

# NAHRASIYAH

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# NAHRASIYAH

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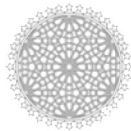
*The journal focuses on Aceh and Malay Archipelago heritage studies. As the first socio-scientific journal to focus on Aceh and Malay Archipelago heritage, Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage will be of interest to scholars and students in various academic fields related to the topics.*

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## Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma'sum (d. 1936)

Maisyaroh<sup>1\*</sup> & Muhammad Iqbal<sup>2</sup>

**Abstract:** This article examines the life, manuscript legacy, and intellectual network of Shaykh Hasan Ma'sum, one of the most influential Malay scholars in the early 20th century in East Sumatra. He was one of the finest disciples of Syekh Ahmad Khatib al-Minangkabawi at Masjidil Haram and the esteemed mentor of the founders and scholars of Al Washliyah, Al Ittihadiyah, and Nahdlatul Ulama in East Sumatra. This study adopts a biographical research approach within a historical framework. The primary sources for this research are the works of Shaykh Hasan Ma'sum, which are subsequently analyzed using content analysis methodology. The findings of the study reinforce Azra's thesis regarding the pattern of intellectual relations among Nusantara scholars, where Shaykh Hasan Ma'sum studied under several prominent scholars in Haramain, and later had numerous disciples in East Sumatra. Shaykh Hasan Ma'sum also enriched the traditional Islamic literature by writing and publishing numerous manuscripts. All of his works, which were penned in Malay with Arabic script, and some in Arabic, encompass various fields including creed, jurisprudence, mysticism, and astronomy.

**Keywords:** Malay, ulama, East Sumatra, manuscripts, intellectual networks

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## Introduction

The theme of scholars in the Nusantara region still requires the attention of researchers. Some scholars in the Nusantara region are known to have produced works in the field of Islamic studies. Unfortunately, the manuscripts of Nusantara scholars tend to be overlooked, even though their works contain wisdom that could serve as solutions to modern human problems. Hasan Asari<sup>1</sup> stated that the Islamic community in Indonesia indeed possesses a treasury of classical manuscripts written by scholars. However, as Asari stated, the quantitative and qualitative richness of these manuscripts is not accompanied by adequate attention. Public interest in the heritage manuscripts of Nusantara scholars remains very low. According to him, Nusantara manuscripts address various issues in various fields of knowledge, especially theology, mysticism, customs, and guidance for personality development. Oman Faturrahman also stated that Nusantara manuscripts are beginning to receive attention from domestic researchers, especially those from state Islamic universities who have studied manuscripts from various regions in Indonesia, such as Java, Aceh, and Sunda.<sup>2</sup>

One of the topics that has captivated the interest of scholars is the intellectual network of scholars in the Nusantara region. This topic was introduced by Azyumardi Azra in his dissertation titled *The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian 'Ulama' in the Seventeenth and Eighteenth Centuries*.<sup>3</sup> Azra utilizes the term “networks of the ulama.”<sup>4</sup> Another commonly used term is “intellectual networks.” In broad strokes, the theory of the intellectual network of scholars encompasses the idea that there are two patterns of network networks among scholars in the 17th and 18th centuries: (1) intellectual networks between scholars of Haramayn and scholars of the Malay-Nusantara region, and (2) intellectual networks between scholars of the Malay-Nusantara region and their students from various areas.<sup>5</sup> This topic has subsequently been explored by other researchers, and numerous studies on the intellectual network of scholars have been produced by experts. Among the researchers who have examined the scholars’ network in Nusantara are Mhd. Syahnan, et al.,<sup>6</sup> Hasan Asari, et al.,<sup>7</sup> Azhari Akmal Tarigan,<sup>8</sup> Erawadi,<sup>9</sup> Sehat Sultoni Dalimunthe,<sup>10</sup> Zainul Milal Bizawie,<sup>11</sup> Wan

Jamaluddin,<sup>12</sup> Dzulkipli Hadi Imawan,<sup>13</sup> Syamsuri Ali,<sup>14</sup> M Affan,<sup>15</sup> Hermansyah,<sup>16</sup> Sayed Murtadha,<sup>17</sup> Didin Nurul Rosidin,<sup>18</sup> Nirzalin,<sup>19</sup> Roni Faslah,<sup>20</sup> and Siti Umayrah.<sup>21</sup> All the research findings from these scholars essentially reinforce Azyumardi Azra's thesis on the scholars' network.

The study of the scholars' network in the Nusantara region continues to be a significant and intriguing theme. The argument behind this is that the analyses by the aforementioned experts only cover the scholars' network in specific regions and periods. In this context, there is a lack of studies on the Malay scholars' network in East Sumatra in the early 20th century. Among the Malay scholars with an intellectual network is Shaykh Hasan Ma'sum, a scholar from Tanah Deli, East Sumatra, which has currently become part of North Sumatra Province. He is a significant and influential figure. Tengku Luckman Sinar stated that Shaykh Hasan Ma'sum served as the imam and khatib of Masjid Raya al-Mashun, the mosque built by the Sultanate of Deli, in the early 20th century. Additionally, he held the position of Advisor in the Islamic court of the Sultanate of Deli, specializing in Islamic law, and served as an Examiner for candidates for the position of Kadi in the Sultanate of Deli region.<sup>22</sup> Moreover, his competency as a religious scholar in the Islamic field, has been acknowledged by a number of scholars and intellectuals. The Assembly of Ulama in North Sumatra in 1983 recognized Shaykh Hasan Ma'sum as one of the prominent scholars in North Sumatra.<sup>23</sup> Shaykh 'Abd al-Qadir al-Mandili, a scholar and teacher from Mecca, testified to the intellectual and spiritual stature of Shaykh Hasan Ma'sum, stated "*Deli ini telah kedjatoehan seboetir bintang jang gilang gemilang, akan tetapi pendoedoek beloem mengetahoeinya. Tambah lama bintang Zohra itoe akan bertambah memantjarkan sinarnja, dan moedah-moedahan dapatlah keradjaan Deli ini seorang poedjangga Islam jang jarang didapati.*"<sup>24</sup> Siradjuddin Abbas remarked, "He (Shaykh Hasan Ma'sum) was the central figure of the Shāfi'i school in North Sumatra at that time."<sup>25</sup> Mahmud Yunus, an expert in the history of Islamic education in Indonesia, provided testimony that "Shaykh Hasan Ma'sum was proficient in the field of religious sciences... throughout his life, he continued to teach, and many of his students became judges, imams, religious teachers, and the like. Many

people came to visit him to seek guidance on various issues.”<sup>26</sup> It is evident that Shaykh Hasan Ma’sum was a scholar with authority in the field of Islam. This scholarly authority was acquired through intellectual networks cultivated during his studies in the Haramain (Mecca and Medina) for over a decade. It was later acknowledged by his students, consisting of scholars and students in East Sumatra. Shaykh Hasan Ma’sum successfully built a network of scholars in East Sumatra in the early 20th century.

