

THE ROLE OF PROF. SYEKH ALI HASAN AHMAD AD-DARY ON HADITH STUDIES IN NORTH SUMATERA

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Abstrak

Tujuan penelitian ini adalah untuk mendeskripsikan peran dan kontribusi dari Prof. Syekh Ali Hasan Ahmad Ad-Dary pada kajian-kajian hadits di Sumatera Utara. Menerapkan metode kualitatif, penelitian ini menggunakan sumber data primer yang diperoleh dari keluarga (putra dan putrinya), murid serta buku-buku yang ditulis oleh Prof. Syekh Ali Hasan Ahmad ad-Dary. Data sekunder diperoleh dari berbagai literatur tentang sosok Prof Syekh Ali Hasan Ahmad ad-Dary terkait dengan sejarah hidupnya. Hasil penelitian ini dapat diringkas dalam poin-poin berikut: Prof. Syekh Ali Hasan Ahmad ad-Dary adalah seorang tokoh yang sangat aktif dalam kajian hadits di Sumatera Utara. Dapat dikatakan bahwa peran dan kontribusi terbesar dari Prof. Syekh Ali Hasan Ahmad ad-Dary pada studi Hadits di Sumatera Utara adalah usahanya untuk menulis buku-buku yang berkaitan dengan Hadis dan Ilmu Hadits di Sumatera Utara. Ia adalah pelopor penulisan Hadis dan Hadis yang mempelajari buku-buku di bidang ini. Ini bisa dilihat dari tahun bukunya yang berjudul Pokok-Pokok Musthalah Hadis: Untuk PGAN, SMIA dan Jang Sederajat diterbitkan oleh Pustaka Islamiyah, Medan pada tahun 1963. Buku ini adalah buku hadis pertama yang diterbitkan di Sumatera Utara. Kemudian Prof. Syekh Ali Hasan Ahmad ad-Dary juga menerbitkan buku-buku Hadis dan Ilmu Hadis melalui penerbitnya, Al-Mahfuzh Budi. Melalui penerbitnya, ia menerbitkan dan mendistribusikan buku-buku Hadis dan Studi Hadis. Dan yang terakhir dari perannya, Prof Syekh Ali Hasan Ahmad ad-Dary adalah yang pertama yang memegang profesor Hadis di Sumatera Utara.

Kata Kunci: *Studi Hadits, Sumatera Utara, Prof Syekh Ali Hasan Ahmad Ad-Dary*

Abstract

The aim of this research to describe the role and contributions of Prof. Syekh Ali Hasan Ahmad ad-Dary on hadith studies in North Sumatera. Applying the qualitative method, this research used primary data sources that were obtained from families (his son and his daughter), students as well as the books written by Prof. Syekh Ali Hasan Ahmad ad-Dary. The secondary data were obtained from various literature on the figure of Prof. Syekh Ali Hasan Ahmad ad-Dary related to the history of his life. The results of this study can be summarized in following points: Prof. Syekh Ali Hasan Ahmad ad-Dary was a figure who was very active on hadith studies in North Sumatera. It can be said the greatest role and contributions of Prof. Syekh Ali Hasan Ahmad ad-Dary on Hadith studies in North Sumatera was his attempt to write the books related to the Hadith and Hadith Sciences in North Sumatera. He is the pioneer of writing Hadith and Hadith studies books in this area. This can be seen from the year his book entitled Pokok-Pokok Musthalah

Hadis: Untuk PGAN, SMIA dan Jang Sederajat published by Pustaka Islamiyah, Medan in 1963. This book was the first musthalah hadith book published in North Sumatera. Then Prof. Syekh Ali Hasan Ahmad ad-Dary also published books of Hadith and Hadith Science through his publisher, Al-Mahfuzh Budi. Through his publisher, he published and distributed the books of Hadith and Hadith Studies. And the last of his role, Prof. Syekh Ali Hasan Ahmad ad-Dary was the first who holds a professor of Hadith in North Sumatera. This he received from President Soeharto dated 18 November 1976.

Keywords: *Hadith Studies, North Sumatera, Prof. Syekh Ali Hasan Ahmad Ad-Dary*

A. Introduction

According to *Muhaddithin*, hadith is “*what was transmitted on the authority of the Prophet, his deeds, sayings, tacit approval, or description of his sifat(features) meaning his physical appearance*”. However, physical appearance of the Prophet is not included in the definition used by the jurists.¹

The Muslims in general believe that the Qur’an has been preserved intact and pure by Allah Himself. But what is often forgotten by many is that this preservation necessarily includes the Hadith of the Prophet Muhammad, the practical example of the implementation of the Qur’an. The Muslims agreed that the hadith of the Prophet Muhammad is the second of the two revealed fundamental sources of Islam, after the Glorious Qur’an.

A Hadith (pl. Ahadith) is composed of two parts : the *matn* (text) and the *isnad* (chain of reporters). A text may seem to be logical and reasonable but it needs an authentic *isnad* with reliable reporters to be acceptable.

Hadith is Sunnah in record. How the immense wealth of Hadith literature has been left to us by the *Muhaddith* (Scholars of Hadith) is an extremely wide, complex study.

One of *Muhaddith* (Scholars of Hadith) in Indonesia, especially in North Sumatera is Prof. Syekh Ali Hasan Ahmad Ad-Dary.² He has done steps to introduce Hadith and science of Hadith such as teaching hadith in some university, writing and publishing some books about science of Hadith and hadith also about theology, *fiqh*, *ulumul qur’an*, linguistics and *tarekat* (an order of Sufism/mystics). But students who studied Hadith in Indonesia never knew who was him, his works and his roles in hadith studies, likewise in North Sumatera.

He wrote and published some books about hadith and science of hadith. Some of them was published by his publishing : Al-Mahfuzh Budi in Padangsidempuan and some other by the other publishing. He also wrote books in many Islamic themes. There are 44 books were written in many Islamic themes and 31 books from

1 Zafar Ansari, “Islamic Juristic Terminology,” in M.M. Azami, *Studies in Hadith Methodology and Literature* (Kuala Lumpur: Islamic Book Trust), p. 3.

