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The importance to study and understand Aceh and Malay Archipelago Heritage from a socio-scientific perspective seems more relevant than ever. Currently, there is no specific journal that offers a platform for discussion on Aceh and Malay Archipelago Heritage. Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage aims to fill this gap by providing an active forum for the discussion of new ideas, fieldwork experiences, challenging views, and methodological and theoretical approaches to Aceh and Malay Archipelago heritage. The journal is not only a forum for normative reflections in Aceh and Malay Archipelago heritage studies but approaches Aceh and Malay Archipelago Heritage as a lived tradition in today's global societies.

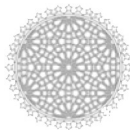
The journal focuses on Aceh and Malay Archipelago heritage studies. As the first socio-scientific journal to focus on Aceh and Malay Archipelago heritage, Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage will be of interest to scholars and students in various academic fields related to the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

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Table of Contents

Mandailing Ulama in the Early 20th Century: The Meaning and Typology <i>Asrul, Mohammad Ajmal, Harun Alrasyid</i>	1-17
East Sumatra and South Tapanuli Ulama on Religious Sciences at the Turn of the 20th Century <i>Mhd. Syahnan, Azmi Ahmad</i>	18-38
Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma‘sum (d. 1936) <i>Maisyaroh, Muhammad Iqbal</i>	39-68
Ulama and Knowledge in Modern Aceh: Abu Teupin Raya on Religious Sciences <i>Zuhri Arif, Habib Zarbaliyev, Ja'far</i>	69-83
Mandailing Ulama in Modern Malaysia: The Intellectual Network and Works of Shaykh ‘Abd al-Qādir al-Mandīfī <i>Syah Wardi, Mohd. Yusri bin Jusoh</i>	84-105



East Sumatra and South Tapanuli Ulama on Religious Sciences at the Turn of the 20th Century

Mhd. Syahnan^{1*} & Azmi Ahmad²

Abstract: This paper aims to discuss the scientific orientation of Mandailing ulama (Islamic Scholars) at the beginning of the 20th century. This study was conducted through library research with a historical approach. Kuntowijoyo's historical research model was applied in this study. The data were obtained from documents related to the great works of Mandailing Islamic scholars. This study found that Mandailing Islamic scholars in both Tapanuli and East Sumatra Residency produced written works in various Islamic fields, especially in the field of the Qur'an/tafsir, hadith, theology, morals and spirituality (*taṣawwūf*), jurisprudence, social culture and politics, Arabic, and history. The scholarly works were written in Indonesian, Arabic, and Malay (Jawi script). The findings of this study indicate that the theoretical orientation of Mandailing Ulama is in the Islamic sciences. Unfortunately, most of their works have not been republished, yet they are all part of the intellectual heritage of Islam in the modern Malay world. Thus, this study is expected to enrich local Islamic studies in Indonesia.

Keywords: Islamic religious science, classification of Islamic sciences, Mandailing Islamic scholars, Indonesia

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Introduction

Islamic scholars played a significant role in the development of Islam in Indonesia.¹ They introduced Islam to the people of Indonesia who were still Hindus and Buddhists. Several Indonesian Islamic scholars in the era of the Islamic Empire have inherited several texts that become interesting research focuses by most researchers. Azra points out that Islamic scholars in the 17th and 18th-century played an important role in the renewal of Islam in Indonesia, and they also produced monumental works² including Nur al-Din al-Raniri,³ ‘Abd Rauf al-Singkeli,⁴ Yusuf Makassar,⁵ and ‘Abd al-Shamad al-Palembani.⁶ Mas’ud further explained that in the following period, the role of ulema (Islamic scholars) became so important in strengthening the Islamic intellectual tradition, especially among the Javanese *Pesantren* (Islamic boarding school).⁷ Several Indonesian Islamic scholars even founded Islamic organizations. KH. Hasyim Asy’ari founded Nahdlatul Ulama⁸ while KH. Ahmad Dahlan founded Muhammadiyah.⁹ Abdurrahman Sjihab Rangkuti and his friends founded Al Jam’iyatul Washliyah in 1930.¹⁰ Shaykh Ahmad Dahlan and his friends from Medan founded Al-Ittihadiyah in 1935.¹¹ Some Islamic scholars have indeed become the focus of research by several experts, but there are still many Indonesian scholars who are not discussed.

