Contents: The title means “the beginning of the darangen Kaperindandang”. The King of Piyagema a Ragat, namely Rinandang, is obsessed with the idea of marrying Princess Lawanen, the Princess of Bumbaran. He disguises himself as a madem (a person with dark skin) in order to see the Princess.

Notebook 2 (Ms. 15-2)
Number of darangens contained: 1
Title of the darangen: Sompat o Kaperindandang
Author or scribe: Unknown. The name Miss Calima is written on the cover. It could be the author, scribe or owner of the manuscript.
Date: Not indicated.
Total no. of pages: 46
Approx. no. of lines per page: 12
Language: Classical literary Maranao.

Contents: The title means “the continuation of the darangen Kaperindandang”. Prince Rinandang, who is disguised as a madem, works at the lamin (tower) of Princess Lawanen as a servant.
Note: One page of the notebook is removed.

Part II
Papers Related to the Collection
The Maisie Van Vactor Collection of Islamic and Philippine Muslim Materials

Primo B. Salivio

1. Introduction

Compilation of this catalogue is something I inherited from my mentors, namely the late Dr. Peter G. Gowing who served as director and the late Mrs. Maisie Dorland Van Vactor who served as librarian of the Dansalan Research Center. In the course of my work I was encouraged to make bibliographical entries of all resources and materials and to compile them all into a single volume by author and subject, in order that they may be of use to students, teachers, and researchers. However, the *kisah* (Islamic stories) and other materials, written in the Maranao language and the Arabic script, were not included in the collection at that time. Therefore, these important materials have not been known to the researchers and the general public, despite its richness. It is expected that this catalogue will serve as a guide for scholars conducting intensive research on what the stories reflect and what they were intended for, regarding the lives, customs, beliefs and practices of the Maranaos. The following account presents what was the history of Dansalan College from the very beginning, and its collection of Islamic and Philippine Muslim Materials.

2. Education as an Effective Commodity and Stimulus

There are some whose mission is to instruct others. This is owing to the fact that they are interested in education, namely in teaching others to read and write. It is people like these who may be viewed as the prime movers with reference to the establishment of the Dansalan College Foundation.

In 1930 a literacy campaign was launched among the Muslims of the Lanao Province of Mindanao. Prior to 1930 however, a newly wed couple, namely Frank C. Laubach and Effa Selly, developed an interest in this island in 1912, when Effa's cousin Harry Edwards and a fellow-townsman named Joe Albertson went there as teachers in 1901.\(^1\) They were among the first 600 teachers sent to the Philippines by the United States government. They sent back vivid accounts...

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\(^1\) The accounts of Laubach's literacy campaign and the Madrassa School are based on, and cited from [Laubach 1970]. The accounts on the early days of Dansalan Junior College are mainly based on, and cited from [Hamm 1980] [Scaff 1995] [Van Vactor 1980].
of the Moros of Mindanao and Sulu, and in 1915 Frank and Elfa Laubach left
the United States for Mindanao, riding the famous transport Thomas.

It was not until 1929 that the time seemed ripe to open the Lanao station.
Leaving behind his wife and son Bob in a school north of Manila Frank C.
Laubach went on alone to Lanao, and a year later his colleagues, namely the
Reverend and Mrs. Frank J. Woodward who worked along the coast of the island,
reached Mindanao. Accompanying Laubach were the superintendent of schools,
the principal of the Lanao High School, and the captain of the Philippine
constabulary, and these three exceptional individuals worked for the progress of
the Maranao community through the medium of education.

The first month in Lanao was the hardest for Laubach, and one evening
while sitting on Signal Hill over-looking the province of Lanao it seemed as
though God were saying to him, “My child, you have failed because you do not
really love these Moros. You feel superior to them because you are white. If you
can forget that you are an American and think only of how I love them, they will
respond.”

Accordingly, Laubach contacted certain panditos (religious leader of Islam)
and informed them that he was interested in studying the Qur’an, and the very
next day they crowded into his cottage, each with a Qur’an under his arm. Soon
afterwards though he realized that language was the major barrier towards the
furtherance of his study. Consequently Laubach asked an American officer
named Lieutenant Cramer if he knew of any Moro who could be entrusted with
the task of teaching him, and Cramer on hearing this introduced him to Pambaya.
Pambaya was a person who had been sentenced to twenty years imprisonment
for murder, but Cramer had helped him out by appealing to the Supreme Court
on a plea of self-defense, and thereby had him acquitted. Pambaya who had now
become a devoted friend taught Laubach the Maranao language, and apart from
Pambaya there was Donato Gala, a Filipino with an M.A. from Teachers
College in Columbia University, who had come over to Lanao with his wife in
order to serve in the mission. He was a born educator, and deserved credit for the
advancements in literacy that had occurred that year.

The mission staff that set in motion the work in 1940 consisted of Dr. Frank
C. Laubach and his wife Elfa Selly Laubach who took charge of the work among
the Maranao people, and Mr. and Mrs. Frank Woodward who were field
representatives of the United Evangelical Churches of the two conferences in
northern Mindanao, with their station located at Dansalan.

In the same year of 1940, Alvin and Marilee S caffe were sent to the
Philippines by the American Board Commissioner for foreign missions. This
was for the purpose of taking over the work of Dr. Frank Laubach at Dansalan in
Lanao, while he was on furlough. In December 29, 1940, on a Sunday morning,
the Scaffs arrived in Iligan City on the S.S. Panay and proceeded directly to
Dansalan. At that time Dansalan was hosting a national conference of young
people who belonged to the United Evangelical Church of the Philippines, from
all over the island.

It was a dream of Dr. Frank C. Laubach to have a high school sponsored by
the Mission. When they arrived he was already planning such a school, and he
intentionally called it the “Madrasah High School,” using the Maranao word for
a religious school. On Monday, June 30, 1941, the Madrasah High School which
was the forerunner of Dansalan Junior College was officially opened, and 25
first year students were enrolled. Princess Tarhata Alonto, the daughter of a
prominent datu (leader) was one of the six students who enrolled that June, and
this gave the effort at the education of the Maranao girls a high reputation.

In late November 1941, Alvin and his wife moved to Stillman University to
teach at the American Board Philippine mission, and so the Rev. Darley Downs,
a missionary of note from Japan, took over Dansalan Station and continued with
Mrs. Woodward at Dansalan, until it was captured by the Japanese.

On December 8, 1941, the war broke out. The school was closed and the
students hurriedly went home to their families, and during the next four years
many of the buildings were dismantled and destroyed.

3. Development after World War II

At the conclusion of World War II the Maranao leaders began to ask the
leaders of the United Church of Christ in what was then Dansalan, Lanao, if the
American Board Mission could resume its work among the Maranaos. These
Maranao leaders were particularly interested in the revival of the educational
activities that had been conducted before the war. They reminded the church
leaders of the Madrasah High School that had been opened by Laubach, and of
their understanding that Laubach had intended to open a college for the young
people of the Maranao.

Dansalan College Foundation Incorporated was founded as Dansalan Junior
College in 1950, by a group of concerned Christians of the United Church of
Christ in the Philippines. They felt at the time that there was a critical need in the
province for a post-high school educational institution for the Maranao youth,
who though able to complete high school were still unable to attend college or
university, since there were no such facilities in the area. Dansalan was the first
private secondary and tertiary educational institution in Lanao del Sur, an
institution founded with the purpose of serving the interests and meeting the
needs of the Maranaos, and it came about in the following way.

In October 1946, Dr. David and Mrs. Margaret Hamm arrived in Manila,
took an army-style bucket seat plane to Mindanao and stayed briefly in Cagayan
de Oro City with Frank and Marian Woodward, in what is now Pilgrim
University. In December 1946 the Hams arrived in Lanao and stayed at
Heffington house in Moncado Colony, to assist in planning the establishment of
Dansalan Junior College. In 1947 Laubach returned to the Dansalan community for a visit and to consult with church leaders, and although he did not plan to return and work in Lanao, he did assure the church and mission leaders of his support of the works they had indicated as priorities.

In 1948 a dormitory and library building were constructed. The dormitory floor became known as the “Moro Boys’ Dormitory,” and the library which was named the “Madrasah Library” housed a collection of some 3,000 volumes. This Madrasah Library was the foundation of what was to become a quality library facility, during much of Dansalan College’s history.

On May 28, 1949, a Church-Mission Committee voted to recommend the opening of a junior college at Dansalan in July of 1950. At that time, this committee agreed that activities should not be limited to campus academic efforts, but should also include the development of literacy and a literature program, besides a medical program for the larger community.

The venture began in June 1950, and Dansalan Junior College was opened with a student body of 28 young men and women. The late Dr. Rufino de los Santos served as the school’s first director, and Reverend David and Mrs. Margaret Hamm, Mrs. Lucia de los Santos, and Dr. Batua Macaraya, were counted among the members of the teaching and administrative staff. The college’s first convocation was held on July 7, 1950, during the holy month of Ramadhan.

In 1951 a high school department with first and second year classes was opened. There were 90 first year students and 27 second year students enrolled, mostly transferees, and Dr. Rufino de los Santos was then the director. Responding to the desire of Dr. Rufino de los Santos to resign as director of the Dansalan Junior College, the Board of Trustees in their meeting on August 4, 1967 thereupon invited the Reverend Lloyd Van Vactor to head the college, his appointment taking effect from July 1, 1968. On August 1, 1968, Rev. Lloyd Van Vactor’s designation was changed from that of director to President, in accordance with the decision of the Board of Trustees.

In June 1968, Mrs. Lucia de los Santos who served as librarian in the Madrasah Library and later also in Dansalan Junior College resigned to become Dean of Women at Mindanao State University, while her husband Dr. Rufino de los Santos also became Dean of the College of Education. On the resignation of Mrs. de los Santos her job as librarian was given to Mrs. Maisie Dorland Van Vactor, with Ms. Concesa de la Cerna serving as her assistant. In the 1970s, Mrs. Nella M. Ilupa and Mrs. Myrna A. Corpuz were assigned to the library as working students, and on June 1973 Primo B. Salivio was also included as a working student. On the death of Mrs. Maisie Van Vactor, Ms. Myrna Corpuz was appointed as the person in-charge of the library. After her the late Ms. Bernadette Nadyag became the librarian, and finally Mrs. Juliet M. Salivio, a classroom teacher who happened to be a licensed librarian, assumed charge as academic librarian.