2 Ramli Abdul Wahid, *Sejarah Pengkajian Hadis di Indonesia* (Medan: IAIN Press, 2010), p.21.

of his books were published by his own publishing, Al-Mahfuzh Budi Publishing in Padangsidempuan.

B. Biography and Geneology of Education

Ali Hasan Ahmad ad-Dary was born in Pintu Padang Julu, Siabu, in Mandailing natal regency, on Tuesday 9th of February 1915. His father was Talahim and he had a title and it was called Tuan Syekh Ahmad Zein who came from Desa Tanjung, Siraisan, about 16 km from Sibuhuan, Padang Lawas Regency. Meanwhile, his mother name was Siti Amas Nasution who came from desa Lumban Dolok Siabu, Mandailing Natal Regency.³

The additional title in the last of his name ad-Dary, it was signed that he graduated from Madrasah Darul Ulum Makkah. Prof. Syekh Ali Hasan Ahmad ad-Dary was born and grew up in the strongest religious condition. His father, Syekh Ahmad Zein was a charismatic *Ulama* who taught in Madrasah and he guided in *Parsulukan*, the place for *suluk*, in his hometown.⁴ The religious studies that he reached were reading of Holy Quran with Baghdadi Juz Amma Method to Lobe Kasim and his title was Muhammad Kasim and he learned to his own uncle Malim Saleh and his title was Haji Husein. And

then, during more than 7 months he learned in Madrasah Islamiyah beside the old Great Mosque (*Masjid Raya*) Padangsidempuan. And one and half later, he learned in Volksschool in Siabu.

In 1924, and his age was 9 years old, he learned in Ma'had Musthafawiyah, Purba Baru led by Syekh Mushthafa Husein as long as 3 years. After graduating in Mushthafawiyah and he was 13 years old, exactly in 1927, Ali Hasan Ahmad left for Mecca, and Mecca in that time was in Kingdom of Saudi. He was the first graduater in Mushtafawiyah who studied in Mecca, besides Ali Hasan Ahmad Ad-Dary, there were students of Syekh Mushthafa Husein who also studied in Mecca they were, Syekh Abdul Halim Khotib, Syekh Abdullah Kayu Laut, Syekh Mukhtar Shiddiq, Syekh Ja'far Abdul Wahab, Syekh Muhammad Ilyas, and Syekh Abdurrahim Saiman.⁵

The first years in Mecca he stayed in Syekh Shofiyah Rawa's home at Babun Nabi, beside Masjidil Haram, and he was one of *Ulamas* who came from Rao, West Sumatera. When the location of his home was relocated for expansion of *Sa'i*, Ali Hasan Ahmad ad-Dary moved and stayed in Jiyad, Syekh Abdulah Ali al-Mandili's home, an ulama who came from Mandailing. And today that house was changed into Jiyad Hospital.

Then, Ali Hasan Ahmad studied

3 Salmawati Hasibuan and H. Mahfuzh Budi Hasibuan, *Syekh Ali Hasan Ahmad : Sebuah Biografi kecil* (Padang Sidempuan : Majelis Ulama Daerah TK.I Tapanuli Selatan, 1985), p. 1

4 Salmawati Hasibuan, Prof. Syekh Ali Hasan Ahmad ad-Dary's Daughter, interview, Medan, Thursday, 14 April 2011.

5 Abbas Pulungan, "Pendidikan Demokrasi: Pesantren Musthafawiyah Purbabaru Mandailing," in Haidar Putra Daulay, *Mendidik Mencerdaskan Bangsa*, (Bandung : Citapustaka Media Perintis, 2009) p. 171.

for couple years in Madrasah Sholatiyah which founded by Syekh Rahmatullah al-Hindi, and he was a great *Ulama* from India. And he stayed in its dormitory too. And next, until 1938, Ali Hasan Ahmad stayed in Syekh Abdur Rahmat al-Mandili's home, yet, the owner did not stay in his own home but he stayed in Perak, Malaysia. Ali Hasan Ahmad studied as long as 6 years in Madrasah Shoulatiyah, started from Tsanawiyah as long as 4 years, to Qismu Ali as long as 2 years. Then, Ali Hasan Ahmad and his friends moved to Madrasah Darul Ulum which led by Sayyid Muhsin al-Musawa, an Arabian generation who came from Palembang and his vice Syekh Zubair Ismail, an *Ulama* who came from Malaysia. And this moment happened when he was in second grade, in 1935. This moment happened because a half of students were on strike of studying and because of it, half of students and teachers from Indonesia and Peninsula of Malaya moved to Madrasah Darul Ulum.

Besides Ali Hasan Ahmad ad-Dary studied, he also taught in Ibtidaiyah and tsanawiyah level in Madrasah Darul Ulum. Besides he studied in Madrasah Darul Ulum formally, Ali Hasan Ahmad ad-Dary also attended in non-formally studies which held by the great *Ulamas* in Masjidil Haram. There were 8 lessons that he studied in there. In hadith studies and its sciences he learned them to several *Syekhs*, such as :

1. Syekh Ahmad Harosani in hadith science, and he learned a couple of Mushthalah Hadith books.

2. Syekh Umar Hamdan al-Mahrusi by use *Shahih Bukhori* and *Shahih Muslim* books.
3. Syekh Husein Abdul Ghani in Hadith Sciences by use *Musnad asy-Syafii* and *Musnad Abi Hanifah*.
4. Syekh Jannan Thoib Minangkabawi in Hadith sciences and Ushul Fiqh by use *Shahih Bukhori* and *Irsyadul Fuhul*.
5. Syekh Hamid Faqih al-Mishri in hadith sciences by use *Bulugh al-Maram*.
6. Syekh Hasan Muhammad al-Masysyad in hadith sciences by use *Sunan at-Tirmizi*.
7. Syekh Muhammad Rawwas in Mushtalah hadith, and he learned a couple of Mushtalah Hadith books.
8. Syekh Abdul Razzaq Ali Hamzah al-Mishri in hadith sciences.
9. Syekh Ahmad Turki al-Hambali in hadith sciences.
10. Syekh Abu Samah in hadith Sciences.
11. Syekh Mukhtar al-Bughuri in hadith sciences by use *Riyadh ash-Sholihin*.
12. Syekh Abdullah bin Nuh in hadith sciences.⁶