## Methods

This research constitutes a literature review<sup>27</sup> in the form of a biographical study<sup>28</sup> with a historical approach.<sup>29</sup> In this study, the researcher exclusively focuses on library sources related to Shaykh Hasan Ma’sum. These sources are categorized into primary sources, comprising the works of Shaykh Hasan Ma’sum, and secondary sources, encompassing all information written by experts about Shaykh Hasan Ma’sum found in reference books, textbooks, journals, bulletins, magazines, newspapers, tabloids, documents, manuscripts, newspaper clippings, and leaflets. The research process adheres to the methodology outlined by Mestika Zed, involving four steps in library research: preparing the necessary equipment, compiling a working bibliography, organizing time, and engaging in reading and note-taking activities. Finally, the research employs the content analysis data model, following Krippendorff’s framework.<sup>30</sup>

## Results and Discussion

### 1. Brief Biography of Shaykh Hasan Ma’sum

#### a. His Family

The full name of Shaykh Hasan Ma’sum is Shaykh Hasanuddin bin Muhammad Ma’sum bin Abu Bakar al-Deli al-Sumatrawi. According to Matu Mona, he was born in Labuhan Deli, East Sumatra, in the year 1884. According to Tengku Luckman Sinar,<sup>31</sup> he was born on a Saturday at 6 in the morning, on the 17th of Muharram, 1301 Hijri or the year 1882 in the Gregorian calendar.



He is the son of Shaykh Muhammad Ma'sum bin Haji Abi Bakar, an expert in the field of Sufism and held the title of Datuk, indicating his affluent status. Even in his childhood, he displayed the qualities of a knowledgeable person. Manu Mona<sup>32</sup> stated:

Adalah sejak lahirnya, bagi orang tuanya, sudah merasa bahwa anak mereka itu kelak akan menjadi seorang yang ternama dan mencapai derajat yang tinggi. Segala sifat-sifatnya, sejak waktu dalam gendongan dan buaian, menunjukkan bahasa anak-anak itu adalah mempunyai budi pekerti yang kepujian. Semasa anak-anak ia tidak menyusahkan ibu bapaknya, tidak suka menangis melainkan kelihatan riang saja, selalu bercakap-cakap seolah-olah ada yang terlihat olehnya, diperhatikannya, dipikirkannya dengan seksama. Ia anak tunggal pada ibunya, tiada saudaranya, melainkan lain ibu satu bapak. Demikianlah, sampai usia tiga tahun, beliau kelihatan semakin-makin berseri wajahnya, terutama pada air mukanya dan cahaya matanya terbayang sifat-sifat bakal menjadi orang ternama, menjadi orang yang takwa ...

At the age of seven, Shaykh Hasan Ma'sum began studying at a school owned by the British. In this school, he attended classes in the morning. Like Muslim children in the early 20th century, he also studied in a madrasah in the afternoon. After completing his studies, his teacher, Mr. Henry, asked him to continue his education in Singapore. This request did not align with his heart's desires, and ultimately, he continued his studies in the Holy Cities: Mecca and Medina.<sup>33</sup> This fact indicates his interest in Islamic studies from a young age. Regarding the mentioned facts, Matu Mona stated:

Maka, di Labuhan ketika itu telah ramai dengan saudagar berbagai bangsa, sehingga di situ berdirilah sekolah-sekolah dan terdapat juga sekolah Inggris. Ketika ia berumur tujuh tahun, lalu oleh orang tuanya dimasukkanlah ke dalam sekolah Inggris itu, yang jadi gurunya ialah seorang Eurasian dari Penang. Ketajaman otaknya ternyata benar, karena gurunya sendiri memuji kepintaran anak-anak itu, sehingga setiap tahun ialah yang dapat ponten yang tertinggi dan terus menerus naik kelas. Apakala petang, ia masuk pula belajar mengaji di maktab, yang menjadi gurunya ialah Mr. Henry, peranakan Inggris.

Observing Hasan Ma'sum's intelligence and brilliance during his youth, Mr. Henry recommended that he continue his studies in Singapore, although this recommendation did not capture his interest. He was evidently more inclined towards religious knowledge. Both of his parents also preferred him to delve deeper into religious studies. When asked to choose between studying in Mecca or Singapore, he ultimately chose to study in Mecca. Matu Mona stated,<sup>34</sup>

Dibanding dengan kerajinannya dan tajam pikirannya, dari hal mengaji dan berpelajar di sekolah Inggris itu, ternyata bahwa ia lebih lekas mendapat dan lebih tertarik pada nahu, sharaf dan tajwid dari pada sekolah atau ilmu keduniaan itu. Dari sejak berusia 5 sampai 7 tahun, ia telah menunjukkan ketajaman yang luar biasa, sehingga tidaklah begitu salah kalau dikatakan bahasa ia mempunyai ketajaman pikiran ... Sewaktu usia yang begitu muda, ia telah menunjukkan tertarik pada ilmu pengetahuan agama, sehingga sampai jauh malam, ketika orang tuanya sendiri telah tidur nyenyak, masih didapati ia duduk menelaah kitab, menghafal dan mencatat apa-apa yang perlu untuk diketahuinya. Ada satu cerita mengatakan bahasa gurunya sekolah Inggris itu meminta supaya ia dikirimkan ke Singapura untuk meneruskan pelajarannya kelak supaya menjadi seorang intelektual yang berguna bagi bangsanya di belakang hari. Akan tetapi orang tuanya yang mengajar ia di waktu malam tentang ushuluddin dan lain-lain berniat ia dihantar ke Tanah Suci karena adalah soal agama lebih penting dipelajari, oleh sebab Deli khususnya dan Sumatera Timur umumnya masa itu masih kebelakangan lagi setentang syiar Islam. Orang tuanya memang tertarik untuk mendidik anaknya itu supaya dapat mengenyam dan mencapai titel yang tinggi baik ilmu apa sekalipun asalkan anaknya itu dapat kelak ibarat pohon yang rindang, buahnya dapat dijolok, naungnya dapat tempat berteduh. Akan tetapi, ia sendiri ada pikiran lain. Ketika genaplah usianya sepuluh tahun, lalu dimajukan pertanyaan padanya mana lebih baik sekolah Inggris terus atau pergi menuntut ke Makkah, dipilihnya yang kemudian itu. ... Maka keinginannya itu pun diturutkan, kira-kira di dalam tahun 1894, bersama-sama lain-lain jamaah haji, ia pun berangkatlah ke Jeddah via Straits.