Among the scholars who are not discussed by many researchers are scholars from the Mandailing ethnicity. The term Mandailing refers to one of the tribes that inhabit the North Sumatra region. The Mandailing tribe inhabits several districts such as Mandailing Natal, Padang Lawas, and Padang Lawas Utara. At least, fifteen clans are recognized as part of the Mandailing tribe, such as Pulungan, Nasution, Lubis, Matondang, Rangkuti, Batubara, Harahap, Dalimunthe, Hutasuhut, Siregar, Hasibuan, Daulay, Pane, Marbun, and Pohan. According to Lubis, the majority of the Mandailing ethnicity adheres to Islam, and a small portion of this group embraces Christianity after previously adhering to Hindu-Buddhist religions. Islam has become the religion of some Mandailing people since the Padri War (1821-1838). Although originating from the area of North Sumatra, the Mandailing tribe has spread throughout Indonesia and even Malaysia.¹²

In North Sumatra, the Mandailing Muslim community has migrated from the Tapanuli area to the East Sumatra area which was controlled by the Malay sultanate. For this reason, this ethnic group can be found in the territories of several Malay sultanates, such as Langkat, Deli (Medan), Serdang, Batubara, Asahan, and Tanjungbalai. Interestingly, the Mandailing migrants are known as a strong group in the religious field. Several scholars emerged from this ethnic group, and they are known to have worked in the Islamic field.¹³

So far, the existence of manuscripts by Mandailing Islamic scholars has not received much attention, even though their work is part of the Nusantara script and evidence of the continuity of the Islamic intellectual tradition in Indonesia.¹⁴ Although Oman stated that the Nusantara manuscript was starting to get attention from domestic researchers, especially from state Islamic religious universities who had studied texts from various regions in Indonesia such as Java, Aceh, and Sunda,¹⁵ however, the manuscripts of the Mandailing Islamic scholars are still neglected. The proof is that research on local figures of North Sumatra and their works is still relatively rare. Some researchers have written about scholars from North Sumatra. Among the scholars who have been discussed are Shaykh Hasan Ma'sum,¹⁶ Shaykh Ali Hasan Ahmad Ad-Dary,¹⁷ M. Arsjad Th. Lubis,¹⁸ Ismail Banda,¹⁹ Abdurrahman Sjihab,²⁰ and Yusuf Ahmad Lubis.²¹

Based on the collected works of the Mandailing Islamic scholars, it can be seen that they have contributed to the development of Islamic sciences. They produced works in the field of interpretation, hadith, theology, fiqh, philosophy, tasawuf, education, and comparative religion.²² In particular, this study discusses the theoretical orientation of Mandailing Islamic scholars at the beginning of the 20th century. The study focuses on how the theoretical orientation of the Mandailing Islamic scholars in Tapanuli and East Sumatra Residency. This study argues that the Mandailing Islamic scholars contributed to the development of Islamic sciences, and through their works, they strengthened the Sunni Islamic creed.

Methods

This study is carried out through library research with a historical science approach. Kuntowijoyo's historical research model is also applied in this study.²³ To reveal the theoretical orientation of the Mandailing Islamic scholars at the beginning of the 20th century, both in Tapanuli and in East Sumatra Residency, this study analyzed the documents to construct the life history and main points of thought of the Islamic sciences, especially in the fields of faith, jurisprudence, and sufism of the Mandailing Islamic scholars. That is why this research utilizes works that have been written by Islamic scholars. Works written by Mandailing Islamic scholars were tracked, collected, and mapped according to the division of scientific disciplines. Their works are the primary sources in this research. In the analysis process, works related to Islam and Mandailing are used as secondary sources.

Results and Discussion

Many scholars have written works in various fields. Some of them wrote works in the field of religious sciences as well as rational, intellectual, and philosophical sciences.²⁴ Some of them wrote in one of the two fields or specialized in certain disciplines. The tradition of writing is associated with religious teachings. Knowledge is recorded by writing it down. As part of the Islamic intellectual tradition, the culture of writing was also continued by Indonesian scholars, including scholars from the Mandailing ethnicity. From the mid-19th century to the 20th century AD, many students from the Mandailing ethnicity studied Islam at Haramain (Mecca and Medina), and some of them studied intensely in Indonesia after that, they studied with Meccan scholars during the pilgrimage (Hajj). Some of them had never studied religion at Haramain, but they studied intensely from Islamic scholars who learned about Islamic religion at Haramain.²⁵ Because of that, their *sanad* goes back to the ulemas in Haramain.