While Ali Hasan Ahmad Ad-Dary was studing in *Madrasah Shoulatiyah*, that he was in Qismu'Ali, He was belived to teached in *Ibtidaiyah* and *Tsanawiyah*. Then Syekh Ali Hasan Ahmad Ad-Dary

6 Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia*, (Medan : IAIN Press, 2010), p. 22.

was registered as *Madrasah ad-Diniyah* founder in Mecca and he taught in that *Madrasah* during three years from 1935 to 1938. It was rare moment, because Indonesian *Ulamas* founded *Madrasah* in Mecca. In 1937 Syekh Ali Hasan Ahmad ad-Dary also taught in *Masjidil Haram*.⁷

After return to Indonesia Syekh Ali Hasan Ahmad ad-Dary taught in his late school *Madrasah Mushthafawiyah* Purba Baru, Madina (1938-1941). And He returned to his hometown, Huta Baringin, Siabu, Madina, Syekh Ali Hasan Ahmad ad-Dary founded a mosque and *Madrasah Ma'hadu Ishlahiddin* and He led it during nine years (1941-1950).

When he was thirty five years old, 1 Desember 1950, Because the support and help from his friend, such as Syekh Abdurrahman Syihab Rangkuti, Mangaraja Ihutan Lubis, H. Ali Hanfiah Lubis, Syekh Ali Hasan Ahmad ad-Dary he was employed in Civil Servant at Syariah Court, East Sumatera.

Syekh Ali Hasan Ahmad ad-Dary also became as religious teacher in *Kompi Pionir* In Pulo Brayon, Medan. And then he performed in Tafsir show every Friday morning in RRI Medan during three years. In the beginning of 1952 Syekh Ali Hasan Ahmad ad-Dary was moved Syariah Court in Deli Serdang, and that time was led Syekh Arsyad Thalib Lubis. And Next in 1953 Syekh Ali Hasan Ahmad ad-Dary was moved to Religion Office in Deli

Serdang, in wich was led by late student when he was in Mecca, H. OK Abdul Aziz and Syekh Ali Hasan Ahmad ad-Dary as Head of Mosques.

In 1954 Syekh Ali Hasan Ahmad ad-Dary was moved again to Padang Sidimpuan and he was a Head of Religious Affair office, South Tapanuli. His moving was suggested by his partners in *Nahdlatul Ulama* with hope he could support and achieve *Nahdlatul Ulama* organization and education in Tapanuli. Beside he was a Head of Religious Affair office, South Tapanuli, Syekh Ali Hasan Ahmad ad-Dary was employed as super visor and cordinator for the entire of Tapanuli's religion officies.

In 1958 Syekh Ali Hasan Ahmad ad-Dary along with his brother K.H Zubeir Ahmad founded *Sekolah Pendidikan Guru Agama* (The School Education For Religion Teacher) Al Iman in Padangsidimpuan. And became director and teacher (1958-1965). This school was the pioneer of *PGA Negeri* Padangsidimpuan and now became MAN II Padangsidimpuan.

And then Syekh Ali Hasan Ahmad ad-Dary founded The Preparation school for Institute for Islamic Studies. And He became director and teacher (1958-1961). And He was supported by Abu Sofyan Daulay.⁸

Syekh Ali Hasan Ahmad ad-Dary also joined in founding University of Tapanuli (UNITA) in Padangsidimpuan and AlAbror Great Mosque, Padangsidimpuan. And then Syekh Ali Hasan Ahmad ad-Dary taught Islamic religuou in SMEA Negeri

7 Basyral Hamidy Harahap, *Madina Yang Madani*, ed.1 (Panyabungan: Pemda Kabupaten Mandailing Natal, 2004), p. 300.

8 *Ibid*, p.306.

Padangsidimpuan during two years (1962-1964), and taught in *Madrasah Nahdlatul Ulama* Wek V Padangsidimpuan during one year, and also taught in *Madrasah Tsanawiyah* Basilam Baru, Batang Angkola 1962-1963.

In 1962 Syekh Ali Hasan Ahmad ad-Dary founded Syariah Faculty in University of *Nahdlatul Ulama* North Sumatera (UNUSU), Islamic University of Tapanuli (UNITA), STISTA and he became lecturer in Hadith and Fiqih major in Syariah Faculty in that Universities.

And in 1963 Syekh Ali Hasan Ahmad ad-Dary founded Tarbiyah Faculty in University of *Nahdlatul Ulama* North Sumatera (UNUSU) and then the status was changed to Tarbiyah Faculty IAIN Imam Bonjol Branch Padangsidimpuan with Recommendation Ministry Number 110 Year 1968 and it was legitimated on Saturday, 1st June 1968 in Gedung Nasional Padangsidimpuan and it was attended Minister of Religion, K.H. Ahmad Dahlan and witnessed by Rector of IAIN Imam Bonjol and others. And Syekh Ali Hasan Ahmad ad-Dary became a Dean and was appointed by Minister of Religion that day.

Then Syekh Ali Hasan Ahmad ad-Dary became a Dean Tarbiyah Faculty IAIN Imam Bonjol Branch Padangsidimpuan until IAIN North Sumatera was legitimated in 1973. He became a Lecturer Tarbiyah Faculty in University of Nahdlatul Ulama North Sumatera (UNUSU).

In 1965 Syekh Ali Hasan Ahmad ad-Dary founded the Ushuluddin Faculty UNUSU which later transformed into a

state to the Ushuluddin Faculty of IAIN Imam Bonjol Branch Padangsidimpuan in 1970 after the request to the Minister of Religious Affairs.