## b. Education: From Medan to Haramain

According to Ja'far,<sup>35</sup> Shaykh Hasan Ma'sum departed for Mecca in the year 1894. For 17 years, he immersed himself in the studies of Islamic sciences, seeking knowledge from several prominent scholars in the region. Tengku Luckman Sinar<sup>36</sup> has recounted the journey of Hasan Ma'sum from his departure until his return to Mecca. He stated,

Kira-kira dalam tahun 1887 M., dengan menumpang kapal layar bersama-sama dengan jamaah lainnya dari Labuhan Deli pada tanggal 14 Syawal 1316 H., melalui Singapura kira-kira dua atau tiga malam di sana, terus menuju Jeddah memakan waktu lebih kurang 3 bulan lamanya. Setelah lebih kurang 10 tahun menuntut ajaran agama di Makkah, maka Almarhum pulang kembali untuk pertama kali pada tanggal 14 Muharram 1326 H. (1907 M). Kira-kira setahun lamanya tinggal di Labuhan Deli, Almarhum berangkat kembali ke Makkah pada tanggal 16 Rajab 1327 H. (1908), sesudah dikawinkan dengan gadis dari Kampung Besar. Di Makkah, gurunya yang ternama ialah Shaykh Ahmad Khatib Minangkabau (Maninjau) ... Sesudah menetap di Makkah selama 17 tahun, Almarhum Shaykh Hasan Ma'sum pada tanggal 20 Muharram 1335 H. (1916) kembali ke Labuhan Deli, melalui jalan Bombay, Calcutta, Rangoon, Pulau Pinang dan sampai di Labuhan Deli pada hari Rabu tanggal 22 Rabiul Awwal 1335 H. (1916 M). Pada tanggal 22 Jumadil Awal 1335 H. bertepatan dengan tanggal 15 Maret 1917, keluarga Shaykh Hasan Ma'sum pindah dari Labuhan Deli ke Medan.

Tengku Luckman Sinar<sup>37</sup> Tengku Luqman Sinar stated that Shaykh Hasan Ma'sum studied various disciplines, including grammar (*naḥw*), morphology (*ṣaraf*), recitation (*qirā'āt*), semantics (*ma'āni*), logic (*manṭiq*), rhetoric (*balāghah*), arithmetic (*ḥisāb*), astronomy (*falākiyah*), prosody (*al-'arudh*), principles of jurisprudence (*uṣūl fiqh*), Hadith (*al-Ḥadīth*), exegesis (*tafsīr*), jurisprudence (*fiqh*), monotheism (*tauhīd*), and Sufism. During his time there, he sought knowledge from several notable scholars, including Shaykh 'Abd al-Salām, Shaykh Aḥmad Khātib al-Minangkabawī, Shaykh Aḥmad Ṣayat, Shaykh 'Abd al-Ḥamīd al-Quddūs, Shaykh 'Uthmān Tanjung Pura, Shaykh 'Abd al-Qādir

al-Mandīfī, Shaykh Saleh Bafādhil, Shaykh Sa‘id Yāmānī, Shaykh ‘Abd al-Karīm Dgestanī, Shaykh ‘Ali Mālīkī, Shaykh Muḥammad Khayyāth, and Shaykh Amīn Ridhwān.<sup>38</sup> In terms of jurisprudential perspectives, he delved into the works of various prominent scholars. In the field of monotheism, he studied the books of the Ash‘arī school. Concerning Sufism, he received authorization (*ijāzah*) in the Khalwatiyah and Naqshbandiyah orders.<sup>39</sup> In the realm of jurisprudence, he delved into the books of the Shāfi‘ī school. Besides being a dedicated student, he also served as a teacher at Masjidil Haram and even acted as a representative for Shaykh Aḥmad Khâthib al-Minangkabawī. Additionally, he authored four Arabic-language books titled *Durār al-Bayān*, *Kutufāt al-Thaniyah*, *Is‘āf al-Murīdīn*, and *Fath al-Wadūd*.<sup>40</sup>

### c. Religious Social Movements

Tengku Luckman Sinar<sup>41</sup> has stated that Shaykh Hasan Ma’sum’s employment upon his return to Medan was at the request of the Sultan of Deli. Tengku Luckman Sinar mentioned four positions held by Shaykh Hasan Ma’sum, which are,

1. Religious Teacher: It is mentioned that during his time in Mecca, he taught at his own residence in Syamiyah Village. In Medan, he taught at his home, Al-Hasaniyah Madrasah, Masjid Raya Medan, Masjid Kesawan Medan, Masjid Kampung Percut, Masjid Kampung Bandar Setia, and Masjid Bagan Deli.
2. Imam and Khatib at Masjid Raya al-Mashun.
3. Examiner/*Imtīḥān*: He served as an examiner for individuals aspiring to be appointed as judges (kadi) within the jurisdiction of the Sultanate of Deli.
4. Advisor/*Penasehat*: He acted as an advisor in the Islamic Law division of the Sultanate of Deli’s Court of Justice.