This study will classify all works produced by Mandailing Islamic scholars from 1850 to 1970. The classification system refers to the classification system

of Islamic sciences based on library sciences. It can be seen that not all of the works of the Mandailing Islamic scholars have been collected and saved. Some of their works are still in different places. Thus, this section is one of the efforts to codify the works produced by Mandailing Islamic scholars who studied abroad (in Malaysia and Mecca), as well as those who were active in Tapanuli and East Sumatra Residency.

Mandailing Islamic scholars are proven to produce works in the field of Qur'an-related sciences. The Mandailing scholar from the Tapanuli Residency who produced works in this field is Shaykh Ali Hasan Ahmad ad-Dary. Meanwhile, Islamic scholars from East Sumatra who produced works in this field include Abdul Halim Hasan, Abdurrahim Haitami, Zainal Arifin Abbas, Adnan Lubis, M. Arsjad Th. Lubis, and Yusuf Ahmad Lubis. Among their works in this field are as follows:

1. *Tafsir Mutiara al-Qur'an* written by Shaykh Ali Hasan Ahmad ad-Dary;
2. *Al-Kaukab al-Munir 'ala Nadhm Uṣūl al-Tafsīr* written by Shaykh Ali Hasan Ahmad ad-Dary;
3. *Fiqh al-Qur'an* written by Shaykh Ali Hasan Ahmad ad-Dary;
4. *Seluk Beluk Puasa* written by Shaykh Ali Hasan Ahmad ad-Dary;
5. *Perbendaharaan Ilmu Tafsir* written by Shaykh Ali Hasan Ahmad ad-Dary;
6. *Tafsir al-Qur'anul Karim* written by Abdul Halim Hasan, Abdurrahim Haitami dan Zainal Arifin Abbas;
7. *Tafsir al-Ahkam* written by Abdul Halim Hasan;
8. *Tafsir al-Qur'anul Karim Djuz Walau Annana* written by Zainal Arifin Abbas;
9. *Tafsir Djuz Amma* written by Adnan Lubis;
10. *Tafsir Surah Yasin* written by Adnan Lubis;
11. *Pelajaran Tajwid* written by M. Arsjad Th. Lubis;
12. *Pembahasan Di Sekitar Nuzulul Qur'an dan Hari2 Peringatan Islam* written by M. Arsjad Th. Lubis;

13. *Keesaan Tuhan Menurut Adjaran Kristen dan Islam* written by M. Arsjad Th. Lubis;
14. *Pedoman Mati Menurut Al-Qur'an dan Hadis* written by M. Arsjad Th. Lubis;
15. *Pedoman Akhirat Menurut Al-Qur'an dan Hadist* written by M. Arsjad Th. Lubis;
16. *Penjelasan Kitab Suci Al-Qur'an tentang Yesus/Kristen/Pendeta2nya* written by Yusuf Ahmad Lubis;
17. *Tafsir Surah wa al-Asr* written by Yusuf Ahmad Lubis;
18. *Tafsir Surah al-Nur* written by Yusuf Ahmad Lubis;
19. *Tafsir Surah al-Fatihah* written by Yusuf Ahmad Lubis;
20. *Muhammad dan Yesus dalam Alquran* written by Yusuf Ahmad Lubis.

The Mandailing Ulama, both in the Tapanuli and in the East Sumatra Residency, produce works in the field of hadith and related knowledge. They are Shaykh Ali Hasan Ahmad ad-Dary and Yusuf Ahmad Lubis. There are also scholars domiciled abroad who write in this field, namely Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili. Their works in the field of hadith are:

1. *Hadiah Bagi Pembaca Muslim* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
2. *Tuhfah al-Qari al-Muslim al-Mukhtarah Mimma Ittafaqa 'Alaih al-Bukhâri wa Muslim* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
3. *Ḥadīth 20*, Jilid 1 written by Shaykh Ali Hasan Ahmad ad-Dary.
4. *Ḥadīth 20*, Jilid 2 written by Shaykh Ali Hasan Ahmad ad-Dary.
5. *Al-Ikmal fi Marātib al-Rijal* written by Shaykh Ali Hasan Ahmad ad-Dary.
6. *Al-Fawā'id al-Miham fa Aḥādīth al-Aḥkām min Bulugh al-Marām* written by Shaykh Ali Hasan Ahmad ad-Dary.
7. *Namazaj al-Kutub al-Sittah* written by Shaykh Ali Hasan Ahmad ad-Dary.