Inauguration of Ushuluddin Faculty was held at Gedung Nasional Padangsidimpuan on Thursday, September 24, 1970 which was attended by Minister of Religious Affairs, represented by the Head of the Higher Education Bureau, H. Anton Timur Jailani, MA.

The faculty started study in October 1965 with students who numbered 7 people and who served as Dean of the Al Ustadz Arsyad Siregar. In 1974 as a follow-up introduction of IAIN North Sumatera on 19 November 1963, Ushuluddin Faculty was moved to Medan accordance with the Recommendation Ministry of Religious No. 9 of 1974 dated February 18, 1974.⁹ This is what became Ushuluddin Faculty of IAIN North Sumatera now.

A year earlier in 1964, Syekh Ali Hasan Ahmad ad-Dary co-founded the Islamic Hospital Padangsidimpuan. Furthermore, in 1970 Syekh Ali Hasan Ahmad ad-Dary established as well as a lecturer at the Faculty of Dakwah UNUSU, UISTA, IAINU in Padangsidimpuan.

In 1974 Syekh Ali Hasan Ahmad ad-Dary was appointed Professor Extraordinary IV.B. at Doctoral Syariah IAIN North Sumatera (SK Officials Rector dated 7 February 1974).

So in 1978 Prof. Syekh Ali Hasan

9 IAIN Sumatera Utara, *Buku Profile الجامعه الاسلاميه الحكومية سومطرة الشمالية IAIN Sumatera Utara 2009*. (Medan: IAIN Sumatera Utara, 2009), p. 5.

Ahmad ad-Dary founded the Society Science Faculty UNUSU, then became a lecturer at the Faculty of Law and Society Science UNUSU, 1978-1980. And on May 1, 1977 to March 1, 1978 was appointed Professor at Tarbiyah Faculty of IAIN Imam Bonjol Branch Padangsidimpuan.

Prof. Syekh Ali Hasan Ahmad ad-Dary co-founded SPIAIN Padangsidimpuan, that is now a MAN I Padangsidimpuan. Finally in 1990 at the age of 75 years Prof. Sheikh Ali Hasan Ahmad ad-Dary founded *Syekh Ali Hasan Ahmad ad-Dary boarding school* in Padangsidimpuan.¹⁰

One of the roles and services, Prof. Syekh Ali Hasan Ahmad ad-Dary are still being felt by the peoples of North Sumatera, especially Tapanuli southern part is the establishment of Universities in South Tapanuli. Prof. Syekh Ali Hasan Ahmad ad-Dary very persistent pursue the establishment of these universities. To realize that goal was held consensus among public figures with the *Ulama* in Padangsidimpuan on June 17, 1960.

As a follow-up results of these deliberations, the Foundation established *Sekolah Persiapan Perguruan Tinggi Agama Islam* in South Tapanuli led by Prof. Syekh Ali Hasan Ahmad ad-Dary as Dean, Hasan Basri as Vice Dean and Abu Sofyan Daulay as Secretary. Lectures are held in the SMP Negeri II Padangsidimpuan building. Because funding limitations and

other difficulties, this only runs for ten months.

However, the dreams of Prof. Syekh Ali Hasan Ahmad ad-Dary to establish universities was unstoppable solely. In 1962 he co-founded the *Nahdlatul Ulama* Foundation of Higher Education (*Yayasan PERTINU; Yayasan Perguruan Tinggi Nahdlatul Ulama*) with Notary Rusli in Medan.

Then the foundation opened the Shariah Faculty and followed opened of the Tarbiyah Faculty in 1963 with the time of lectures held in afternoon at SMP Negeri II Padangsidimpuan and the office Foundation located for a while in Ali Hasan Ahmad ad-Dary's house.

In 1965 the Foundation founded Ushuluddin Faculty. Then this opened and started the classes in October 1965 with 7 students. The Dean was Al Ustadz Arsyad Siregar and lecture facilities are used together with Tarbiyah Faculty.

Then came the idea to develop three faculties owned by the Foundation PERTINU became a University with name *Universitas Nahdlatul Ulama Sumatera Utara* (UNUSU). And who served as rector is Prof. Syekh Ali Hasan Ahmad ad-Dary.¹¹

Prof. Syekh Ali Hasan Ahmad ad-Dary is the *Ulama* and a prolific author. Perhaps he was the *Ulama* from North Sumatra the most of his writings. Recorded during his lifetime, Prof. Syekh Ali Hasan

10 Basyral Hamidy Harahap, *Madina Yang Madani*, ed.1 (Panyabungan: Pemda Kabupaten Mandailing Natal, 2004), p. 308.

11 IAIN Sumatera Utara, *Buku Profile الجامعه الاسلاميه الحكومية سومطرة الشمالية IAIN Sumatera Utara 2009*. (Medan: IAIN Sumatera Utara, 2009), p. 5.

Ahmad ad-Dary has produced as many as forty-one books in Islamic themes.

Apart from being the author, Prof. Syeikh Ali Hasan Ahmad ad-Dary is a man who cared for Book and involved with the world of book. This is evident when Prof. Syeikh Ali Hasan Ahmad ad-Dary establish Publishers Agency named his own son. It is Al-Mahfuzh Budi Publishing.