Furthermore, Shaykh Hasan Ma’sum also worked as a teacher. According to Ja’far,<sup>42</sup> he taught several prominent Sunni school texts at the mosque and

at the madrasah he established, Madrasah al-Hasaniyah. Among his notable students were M. Arsjad Th. Lubis, Yusuf Ahmad Lubis, Abdurrahman Sjihab, and Ismail Banda. Some of his students later founded Al Jam'iyatul Washliyah and Al-Ittihadiyah, two Islamic organizations officially established in Medan in the 1930s. Both organizations followed the Ash'ariyah and Shāfi'ī schools and became supportive of the Masjumi Party during the Old Order era. Some figures from these organizations even became members of the Constituent Assembly and the People's Representative Council in Jakarta.

Shaykh Hasan Ma'sum also served as an advisor to Al Jam'iyatul Washliyah, an Islamic organization founded by his students.<sup>43</sup> Those who established Al Washliyah included Ismail Banda,<sup>44</sup> Abdurrahman Sjihab,<sup>45</sup> M. Arsjad Th. Lubis,<sup>46</sup> dan Yusuf Ahmad Lubis.<sup>47</sup> Al Washliyah was officially inaugurated at the Maktab Islamiyah Tapanuli (MIT) building on November 30, 1930.<sup>48</sup> As an Islamic organization, Al Washliyah is involved in the fields of education, Islamic preaching (*da'wah*), and social welfare.<sup>49</sup> Al Washliyah adheres to the Ash'ariyah<sup>50</sup> and Shāfi'ī schools of thought.<sup>51</sup> Until today, Al Washliyah, as a moderate organization, has nearly expanded its influence throughout Indonesia.<sup>52</sup>

As a teacher among the founders of Al Washliyah, Shaykh Hasan Ma'sum supported all activities of Al Washliyah, especially since the principles of Al Washliyah are synonymous with the religious beliefs of the Deli Sultanate. Within the Al Washliyah organization, Shaykh Hasan Ma'sum has been involved in various capacities:

- 1) Advisor to Al Washliyah since 1932, alongside two other prominent scholars, namely Shaykh Muhammad Yunus and Shaykh Kadi Ilyas.
- 2) Chairman of the Al-Fatwa Council of Al Washliyah in 1933. The Al-Fatwa Council is a Sharia institution within the Al Washliyah organization with the authority to issue religious edicts and resolve complex organizational issues.
- 3) Advisor to Khazanul Islahiyah of Al Jam'iyatul Washliyah since 1935, an institution tasked with caring for orphans and the poor, propagating Islam

in minority Muslim areas, protecting converts, and establishing mosques, madrasas, and educational institutions.

During his tenure as Imam Paduka Tuan, Shaykh Hasan Ma'sum actively engaged in several discussions and debates. Firstly, he participated in a debate with an expert in Christian religion and an Arabic language specialist named Dr. Zwemmer, who debated several Islamic scholars and challenged Shaykh Hasan Ma'sum. The debate took place at the Budi Utomo Building in Medan. Shaykh Hasan Ma'sum emerged victorious, and Dr. Zwemmer, the challenger, "lost his composure as he could not counter Shaykh Hasan Ma'sum's criticisms," as stated by Matu Mona.<sup>53</sup> Secondly, he participated in a discussion with scholars at the Sultan Serdang Palace on February 5, 1928. This discussion was attended by several scholars from East Sumatra and focused on the issue of the beliefs of the *Kaum Muda*. During this discussion, Shaykh Hasan Ma'sum presented strong arguments to refute the beliefs of the *Kaum Muda*.<sup>54</sup>

Shaykh Hasan Ma'sum passed away on January 7, 1937, or 24 Shawwal 1355 in the Islamic calendars. At that time, he was 53 years old. He had been suffering from an illness for some time. Matu Mona has revealed,<sup>55</sup>

Sewaktu masih subuh, fajar belum lama menyingsing, pada pagi hari, Kamis, 24 Syawal 1355 berbetulan dengan 7 Januari 1937, pada jam 4.30 menit telah berpulang ke rahmatullah al-Fadhil Shaykh Hasan Ma'sum, ulama besar di Sumatera Timur ini dan bergelar Imam Paduka Tuan. Beliau meninggal dunia tutup umur 53 tahun, sesudah mengidapkan penyakit lamanya tidak kurang dari enam bulan. Meninggalnya beliau itu di rumah beliau sendiri di Jalan Puri No. 185 di hadapan anak dan istrinya. Kabar meninggalnya beliau itu dalam sekejap mata saja tersiarlah ke segenap kota, apapula memang sudah lama murid dan sahabat handai beliau sangat berduka cita melihatkan penyakit beliau itu yang telah mudarat dari sehari ke sehari. ... sehari meninggal beliau itu, berduyun-duyunlah sekalian guru-guru, hina dan kaya, miskin dan berharta, murid-murid yang berilmu, haji-haji, lebai-lebai, pendek kata tiap-tiap umat yang mengetahui kealiman beliau itu datangnya menjenguk, masing-masing menunjukkan rupanya yang berduka cita.

Certainly, the Muslim community deeply mourns the passing of Shaykh Hasan Ma'sum. Al Washliyah, as an Islamic organization, is particularly saddened, considering that Shaykh Hasan Ma'sum served as an advisor to the organization during the colonial era and was a teacher to the founders of Al Washliyah. In one of Al Washliyah's publications, the following has been disclosed,

Kalau hendak menghadapi Kongres yang pertama tahun 1936, Al Washliyah dengan tiba-tiba ditinggalkan seorang penasehat yang pertama-tama dan rendah hati, maka sesudah Kongresnya yang pertama, Al Jam'iyatul Washliyah terpaksa menguraikan air mata lagi dengan berpulangnya guru besar dan penasihat Al Jam'iyatul Washliyah yang utama, Tuan Shaykh Hasan Ma'sum. ... Kewafatan Almarhum Shaykh Hasan Ma'sum bukan saja dirasakan dengan pilu oleh Al Jam'iyatul Washliyah, bahkan oleh seluruh umat Islam di Indonesia dan luar Indonesia.<sup>56</sup>

## 2. The Intellectual Legacy of Shaykh Hasan Ma'sum

Matu Mona has revealed that during his time in Makkah, Shaykh Hasan Ma'sum not only taught but also authored four books. The four books written during his stay in Mecca are as follows: (1) *Kutufat al-Saniyah*: This book addresses issues related to the legal aspects of prayer (hukum ushali). (2) *Durār al-Bayān*: This work delves into matters concerning faith. (3) *Is'āf al-Murīdīn*: This book discusses issues related to spiritual connection or rabithah. (4) *Fath al-Wadūd*: The content of this book revolves around the issues concerning prayer.<sup>57</sup>