8. *Aḥādīth al-Aḥkām: Qism al-Jinayat wa al-Hudûd* written by Shaykh Ali Hasan Ahmad ad-Dary;
9. *Aḥādīth al-Aḥkām: Qism al-Mawarits wa al-Wasaya* written by Shaykh Ali Hasan Ahmad ad-Dary;
10. *Aḥādīth al-Aḥkām: Qism al-Zakat wa al-Shaum wa al-Hajj* written by Shaykh Ali Hasan Ahmad ad-Dary;
11. *Aḥādīth al-Fiqhiyyah Qism al-Mu‘amalat* written by Shaykh Ali Hasan Ahmad ad-Dary;
12. *Aḥādīth Fiqhiyyah Qism al-Munakahat* written by Shaykh Ali Hasan Ahmad ad-Dary;
13. *Ilmu Hadis Praktis* written by Shaykh Ali Hasan Ahmad ad-Dary.
14. *Hadith-hadith Hukum Bahagian Mu‘amalat* written by Shaykh Ali Hasan Ahmad ad-Dary;
15. *Bughyah al-Ṭalabah fī Tarajim Muḥaddith al-Shaḥabah* written by Shaykh Ali Hasan Ahmad ad-Dary;
16. *Mahasin al-Afham min al-Ahadith al-Anam (Hadis-hadis Pilihan)* written by Yusuf Ahmad Lubis.

The Mandailing Islamic scholars also produced works in the fields of *Aqā'id*, Kalam, and Schools and Sects in the Islamic world. Among those who produced scholarly works in this field are Shaykh Abdul Qadir bin Shabir al-Mandili (who lived in Mecca), Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili (who lived in Malaysia), Shaykh Ali Hasan Ahmad ad-Dary, M. Arsjad Th. Lubis, Adnan Yahya Lubis, Hamdan Abbas Nasution, M. Husein Abd. Karim, Yusuf Ahmad Lubis, and Zainal Arifin Abbas. Among their works in this field are:

1. *Fath al-Raḥmān fī ‘Aqā'id al-Īmān* written by Shaykh Abdul Qadir bin Shabir al-Mandili;
2. *Perisai Bagi Sekalian Mukallaf* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;

3. *I'tiqad Orang Yang Percaya akan Quran dengan Turunnya 'Isa 'Alaih al-Salam Pada Akhir Zaman* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
4. *Risalah Pokok Qadyani* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
5. *Arkān al-Imān* written by Shaykh Ali Hasan Ahmad ad-Dary;
6. *Pelajaran Iman* written by M. Arsjad Th. Lubis;
7. *Pelajaran Tauhid* written by M. Arsjad Th. Lubis;
8. *Al-'Aqā'id al-Imānīyah* written by M. Aryad Thalib Lubis;
9. *Imam Mahdi* written by M. Arsjad Th. Lubis;
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12. *Perbandingan Agama Kristen dan Islam* written by M. Arsjad Th. Lubis;
13. *Debat Islam-Kristen tentang Kitab Suci* written by M. Arsjad Th. Lubis;
14. *Pelajaran Tauhid* written by Adnan Yahya Lubis;
15. *Perkembangan Aqidah dalam Islam* written by Hamdan Abbas;
16. *Kifāyah al-Mubtadi' fi 'Ilm al-Kalām* written by M. Husein Abd. Karim;
17. *Hidup Bertuhan dan Bermasyarakat* written by Yusuf Ahmad Lubis;
18. *Perselisihan Ayat-ayat Biybel* written by Yusuf Ahmad Lubis;
19. *Ketuhanan dan Salib* written by Yusuf Ahmad Lubis;
20. *Keesaan Allah dalam Biybel* written by Yusuf Ahmad Lubis;
21. *Haloean Islam dan Christen* written by Yusuf Ahmad Lubis;
22. *Perkembangan Pikiran terhadap Agama* written by Zainal Arifin Abbas.