Since the beginning of this publisher, it has been a member of the Association of Indonesian Publishers (IKAPI). Publisher is the most widely published his books, counted as many as 31 books of all his work. Works by Prof. Syeikh Ali Hasan Ahmad ad-Dary are:

1. *Ahadits a- Ahkam* published by Al-Mahfuzh Budi, Padangsidempuan.
2. *Al-Ahadits al-Fiqhiyah* published by Al-Mahfuzh Budi, Padangsidempuan.
3. *Al-Ikmal fii Maratib ar-Rijal* published by Al-Mahfuzh Budi, Padangsidempuan.
4. *Al-Islam* published by Al-Mahfuzh Budi, Padangsidempuan.
5. *Arkanul Iman* published by Al-Mahfuzh Budi, Padangsidempuan.
6. *Arkanul Islam volume 1-2* published by Al-Mahfuzh Budi, Padangsidempuan.
7. *Al- Kawakibul Munir* published by Al-Mahfuzh Budi, Padangsidempuan.
8. *Al-Mad'ul Khamsah* published by Al-Mahfuzh Budi, Padangsidempuan.
9. *Al-Muhadatsatul 'Ashriyah volume 1-3* published by Al-Mahfuzh Budi, Padangsidempuan.
10. *Al-Muslimun Dluuyuf fi Diyarihim*, published by Majelis Ulama Tapanuli Selatan.
11. *Aththakhotubul Ayyam* published by Al-Mahfuzh Budi, Padangsidempuan.
12. *Bayi Tabung Dalam Islam* published by Al-Mahfuzh Budi, Padangsidempuan.
13. *Berkhalwat Dalam Islam* published by Al-Mahfuzh Budi, Padangsidempuan.
14. *Bughyah at-Thalabah* published by Al-Mahfuzh Budi, Padangsidempuan.
15. *Bunga Deposito Dalam Islam* published by Al-Ma'arif, Bandung.
16. *Cahaya Kubur* published by Al-Mahfuzh Budi, Padangsidempuan.
17. *Doktrin Ahlu Sunnah* published by Al-Mahfuzh Budi, Padangsidempuan.
18. *Fiqhul Qur'an* published by Al-Mahfuzh Budi, Padangsidempuan.
19. *Fawa'id al-Miham* published by Al-Mahfuzh Budi, Padangsidempuan.
20. *Filsafat Islam* published by PT. Al-Ma'arif, Bandung.
21. *Hadis Dua Puluh* published by Al-Mahfuzh Budi, Padangsidempuan.
22. *Ilmu Hadis Praktis* published by PT. Al-Ma'arif, Bandung.
23. *Islam dan Politik* published by Al-Mahfuzh Budi, Padangsidempuan.
24. *Kemerdekaan Beragama* published by Al-Mahfuzh Budi,

- Padangsidimpuan.
25. *Kemungkinan Berlakunya Syari'at Islam Di Indonesia* published by Al-Mahfuzh Budi, Padangsidimpuan.
 26. *Khutbah Pembangunan* published by Al-Mahfuzh Budi, Padangsidimpuan.
 27. *Makarimul Akhlaq volume 1-2* published by Al-Mahfuzh Budi, Padangsidimpuan.
 28. *Metodik Khusus Bahasa Arab* published by Al-Mahfuzh Budi, Padangsidimpuan.
 29. *Mizan Tazkiris Shahih* published by Al-Mahfuzh Budi, Padangsidimpuan.
 30. *Mutiara Al-Qur'an* published by Al-Mahfuzh Budi, Padangsidimpuan.
 31. *Namazij Al-Kutub As-Sittah* published by Al-Mahfuzh Budi, Padangsidimpuan.
 32. *Pembatasan Kelahiran* published by Al-Mahfuzh Budi, Padangsidimpuan.
 33. *Perbendaharaan Ilmu Tafsir* published by Al-Mahfuzh Budi, Padangsidimpuan.
 34. *Permasalahan Tabungan Susu* published by Al-Mahfuzh Budi, Padangsidimpuan.
 35. *Pertukaran Kelamin* published by Al-Mahfuzh Budi, Padangsidimpuan.
 36. *Pokok-Pokok Musthalah Hadis* published by Pustaka Islamiyah, Medan.
 37. *Problematika Dalam Islam* published by Al-Mahfuzh Budi, Padangsidimpuan.
 38. *Problematika Minuman Keras* published by Al-Mahfuzh Budi, Padangsidimpuan.
 39. *Seluk Beluk Puasa* published by Karya Anda, Padangsidimpuan.
 40. *Shalat AntarMazhab* published by Al-Mahfuzh-Budi, Padangsidimpuan.
 41. *Studi Warisan Wanita Dalam Islam* published by Al-Mahfuzh Budi, Padangsidimpuan.
 42. *Tafsir Wanita* published by Al-Mahfuzh Budi, Padangsidimpuan.
 43. *Tajdid Ahlu Sunnah Wal jama'ah, Kebangkitan Ulama* published by Al-Mahfuzh Budi, Padangsidimpuan.
 44. *Tuntunan Berzikir* published by Al-Mahfuzh Budi, Padangsidimpuan.¹²
- Even as a student and graduation of *Ma'had Musthafawiyah* Purba Baru, Prof. Syekh Ali Hasan Ahmad ad-Dary wrote and compiled a book of *Zikir/remembrance*, entitled *Al-Hizbu Al-Musthafawi* which he dedicated to his teacher, Syekh Mustafa Hussein and he called on all students, teachers and graduation of *Ma'had Musthafawiyah* wherever they are located to practice this *hizib*.¹³

12 Basyral Hamidy Harahap, *Madina Yang Madani*, ed.1 (Panyabungan: Pemda Kabupaten Mandailing Natal, 2004), p. 300.

13 Ali Hasan Ahmad ad-Dary, *al-Hizb al-Mushthafawiy*, Padangsidimpuan: al-Mahfuzh Budi.

C. Prof. Syekh Ali Hasan Ahmad ad-Dary's Role On Hadith Studies In North Sumatera

The assessment and study of Hadith originally was conducted in Mosque, *Mushalla* or *Surau* then evolved to a more specific such as *Pesantren*, *Madrasah* and Islamic Universities. The subject of discussion in the assessment Hadith in Mosque, *Mushalla* or *Surau* usually about Sharh a Hadith. While the subject of Hadith studies in *Pesantren*, *Madrasah* and Islamic Universities in addition to reviewing Sharh hadith also has reviewed the science of Hadith. Examples such as that done Mahmud Yunus in *Madrasah Tsanawiyah Al Jami'ah Islamiyah*, Padang Panjang, which he founded in 1931. He taught subjects of Hadith and Musthalah Hadith in first class to fourth class.¹⁴

The books of Hadith and Musthalah Hadith commonly used in various *Pesantren* and *Madrasah* is *Hadits Arbain An-Nawawiyah* by Imam An-Nawawi, *Hasyiyah 'ala Mukhtasar ibn Jamrah li Al Bukhari* oleh Muhammad Ali al-Syafi'i al-Syanwani, *Jawahir Bukhari wa Syarah al-Qasthalani 700 Hadits Masyruha* oleh Mustafa Muhammad Imarah, *At-Taqrirat As-Saniyah fi Syarah Al-Manzumah Al-Bayquniyah fi Musthalah Hadits* oleh Syaikh Hasan Muhammad al-Masysyat.