Ja'far<sup>58</sup> has revealed ten significant works of Shaykh Hasan Ma'sum that are still accessible up to the present time. The ten books are as follows: (1) *Samīr al-Şibyān li Ma'rīfah Furūd al-A'yān*. According to A. Ginanjar Sya'ban<sup>59</sup> this work delves into the fundamental teachings of Islam (*ushūl al-dīn*), covering the basics of monotheism (*tauḥīd*) and the fundamental principles of worship in the Shāfi'ī school, including aspects such as purification, prayer, zakat, fasting, and Hajj. (2) *Tadhkīr al-Murīdīn Sulūk Ṭarīqah al-Muhtadīn*. This book discusses matters related to Sufi path (tarekat) and the proper conduct of disciples within the Sufi order. (3) *Fath al-Wadūd*. This work addresses

issues concerning prayer (salat). (4) *Is'āf al-Murīdīn*. This book discusses issues related to spiritual connection or *rabithah*. (5) *Targhīb al-Mustaqīm*. (6) *Shārim al-Mīz 'an al-Talāghib bi Kalām al-Farānī*. (7) *Al-Maqālah al-Nāfi'ah fī mā Yata'allaq bi Qabliyah al-Jumu'ah*. (8) *Nayl al-Mārib ilā Ajwibah al-Mafātī li al-Arbā'ah al-Madhāhib*. (9) *Tanqīh al-Thabūn 'an Masā'il al-Maymūn*. (10) *Durār al-Bayān Syarh Hidāyah al-Ikhwān*. Tengku Lukman Sinar<sup>60</sup> has mentioned additional titles (11) *Kutufat al-Saniyah*. This book addresses legal issues related to prayer (fatwa on *ushalli*). (12) *Targhīb al-Mustaqīm*. This book discusses issues related to Friday prayers with less than 40 participants. (13) *'Ithaf al-Ikhwān*. This book contains readings of wirid and prayers, the method of reciting Surah Yasin, and the ratib Haddad. (14) *Jadwal untuk Mengetahui Awal Waktu*. (15) *Natijah Abadiyah*. This book is in the field of astronomy (ilmu falak). (16) *Durr al-Muhadhdhab*. This book discusses the *rubu' al-mujayyab* in Arabic. (17) *Nubzah al-Lu'lu'iyah*. This book discusses *rabīṭah* in Arabic. (18) *Sullām al-Sālikīn*. This book contains wirid readings. (19) *Kaifiyah dan Silsilah Talkin Dhikir*.

Here is a brief review of some of his/her works above:

#### 1. Kitab *Sharim al-Mīz 'an Talāghib bi Kalām al-Farānī*

In the cover of this book, it is written, “inilah risalah yang bernama *Sharim al-Mīz 'an Talāghib bi Kalām al-Farānī*” pada menerangkan taklid dan ijtihad dan ittiba' ...<sup>61</sup> Thus, this book delves into issues of Islamic law. This book has not been republished. Ahmad Fauzi Ilyas has elucidated the content of this book as follows:

Kitab ini merupakan bantahan Syaikh Hasan Maksom atas karya salah satu ulama ulama Kaum Muda asal Minangkabau, Syaikh Abdulkarim Amrullah yang berjudul *Al-Fawā'id al-'Iyah fī Ikhtilāf al-'Ulamā' fī Ḥukm al-Talaffud bi al-Niyyah* dalam masalah melafazkan niat *usalli*. ... Perlu diingat bahwa risalah ini ditulis ketika ia masih berada di Mekkah. Ini menunjukkan bahwa risalah karya teman sejawatnya diterimanya sewaktu berada di kota suci. Risalah ini diselesaikan malam Rabu, 13 Ramadhan 1332 H. Kitab ini diterbitkan di Mekkah oleh al-Mathba'ah al-Miriyah al-Kainah, 1333 H. Yang menjadi istimewa dari kitab ini karena memuat kata pujian dari dua orang gurunya di Mekkah.<sup>62</sup>



## 2. Kitab *al-Maqālah al-Nāfi‘ah fi ma Yata’allaq bi Qabliyah Jum‘ah*

On the cover of this book, it is inscribed, “inilah satu risalah yang bernama *al-Maqālah al-Nāfi‘ah fi ma Yata’allaq bi Qabliyah Jum‘ah* pada menyatakan barang yang bergantung dengan sembahyang qabliyah Jumat ...”<sup>63</sup> The book authored by Shaykh Hasan Ma’sum falls within the field of jurisprudence (fiqh). This book has not been republished. Ahmad Fauzi Ilyas has provided comments on the manuscript as follows:

Sesuai dengan judulnya, kitab ini menguraikan pembahasan shalat sunnah sebelum Jum’at (*qabliyah Jumu‘ah*). Di dalamnya, Shaykh Hasan Ma’sum berhasil memberikan kesimpulan terkait kesunahan shalat *qabliyah* dengan mengurai beberapa dalil dari hadis Nabi Saw. ... Kitab ini dicetak oleh penerbit Syarikah Tapanuli tanpa menyebut tahun percetakannya. Syaikh Hasan Maksum selesai menulisnya tahun 1314 H. Untuk menjelaskan tingginya kualitas kitab, diberi kata pujian (*taqriz*) oleh temannya sewaktu belajar di Mekkah.<sup>64</sup>

## 3. Kitab *Fath al-Wadūd*

On the cover of the book, it is inscribed, “inilah satu risalah yang bernama *Fath al-Wadūd* pada menyatakan risalah keadaan niat sembahyang itu menyembah *Dhat Wājib al-Wujūd*.”<sup>65</sup> The work by Shaykh Hasan Ma’sum falls within the field of jurisprudence (fiqh). This book has not been republished. Ahmad Fauzi Ilyas has provided comments on the manuscript as follows,

