to Islam in the Middle East.

## CONCLUSION

This study demonstrates that manuscripts authored by Nusantara 'ulamā' constitute intellectual heritage with lasting relevance for the evolution of Islamic scholarship. These texts reflect not only the depth of scholarly engagement in the region but also the vitality of the Islamic literary tradition, serving as a catalyst for the preservation and continued cultivation of knowledge through writing. Specifically, the contributions of Minangkabau 'ulamā' provide invaluable enrichment to the historiography of Islam in the Indonesian archipelago. As primary sources, these manuscripts offer contextual insights into local historical developments and religious thought. Furthermore, their content and intellectual sophistication directly challenge orientalist narratives that marginalize Nusantara or Malay Islam. Rather than occupying a peripheral position, these works affirm the centrality of Southeast Asian Islamic scholarship within the broader tapestry of Islamic intellectual history.

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