4. Islamic and Philippine Muslim Materials Collection

In 1969, Dansalan College was urged by the Bureau of Private Schools to develop an experimental curriculum for training teachers, one that would be specifically oriented towards Maranao culture. Accepting the challenge for curriculum innovation the school administration turned to the library staff for resource material to back up this program, and in this way the special collection of Maranao materials began.

The first task was to prepare a preliminary bibliography of known materials, and this was carried out with the assistance of the late Dr. Mamitua Saber, Dr. Peter G. Gowing, and Dr. Robert D. McAmis, who generously shared their time in helping this project get underway. A preliminary bibliography with 220 entries was prepared listing all the materials known at that time, and these entries included books, theses, and dissertations and monographs from scholarly journals, available mostly in the Philippines.

How and from whom one could acquire funds for this project was a major issue at that time. The Asia Foundation was one of the agencies approached regarding this matter and the proposal to fund the project was suggested to them, and since they took a special interest in the program the funds were approved. Thus the collection now includes books, theses, dissertation on the Maranaos and the Lanao region, monographs, articles from published journals, newspaper clippings, microfilms, old photos, and Maranao literature in Arabic scripts (kisaa).

Thanks to the efforts of Mrs. Maisie Van Vactor the Islamic and Philippine Muslim Collection became exceedingly valuable. The initial investment amounted to only two thousand pesos, but for eight years she devoted half her time to this specialized task. A part of this money was used for the purchase of kisaa at the padian (market place) at the rate of twenty-five centavos per copy, and students donated others. These kisaa were mostly published during the period from the late 1960s to the beginning of the martial law regime in the early 1970s.

In late 1974, Dr. Peter G. Gowing, began his work as director of the Dansalan Research Center, now referred to as the Dr. Peter Gordon Gowing Memorial Research Center, which was housed in the Science Building, also known as the Rufino de los Santos Science Building. From that time all materials focusing on Muslim Filipinos were transferred to the Dansalan Research Center Library. This was the beginning of the so-called Maranao Philippine Islamic Collection, specializing in collecting all materials written about the 13 Muslim groups in Southern Philippines.

By 1979 the Islamic and Philippine Muslim Collection had increased to 2,873 catalogued items, and about three-quarters of these are to be found in the vertical file which is the backbone of the collection. Aside from this, Mrs. Maisie Van Vactor was planning to romanticize kisaa and other Maranao materials
written in Arabic scripts and translate them into English. This plan was viewed by the late Dr. Gowing as a major project to be undertaken. However, it did not materialize because of her untimely death on March 17, 1979.²

At the Board of Trustees meeting on March 23, 1979, the collection was officially renamed the Maisie Van Vactor Collection of Islamic and Philippine Muslim Materials, so as to honor the name and work of the person who initiated this collection of articles, books, and other reading materials focusing on Muslim Filipinos, and who subsequently developed it into the distinguished special library that it became.

On June 18, 1981, the center was transferred to a new building officially called the Van Vactor Hall, which housed the Dansalan Center for Community Service and Research wherein the MVV Collection of Islamic and Philippine Muslim Materials are kept. In the early 1980s, the collection of theses, dissertations, vertical files and other unpublished material focusing on Muslim Filipinos were microfilmed. However, the Maranao materials written in Arabic script were not included in the microfilm. These materials were neither catalogued.

In the morning of July 10, 1983, Sunday, Dr. Peter Gordon Gowing passed away due to cardiac arrest. He was a person whose life had been dedicated to the development of the collection of Islamic materials for the library, and the articles he had written concerned Muslim Filipinos. Hence in the October 1983 meeting of the Board of Trustees, the Dansalan Research Center was renamed the Dr. Peter Gordon Gowing Memorial Research Center. The dedication and effort of these two people in developing this special collection focusing on Muslim Filipinos is well-known, and has contributed a great deal to students, teachers, and scholars, as well as local, national, and foreign researchers. This catalogue owes a great deal to what Peter and Maisie had done. It is hoped that this present volume will serve as a useful tool for researchers, and contribute to the further development of the study of Muslim Filipinos.

References


² The kidnapping of her husband Dr. Lloyd Van Vactor was the event that led to the death of Maisie [Van Vactor and Washburn 1980: 18].
1. Background

*Ama i Sumpa* is one of the *kissos* that became very popular among the Maranaos in the 1970s. It is a Maranao translation of an Arabic story, entitled *Abu Lihya*. *Abu* means “father”, and *lihya* means “beard” in Arabic, thus, the title means “Father of the Beard”. The Maranao title of the story, *Ama i Sumpa*, is the literal translation of the original Arabic title, as *ama* means “father”, *i* is a link that connects two words, and *suma* means “beard” in Maranao.

*Abu Lihya* was introduced to Mindanao by a certain Maranao *ulama*, namely, Sheikh Guro a Alam.¹ Guro a Alam was born in 1932 in the village of Romayas, in the municipal district of Lumba a Bayabao, in the province of Lanao (the present-day Lanao del Sur). When he was a child, there was no madrassa (Islamic school) in his hometown. According to Guro a Alam, he taught himself to read Arabic when he was young. He hid in a sack and tried to read the Qur’an, even though he did not know the Arabic letters. When his mother came looking for him, he did not answer, but kept on reading the Qur’an.

He later studied Islam under an *ulama* who was famous at that time in Lanao, namely, Kali sa Madalum. He also learnt how to recite the Qur’an correctly under Imam sa Sam, or Kusbari, a Syrian Islamic teacher who had settled in the municipality of Bayang, in the province of Lanao. He attended a public elementary school in his hometown and finished at grade five.

However, he was unable to proceed to the grade six because the second World War broke out in December 1941, and the school was closed when the Japanese army came to occupy Lanao.² After the second World War, he taught at the Ma’had Kamilol Islam al-Ulom (hereafter Kamilol Islam), a madrasa which was established in Dansalan (the present day Marawi City), the provincial capital of Lanao, by a group of reformist Maranao *ulamas* in 1937.³ He also served as a local government official as the municipal district secretary in Matunggao in the Province of Lanao del Norte from 1954 to 1961.⁴ Later, he

¹ The following passage on Guro a Alam and his activities are based on an interview conducted by this author and Kawashima Midori on Aug. 12, 2007, at Mahayhay, Iligan City, Lanao del Norte.

² Immediately after the war broke out between Japan and the United States of America in December 1941, U.S. Army Forces left Lanao and many Philippine government officials in the province also left their offices and started organizing anti-Japanese guerrilla forces. This led the closure of most of the offices and schools in Lanao in 1941-42. The advance forces entered the province of Lanao in April 1942 [Kawashima 1999].

³ For Ma’had Kamilol Islam al-Ulom, see [Kawashima 2009b].

⁴ Guro a Alam also served as a municipal development coordinator of the same municipal
established a madrasa in the village of Banko, the municipality of Baloi of the province of Lanao del Norte, which is called Ma’had Sarki al-Omara.

Guro a Alam was a polyglot. In addition to Arabic, English and Maranao, he could speak Maguindanao, Tausug, Tagalog, Waray, Ilongo, and to some extent, Malay. This was partly because he had a flair for languages and partly because he lived in a multi-lingual milieu, travelling to many places both within and outside the Philippines. At one time, he lived in a place populated by Muslims, called Rio Hondo, in Zamboanga City. This was where he got acquainted with a Malay individual, from whom he learnt Malay. He was also married to a Tausug woman, from whom he learnt the Tausug language, and mastered it.

Guro a Alam also performed hajj a number of times. In 1962, when he was on his journey to Mecca to perform hajj, the boat he was sailing in, namely, the “Tai Fuan”, was stranded in Singapore for about a month because it was overloaded. The capacity of the boat was 900, but it was carrying more than 4,000 passengers. During his sojourn in Singapore, he learned how to speak Malay.

He was once assigned by the Philippine Pilgrimage Authority as a member of an advance party for the Philippine pilgrims. During those days, he used to arrive at Mecca two months prior to the start of the hajj season, in order to make arrangements for the accommodation of the Philippine pilgrims. Near the masjid al-haram (sacred mosque) in Mecca a market was held every Wednesday, where books such as the kisay were sold. Guro a Alam used to go there to purchase books because the Philippine pilgrims often requested him to do so for their sakes. Abu Lihya was one of the kisays he purchased. First, he bought one of its volumes (one chapter) of the kisay, and in the following year he purchased another volume. In this way, he was able to collect a complete set of four volumes of the Abu Lihya. Each volume cost around 50 Reals, but he sold them at 200 Reals, thus, making profit of 150 Reals was where he got acquainted with a Malay individual, from whom he learnt Malay. He was also married to a Tausug woman, from whom he learnt the Tausug language, and mastered it.

During the hajj in 1967, Guro a Alam was sailing in a boat named “Lydia”, together with Philippine pilgrims. On their return voyage from Jidda to the Philippines, Guro a Alam narrated the story of Abu Lihya as a diversion for the passengers. He used a microphone so that all the passengers could hear the story. He narrated the kisay in three different languages, namely, Maranao, Maguindanao and Tausug, because the majority of the passengers consisted of these three ethno-linguistic groups. Every day, after performing each of the daily prayers, the Abu Lihya story-telling session would start and then resume again, and it would continue on the following day in the same manner until the story came to an end. The passengers liked the story so much that they requested him to continue even during the night. Guro a Alam recalled that he had not been able to get enough sleep on that voyage.

When Guro a Alam translated the Abu Lihya into Maranao, he changed the name of Abu Lihya into its Maranao equivalent, namely Amai Sumpa. In the same way, it was changed to Amai Pugotan in the Tausug translation (am(a) means father, i is the link, and pugotan means beard in Tausug). He did so in order to enable the audience to understand the meaning of the Arabic name of the main character from which the title of the kisay was taken.

2. Publication of the Kissay

After Guro a Alam had related the kisay to the passengers, they requested him to print it because they liked the story very much. According to Guro a Alam, everybody wanted to have a copy of the kisay. Therefore, he started writing down the story of Abu Lihya, translating it into two languages, namely, Maranao and Tausug.