The Mandailing Islamic scholars also produced scholarly works in the fields of Jurisprudence and related sciences. Those who produced works in this field are Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili, Shaykh Ali

Hasan Ahmad ad-Dary, Shaykh Abdul Halim Khatib, Abdurrahman Sjihab, M. Arsjad Th. Lubis, Adnan Yahya Lubis, Abdul Halim Hasan, Aburrahim Haitami, Zainal Arifin Abbas, Hamdan Abbas, and Yusuf Ahmad Lubis. Among their works in this field are:

1. *Senjata Tok Haji dan Tok Lebai* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
2. *Persediaan Tuan Khatib* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
3. *Pembantu Sekalian Orang Islam Dengan Harus Membaca Quran dan Sampai Pahalanya Kepada Sekalian Yang Mati* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
4. *Al-Khazâ'in Saniyyah min Mashahir al-Kutub al-Fiqhiyyah li A'immatina al-Fuqahâ' al-Shâfi'iyyah* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
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11. *Al-Madhhab atau Tiada Haram Bermadhhab* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;

12. *Beberapa Mutiara Yang Bagus Lagi Indah atau Beberapa Masalah Yang Penting Lagi Mudah* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
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16. *Arkan al-Islam*, two vols., written by Shaykh Ali Hasan Ahmad ad-Dary;
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22. *Kaedah Hukum Fikih* written by Shaykh Ali Hasan Ahmad ad-Dary.
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58. *Macam-macam Benda yang Wajib Dizakati & Nishabnya* written by Hamdan Abbas;
59. *Sejarah Mazhab dan Perkembangannya* written by Hamdan Abbas;
60. *Kitab Kaifiyat Mengadakan Waqaf Muslim* (1929) written by Shaykh Junid Tola al-Mandili/Shaykh Junid Tola Rangkuti (Malaysia). It was printed by al-Matba'ah al-Marbawiyah near Al-Azhar University, Egypt. It was given a foreword by his friend Shaykh Idris al-Marbawi.

The Mandailing Islamic scholars also produced scholarly works in the fields of Morals and Sufism. Those who contributed to this field are Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili, Shaykh Ali Hasan Ahmad ad-Dary, Shaykh Syihabuddin Aek Libung, M. Husein Abd. Karim, Adnan Yahya Lubis, Abdul Halim Hasan, Yusuf Ahmad Lubis and Zainal Arifin Abbas. Among their works are:

1. *Penawar Bagi Hati* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
2. *Makarim al-Akhlaq 1* written by Shaykh Ali Hasan Ahmad ad-Dary;
3. *Makarim al-Akhlaq 2* written by Shaykh Ali Hasan Ahmad ad-Dary;
4. *Tuntunan Berzikir* written by Shaykh Ali Hasan Ahmad ad-Dary;
5. *Cahaya Kubur* written by Shaykh Ali Hasan Ahmad ad-Dary;
6. *Do'a Syurga* written by Shaykh Ali Hasan Ahmad ad-Dary;
7. *Pedoman Thariqat al-'Ulama'* written by Shaykh Ali Hasan Ahmad ad-Dary;

8. *Al-Hizb Al-Mustafawiy* written by Shaykh Ali Hasan Ahmad ad-Dary;
9. *Kaifiyyah Yasin Tujuh* written by Shaykh Ali Hasan Ahmad ad-Dary;
10. *Tariqah Khidr 'Alaih al-Salam* written by Shaykh Ali Hasan Ahmad ad-Dary;
11. *Kaifiyyah Membaca Surah Yasin* written by Shaykh Ali Hasan Ahmad ad-Dary;
12. *Adab al-Muridin* written by Shaykh Syihabuddin Aek Libung;
13. *Fath al-Qalb* written by Shaykh Syihabuddin Aek Libung;
14. *Washiyat dan Nashihat* written by M. Husein Abd. Karim;
15. *Pelajaran Akhlaq* written by Adnan Yahya Lubis;
16. *Ringkasan Akhlak* written by Adnan Yahya Lubis;
17. *Adab Kesopanan Islam* written by Abdul Halim Hasan;
18. *Bingkisan Adab dan Hikmah* written by Abdul Halim Hasan (translator);
19. *Falsafah Akhlak* written by Yusuf Ahmad Lubis;
20. *Manusia dan Achlak* written by Yusuf Ahmad Lubis;
21. *Nasihat Keemasan* written by Yusuf Ahmad Lubis;
22. *Ilmu Tashawuf* written by Zainal Arifin Abbas;
23. *Tashawuf* written by Adnan Lubis.