The books used at that time mostly using Arabic language are not lined or yellow books (*Kitab Kuning*) and teaching

method is teacher reads the text of hadith and gives *syakal* (sign the texts) then explain it to students. This method held until the 1950's.

The 1950's text books in Indonesian language about Islam began to pop up to accompany many books in Arabic text that has been used previously. The appearance of Islamic books is increasingly driven by the birth PTAIN (State Islamic University), UII in Yogya and UISU in Medan, that these institutions need the textbook material about Islam. This has been driven more by the establishment of various PGAN in various regions in Indonesia such as PGAN Medan and PGAN Padangsidempuan in North Sumatera.¹⁵

Most published books are arranged in order of curriculum in the School and Universities. In this case, Prof. Syekh Ali Hasan Ahmad ad-Dary wrote a book entitled "*Pokok-Pokok Musthalah Hadis: Untuk PGAN, SMIA dan Jang Sederajat*" published by Pustaka Islamiyah, Medan in 1963.

The book is wrote and arranged according to plan lessons for the PGA, PGAN, SGHA or SMIA set by a government agency in charge of religious education in those days, The Center for Religious Education Departmental Agency (*Pusat Djawatan Pendidikan Agama*) and recomanded its in letter No. 124/

14 Haidar Putra Daulay, *Sejarah Pertumbuhan Dan Pembaruan Pendidikan Islam di Indonesia*, (Jakarta: Kencana, 2007) p. 47.

15 Nawir Yuslem, "Perkembangan Studi Hadis Di Indonesia", paper presented on International seminar *Perkembangan Studi Hadis Di Nusantara*, Ushuluddin Faculty of IAIN North Sumatera 2008, Medan, 22 Maret 2008, p. 17.

Ed/B/2860, dated May 22, 1954.¹⁶

This book examines the discussion of general understanding of science Hadith, the conditions for narrators Hadith, Hadith chains (*sanad hadith*), fairness and accuracy of Companions of the Prophet Muhammad, position of Hadith in Islam, the various Hadith, Hadith books levels, a brief history of the author of six books (*al-kutub al-sittah*) and list the name of a famous Hadith scholars.

The reader must remember that the book is compiled by Prof. Syekh Ali Hasan Ahmad Ad-Dary is the first book in terms Hadith published in Medan and written by *Ulama/Intellectual of North Sumatera*.¹⁷

Then the assessment and study of hadith is growing with the opening of Tafsir Hadith majors in Ushuluddin Faculty and was followed opening of Post Graduate Program of IAIN North Sumatera. However, this study is still limited to academic circles and the quality is still simple. This is at least due to three factors as outlined by Prof. Dr. H. Ramli Abdul Wahid, MA in his book, "*Sejarah Pengkajian Hadis di Indonesia*" (Medan: IAIN Press, 2010).

First, the human resources factor is very limited. This can be seen when opening the Tafsir Hadith department in 1989, IAIN North Sumatera does not have teachers who are able to do *Takhrij Hadith*. Likewise, when opening the Post Graduate Program in 1994, IAIN North Sumatera still bring Lecturer of Hadith from Jakarta

Prof. Dr. H. Said Agil Munawwar, MA.

Second, the scarcity factor of the book of Hadith. It is still going on until now.

Third, the lack of public attention to the Hadith. This religious background of people who follow the *Mazhab* so society is less critical of the status of the hadith.

Hadith studies are not too popular in Prof. Syekh Ali Hasan Ahmad ad-Dary's time, to be studied seriously by many people neither in North Sumatera nor in Indonesia. Neither in *Nahdlatul Ulama* people, as we know *Nahdlatul Ulama* people follow the *qoul* of Imam Mazhab. Then Prof. Syekh Ali Hasan Ahmad ad-Dary came to make hadith studies popular and he studied hadith seriously in North Sumatera.

Aspects contribution of Prof. Syekh Ali Hasan Ahmad ad-Dary on Hadith studies in North Sumatra is as follows:

1. Introducing Studies of Hadith Sciences

Prof. Syekh Ali Hasan Ahmad ad-Dary was an active in introducing of hadith sciences especially in North Sumatera. This case can be seen from his book, "*Ilmu Hadis Praktis*". In his book, he succeed explaining of general view about hadith sciences studied well and simply.

Then in his book "*Al-Ikmal fi Maratib Ar-Rijal*", Prof. Syekh Ali Hasan Ahmad ad-Dary also could explain studies of *Jarh wa ta'dil* and *Thabaqoh ar-Rijal* briefly, using an easy understandable Arabic language. For example:

الجرح والتعديل :

¹⁶ *Ibid.*

¹⁷ *Ibid.* p. 17

تفاوت الرواة يعرف بالتعديل والتجريح.
 الاول هو وصف راو بمحاسن الاوصاف المعتمدة
 في قبول الحديث كقولك : فلان ثقة.
 الثاني هو وصف راو بمساوي الاوصاف المعتمدة
 في رد الحديث كقولك : فلان متهم بالكذب.
 ويقال للائمة الذين تعاطوا الجرح والتعديل ولهم
 معرفة واسعة في شأنها "رجال الجرح والتعديل"
 او "المجرحون والعدلون".
 ويقال للكتب التي تكلمت ببيان جرح الرواة
 وتعديلهم "كتب اسماء الرجال" مثل "التقريب
 والتهديب" للحافظ ابن حجر العسقلاني رحمه
 الله.¹⁸

We can imagine, the effort of Prof. Syekh Ali Hasan Ahmad ad-Dary for several years ago to establish and introduce studies of hadith sciences which were rare in that time, because Muslims still preferred studying *fiqh* to hadith.