At that time, teachers of Kamilol Islam had begun to publish a series of kisay in the Maranao language using the Arabic script in the form of a mimeographed booklet [Kawashima 2009b]. Their object was to provide the Muslim masses with books that were easy to understand and entertaining, and which would yet instill Islamic values and norms in their minds. In the same manner, they felt that reading or listening to the kisay of Amai Sumpa would develop in people a good moral character, something that would serve as a model from which the Maranaos could learn. For this reason, the kisay of Amai Sumpa was published by the teachers of Kamilol Islam. According to Guro a Alam, another reason why they published the Amai Sumpa was that it was a very exciting story in which lots of amazing things happened, which would attract lots of audience.

It was printed in 1970 in eight volumes, each containing one chapter. Guro a Alam had divided each of the four volumes of the original Arabic story into two, thus making a total of eight volumes. They were made available to the public for sale. The booklets were received with great enthusiasm in the market as numerous copies were sold.

Guro a Alam also narrated the kisay on radio, broadcasting it throughout the province of Lanao del Sur during the month of Ramadhan. Thus, the kisay of Amai Sumpa became very popular among the Maranaos. It was received enthusiastically and appreciated very much by the Maranaos to the extent that some people even wanted to be named Amai Sumpa. This was because they liked the role of the main character in the story.

Guro a Alam also published the Tausug text he had translated, entitled Amai Pugotan, which was also well received by the Tausugs, as they printed more than

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The MVV Collection presently holds seven volumes.
miyatangked sa ginawa niyan a gioto so ina iyan a bai na miyagakes iyan sa sarta a penggoraok a gii niyan matharo a “Oway, saken si Amin”.

Na so kiyanege on i ina iyan a bai na miyagakes iyan manbo na aya gii matharo i ina iyan a bai na “Hay, ikaritang ko na sayana ka a miathay?” Na miyamemesa den so madakel a tao a go so Sultan sa Habanat. Na tig iyan a “Hay, ikaritang ko na izaan ka on so gonsi o anda matatago?” Na tig i Amin “Hay, ina a bai na anda ngaka tatago a so gonsi?” Na tig iyan a ziisi ko polao sa lok a wala a ilelebeng aken on ko itado niyan”. Na so kiyaiposa niyan on tharo na miyatay bo...

<Excerpt A: English translation>
[The Sultan said,] “Are you the medicine man of whom I was told and who can revive a dead person for a short while? If you can revive her for a while, I will give you this sword of mine” Amin said, “No one can oppose the decision of Allah. I will try”. Then Amin pretended [to get some medicine, but in fact he] took out his wishing jewel, and wished, “May the Queen of Habanat speak”. By the will of Allah, the Queen of Habanat stirred and came around, and at the same time, sat up and said, “Why are you gathered? Has my grandson Amin arrived?” They said, “No”. When Amin saw her, he was certain that she was her grandmother. He embraced her, and at the same time cried and said, “Yes, I am Amin”.

When his grandmother, the Queen heard this, she also embraced him and said, “Oh, my dear, why have you been away so long?” Then, the people including the Sultan of Habanat were amazed. The Sultan said, “Oh, my dear, ask her where is the key.” Amin said, “Oh, my grandmother, where did you keep the key?” She said, “It is at the center post of the house. I buried it under that place”. After she said so, she died.

Then, they carried out what had to be done when a Muslim dies, and saw to it that she was buried properly. The Sultan of Habanat got the key and opened the iron chest where his sword had been placed. He got it and gave it to Amin. Amin received it and immediately drew it. This amazed the Sultan and the people around him because nobody could unsheathe it except the Sultan himself and his descendants. Thus, it proved that Amin was really his grandson, who had been away for a long time.

Then the story narrates the marriage of Amin to Kamarayt, the daughter of kadi (judge) of Habanat. This was his second marriage. They were blessed with a male child named Kairodin. Amin was now the King of Habanat. He ordered a crown for himself as suggested by his son Kairodin and his advisers. The crown was decorated with jewels including the magic jewel that had been given to him
by his first wife, the Princess of Zinayat.

Amin wanted his son Kairadin to be educated particularly in Islam, and so he requested the ulamas [those who are learned in Islamic studies] and gurus of Habanat to tutor him. After a considerable number of years, they confirmed the fact that Kairadin had learned sufficiently about Islam. The King also wanted Kairadin to be trained in handling various weapons. It was agreed that he would be trained in handling the bow and arrow so that he could become an expert in hunting animals. Also, it was agreed that he would be trained to be able to quickly make right and just decisions.

They went to the forest to start the training. As soon as they started training, a group of lions came out of their cave and ran after Kairadin and his trainers. They ran away, but the biggest lion kept running after Kairadin and did not stop until they reached a big tree to which an irpir was tied. It was the irpir who had been tied by the guro of the Princess of Zinayat. The irpir asked Kairadin to untie him. But Kairadin could free this irpir only if he allowed him to swallow the living jewel that had been set in the crown of his father. The irpir promised that if Kairadin would give back the living jewel to him, he would give him in return a handkerchief that had more power than the jewel. Just by swinging it, the irpir would arrive right away to serve him. “You will be my master”, said the irpir.

So Kairadin went back to the palace, harboring the thought that the irpir had actually been fooled, and that he had been treated in an unfair manner. When Kairadin arrived at the palace, he was serious in returning the living jewel to the irpir because not to do so would be unfair. He took the heirloom sword of his father and removed the living jewel from the crown of his father, using it. He succeeded in removing it but the tip of the sword was broken. He returned the sword properly to where it had been kept, hoping that his father would not notice that the tip of the sword was chipped. He then went back to the forest and threw the living jewel into the mouth of the irpir, thus freeing him from the tree. The irpir gave Kairadin the magic handkerchief in return, as he promised. Later, the King discovered what Kairadin had done, and banished him from Habanat.

The kisse then relates what happened to Kairadin after he was banned from Habanat. Kairadin was disguised as an old man suffering from leprosy. When he arrived in the country of Kandabat, the Sultan of Kandabat was about to hold a feast with the purpose of choosing bridgrooms for his three daughters, namely Cobera, Sogera and Wardato Jamilat, the last being the youngest and the most beautiful among them, both outwardly and inwardly. It was decided that a man who could catch a handkerchief thrown by each of them would be married to the princess who owned the handkerchief. The owner of the handkerchief could be easily identified because their names were embroidered on it.

On the evening before the feast, Kairadin had an opportunity to observe the three daughters and found out that Wardato Jamilat had a refined manner and good behavior, in addition to being very beautiful. Therefore, knowing that Wardato Jamilat was watching him, he took a bath in the swimming pool located in the palace of the father of the Sultan of Kandabat, revealing his original figure of a young handsome prince. Wardato Jamilat immediately fell in love with him. Hence, at the feast on the following day, it was Kairadin who caught the handkerchief of Wardato Jamilat, and thus they were married.

The two sisters of Wardato Jamilat made fun of her because they thought she was married to a sick old man. Their husbands (brothers-in-law of Kairadin) also harboured malice towards Kairadin. When the Sultan of Kandabat fell ill, they claimed that it was caused by Kairadin, who had been disguised as an old man. They attempted to get rid of him.

One day, Kairadin and his two brother-in-laws went to the forest in or order to get the milk of a lion which would cure the illness of the Sultan. When they reached the depth of the forest where lions were roaming around, the brother-in-laws tied Kairadin, and left him to be devoured by the lions.

<Excerpt B: The Romanized Maranao Text>
Chap. 2, p. 16, line 8 - p. 17, line 10

Sa aya peman a miyasowa o lokes na kagiy a mithaman na akal iyan a di den phakaboka ko patong iyan na bu den miyakazarakan ko Allah o Taala. Sa tnimow iyan on a ginawa niyan. Sa kiyadaan den sa iman ko kawiyagoyag. Na aya siyowa iyan na ba den mhiphideng sa gigi zasobat. Na aya minto koy akan na giyaman o arimaw, na kiyaros iyan so lawas iyan. Na sabap ko lino o Allaho taala. Na aya miyakaros o arimaw na so bolosan, a kabolosan o ko paniyow iyan. Na so kiyaberit o bolosan iyan o miyatayothun so paniyo iyan.
Na so kiyailaya niyan o na piyamikir iyan a “Masalin ako sa rupa a lagid o dato sa kalasan a makapapao ko mango binatang sa kabaya o Allaho taala”. Na sii sangkoto a masa na miyasalan sa lagid o dato sa kalasan, a makapapao ko mango binatang sa kabaya o Allaho taala. Sa sarto a miyakakas so manga patong iyan. Na miyakatindig a tongana ay piyakasem sato o dato.
Na so kiyailaya o na o arimaw na oman i isa kiran na minggegepha ko hadapan iyan. Sa mala maito a arimaw na miyatinimo siro o siyanigadap iyan.
Na kagiy a mathay a ipangangadap iyan on na pizigenalan iyan so maritan a babay a arimaw sa mobayron. Na miyobayron mambro. Na kominowa sa tiyagoan iyan sa gatas o arimaw na so kiyapakakowa niyan on na pizigenalan iyan so manga arimaw sa oman i isa na kasowi den ko darpa a babulangan iyan. Na miyizagan siro sambo sambo o arimaw na oman i isa na komiysowi ko darpa iyan.
Na si peman si Kairadin na inikoyambet iyan so panyio iyan na pitbho iyan a “Masalin ako bo so lokes sa matondog aken so manga idas aken o sallan”. Na so kiyapakapos iyan na miyasalin ko andang a
found a place along a bank of a river where the octopus was living. When they were looking down on it, the two brother-in-laws pushed Kairodin so that he would fall into the water and be eaten by the octopus. However, Allah did not permit it to happen because their plan was evil. Instead, it was the two brother-in-laws who fell into the river. If not for the help of Kairodin, they would have been eaten by the octopus. After he had rescued them, Kairodin jumped into the water and fought the octopus. Because he had a good intention, he was able to kill it and get its eyes.

When he got out of the water, his two brother-in-laws again negotiated with him in order to get the eyes of the octopus. Kairodin agreed to give the eyes to them on condition that he would extract a tooth from each of them. The two men agreed and were given the eyes of the octopus. As soon as the king ate the eyes of the octopus, he got well.

Thus, the two son-in-laws gained the trust and confidence of the Sultan. The Sultan decided that he would abdicate the throne in favor of these two son-in-laws. He invited many guests from other kingdoms to witness the enthronement ceremony. However, when the guests were gathered, a man arrived at the palace to inform the Sultan that the Jewish people had arrived to invade their land. They were going to occupy the territory which they had been claiming. The Sultan immediately gathered his people and asked them if they were going to fight. Everybody decided to fight for the sake of their land and religion.