Kitab ini salah satu yang membahas permasalahan fikih. Sesuai dengan judulnya, kitab tersebut lebih fokus kepada masalah niat shalat. Dalam hal ini, Shaykh Hasan Maksum mengoreksi setiap kalimat dari pendapat kelompok yang bertanya kepadanya terkait masalah niat. Alasan Shaykh Hasan Maksum menulisnya termaktub dalam mukaddimah, dimana pada bulan Sya’ban 1341 H., ada perselisihan di kalangan masyarakat desa, dengan tidak menyebutkan desanya terkait permasalahan niat shalat... Kitab ini dicetak dan diterbitkan tanpa menyebutkan nama dan tempat penerbit. Shaykh Hasan Maksum menyelesaikannya pada malam Rabu, 9 Ramadhan 1341 H. Kemungkinan penulisannya dilakukan di Medan, Sumatera Timur.<sup>66</sup>

#### 4. Kitab *Targhīb al-Mustaqīm*

On the cover of this book, it is stated, “inilah risalah yang bernama *Targhīb al-Mustaqīm* bagi mendirikan Jumat. The book, authored by Shaykh Hasan Ma’sum, therefore falls within the category of Islamic legal literature.<sup>67</sup> This book has not been republished. Ahmad Fauzi Ilyas has provided commentary on this book, as follows,

Kitab ini merupakan salah satu bagian yang membahas permasalahan fikih terkait shalat Jum’at yang merupakan jawaban Shaykh Hasan Maksu atas pertanyaan beberapa orang yang datang menemuinya. Dijelaskan di mukaddiman, yang melatarbelakangi penulisannya adalah pertanyaan beberapa orang tentang salah satu masalah dalam Shalat Jum’at, yaitu permasalahan jumlah jama’ah shalat Jum’at yang kurang dari empat puluh orang. ... Naskah ini diselesaikan hari Selasa, 6 Zulqa’edah 1344 H. Sementara percetakannya tidak disebutkan nama penerbit dan tahun penerbitannya. Biaya atas penerbitannya ditanggung oleh Syaikh Abdul Rauf bin Abdurrahman, salah satu muridnya di Medan.<sup>68</sup>

#### 5. Kitab *Is’āf al-Murīdīn*.

The book authored by Shaykh Hasan Ma’sum belongs to the field of Sufism and, as of now, has not been republished. It is evident from the book cover where it is stated, “inilah risalah yang bernama *Is’āf al-Murīdīn* dengan menerangkan *rabiṭah al-ṣuffiyyīn*.”<sup>69</sup> Ahmad Fauzi Ilyas has provided commentary on this book,

Kitab ini menguraikan permasalahan *rabiṭah* yang dikenal dalam lembaga tarekat dunia tasawuf. Syaikh Hasan Maksu berusaha memberikan sumbangan pemikirannya terkait permasalahan tersebut. Dalam mukaddimah, Shaykh Hasan Maksu menjelaskan bahwa sebelumnya ia telah menulis masalah ini dalam bahasa Arab yang berjudul *al-Nubzah al-Lu’lu’iyah*. Kitab ini diselesaikan malam Ahad, tanggal 19 Muharram 1344 H. Sama dengan kitab sebelumnya ... kitab ini tidak menyebutkan tempat dan tahun penerbitan, selain nama yang membiayai penerbitannya. Kitab ini selalu dicetak dalam satu kitab dengan kitab sebelumnya.<sup>70</sup>

## 6. Kitab *Natījah Abadiyah*

The book has not been republished. From the cover, it is apparent that the book belongs to the field of astronomy. This book has been researched by a scholar from the University of Muhammadiyah North Sumatra named Arwin Juli Rakhmadi Butar-butar. Among the merits of this book, according to Arwin,<sup>71</sup>

Di kota Medan misalnya, sejak lama telah beredar jadwal waktu salat abadi yang disusun oleh Bustami Ibrahim, dan jadwal ini banyak digunakan oleh masjid-masjid Muhammadiyah di kota Medan. Namun jauh sebelum itu jadwal waktu salat abadi pernah berkembang dan digunakan di masyarakat, yaitu yang disusun oleh Shaykh Hasan Maksum (w. 1355/1937), Mufti Kerajaan Deli. Untuk hal ini, Shaykh Hasan Maksum menulis sebuah buku berjudul *Natījah Abadiyah* yang berisi penjelasan waktu-waktu salat sepanjang masa.

Arwin has also provided information about the contents of this book, Buku ini berjudul *Natījah Abadiyah* (Natijah Abadi) karya Shaykh Hasan Ma'sum (w. 1355 H/1937 M). Buku ini berisi 40 halaman, diterbitkan oleh Kedai Kitab 27 Medan. Terdiri atas tiga pembahasan singkat yaitu tentang jadwal (tabel) waktu- waktu salat, tentang salat istikharah, dan tentang jumlah dan tata cara tolak fidyah salat. Pembahasan jadwal (tabel-tabel) waktu salat merupakan inti buku ini seperti terlihat pada judulnya. Tabel-tabel yang disusun Shaykh Hasan Ma'sum secara umum merupakan tabel-tabel waktu menurut waktunya (jam dan menit). Tabel-tabel itu berupa waktu rebang, waktu Zuhur, waktu Asar, waktu Magrib, waktu Isya, waktu Imsak, waktu Subuh, dan waktu Terbit Matahari (Syuruk). Dalam penggunaan tabel-tabelnya, Shaykh Hasan Ma'sum menggunakan nama-nama bulan menurut penanggalan Masehi (Miladiyah) yaitu Januari, Pebruari, Maret, April, Mei, Juni, Juli, Agustus, September, Oktober, Nopember, dan Desember.<sup>72</sup>

## 7. Kitab *Tadhkīr al-Murīdīn Sulūk Tharīqah al-Muhtadīn*

This book discusses matters related to the Sufi path and the etiquette of disciples.<sup>73</sup> The book has not been republished. It was initially written in Arabic when Shaykh Hasan Ma'sum was studying and teaching at Masjidil

Haram, Makkah. Ahmad Fauzi Ilyas has provided commentary on the content of this book as follows,