This was a big role of role of Prof. Syekh Ali Hasan Ahmad ad-Dary in introducing and development Hadith studies in North Sumatera. Besides, his effort in introducing *Ilmu Jarh Wat Ta'dil* and *Thabaqah ar-Rijal* has been improved beyond his period, because today we absolutely need *Ilmu Jarh Wat Ta'dil* and *Thabaqah ar-Rijal* to anticipate the false hadith (*Hadis Maudhu'iy*).

In the other book, Prof. Syekh Ali

18 Syekh Ali Hasan Ahmad Ad-Dary, *Al Ikmal Fii Maratib Ar-Rijal*, (Padangsidempuan: Al-Mahfuzh Budi, 1977), p.3.

Hasan Ahmad ad-Dary gives the definition of companion of the Prophet in his book, *Bughyah at-Thalabah* as follows:

الصحابة في اللغة : من له صحبة لأخر ، قصرت أم طالت .

يقال : فلان صاحب فلان إذا صحبه وعاشره في حياته مدة من الزمان .

وأما في الاصطلاح فهو من لقي الرسول صلى الله عليه وسلم في حياته مؤمنا به ولو مرة . فمن رآه بعد الموت أو رآه بعد الحياة فليس بصحابي.¹⁹

Then Prof. Syekh Ali Hasan Ahmad ad-Dary gives Companions characteristics as follows:

معرفة الصحابة :

صحبة الرجل يعرف بأشياء :

- ١- بالتواتر كصحبة الخلفاء الراشدين .
- ٢- بالشهرة والاستفاضة كصحبة عكاشة بن محصن .
- ٣- شهادة صحابي كشهادة ابي موسى الا شعري على حمزة بن أبي صمة الدوسي المتوفى باصبهان مبطونا .
- ٤- قول تابعي له.²⁰

Prof. Syekh Ali Hasan Ahmad ad-Dary argues that the companions of the

19 Ali Hasan Ahmad ad-Dary, *Bughyah at-Thalabah*, Padangsidempuan : al-Mahfuzh Budi. p.2.

20 *Ibid*, p. 2.

Prophet Muhammad entirely fair (*'Adalah*), so no need to quest their justice both in the narrated Hadith and their testimony. He also does not distinguishes companions who were involved libel and who did not participate. He said also in *Bughyah at-Thalabah* :

اجمع العلماء قاطبة على أن الصحابة كلهم عدول فلا يبحث عن عدالتهم في الرواية ولا في الشهادة ، لا فرق بين من دخل في الفتنة أو إنحاز منها.²¹

Then for the total of Companions, Prof. Syekh Ali Hasan Ahmad ad-Dary also wrote in his book, *Bughyah at-Thalabah* that the companions of the Prophet totaling 114.000 and the most widely narrated Hadith they are:

1. Abu Hurairah.
2. Abdullah bin Abbas.
3. Abdullah bin Umar.
4. Anas bin Malik.
5. Jabir bin Abdullah.
6. Aisyah binti Abu Bakar.
7. Abu Sa'id al-Khudry.²²

Prof. Syekh Ali Hasan Ahmad ad-Dary defined in his book entitled "*Al-Ikmal Fi Maratib ar-Rijal*" about al-wa at-ta'dil Jarh as follow :

تفاوت الرواة يعرف بالتعديل والتجريح .

الاول : هو وصف راو بمحاسن الاوصاف المعتبرة في قبول الحديث كقولك : فلان ثقة.

الثاني : هو وصف راو بمساوي الاوصاف المعتبرة

في ردّ الحديث كقولك : فلان متهم بالكذب.²³

And for *Maratib ar-Rijal*, Prof. Syekh Ali Hasan Ahmad ad-Dary followed the opinion of Ibn Hajar al-'Asqolaniy as in the book *at-Taqrīb wat Tahzīb*. And Prof. Syekh Ali Hasan Ahmad ad-Dary makes inferences from *Maratib ar-Rijal al-Hadiths*, according Ibn Hajar al-'Asqolaniy about *Makbul* and *Mardud* hadith as follows:

المقبول والمردود

١- أحاديث رجال الصحيح والحسن مقبولة ومعتمد عليها في الأحكام الشرعية.

٢- أحاديث رجال الضعيف مردودة لا يحتج بها ولا يعمل بها.

٣- أحاديث رجال الضعيف من الدرجة الأولى والثانية والثالثة قد يرتقى إلى درجة الحسن لغيره إذا كان له متابع أو شاهد مثله أو فوقه أو من عمل به.

٤- أحاديث رجال الضعيف من الدرجات الرابعة والخامسة والسادسة لا يرتقى إلى درجة الحسن وإن كان له متابع مثله أو فوقه.

٥- الأحاديث الموضوعية مردودة لا يحتج بها البتة ولا يعمل بها بل لا يجوز روايتها إلا ببيان وضعه ولا يمكن أن يرتقى بمتابع أو شاهد.²⁴

23 Ali Hasan Ahmad ad-Dary, *Al-Ikmal fi Maratib ar-Rijal*, Padangsidempuan : al-Mahfuz Budi, 1977. p.3.

24 Ali Hasan Ahmad ad-Dary, *Al-Ikmal fi Maratib*

21 *Ibid*, p. 3.

22 *Ibid*, p. 10.