The two sons-in-law led the soldiers. But, on their way to the battlefield, they passed by the house of the old man (Kairodin) and persuaded him to go with them. They assured him that they would not repeat their evil deeds that they had done to him before. However, at the back of their minds, they wanted him to die because they thought that there would be a time when the Sultan would discover the truth. They were afraid that the Sultan would find out some day that the victories that they had claimed as their own were actually not theirs, but those of Kairodin.

Kairodin said to his brother-in-laws that he would follow them to the battlefield. He asked his wife Wardato Jamilat to go to his father and ask if there were still any weapons left which he could borrow as he intended to join the people of Kandabat in their fight against the Jewish people. But, to the dismay of Wardato Jamilat, her father answered his request with an insult. The Sultan said that the only weapon available was a cannon and that Kairodin might use it if he could bring it to the battlefield. It was a cannon that required a thousand men to carry it. Kairodin went to the spot where the cannon was placed and used his powers so that the cannon might be brought to the battlefield, in a way whereby nobody would notice who brought it.

When the fight was about to start, he swung his handkerchief. The iprit arrived and asked his master, Kairodin, why he was called. He was then instructed by Kairodin to fill the cannon with gunpowder. Kairodin further told the iprit to fire at the Jewish people as soon as the war drum was beaten, and to
get their flag and bring it to him. The iprit did as he was told, and this is how the people of Kandabat won the battle.

To their surprise, the two brother-in-laws found out that the old man (Kairorin) had not been killed in the battle, but instead had brought the flag as the evidence of their victory. They wanted to ask him to give them the flag. When the old man (Kairorin) sensed that they wanted to get the flag, he told them that he would give them the flag provided that they would give him their badges. The two brother-in-laws agreed to this offer.

Thus, they celebrated their victory. The two sons-in-laws of the Sultan were to be enthroned as the rulers of Kandabat. When the day of the enthronement ceremony arrived, the father of the Sultan of Kandabat called the couple of Wardato Jamilat and her husband, the old man (Kairorin), persuading them to go with him. The father of the Sultan intended to talk to his son, the Sultan, and tell him to forgive the couple, because it was the will of Allah. But the couple refused to go.

As soon as the father of the Sultan of Kandabat had gone, the old man (Kairorin) invited his wife Wardato Jamilat to take a bath in the swimming pool. The old man (Kairorin) had a certain plan. He felt that his wife Wardato Jamilat had already sacrificed a great deal and that it was time for her to be rewarded for the sacrifices she had made, and he planned on rewarding her by revealing his real identity.

He invited his wife Wardato Jamilat to take a bath ahead of him while he would wait. Wardato Jamilat, however, insisted that he be the first one to jump into the water. Thus, the old man (Kairorin) undressed and jumped into the swimming pool. An hour had past, but Kairorin had not surfaced. This led Wardato Jamilat to think that the old man had died.

While she was crying over her husband, a handsome man arrived. Wardato Jamilat did not recognize the man. The handsome man asked her, “Oh, Beautiful lady, why are you crying?” Wardato Jamilat spoke to him about her husband, the old man. The young handsome man said, “Don’t bother yourself over the old man. You come with me”. Wardato Jamilat got angry.

<Excerpt C: The Romanized Maranao Text>
Chapter 2, page 42, lines 4-8

“na o ba ngka raken anan tharoa pharoman ka mataid ka den a dato na ba ko reka puzambia so lokes ka o di mala sa ginawa ko na ba aken a i masosowa”. Na tit a dato oto a “Hay, bai na miyakatomang ka sa kiypahiyapiyi ngka ko lokes na mbulasang ka o Allah. Na pakapiya angka a ginawa ngka ka so lokes a karoma ngka na da san ka so gii ngka imbitayarai”.

<Excerpt C: English Translation>

“Don’t say that to me again because, although you are a handsome

gentleman, I would not exchange the old man for you. If had not cared for him much, then I would not have been in this condition now”. The gentleman said, “Oh, Beautiful lady, you have done the right thing in treating the old man well. Allah will reward you. Be happy, for the old man, your husband, is not there, but [he is] the very man you are speaking with now.”

They embraced each other and became happy. Kairorin convinced his wife Wardato Jamilat to attend the enthronement ceremony because she was supposed to be crowned Queen. He related to her all the things his two brother-in-laws had done to him. Thus, Kairorin and Wardato Jamilat went to the feast and informed the Sultan of the truth. Kairorin and Wardato Jamilat still encountered difficulties there, but they had successfully overcome them owing to their patience and faith in Allah. In the end, Wardato Jamilat had become the Queen of Kandabat.

On the day while they were celebrating in Kandabat, the Jewish people invaded the country of Habanat. The Sultan of Habanat asked his subordinates to look for Kairorin and to ask him to come back to Habanat and reinforce them. On receiving the message, Kairorin left Kandabat and headed for Habanat. When he left, his wife Wardato Jamilat was pregnant. She gave birth to a baby boy, who was named Sibbudin.

At this juncture, Wardato Jamilat was betrayed once again by her two sisters. They told their father, the Sultan of Kandabat, that Sibbudin was actually the son of the Sultan himself, born by one of their female slaves, namely Moskinat. However, the truth always prevails. Moskinat related the truth to the Sultan. Sibbudin went away to look for his father (Kairorin) and reached the country of Kayron. He lived there with an old woman who was selling hotcakes. He stayed at the ground floor of a madrasa and acquired education just by listening to the gurus teaching there, while he was selling hotcakes. He used the dust for paper and his finger for a pen. Sibbudin married Sondosiyat, the daughter of the King of Kayron, because of his wisdom.

The story ends with the reunion of the family of Ama i Sumpa because all of them went to the country of Habanat to reinforce their grandfather Amin, who was fighting against the Jewish people.

References
Baraperangan: A Commentary with Excerpts

Kawashima Midori

1. Introduction

Oral traditions, folk songs, and other forms of popular literature are important source material, reflecting perceptions of the masses as to the social order which they wish to establish, and the way of bringing about social change. They are important sources in constructing “History from below”, as demonstrated by Reynaldo Ileto in his study of the pasyon and revolution in the 19th century Tagalog society, under the colonial rule of Spain [Ileto 1979].

The Muslim areas in southern Philippines are also rich in oral traditions such as folk songs, religious chants, poems, and stories narrated or sung in their own languages. Among the Maranao people who reside around Lake Lanao in central Mindanao, there are various types of popular literature including Islamic stories, collectively called *kisa* [Madale 1993: 78] [Madale 2001: 26]. These *kisa* are an important source in furthering our understanding of Islamic thought and movements, at the grass-root level in Maranao society.

However, not much has been studied in this field, nor have such materials received adequate academic attention. This paper is a modest attempt to rectify such a state of affairs with regard to the study of Islam in the Philippines. It takes up one of the popular Maranao *kisa*, namely, Baraperangan. It is a story narrated or recited in the Maranao language and handed down from generation to generation. The story was also printed in the Maranao language using the Arabic script.

This commentary aims to shed light on grass-root Islamic thoughts in the Maranao society, from the late 1960s to the early 1970s, by utilizing this material. By analyzing its text and context, I intend to examine the local religious leaders’ concepts regarding the existing social order and social change, and the manner in which they sought to disseminate their ideas among the common people.

This paper examines (1) The Baraperangan in general, (2) The background of the publication of the ‘69 version of the Baraperangan, (3) The characteristics...

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1 This is a revised version of my paper, entitled “Baraperangan, a Popular Islamic Story of Maranaos: An Inquiry into the Grass-root Islamic Thought in Mindanao”, which I presented at the panel 1C ‘Islamic Thought, Formal Institutions, and Popular Culture in Asia’ at the 19th Conference of the International Association of Historians of Asia, which was held on November 22, 2006, at Makati, Metro-Manila.

2 The Maranao word *kisa* origantes from an Arabic word *qisa*, which means “narrative, tale or story”. It is also spelled as *kisa*. *Kisah* in the Malay language also means “story or narrative”.
of the ‘69 Baraperangan, (4) Significance of the ‘69 Baraperangan, in that order. It also presents in the appendices the romanized Maranao text of the excerpts from the ‘69 Baraperangan, and its English translation.

2. What is Baraperangan?

On the southern shore of Lake Lanao in the Lanao del Sur province, there is a place called Padang Karbala. Padang means “field” in the Malay language, and Karbala is a name of a city in the central area of Iraq. Karbala in Iraq is a famous place sacred to the Muslims because that is where Husain, the grandson of the Prophet Muhammad and the son of the fourth Caliph Ali, bravely fought a fierce battle against the army of Yazid, the successor of Muawiya, and was martyred in the year 680. His martyrdom took place on the tenth day of the first month in the Islamic calendar, which is called ashura. Until recent years, the Maranao people used to commemorate the martyrdom of Husain on the day of ashura by distributing water from house to house, because Husain’s party had suffered from severe thirst during the battle in Karbala [Disoma 1990: 141].

Padang Karbala in Lanao del Sur in Mindanao is also a famous site of the battle of Bayang. In 1902, local Maranao people holed up in a fortified structure called kota, and fought against the American expeditionary forces commanded by Col. Frank D. Baldwin. They were, however, subdued by the fierce attack of the American troops, and as many as 300 to 400 Maranao people were killed in this battle. After this incident, the Maranao people began to call the battle-ground Padang Karbala, comparing it with the place of martyrdom of Husain and his followers in Karbala [Magdalena 2002: Javier 1980].

One of the ways by which ordinary Maranao people learnt about the battle of Karbala and the martyrdom of Husain, incidents that took place more than twelve centuries earlier and thousands of miles away, was through a popular kisira, namely, Baraperangan. When they experienced the severe fighting and death caused by the attack of the American troops, they compared that incident with the martyrdom of Husain, and named the place Padang Karbala. Thus, the Baraperangan played a key role as a source for ordinary Maranao people, to learn about Islam and martyrdom.

The Baraperangan is the Maranao version of a famous story entitled Hikayat Muhammad Hanafiya, which is found in many parts of the Islamized areas of Southeast Asia in various versions [Wilkinson 1903; Hurgronje 1906; Brakel 1975a, 1975b, 1977; Ricklefs and Voorhoeve 1977; Gallop 1991]. The word baraperangan seems to originate from a Malay word berperangan, which means “to fight with each other”. Perang in Malay means “to fight”, while perang or pferang in Maranao has the specific meaning, “to fight in the path of God”.