The Mandailing Islamic scholars also produced scholarly works in the Social and Cultural fields including Islamic Politics and Economics. Those who contributed to producing works in this field were Shaykh Abdul Qadir bin Abdul Muttalib al-Mandili and Yusuf Ahmad Lubis. Among their works are:

1. *Islam: Agama dan Kedaulatan* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
2. *Pendirian Agama Islam* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;

3. *Islam dan Keselamatan Negara* written by Yusuf Ahmad Lubis;
4. *Bahaya Komunis* written by Yusuf Ahmad Lubis.

Mandailing Islamic scholars have also produced scholarly works in the fields of Philosophy and Development, including Islamic Philosophy, Islamic Psychology, Da'wah (*Islamic Preaching*), Islamic Education, and Islamic Thought. Those who focused on this field and produced works were Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili and Yusuf Ahmad Lubis. Among their works are:

1. *Menakutkan dan Meliarkan Daripada Memasukkan Orang-orang Islam Akan Anak-anak Mereka itu ke Dalam Sekolah Orang Kafir* written by Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili;
2. *Kitab Pedoman Murid* written by Yusuf Ahmad Lubis;
3. *Panduan Tabligh* written by Yusuf Ahmad Lubis;
4. *Khutbah Zaman* written by Yusuf Ahmad Lubis;
5. *Rahsia Alam* written by Yusuf Ahmad Lubis.

The Mandailing Islamic scholars also produced works in the fields of Islamic History and Biography. Those who produced works in this field are M. Arsjad Th. Lubis, Adnan Yahya Lubis, Yusuf Ahmad Lubis, Adnan Lubis, and Zainal Arifin Abbas. Among their works are:

1. *Islam di Polen* written by M. Arsjad Th. Lubis;
2. *Riwayat Nabi Muhammad SAW Peladjaren Sembahjang* written by M. Arsjad Th. Lubis;
3. *Ringkasan Tarikh* written by Adnan Yahya Lubis;
4. *Sejarah Pembesar Islam* written by Yusuf Ahmad Lubis;
5. *Falsafah Kebangunan Muhammad SAW.* written by Yusuf Ahmad Lubis;
6. *Sejarah Failusuf Islam* written by Yusuf Ahmad Lubis;
7. *Durus al-Tarikh: Pelajaran Tarikh* written by Yusuf Ahmad Lubis;
8. *Kissah Isra' dan Mi'raj* written by Adnan Lubis;

9. *Peri Hidup Muhammad Rasulullah SAW* written by Zainal Arifin Abbas.

The Mandailing Islamic scholars also produced scholarly works in the field of Arabic. Among those who wrote in this area are Shaykh Ali Hasan Ahmad ad-Dary, M. Husein Abd. Karim, and Adnan Yahya Lubis. Their works include:

1. *Methodik Khusus Bahasa Arab* written by Shaykh Ali Hasan Ahmad ad-Dary;
2. *Al-Muḥadathah Al-‘Ashriyyah*, 3 Vols., written by Shaykh Ali Hasan Ahmad ad-Dary;
3. *Al-Taṣrif al-Waḍih* written by M. Husein Abd. Karim;
4. *Al-Lughah al-‘Arābiyah* written by Adnan Yahya Lubis;
5. *Mufradat al-Lughah al-‘Arābiyah* written by Adnan Yahya Lubis;
6. *Kamus Thamarah al-Lughat (Kamus Bahasa Arab-Melayu-Mandailing)* by Haji Abdur Rahman bin Jabugis al-Mandili (Al-Haji Abdur Rahman bin Jabugis Mandili Penyabungan, was born in Asahan 27 Rabi‘ al-Awwal 1335).

Finally, the Mandailing Islamic scholars who produced scholarly works in the field of Islam (General) are Yusuf Ahmad Lubis, Abdul Halim Hasan, and Zainal Arifin Abbas. Their works include:

1. *Islam Agama Internasional* written by Yusuf Ahmad Lubis;
2. *Pedoman Tabligh* written by Yusuf Ahmad Lubis;
3. *Islam Djalan Kebahagiaan dan Keselamatan* written by Yusuf Ahmad Lubis;
4. *Persaudaraan Islam* written by Yusuf Ahmad Lubis;
5. *Hidup Beragama* written by Yusuf Ahmad Lubis;
6. *Dasar Perjuangan Islam* written by Yusuf Ahmad Lubis;
7. *Islam dan Keadilan Sosial* written by Yusuf Ahmad Lubis;
8. *Fungsi dan Kedudukan Ulama* written by Yusuf Ahmad Lubis;
9. *Islam Jalan Kebahagiaan dan Keselamatan* written by Yusuf Ahmad Lubis;

10. *Wanita dan Islam* written by Abdul Halim Hasan;
11. *Pelajaran Agama* written by Zainal Arifin Abbas.