Salah satu kitab karya Syaikh Hasan Ma'sum yang membahas ilmu tasawuf secara umum adalah kitab ini. Sesuai dengan judulnya, kitab ini berisi pembahasan tasawuf dan beberapa adab yang digunakan di dalamnya. Kitab ini ditulis sebagai tangga bagi ahli tasawuf dalam perjalannya menuju Allah Swt. dengan mengamalkan syariat, hakikat dan makrifat secara totalitas. Ditulis dengan bahasa Melayu agar dapat dipelajari oleh anak-anak yang baru belajar dan mengetahui ajaran Islam, terkhusus tasawuf secara mudah. ... Di dalam kitab ini juga disebutkan beberapa adab, di antaranya adab murid kepada gurunya, saudaranya, dirinya dan waktunya. Di bagian akhir kitab, dicantumkan beberapa contoh bacaan zikir dan wirid yang dinukil dari karya gurunya Shaykh Ahmad Khaṭīb al-Minangkabau. Kitab ini selesai penulisannya pada akhir bulan Syawal 1344 H. Diterbitkan dua kali, (1) penerbit Matba'ah at-Taqaddum, dan (2) penerbit Perca Timur Medan Deli tahun 1353 H.<sup>74</sup>

### 3. The Intellectual Network of Shaykh Hasan Ma'sum

Shaykh Hasan Ma'sum embarked on a pilgrimage to Mecca with a group of Hajj pilgrims from Labuhan Deli through Singapore in the year 1877. He resided in Mecca for ten years. Returning to Labuhan Deli in 1907, he later went back to Mecca for further study and teaching in 1908. Subsequently, he returned to Labuhan Deli in 1916 and, a year later, relocated and settled in Medan. Over approximately 17 years of studying and later teaching in Mecca and Medina, he sought knowledge from several prominent scholars. His mentors were accomplished scholars in their respective fields, and the chain of their knowledge transmission connected to the founders of the Ahl al-Sunnah wa al-Jama'ah and Asy'ariyah schools of thought.<sup>75</sup> Consequently, he developed intellectual networks with scholars in the Haramain, especially in Masjidilharam. Matu Mona disclosed details about Shaykh Hasan Ma'sum's teachers in Mecca and Medina. Based on Mona's information, it can be concluded that his teachers were,

- 1) Shaykh Aḥmad Khathib al-Minangkabāwī. He was one of the foremost scholars in Mecca at that time, originating from Maninjau, West Sumatra. He was appointed as the Imam of the Shafi'i school at Masjidil Haram in Mecca. He was proficient in both Islamic jurisprudence (*fiqh*) and Sufism.
- 2) *Al-Fadhil* H. 'Abd al-Salām. He was a scholar from Kampar, Riau, and was a renowned teacher in Mecca. He specialized in teaching the Arabic language.
- 3) Shaykh Maḥmūd Khayyāṭ. He was an Arab scholar and a distinguished teacher in Mecca, particularly known for his expertise in Sufism.
- 4) Shaykh 'Ali al-Mālikī. He was a scholar who taught the science of Arabic syntax (*nahw*).
- 5) Shaykh Shāleh Baffāḍil. He was a scholar proficient in various fields of knowledge.
- 6) Shaykh Amīn Riwdān. He was a scholar from Minangkabau and served as a teacher in Madinah.

The teachers of Shaykh Hasan Ma'sum according to Tengku Luckman Sinar are,<sup>76</sup>

- 1) Shaykh Aḥmad Khāṭib al-Minangkabāwī
- 2) Shaykh 'Abd al-Salām Kampar
- 3) Shaykh Aḥmad Khayyāṭ
- 4) Shaykh 'Abd al-Ḥamīd al-Quddūs
- 5) Shaykh 'Uthmān Tanjung Pura
- 6) Shaykh 'Abd al-Qādir al-Mandiī
- 7) Shaykh Šāleh Bafaḍil
- 8) Shaykh Sa'id Yamanī
- 9) Shaykh 'Abd al-Karīm Dgestanī
- 10) Shaykh 'Ali Mālikī

11) Shaykh Muḥammad Khayyāṭ

12) Shaykh Āmīn Riḍwān

After returning to Labuhan Deli and subsequently settling in Medan in 1917, Shaykh Hasan Ma'sum established religious studies at the Masjid Raya al-Mashun and conducted the teaching of Islamic classical texts at Madrasah Al-Hasaniyah. A number of students came to learn religion from him, especially after Shaykh 'Abd al-Qadir al-Mandili provided testimony on his behalf in front of scholars and the Muslim community at a gathering in Medan. He successfully built an intellectual network with several scholars and students in Medan, and his students later became renowned scholars in Indonesia. He was regarded as an authority in the field of religion because, for over a decade, he had studied religion under distinguished scholars in Makkah and Madinah, the two Holy Cities and centers of intellectual tradition in the Muslim world at that time.

The Council of Ulama of North Sumatra Province, in *Sejarah Ulama-ulama Terkemuka di Sumatera Utara* has revealed at least 15 most influential disciples of Shaykh Hasan Ma'sum.<sup>77</sup> They are:

- 1) Shaykh Muhammad Yunus. He was a teacher at Maktab Islamiyah Tapanuli and an Al Washliyah scholar. He also taught the founders of Al Washliyah, including Abdurrahman Sjihab, M. Arsjad Th. Lubis, and Yusuf Ahmad Lubis.
- 2) H. Abd. Rauf. He was the father of al-Hafiz Azra'i Abdurrauf.
- 3) H. Suhailuddin. He was an Al Washliyah scholar.
- 4) H. Ilyas. He was an Al Washliyah scholar and has served as the Chairman of Al Washliyah.
- 5) H. Abdul Malik. He was a teacher at Maktab al-Falah in Sukaraja and an Al-Ittihadiyah scholar.
- 6) KH. Saleh. He was an Al-Ittihadiyah scholar.
- 7) M. Arsjad Th. Lubis. He was an Al Washliyah scholar, and among his

students are Nukman Sulaiman and M. Hasballah Thaib, two influential scholars within the Al Washliyah organization.

- 8) Yusuf Ahmad Lubis. He was an Al Washliyah scholar.
- 9) Abdurrahman Sjihab. He was an Al Washliyah scholar.
- 10) Abdul Halim Hasan. He was an Al-Ittihadiyah scholar.
- 11) Zainal Arifin Abbas. He was an Al-Ittihadiyah scholar and has served as the Chairman of PB Al-Ittihadiyah.
- 12) Mahmud Abu Bakar. He was an Al-Ittihadiyah scholar and a member of the PB Al-Ittihadiyah.
- 13) H. Ali Usman. He was a scholar from North Sumatra.
- 14) Zakaria Abdul Wahab. He was a scholar from North Sumatra.
- 15) H. Kudin. He was a scholar from North Sumatra.
- 16) Baharuddin Thalib Lubis. He was a Nahdlatul Ulama scholar.