3. Social and Political Background of the Publication of the ‘69 Baraperangan

Although the Baraperangan had not been frequently narrated in the latter half of the 20th century, it continued to be narrated by some pious local elders who were known to be proficient in it, especially in villages. Later, during the period spanning 1969 to 1972, a group of young teachers of a local Islamic school in Marawi City produced another version of the Baraperangan in a seven-volume series of mimeographed copies (hereafter to be called the ‘69 Baraperangan). What was it that motivated them to publish this well-known story in a new version at that time? Let us look at the social and political situation surrounding the Philippine Muslim society of that time.

From the 1950s to the 1960s, Muslim society in Mindanao was being mobilized by the policy of the Philippine government, which sought to integrate them into the Philippine nation. As a result, Muslim society was increasingly being influenced by the economic, political and cultural system of the Philippine nation. Around 1960, radio broadcasting was started in the Lanao del Sur province, and non-Islamic culture began penetrating the Muslim people through the mass media. Comic books with sensual scenes and pornography were sold.
openly in town markets, and Muslim residents began to read them. The ulama feared that these comics and pornographic literature would lead to the moral deterioration of the Muslims, and so they wanted to prevent the Muslim residents from reading them. Several teachers of an Islamic school discussed this problem, and decided to counter it by publishing Islamic stories and books in the Maranao language, in order to provide students and people in general with books that were easy to read and yet did not infringe on Islamic values and norms. Thus, in the late 1960s, they started publishing a number of Islamic stories and other literature for their students and the general public. The ‘69 Baraperangan was published as a part of these activities.

The publication of seven volumes of the ‘69 Baraperangan coincides with the turbulent times in Mindanao, characterized by killings and atrocities committed against Muslim civilians by the infamous “Ilaga” (meaning rat in the Visayan language), a private army of local politicians. Muslim politicians also mobilized their followers to counter this by organizing their own private armies, and central Mindanao including the Lanao del Sur province became a hot spot for fighting and atrocities, leading to a number of civilian casualties and giving rise to movements of refugees on the side of both Muslims and Christians.

By 1969, some Muslim youth had already started military training outside the Philippines, and local Muslim youth were in the process of organizing a collective defense on their own. The publication of the ‘69 Baraperangan coincides with such a critical period, in which tension was increasingly heightened in central Mindanao. From this, it may be inferred that the Islamic teachers who started the publication of the ‘69 Baraperangan were motivated to propagate the importance of defending the Muslim community against outside aggressors. Various interviews I conducted with those who were actually engaged in the publication or who were closely involved in it suggest the followings:

Several young local Islamic teachers compiled the story, using plural sources and combining them. It is said that some of the sources they used were Maranao translations from books written in the Malay language. The exact number of the copies they produced is not known, but it must have been around 500 to 1000 copies, because other similar kiswa were published in these numbers. Copies of the Baraperangan seem to have been distributed in several ways. Some were sold to students of the Islamic school, some were distributed by the local inam and other religious persons in villages, and yet others were sold in the public market.

4. The Organization of the ‘69 Baraperangan

The ‘69 Baraperangan, which consist of seven volumes, can be broadly divided into five parts (I-V). Its organization and the main points of each part are summarized as follows.

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<tr>
<td>[Chap.1 : July 20, 1972]</td>
<td>Explanation of the struggle in the path of God, as an obligation for believers. The reward martyrs receive from God in the hereafter, and a description of the splendor of Paradise and the heavenly maidens.</td>
<td>The value of struggle in the path of God</td>
<td>The sufferings of Amir Hasan and Amir Husain, the grandchildren of the Prophet Muhammad</td>
<td>The battle for vengeance by MAH against Yazid</td>
<td>The battle for vengeance by MAH against Yazid</td>
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<td>The prediction of the tragic deaths of Hasan and Husain.</td>
<td>The battle between Baginda Ali and Raja Muawiya. The assassination of Ali.</td>
<td>The fight between Raja Yazid and Hasan. The death of Hasan.</td>
<td>The battle of Karbala between Husain’s party and Yazid’s forces.</td>
<td>MAH receives the news of the martyrdom of Husain’s party.</td>
<td>MAH and his brothers fight Yazid.</td>
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<td>girls’ army cut off the water supply to the camp of Husain.</td>
<td>SUVs, and the death of Husain’s party suffer from thirst.</td>
<td>Husain’s followers and children fight bravely and are martyred.</td>
<td>Husain writes a letter to MAH (Muhammad Ali Hanafiya)</td>
<td>MAH’s brothers undertake expeditions to four countries.</td>
<td>Umar Ali, one of MAH’s brothers, was captured, but rescued by Arkis.</td>
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<td>MAH leaves Medina for Damascus to rescue the family of Husain.</td>
<td>Husain is martyred. The angels, all the prophets and the God’s throne descend. Nature is affected.</td>
<td>The remaining members of Husain’s family are taken to Damascus and imprisoned.</td>
<td>MAH’s brothers undertake expeditions to four countries.</td>
<td>MAH fights against Yazid near Damascus and defeats him.</td>
<td>MAH retrieves Yazid’s right arm in the battle and is captured by Yazid’s army.</td>
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<td>MAH leaves Medina for Damascus to rescue the family of Husain.</td>
<td>The battle for vengeance by MAH against Yazid</td>
<td>MAH’s brothers undertake expeditions to four countries.</td>
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<td>With the help of this superhuman power MAH defeats Yazid. Yazid falls into the spring of fire and dies, with the help of Husain’s soul.</td>
<td>MAH rescues the family of Husain.</td>
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III. The battle for vengeance by MAH against Yazid [Chap.3-5 : Mar., 1969- ]

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<th>III-1</th>
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<td>MAH receives the news of the martyrdom of Husain’s party.</td>
<td>MAH and his brothers fight Yazid.</td>
<td>Umar Ali, one of MAH’s brothers, was captured, but rescued by Arkis.</td>
<td>MAH defeats Yazid’s army and becomes the ruler of Madina.</td>
<td>MAH leaves Medina for Damascus to rescue the family of Husain.</td>
<td>MAH’s brothers undertake expeditions to four countries.</td>
<td>MAH fights against Yazid near Damascus and defeats him.</td>
<td>MAH loses his right arm in the battle and is captured by Yazid’s army.</td>
<td>MAH retrieves his right arm which has superhuman power.</td>
<td>With the help of this superhuman power MAH defeats Yazid. Yazid falls into the spring of fire and dies, with the help of Husain’s soul.</td>
<td>MAH rescues the family of Husain.</td>
<td>Husain’s son, Zainal Abedin rules Damascus.</td>
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</table>
III-13 The brothers of MAH leave Damascus to return to their own countries.

III-14 MAH fights the surviving non-believers (kapir), but is trapped in the mountain, and sleeps.

IV. The Last Era [Chap. 6: June 1, 1971]

IV-1 Emergence of Dajal (the head of Satan).
IV-2 Awakening of MAH in the mountain.
IV-3 MAH becomes Imam Mahdi.
IV-4 The battle between MAH and Dajal.
IV-5 Descent of Isa (Jesus Christ). Isa and MAH defeats Dajal.
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V. The End of the World [Chap. 7: Aug. 7, 1972]

V-1 The end of the world arrives.
V-2 Mountains collapse, smoke fills the air and people run around.
V-3 People face the Last Judgment.
V-4 Those who follow the teachings of God are admitted to Paradise.
V-5 A description of Paradise.
V-6 Those who do not follow the teachings of God are sent to Hell.
V-7 A description of the sufferings they face in Hell.

5. Characteristics of the ‘69 Baraperangan

The ‘69 Baraperangan is valuable because it is one of the few existing written text of the Baraperangan in the Maranao language. It can be utilized as a source material with which we can reconstruct the Baraperangan of former days. As a variation of the account of the Hikayat Muhammad Hanafiya, it also serves as material for the comparative study of kisas in Southeast Asia. My main interest in the ‘69 Baraperangan, however, lies not so much in its value as literature per se but more in its social and political functions. Therefore, I will discuss in the following paragraphs some characteristics of the ‘69 Baraperangan that are considered important in this respect.

a. Baraperangan as Echatology

First of all, the ‘69 Baraperangan is unique because echatology based on Islam is included in its complete form, describing the Last Era and ending with the Last Judgement (parts IV and V). The ordinary version of the Baraperangan that was commonly narrated until the 1950s begins with the prediction of the death of Hasan and Husain, and ends at the point when MAH is locked up in a mountain. The narrator often ended the story by saying, “So, MAH has been sleeping in the mountain up to now. When the Last Era arrives, he will wake up and rise to fight.” This part corresponds only to parts II and III of the ‘69 Baraperangan.

The rest, namely, parts I, IV and V, may have been taken from other sources and added to the main body of the Baraperangan. Descriptions of Paradise and Hell found in part I and V have most likely been taken from another popular Islamic text, known as the “Khabar al Akhirat (Orig. Arab.: report of the hereafter)”. It is possible that local young Islamic teachers combined the Baraperangan with the Khabar al Akhirat, in order to provide readers with a complete world view.

We also notice from the date of the publication of each chapter that chapter 6 was published more than 2 years after the publication of chapters 2 to 4, and that the final chapter was published more than a year after the publication of chapter 6. The publication of chapters 2 to 4 coincides with the period of the formative stage of the armed resistance movement. When chapter 6 was published in 1971, incidents of atrocities committed against Muslim civilians by the Ilaga backed by some of the military were increasing in number, intensifying in scale and spreading in many parts of western and central Mindanao. The armed resistance movement was being organized as an underground movement, gradually gaining support from the people [Jubair 1999; Majul 1985; Vitug and Gloria 2000]. In the chapter published in this year, the Last Era had arrived and MAH was finally awakening to fight against the evil Dajal.4

The final chapter is dated August 7, 1972, only a month before the declaration of Martial Law by President Marcos. At that time, Muslims in the Philippines feared that the Marcos government might be about to eradicate the Muslims using military forces. Thus, parts IV and V might have been added to the main body of the story (parts II and III) as its continuation, in order to communicate the message to the readers that it was the Last Era and to encourage them to wake up, rise, and fight.

b. Concept of Social Order

The second characteristic concerns the concept on the social order. The Baraperangan in general mentions various rewards that are given to those who fight in the path of God. This is also found in the ‘69 Baraperangan, in which the grandeur of Paradise and the splendor of the angels and heavenly maidens are vividly described (parts I, II and V). It is undeniable that such descriptions were meant to inspire courage, and to glorify death to its readers. I, however, argue that this alone cannot cause people to participate in an armed struggle. In order to mobilize people to fight, there has to be a comprehensive worldview which involves not only the concept of rewards in the hereafter, but also that of an ideal

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4 See Photo 3, p. viii, in this volume.
society in this world, together with a definite method of achieving it. Such a worldview will not be embraced or take root among the masses unless it is linked to the worldview of the masses, which is continuously recreated through their collective memory and the reality they experience every day in their lives. Let us explore this aspect by examining the concept of social order found in the '69 Baraperangan.