Conclusion

Based on the explanation above, it can be seen that no less than 174 scholarly works were produced by Mandailing Islamic scholars. They wrote in various Islamic sciences, from the study of the Qur'an to Islamic history. This figure does not include the works of the Mandailing Islamic scholars who have not yet been traced, and also does not include their works in the form of articles published in *Medan Islam*, *Dewan Islam*, and *Al-Islam* magazines published in Medan, or unpublished papers. From the aspect of language, some of them wrote in Arabic or Malay (Jawi script), and the majority of their works were written in Indonesian. From a regional aspect, two Mandailing Islamic scholars are active overseas, namely Shaykh Abdul Qadir bin Shabir al-Mandili and Shaykh Abdul Qadir bin Abdul Muthalib al-Mandili, and so far, the latter has been relatively productive. The two scholars wrote in Malay (Jawi script). At least, four Mandailing Islamic scholars in Tapanuli residency produced scholarly works, namely Shaykh Syihabuddin Aek Libung, Shaykh Abdul Halim Khatib, Shaykh Ali Hasan Ahmad ad-Dary, and Shaykh Bahrudin Thalib Lubis. The Mandailing ulemas in East Sumatra residency were very productive in writing papers. They can be classified into two groups. First, the group of Al Washliyah scholars such as Abdurrahman Sjihab, M. Arsjad Th. Lubis, Adnan Lubis, Yusuf Ahmad Lubis, Hamdan Abbas and M. Husein Abdul Karim. Second, the group of Al-Ittihadiyah scholars, namely Abdul Halim Hasan and Zainal Arifin Abbas. Both Al Washliyah scholars and Al Ittihadiyah scholars produced works in various Islamic sciences and became references for Muslims in East Sumatra. Of course, it will be interesting to see how the thoughts of the Mandailing ulemas above are represented in their works. Other researchers are encouraged to be able to examine the thoughts of the Mandailing Islamic scholars who produced quite a lot of scholarly works.

Endnotes

¹ Kamaruzzaman Bustamam-Ahmad and Patrick Jory, *Islamic Thought in Southeast Asia: New Interpretations and Movements* (Kuala Lumpur: University of Malaya Press, 2013).

² Azyumardi Azra, "Networks of the Ulama in the Haramayn: Connections in the Indian Ocean Region," *Studia Islamika* 8, no. 2 (2001); Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern "Ulama" in the Seventeenth and Eighteenth Centuries* (Netherlands: Asian Studies Association of Australia, 2004).

³ Syed Muhammad Naquib Al-Attas, *Comments on the Re-Examination of Al-Raniris Hujjatul-Siddiq A Refutation* (Kuala Lumpur: Muzium Negara, Kuala Lumpur, Malaysia, 1975).

⁴ Peter Riddell, "The Sources of Abd Al-Ra'uf's Tarjuman Al-Mustafid," *Journal of the Malaysian Branch of the Royal Asiatic Society* 57, no. 2 (2014): 113–118.

⁵ Achmad Ubaedillah, "Khalwatiah Samman Tarekat in South Sulawesi, Indonesia (1920s-1998): Exercising Authority in an Era of Change," *Asian Journal of Social Science* 42, no. 5 (2014): 620–640.

⁶ N R A Samad, "Revisiting Some Aspects of Shaykh ʿAbd Al-Samad Al-Falimbani's (d. 1837) Biography in Light of Fayd Al-Ihsani," *International Journal of Social Science ...* 1, no. 2 (2019): 35–43, <https://myjms.mohe.gov.my/index.php/ijssr/article/view/7443%0Ahttps://myjms.mohe.gov.my/index.php/ijssr/article/download/7443/3063>.

⁷ Abdurrachman Mas'ud, *Dari Haramain Ke Nusantara: Jejak Intelektual Arsitek Pesantren* (Jakarta: Kencana, 2006).