Shaykh Hasan Ma'sum, therefore, contributed to the development of religious sciences, particularly in the fields of theology (*tauḥīd*), jurisprudence (*fiqh*), mysticism (sufism), and Islamic astronomy (*'ilm al-falaq*). Murtadha Muthahhari<sup>77</sup> formulated four definitions regarding Islamic knowledge. (1) The knowledge whose objects and problems are the *uṣūl al-dīn* or *furū' al-dīn* in Islam, or all knowledge that can be proven through *uṣūl* or *furū' al-dīn* such as the Quran, hadith, exegesis, hadith studies, rational theology, jurisprudence, and transmitted ethics. (2) All knowledge mentioned in the first definition, along with various instrumental knowledge such as Arabic grammar, rational theology, and logic. (3) All knowledge that Islam obligates to be studied, whether they are individually obligatory (*wājib 'aini*) or communally obligatory (*wājib kifāyah*). (4) All knowledge that have grown and developed within the world and culture of Islam, whether they are obligatory to be studied or not. All the religious sciences developed by Shaykh Hasan Ma'sum are considered obligatory for Muslims to study. He gained authority in various disciplines of Islamic knowledge due to his studies under several prominent scholars in the Haramain (the two holy cities of Mecca and Medina).

## Conclusion

This study reinforces Azyumardi Azra's thesis on the patterns of intellectual networks among Nusantara scholars. Firstly, Shaykh Hasan Ma'sum established intellectual connections with scholars in the Haramain when he embarked on an academic journey to Mecca and Medina. His visit to these two cities extended beyond the pilgrimage, encompassing a residence of over a decade for the purpose of studying various religious sciences under the guidance of prominent scholars. Secondly, upon his return from Mecca and Medina, Shaykh Hasan Ma'sum cultivated intellectual networks with religious students and scholars in East Sumatra. He initiated study sessions by teaching classical Islamic texts, attracting numerous students and scholars. Some of his disciples later assumed leadership roles in three Islamic organizations: Al Jam'iyatul Washliyah, Al-Ittihadiyah, and Nahdlatul Ulama. These disciples, in turn, mentored others who eventually became prominent scholars in North Sumatra. In line with Azra's thesis regarding the two patterns of intellectual networks between Haramain scholars and Nusantara scholars, Shaykh Hasan Ma'sum contributed to the emergence of a tradition of writing and copying Islamic manuscripts in various languages. Notably, he taught several classical texts by scholars of the Ash'ari and Shafi'i schools at Madrasah Al-Hasaniyah and Masjid Raya al-Mashun in Medan. Furthermore, he authored numerous works in the fields of theology, jurisprudence, mysticism, and other sciences, employing Jawi script. Unfortunately, his written works have not been comprehensively examined by researchers. Scholars in the fields of theology, jurisprudence, mysticism, and astronomy should delve into the writings of Shaykh Hasan Ma'sum.



## Endnotes

<sup>1</sup> Hasan Asari, *Esai-Esai Sejarah, Pendidikan Dan Kehidupan* (Bandung: Citapustaka Media, 2009), 39-44, 46, 49, 51.

<sup>2</sup> Oman Faturrahman, “Merawat Kearifan Lokal Naskah Islam: Pelajaran Dari Marawi,” in *The 2nd International Seminar on Education* (Batusangkar: IAIN Batusangkar, 2017), 1.

<sup>3</sup> Azyumardi Azra, “The Transmission of Islamic Reformism to Indonesia: Networks of Middle Eastern and Malay-Indonesian ¼Ulama» in the Seventeenth and Eighteenth Centuries” (Columbia University, 1992).

<sup>4</sup> Azyumardi Azra, “Networks of the Ulama in the Haramayn: Connections in the Indian Ocean Region,” *Studia Islamika* 8, no. 2 (2001).

<sup>5</sup> Oman Fathurahman, “Jaringan Ulama: Pembaharuan Dan Rekonsiliasi Dalam Tradisi Intelektual Islam Di Dunia Melayu-Indonesia,” *Studia Islamika* 11, no. 2 (2004), 378-279.

<sup>6</sup> Ja’far Ja’far et al., “Discovering the Legacy of Mandailing Ulama: Education, Intellectuals, and Politics in North Sumatra in the Early 20th Century,” *Ulumuna: Journal of Islamic Studies* 26, no. 2 (2022): 296–336; Mhd. Syahnan, Asrul Asrul, and Ja’far Ja’far, “Intellectual Network of Mandailing and Haramayn Muslim Scholars in the Mid-19th and Early 20th Century,” *TEOSOFI: Jurnal Tasawuf dan Pemikiran Islam* 9, no. 2 (December 1, 2019): 257–281.

<sup>7</sup> Hasan Asari, Abd. Mukti, and Subri Subri, “Historical Dynamics and Intellectual Networks of Pesantrens in Bangka Belitung Island Province in The Year 1930-2020,” *Al-Ulum* 21, no. 1 (2021): 107–130.

<sup>8</sup> A. Akmal Tarigan, N. Nurhayati, and M. Syukri Albani Nasution, “The Network of Ulama and Its Role in The Development of Islam in North Sumatra,” *Religio: Jurnal Studi Agama-agama* 10, no. 2 (2020): 209–226.

<sup>9</sup> Erawadi, “Jaringan Keilmuan Antara Ulama Mandailing-Angkola Dan Ulama Semenanjung Melayu,” in *Prosiding Nadwah Ulama Nusantara (NUN) VI*, 2015, 73–78, <http://repo.iain-padangsidempuan.ac.id/400/1/Jaringan-keilmuan-antara-ulama-mandailing-angkola-dan-ulama-semenanjung-melayu-.pdf>.

<sup>10</sup> Sehat Sultoni Dalimunthe, Zainal Efendi Hasibuan, and Ali Amran, “Ulama Kedah And Tabagsel Network In 1900-1950,” *FITRAH: Jurnal Kajian Ilmu-ilmu Keislaman* 6, no. 1 (2020): 107–116.

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