MAH is described as a just ruler who restores the ideal social order established by the Prophet Muhammad in Madina. When MAH enters Madina after defeating the army of Yazid, he orders his followers to repair the bridges, mosques and houses that had been destroyed by Yazid. Later, MAH established the rule based on the judgement of Islam (hokoman o Islam) (Chap.4, pp.27-29). When MAH enters Damascus after defeating Yazid, he rescues from prison Zainal Abedin, the only surviving son of Husain and the legitimate ruler, installs him as the ruler, and assists him in establishing a just rule (kadatu o adil) based on the judgment of the holy book (kitab). The term adil (justice in Marano and Malay, orig. Arabic) is also used in describing the way MAH dealt with his commanders and soldiers. This indicates that the concept of adil is an important element in the concept of ideal rule based on Islam.

Furthermore, we can find in the '69 Baraperangan the idea that personal traits such as a noble lineage and prowess are important elements in the concept of a good ruler. In the story, a just ruler is always a descendent of Baginda Ali. Furthermore, a good ruler must be a pious person. In Damascus, MAH and Zainal Abedin redistributed the wealth of the country to the people, and gave generous contributions to religious leaders and the poor. Such behavior conforms to the teachings of Islam.

On the other hand, Yazid, the archenemy of Husain and MAH, is described as an extremely wicked person who behaves contrary to the principles of Islam. Yazid grabs political power by killing Hasan and Husain in a treacherous way. When he loses ground in the battle against MAH, Yazid’s pious sons admonish their father for his offence against God, because Yazid said, “There is no God but Allah, and Yazid is the one who is loved by Allah”, instead of the shahada, which should read, “There is no God except Allah and the Prophet Muhammad is my Messenger”. Yazid and his followers are referred to and addressed as zilim (Ar.: zilim: tyrant, oppressor) and kafir (unbeliever. orig. Ar. kafir), people who act contrary to the principles of Islam.

“Just rule based on Islam” is further associated with economic prosperity and stability of the everyday life of the common people. Under the just rule of Zainal Abedin in Damascus, the city was completely rehabilitated, and it flourished with lots of merchants coming, and the price of commodities going down.

As mentioned above, central Mindanao had been thrown into confusion at the time of the publication. Killings and retaliations were occurring frequently, producing a number of refugees. In the Lanao del Sur province where the Maranoas were concentrated transportation was disrupted because the disturbance in public order seriously affected economic activities in the province. Commodities became scarce and prices were hiked sharply. Under such conditions, the readers might have found in MAH a powerful and pious leader who symbolized the prowess to defend them from oppression and aggression by outside forces, and to restore the ideal social order.

6. Significance of the '69 Baraperangan

By publishing a new version of the famous Islamic story which had served to encourage people to fight against foreign aggressors in the past, the young Islamic teachers in the late 1960s might have been reminding people of the Maranoas’ experiences of armed resistance against foreign aggressors, and they might have been trying to situate their struggle for justice in the context of the history of Maranoas’ fight in the path of God.

They were also entertaining a sense of being together with the Muslims in other parts of the world, in their fight to defend themselves against foreign oppressors and aggressors and to establish a just rule based on Islam. The covers of the chapters 1 to 4 bear a drawing that represents an Arab-looking contemporary guerrilla fighter, holding the Qur’an and a flag on which is written “Din al-Islam (Ar.: religion of Islam, which embraces all aspects of life)”.5

What the young Islamic teachers were trying to do was to situate the sufferings and struggles of the contemporary Maranoa people, within the framework of the history of the global Muslim community. They were perhaps sending a message to the readers that their current sufferings and fights were not isolated events, but were repetitions of the past. By publishing the '69 Baraperangan, they were linking the grievances of contemporary Maranoa to those of their ancestors and to the experiences of Muslims of other places, both in the present and past.

This probably contributed to laying the foundations at the grass-root level of the armed struggle based on the modern ideology of Moro nationalist liberation movement, which was to unfold in the succeeding years.

7. Conclusion

From the above discussion, it may be inferred that the young, locally-educated Islamic teachers played an important role in linking their recognized concepts of power and good governance with the principles of Islam, thus creating a foundation for modern political movements based on Islam.

5 See Photo 2, p.vii, in this volume.

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Although there is a definite dearth of information concerning the Baraaperangan in general and the '69 Baraaperangan in particular, this exploratory study demonstrates the significance of the *kissa* and other types of popular Islamic literature, in furthering our understanding of various aspects of Islam in the Southern Philippines. Collecting, appreciating and researching them can offer us a great deal of information about Islam and the society, as viewed in the eyes of the residents. Contrasting them with those of other parts of Southeast Asia would also shed light on the relationships developed by Muslims within the region, the relationships that transcended the borders created by the colonial powers and nation-states.

References


Excerpts from the ‘69 Baraperangan: The Romanized Maranao Text

The following is the original Maranao text of a portion of the story, describing the final episode of the fight of Amir Hussein and his followers against the followers of Yazid near the Songay Karatas (Euphrates River) at Karbalah (Chap. 2, pp.32-42). Ali Akbar, a young son of Hussein, and Hussein himself are martyred. This is the climax of the first part of the story and probably the most famous scene in the entire narrative.

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Na miyashahid¹ den so Abdulwahab. Na so kiyanege on i ina iyan, na minikorot ka zimbor ko langowan o kapir.² Na so kiyailaya on o Amir Hussein, na tig iyan a “Hey, ina ko na, di ka zimbor ka di khapakay ko manga babay i ha simbor.” Na so kiyanege on o ina o Abdulwahab, na miyakatareg. Na so kiyaipe oto na piyakikowa den o Amir Husain so koda iyan. Na piyaraborawatan iyan den. Na so kiyailaya on o Kasim a wata iyan na tig iyan a “Hey, Ama na saken i magona pherang”. Na tig iyan a “Hey, wata ko na inirila aken seka den ko Allaha taala”. Na so kiyarirlai ron i ama iyan na minditar den sa sardin den sa kapherang na piyantek iyan den so maidan. Na so kiyailaya on o langowan a kapir na siyagomba ian den. So Kasim na miyakithidawa den ko langowan a kapir. Na so kiyailmai ron gatos a miyapatay o Kasim ko mga kapir ko miyashahid den. Na so kiyailaya on i ama iyan a miyashahid so Kasim na miyakasegad den na go sarta a miyakamboko den. Na siyogowan iyan den so koda iyan, na piyaraborawata niyan den. Sarta a insang iyan den so langowan a pakayan sa kapherang. Na so kiyailaya on o wata iyan

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a maito a so Ali Akbar na somiong den ki ama iyan na tig iyan a “Hey, ama na ibet o di saken ipagonapherang ka amay ka sakina i mona na sagit iyan bo ka magaget ako bo”. Na tig i ama iyan a “Hey, wata ko, na andamanaya i kapephengerang ka a maito ka pen ka da ka pen kabalig ka ba ka den miyakasiyawisyaw” ragon sa donia, na go di ngka pen khakena so gomaan ka”. Teg o Ali Akbar a “Hey, ama ko na kagoasang ko di ko khagoasang so misarakan ako ko Allaha taala”. Teg o Amir Husain na “Kagiya di ko sakina khaikolan na sii ka pangeni sa rila ki ina a ka, ko amay ka rayan ngka niyan na inirila aken seka ko Allaha taala”. Na somiying den so Ali Akbar ki ina iyan na somiyod den ki ina iyan na go piyangangerekkan iyan. Teg iyan a “Hey, ina ko, na kapedipedi ko bo na rila akg nga, ka kapephenger ako, na rilaan ka raken so langowan a minioyag ka raken go rilaan ka raken pen o ba a den a miyasala aken reka a da ko mikorop ko kapelolokelokes”. Na so kiyanege oon o Saharal Banon a ina o Ali Akbar na gomioraok o niyatabok o babay wata ko barombarong. Na so kiyapamikira ian ko bitiyyar kitab a marata so kagoraok

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na miyakageneq siran. Na kagiyi kaliwanangan siran a go so ina o Ali Akbar a so Saharal Banon, na tig iyan a “Hey, wata ko na rinaian ko seka sa kapephengerang ka, na go so langowan a miyioyag aken reka, na go o ba ana da nga mikorop ko sarat o kapephelokes ko sapolo reka den a rila na, hey, wata ko na andra ko seka den matoon”. Teg o Ali Akbar a “Sii ta den makathoona sa hadapak ko Allaha taala. Na o di ta on makathoona, na sii ta den makathoona ko hadapak ko apo aken a Nabi salam”. Teg o ira iyan a “Hey, wata ko, na pangenin ako ngka so sapaat ko apo o ka o Nabi a go so apo o ka Fatimato Zohra”. Teg o Ali Akbar a “Oway, ina ko, ipangeni aken seka kiran sa sapaat”. Na somiying den ki ama iyan. Teg iyan a “Hey, ama na rinaian ako i ina. Seka peman i rila ranken”. Teg i ama iyan a “Inirila aken den so niyawa ngka ko Allaha taala”. Sarta a inibegay niyan on so langowa na nditar niyan a pakayan sa kapherang. Na piyakinditar iyan on, na so kiyandirata niyan on na piyakasamitaban on i ama iyan so simbitan a bolawan. Na so kiyaipe oto na somiying den ko maidan. Sarta a aya khokoda a niyan