⁸ Faisal Ismail, "The Nahdlatul Ulama: Its Early History and Contribution to the Establishment of Indonesian State," *Journal of Indonesian Islam* 5, no. 2 (2011); Lathiful Khuluq, "K.H. Hasyim Asy'ari's Contribution to Indonesian Independence," *Studia Islamika* 5, no. 1 (1998).

⁹ Azyumardi Azra, "Muhammadiyah: A Preliminary Study" 1, no. 2 (1994); Hyung-Jun Kim, "Praxis and Religious Authority in Islam: The Case of Ahmad Dahlan, Founder of Muhammadiyah," *Studia Islamika* 17, no. 1 (2010).

¹⁰ Mhd Syahnan and Ja'far Ja'far, "Examining Religious Moderation of the Al-Jam'iyatul Washliyah Fatwa Council," *Journal of Indonesian Islam* 15, no. 1 (2021).

¹¹ Dja'far Siddik and Ja'far Ja'far, *Al-Ittihadiyah: Delapan Dasawarsa Menerangi Nusantara* (Medan: Perdana Publishing, 2017).

¹² Abdur-Razzaq Lubis, "Mandailing Islam Across Borders," *Taiwan Journal of Southeast Asian Studies* 2, no. 2 (2005).

¹³ Abbas Pulungan, *Perkembangan Islam Di Mandailing* (Bandung: Citapustaka Media, 2008).

¹⁴ Ja'far Ja'far, "Ulema, Al Washliyah, and Knowledge in Modern Indonesia (1930-1980)," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 46, no. 2 (2022); 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 (2019).

¹⁵ Oman Faturrahman, "Merawat Kearifan Lokal Naskah Islam: Pelajaran Dari Marawi," in *The 2nd International Seminar on Education* (Batusangkar: IAIN Batusangkar, 2017).

¹⁶ Ja'far Ja'far, "Tarekat Dan Gerakan Sosial Keagamaan Shaykh Hasan Maksum," *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 5, no. 2 (2015).

¹⁷ Mhd. Syahnan, "Nahdlatul Ulama Scholar in Mandailing Land: A Biography of Shaykh Ali Hasan Ahmad Ad-Dary," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019).

¹⁸ Mardian Idris Harahap, "Nationalism and Political Thoughts of Sheikh M. Arsjad Thalib Lubis (1908-1972)," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 45, no. 1 (2021); Ja'far Ja'far, "Peran M. Arsjad Th. Lubis Dalam Pengembangan Ilmu-Ilmu Keislaman," *Dialogia: Jurnal Studi Islam dan Sosial* 18, no. 2 (2020).

¹⁹ Ja'far Ja'far, *Biografi Dan Karya Ismail Banda* (Medan: Centre For Al Washliyah Studies (Pusat Kajian Al Washliyah), 2021).

²⁰ Ja'far Ja'far, *Sang Ulama Pemimpin: Biografi Abdurrahman Sjihad* (Medan: Perdana Publishing and CAS, 2021).

²¹ Ja'far Ja'far, "Tradisi Intelektual Ulama Mandailing Abad Ke-20: Dedikasi Dan Karya-Karya Yusuf Ahmad Lubis (1912-1980)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 3 (2020).

²² 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.

²³ Kuntowijoyo, *Pengantar Ilmu Sejarah* (Medan: Tiara Wacana, 2013).

²⁴ Syed Muhammad Naquib Al-Attas, *The Concept of Education in Islam: A Framework for an Islamic Philosophy of Education* (Kuala Lumpur: ISTAC, 1999).

²⁵ Syahnan, Asrul, and Ja'far, "Intellectual Network of Mandailing and Haramayn Muslim Scholars in the Mid-19th and Early 20th Century."

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The journal warmly welcomes contributions from scholars of related disciplines. Articles should be original and unpublished and not under review for possible publication in other journals. All submitted papers are subject to review of the editors, editorial board, and blind reviewers. Novelty and recency of issues, however, are the priority in publishing. Submissions that violate our guidelines on formatting or length will be rejected without review.

Articles should be written in American English between approximately 5000-7000 words, including text, all tables, and figures, notes, references, and appendices intended for publication. All submissions must include 200 words of abstract and five keywords. Quotations, passages, and words in local or foreign languages should be translated into English. *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* accepts only

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