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na so koda i ama iyan a maitem, na binindas iyan so pedang iyan, na sarta a miyananawag den sa tig iyan a “Hey, pagari ko a Ali Asgar ago sekda a ari ami a Zainal Abedin go sekano o manga ina aken a go o Om Salam ago so Omikaltom, samporna reka ina kasamasama niyo, na pangeni ako rekano sa rila”.
Na sarta a biyadasan iyan so koda iyan, na piyakabantak iyan ko maidan. Sarta a miyananawag den sa tig iyan a “Hey, manga kaom o Yazid, na kattii ako a Ali Akbar a wata o mama o Amir Husain a apo o Baginda Ali a arimaw Allaha taala ko donya a mangarasi ko langowan a kapir. Na song kano sii den imanto, ko thidawa tano”. Na so kiyanege on o Abdullah Ziyadi a go o Omar Sayyd Maisom na tig iyan a “Hey, manga kaom ami, na katatan so wata a maito o Amir Husain. Na likopi niyo no go niyo dakepa. Na ba niyo bonoa ka ihaling tano ko Raja Yazid kaan tano niyan kababayat”. Na oziyan iyan na linikopan o langowa na kapir so Ali Akbar. Na biyadasan iyan so koda iyan, na piyakaserb iyan ko madakel a kapir, na pirempas iyan sira a pedang sa kawanen diوان sangoran talikodon. Na di den

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phakatangka so manga kapir, ka di sira phakakowa sa paar iyan sabap ko kadilapet o Ali Akbar ka lagid o arimaw a pephanoloba sa kambio. Na kagiyi a aposen den na, aya miyapatay niyan ko manga kapir na siyaw gatos. Sarta a
mıyakapagoyg na mıyakaŋaw ki ama iyan. Tig iyan a “Hey, ama na kiyaŋamaa a bakereŋ aken da ki ko den khạtaŋkan so kayaw o alangon, na go sangat den so kawaw aken, na Hey, ama na o makaŋiŋom ako na, polag ngk o sen so langowa no kapir da da den a lambalamba angko kirin.” Na so kiyanega on Amir Hussin na nọmịyaŋmiy na sen sa ngįnit, na mıyayenki den ko Allahaw taala sa ig sa lagiŋ o marges a oran so lo iyan sa kapephangeni nıyani ko Allahaw taala sa ig. Na da den begi o Allahaw taala sa ig. Ramiŋ pen kiyayogopian o Jibril sa hadarat o Allah. Tig o Jibril a “Hey, Tohan ko, na ipagiza aken reka a ino ngk o di mbe gi so Amir Hussin sa ig a sangat den a kapephangeni nıyani reka.” Na tig o Allahaw taala a “Hey, Jabraaril”, na iłya ngk o sa Lauh Mahfudh, na go ngk o baiyya.” Na siyongon den o Jabraaril na. Na biyatiiya iyan den, na miyaosa nıyani on a o makaŋiŋom sa ig so Amir Hussin a go so mana kaom iyan sa sathak bo a ig na disomala

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a mabinasa so doniya ka kadaan sa kapir ka tanan iran mapatay. Na kiyaŋiya da den begi o Allahaw taala sa ig so Amir Hussin. Na tig iyan a “Hey, waṭa aken, na di ka den pephangeni sa ig ka si ka den inom ko paridi o apo ka a Nabi a ig a Kausar ka gıyana i inomen a da a lawan iyan ka sa makaŋiŋom on, na di den mawaw sa dayon sa dayon sa tanan sa alongaŋ a harikyamayt. Na aya laala ko na bekar ngk o so ngari i ka”. Na bikar den o Ali Akbar, na inisonjigit iyan on so sising iyan a sawaswa. Na inegem o Ali Akbar, na kiyayęnggaw so langowa no angaŋgata nıyani, na miyakabager so Ali Akbar, na minikorot sa tig iyan a “Hey, ama na, pherili ta ka makapemblaŋ ta den”. Na somiyogong kongo mana baronbarong iran. Tig iyan a “Hey, sekano a langowa na ina aken na go sekano a mango pagi ko na samporna reka ina, na perilai tano den ka disomala a makapemblaŋbefig’ tano den”. Na sarta a piyakabantak iyan so ko den ko langowa no kapir, na sinimbor iyan peaman so manga kapir, na miyamanidaw peaman sa sangan talikhsan kawanan diwang. Na kiyaŋiya den a mathey a giid ngi, kyanggopasa ko manga kapir. Na miyaŋsgot a gasa a pana so rareb iyan, na komiyawar a liksid iyan, na miyaolang ko kodo iyan, na miyaŋshahid

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den. Na so kiyaŋshahid iyan na linibet den o mango kapir, na miyakatharo so Ali Akbar sa tig iyan a “Hey, ama, na song ka si den ka katili so i ig a inowid raken o apo aken o Nabi Muhammad salam a tagaŋgon sa tayagong, na penggagaŋ ka phenayaw ngk o nıyani”. Na so peaman so Amir Hussin na so kiyiŋilaŋiya nıyani so miyaŋshahid so waṭa aken, na sangat den so piyakamboko iyan sa tig iyan a “Hey, Tohan ko na mala ini a bala a inisogat ka raken ai antona den i inikarängaŋi ka raken a da den a katawaw ko”. Na oriyan iyan na miyaŋningdingiŋil sa kawanan

4 “Jabraaril” and “Jibril” are Maranao terms for Jibril.
5 Orally, “makabelabel” is used.
6 The word on the last page, namely “miyaŋshahid” is repeated.

7 “kopar” is also a Maranao term for “kifir”. A synonym for “kifir”.

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ko barombarong iran. Na so kiyaŋpasada oto na kiyaŋademon o Amir Hussin so pagari nıyani a Muhammad Ali Hanafiyah sa inged a Bonyara, na miyaŋpatangatang iyan a pakawatan iyan sa sorat, na misorat den a sa aya oni o sorat iyan a “Sorat ako o pagari ngk a so Amir Hussin makaŋiŋom ko pagari aken a so Muhammad Ali Hanafiyah sa inged a Bonyara. Phakikotawag ko reka a si ama a ka na piyakibono o Raja Yazid ki Abdulrahman ka tindanan o Yazid sa satiman a babay a mataid, go so Amir Hussin a pagari ngk o piyakaytingyong o Yazid, go so langowa ko kodo akon a pitopol o go dowa na tanan den miyaŋshahid sa Padang Karbala, go so babay a wa ṣalow gatos a tanan den miyaŋshahid o Raja Yazid, na go saken a miyaŋshahid ak so padang Karbala sa aya miyaŋkapatak raiken na so koam a o Yazid”. Na so kiyaŋpasada nıyani ko sorat a tiwyag iyan so waṭa iyan a so Ali Aṣgar a matag miyaŋkapito rağaon o amor iyan, na tig iyan a “Hey, waṭa ko na, na wita ngk a sorat aken i a ki bapa a ka sa inged a Bonyara. Na katili so koda, na khodai ngk”. Na lomiyalakaw den so Ali

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Aṣgar, na biter iyan a barokan iyan sa inged a Bonyara. Na so mambo so Amir Hussin sa nıyukan iyan den so koda iyan. Na sarta a piyakaperanirik iyan den so koda iyan ko meliyiota ko barombarong. Na kiyaŋiya makathemonon on so koda iyan na tig iyan a “Hey, lango angkano a babay wata na pherili tano na samporna reka Saharal Banon ka phephanang ako den”. Na so kiyiŋegan on o babay wata na minisgorong a garavok sa tig iyan “Hey, Tohan ami na miyasawang kami den a kuniadion kami den sa lopa a Padang Karbala. Hey, Tohan ami na antona a den i sowaan ami”. Na so kiyaŋpasada oto na piyakabantak o Amir Hussin so koda iyan ko kidayan padādilun a gi i ran thalabokan a langowwa na Islam a go so langowa kapir go so langowa zulim a go so mana monaŋ. Na piyanalab a iyan iyan den a laiđid o arimaw a phephanalob a kamingbi. Na barborobo a miyaŋpatay nıyani ko manga kopar7. Na kiyaŋiya makotowak so Amir Hussin na makasososaw ko lawasag a Songay Karatas. Na so kiyaŋtologi o Amir Hussin ko ig, na miyaŋpir iyan a minom on. Na sarta a insandoŋ iyan a palal iyan.

7 “kopar” is also a Maranao term for “kifir”. A synonym for “kifir”.

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Na so kapaginoman iyan on na miyapikir iyan so Ali Akbar⁵ a go so wata iyan a Ali Akbar a go so langowa kaom iyan a raming siran bo miyangasasahid na da siran mamakainom. Na miyatatagh iyan a lima niyan. Na da den makainom. Na sarta a piyakagakap iyan so koda iyan ko thebaan a lawasaig. Na so kiyapakakakapa niyan on na miyasogat den a pana. Na miyasogat den a pana so bekereng iyan. Na lomiyambas sa tengo iyan, na miyaolog den so koda iyan. Na so kiyailaya on o manga kapir na finibet iran den so Amir Husain. Na so kiyaoana on Samar Laayon na pikhoda a niyan den sa rareb. Tig o Amir Husain, “Hey, Samar Laayon, a tilaka laanat o Allah, tago o naraka jahanam, di nga daif na di nga patot a kada dapai nga sa rareb aken o ba kowam ka di nga ikhayo sa Allaho taala a go so apo aken a Nabi. Hey, Samar Laayon, na sawai nga raken so rareb ka a go so ngipen ka”. Na siyawaan on den o Samar Laayon na intay den o Amir Husain na aya kiyailaya o Amir Husain ko sos o niyan na lagid o sos o baboy na go so ngipen iyan na lagid o ngipin a riya. Na miyatauto den sa ginawa niyan so wasiyat on apo iyan a Nabi. Ortyan iyan na miyahadid⁶

den so Amir Husain. Na binindas den o Samar Laayon so pedang iyan, na piyotolan niyan den sa olo na go so sabala ko barokan iyan, na inipelebada iran den a olo niyan, na inipamagitha iran den a langowa na kapir so olo o Amir Husain. Na so peman so koda o Amir Husain na mindod ko barombarong iran a masasalapat a rogo. Na so kiyailaya on o langowa na babay wata na go so Omi Salam a go so Omi Kalsom a go so Shataral Banon na kiyagandangan iran a rareb iran. Sarta a gomioraok siran, tig iran a “Hey, Tohan ami, hey, Nabi ami, hey Baginda Ali, hey Amir Hasan, hey Amir Husain, na miyasawang kami den ka minilading kami den”, ka miyanget den sa akal iran a miyashid so Amir Husain. Na so peman so koda o Amir Husain a inipamapes iyan ko lepa a lawas iyan sa taman sa miyatay so koda. So kotika a kiyashid o Amir Husain na aya kiyapangan na ikasapolo a ayag ko Moharam a alorang a Jumaat - a gioo i pithar a Ashora. Na sa masaato a kiyashid o Amir Husain na somiale so sindaw alorang, na go somidep so olan, na go so langowa na bitoon ko langit sa miyakapito gawi i.

Aya maana a kiyapakalibenteng Allaho taala sa masaato na piyakitokawan iyan a miyashid so Apo o Rasul o Allahi salam a go so Amir Husain.

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⁵ It should read ‘Abdulwahab’.
⁶ The word “miyahadid” is repeated here.
When Saharal Banon, the mother of Ali Akbar, heard it, she cried. The women and children in the huts wailed in response. When they remembered the teaching of a *kitab* that it was bad to cry [on such occasions], they stopped crying. When they and the mother of Ali Akbar, Saharal Banon, came to themselves, they said, “Oh, my son, I grant you forgiveness for performing *perang*. I forgive you for all the provisions of life I gave you. If there were times when you were not correct in following the teachings of your parents, I will give you ten times forgiveness. Oh, my son, where can I find you?”

Ali Akbar said, “We will find each other in front of Almighty Allah. If we do not find each other there, we will find each other in front of my ancestor, the Prophet (May Allah bless him).” Said his mother, “Oh, my child, I ask you for the intercession of your ancestor, the Prophet, and your ancestor, Fatimah Zohra”. Ali Akbar said, “Yes, Mother. I will ask them to intercede for you”.

He went to his father and said, “Oh, Father, Mother gave me forgiveness. Would you please also grant me forgiveness?” His father said, “I permit your life to be submitted to Almighty Allah.” Then, right away, he gave him the whole outfit for *perang*. After he was dressed in it, his father fastened the golden belt. After this was done, he proceeded to the battlefield.

Then, he immediately mounted a black horse of his father’s, and unsheathed his sword. He called out at once, saying, “Oh, my brother Ali Asgar, and you, my brother Zainal Abedin, and you my mothers, Omi Salam, Omi Kaltom, and especially you, my mother, every one of you, I ask your forgiveness”. Upon saying this, he whipped his horse and made his way towards the battlefield. He immediately called out, saying, “Hey, followers of Yazid, here I am, Ali Akbar, the son of Amir Husain, the grandson of Baginda Ali, the lion of Almighty Allah in this world, the conqueror of all the *kafirs*. Come out here right now. Let us fight”.

When Abdullah Ziyadi and Omar Saiyid Maisom heard it, they said, “Hey, our followers, there is the small child of Amir Husain. Encircle and capture him. Do not kill him because we will bring him to Raja Yazid so that he may be pleased with us”.

After that, all the *kafirs* encircled Ali Akbar. He whipped his horse, rushed into a crowd of *kafirs*, and slashed them with his sword on every side, right, left, front and back. The *kafirs* were troubled indeed because they could not remove his power, for Ali Asgar was as fast as a lion attacking goats.

By the time he got exhausted, he had killed nine hundred *kafirs*. He at once fled and sought refuge with his father. He said, “Oh, Father, my throat has dried up because I cannot endure the heat of the sun. I am extremely thirsty indeed. Oh, Father, if I can drink, I will wipe out all the *kafirs* as none of them will remain”.

When Amir Husain heard this, he put his hands in prayerful position towards the sky, and pleaded with Almighty Allah to give him water. Tears fell like torrential rain while he was pleading with Almighty Allah to give him water. Almighty Allah, however, would not give him water. Even Jibrail came to his rescue in the presence of Allah. Jibrail said, “Oh, my God, let me ask you why you do not give some water to Amir Husain. He is pleading with you so intensely”. Almighty Allah said, “Jibrail, look at Lauh Mahfudh” and read it”.

Jibrail went and read it. He found out that, if Amir Husain and his followers could drink even a drop of water, the world would definitely be destroyed because there would be no *kafirs*, as all of them would die. Because of this, Almighty Allah did not give water to Amir Husain.

He said, “Oh, my son, do not ask for water because you can drink the water of Kausar from the well of your ancestor, the Prophet. There is nothing better than this drink because, if you drink it, you will not become thirsty forever until the day of the Last Judgement. I have an idea. Open your mouth”. Ali Akbar opened his mouth. He put his bronze ring into his mouth. Ali Akbar held it in his mouth. He felt his whole body cooled down. Ali Akbar regained his strength.

He sprang to his feet and said, “Oh, Father, please forgive me for we are parting”. He went to their huts, and said, “Oh, you, all my mothers, and you, my brothers, especially you, my mother, please do forgive me because we are certainly parting”. As soon as he said so, he urged his horse towards all the *kafirs*, and...
charged into the *kafirs* again. He again slashed on every side, front, back, right and left.

(p.37, line 15 - p.38, line 4)

For quite a long time, he was killing the *kafirs* freely. But he was shot by an arrow in the chest. The arrow stuck out from his back. He fell from his horse and was martyred. When he was martyred, the *kafirs* surrounded him. Ali Akbar said, “Oh, father, please come here because here is some water. My ancestor, the Prophet Muhammad (May God bless him), has brought it for me, contained in a pitcher. Please come quickly because he is waiting for you”.

(p.38, lines 5 - 13)

When Amir Husain saw his son martyred once again, he mourned for him hard. He said, “Oh, my God, you hit me with such a big tragedy. Whatever has made you so angry with me? I have no idea”. After that, he looked around on every side, right, left, front and back. However, he found nobody except Ali Asgar who had been in this world only for seven years. He had thrown himself on to the ground and was crying over his elder brother. He also wanted to perform *perang* against all the *kafirs*.

(p.38, line 13 - p.39, line 3)

Amir Husain said, “Ladies, get my son for me, so that the *kafirs* may not kill all my children and terminate the family line of my grandfather, the Prophet”. When Omi Salam and Omi Kaltom heard this, they went outside, took Ali Asgar, and brought him inside their huts. When this was done, Amir Husain remembered his brother, Muhammad Ali Hanafiya, in the country of Bonyara.

(p.39, lines 3 - 13)

He thought of sending him a letter. This is what he wrote: “A letter from your brother, Amir Husain, addressed to my brother, Muhammad Ali Hanafiya, in the country of Bonyara. I inform you that Raja Yazid made Abdulrahman kill your father. Yazid rewarded him with a beautiful woman. Yazid poisoned your brother, Amir Hasan, and my seventy-two followers were all martyred at Padang Karbala, and all of the eight hundred women and children were captured by Raja Yazid. And, as for myself, I was martyred at Padang Karbala. Followers of Yazid killed me”.

(p.39, line 13 - p.40, line 3)

When he finished writing the letter, he called his son, Ali Asgar, who was only seven years old. He said, “My son, take my letter to your uncle in the country of Bonyara. Here is the horse. You ride it”. Ali Asgar went away. He straightened his arm pointing to the country of Bonyara.

(p.40, lines 3 - 9)

Then, Amir Husain also mounted his horse. He immediately made his horse circulate around the huts. When they had made a full circle, he said, “All of you, women and children, let us forgive each other, especially, you, Saharal Banon, because I am going to perform *perang*”. When the women and children heard it, they cried and wailed, saying, “Oh, our God, we are afraid because we are left behind in the land of Padang Karbala. Oh, our God, what shall we do?”

(p.40, lines 10 - 15)

When it was over, Amir Husain urged his horse towards the glorious battlefield where all the Muslims encountered all the *kafirs*, *zelims* and *monafiks*. He chased them like a lion chasing goats. Thousands of *kafirs* were killed by him.

(p.40, line 15 - p.41, line 4)

Then, all of a sudden, Amir Husain found himself wading the river of Songay Karitas. When Amir Husain looked down on the water, he thought of drinking it. He immediately scooped water with his palms. When he was about to drink it, he remembered Ali Akbar, his son Ali Akbar, and all his followers, who were unable to drink water until they had all been martyred. He dropped his hands. He did not drink. At all once, he rode his horse out of the river to the riverbank.

(p.41, lines 4 - 13)

When he came ashore, an arrow struck him. He. was struck by an arrow in the throat. It penetrated his neck and stuck out at the nape. He fell from his horse. When the *kafirs* saw it, they surrounded Amir Husain. Samar Layon came to him and sat astride his chest. Amir Husain said, “Samar Layon, the one cursed by Almighty Allah, the occupant of hell, you don’t deserve this, you have no right to step on my chest. Do you not feel ashamed of what you have done to Almighty Allah and my grandfather, the Prophet? Hey, Samar Layon, expose your chest and teeth to me”.

(p.41, line 13 - p.42, line 4)

Samar Layon exposed them. When Amir Husain saw them, he saw that his nipples were like those of a pig and that his teeth were like those of a rat. He recalled the advice of his grandfather, the Prophet. After that, Amir Husain was martyred. Samar Layon unsheathed his sword, and cut off his head and one of his arms. They were throwing his head. All the *kafirs* were hurling the head of Amir Husain.

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14 Abdulrahman.

15 Amir Husain.

16 It should read ‘Abdulwahab’.
(p.42, lines 4 - 13)
As for the horse of Amir Husain, it returned to their huts, smeared with blood. When all the women and children, including Omi Salam, Omi Kaltom and Saharal Banan, saw this, they beat their chests with their hands. All at once, they cried, saying, “Oh, our God, our Prophet, Baginda Ali, Amir Hasan, Amir Husain, we are at a loss as to what we should do. We are left behind”. They felt certain that Amir Husain had been martyred. In addition to that, the horse of Amir Husain threw itself on to the ground, bumping its body against it, until it died.

(p. 42, line 13 - p.43, line 3)
The occasion of the martyrdom of Amir Husain was on Friday, the tenth day of Muharram. This is called Ashora. On the occasion of the martyrdom of Amir Husain, the sunlight grew dark, and the moon and all the stars disappeared from the sky for seven nights. The reason why Almighty Allah darkened the world on that occasion was to inform all that the grandson of the Messenger of Allah (May Allah bless him), Amir Husain had been martyred.
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Compiled by: Labi Riwurung, Primo Salivio, Kawashima Midori
Edited by: Kawashima Midori