الحكم بالأدنى

- ١- إذا كان رواية الحديث جميعاً من أوله إلى آخره من رجال الصحيح فالحديث صحيح عند المحدثين.
- ٢- وكذلك إذا كانوا كلهم من رجال الحسن فالحديث حسن لذاته.
- ٣- وإن كانوا جميعاً من رجال الضعيف فالحديث ضعيف.
- ٤- إذا وجد في المسند رجال الصحيح و رجال الحسن فالحديث حسن.
- ٥- إذا اجتمع فيه رجال الحسن و رجال الضعيف فالحديث ضعيف.
- ٦- وكذلك إذا اجتمع فيه رجال الحسن و رجال الوضع فالحديث موضوع.^{٢٥}

Prof. Syekh Ali Hasan Ahmad ad-Dary really liked Imam at-Tirmidhi. This case we can see of his much-quoted Hadithies narrated by Imam at-Tirmidhi and writes it in his book about Hadiths laws of Islam entitled *Ahadits al-Ahkam*.

Writer concludes that Prof. Syekh Ali Hasan Ahmad ad-Dary idolized Imam at-Tirmidhi due to role Imam at-Tirmidhi in development of Hadith and *Fiqh* studies, such as preparation of *Kitab Sunan at-Tirmidhi* with systematics at the book of

ar-Rijal, Padangsidempuan : al-Mahfuz Budi, 1977. p.7.

25 Ali Hasan Ahmad ad-Dary, *Al-Ikmal fii Maratib ar-Rijal*, Padangsidempuan : al-Mahfuz Budi, 1977. p.8.

fiqh. So Prof. Syekh Ali Hasan Ahmad ad-Dary inspired to write and compile books that synergy between *fiqh* with hadith such as: *Ahaadits al-Ahkam*, *Al-Ahaadits al-Fiqhiyah* and *Fawaid Al-Miham*.

2. Teaching and Giving Courses Hadith and Ulumul Hadis in Various Schools and Islamic Universities which He Founded

As a true *Ulama*/scholar, Prof. Syekh Ali Hasan Ahmad ad-Dary is the man whose fate as a teacher who taught science all his life. He taught various Islamic disciplines.

However, the specialization of science Prof. Syekh Ali Hasan Ahmad ad-Dary is the hadith and *Ulumul Hadis*. This is evident when Prof. Syekh Ali Hasan Ahmad ad-Dary studying at Mecca. He further explore and pursue hadith and *Ulumulhadis* with 13 Syekh experts of the time studied the hadith.²⁶

Likewise when he returned to Indonesia to teach hadith and *Ulumulhadis* to the public through lectures, *majlis taklim* and to the students of various schools and Islamic Universities which He founded.

Recorded in the history, many schools and Islamic Universities which He founded began when he was in Mecca until his old age.²⁷ The schools and Islamic Universities which He founded and Prof. Syekh Ali Hasan Ahmad ad-Dary teach

26 Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia*, (Medan : IAIN Press, 2010), p. 22.

27 Basyral Hamidy Harahap, *Madina Yang Madani*, ed.1 (Panyabungan: Pemda Kabupaten Mandailing Natal, 2004), p. 300.

place as follows:

- a. *Madrasah Ad-Diniyah* in Mecca (1935 - 1938).
- b. *Madrasah Ma'hadul Ishlahiddin* in his village, Huta Baringin, Madina (1941-1950).
- c. *Sekolah Pendidikan Guru Agama Al-Iman* in Padangsidempuan (1958-1965).
- d. *Sekolah Persiapan Perguruan Tinggi Islam* in Padangsidempuan (1958-1961).
- e. *Universitas Tapanuli (UNITA)* in Padangsidempuan.
- f. *SMEA Negeri* in Padangsidempuan for 2 years (1962-1964).
- g. *Madrasah NU Wek V* Padangsidempuan for year.
- h. *Madrasah Tsanawiyah* in Basilam Baru, Batang Angkola (1962 – 1963).
- i. *Syariah Faculty Universitas Nahdlatul Ulama Sumatera Utara (UNUSU)* 1962.
- j. *Universitas Islam Tapanuli (UISTA)* in Padangsidempuan (1962).
- k. *Sekolah Tinggi Islam Tapanuli (STISTA)* in Padangsidempuan (1962).
- l. *Tarbiyah Faculty of UNUSU* in Padangsidempuan (1963).
- m. *Perguruan Tinggi Nahdlatul Ulama (PERTINU)* in Padangsidempuan (1962).
- n. *IAIN Padangsidempuan* (1962).
- o. *Ushuluddin Faculty of UNUSU* di Padangsidempuan (1965).
- p. *Ushuluddin Faculty of IAIN Imam Bonjol Cabang Padangsidempuan* (1970).
- q. *Fakultas Pengetahuan Masyarakat UNUSU* in Padangsidempuan (1978).
- r. *Fakultas Hukum dan Ilmu Masyarakat UNUSU* in Padangsidempuan (1978-1980).
- s. *SPIAIN Padangsidempuan*
- t. *SMA Islam* in Padangsidempuan.
- u. *Pondok Pesantren Syekh Ali Hasan Ahmad ad-Dary* in Padangsidempuan (1990).²⁸

Even the two faculties who founded by Prof. Syekh Ali Hasan Ahmad ad-Dary, the Tarbiyah Faculty UNUSU and the Ushuluddin Faculty UNUSU is forerunner the Tarbiyah Faculty and the Ushuluddin Faculty of IAIN North Sumatera.²⁹

But many people do not know this was no exception students of IAIN North Sumatera alone. In that schools and Islamic University Prof. Syekh Ali Hasan Ahmad ad-Dary teach hadith and introduce *Ulumul Hadis* lesson to the students, which at that time rare *Ulama/Intellectual* who specialized himself as an *Ulama/Intellectual Hadith*. Because of the time that a discussion of the most dominant in the society and the campus is a discussion of

28 Fachruddin Hasibuan, *Riwayat Prof. Sjech Ali Hasan Ahmad Addary: Pahlawan Kemerdekaan SK. Presiden No. 51675 Tgl. 10-11-1958*. Padangsidempuan: Al-Mahfuzh Budi, 1994.

29 IAIN Sumatera Utara, *Buku Profile الجامعه الاسلامية الحكوميه سومطرة الشمالية IAIN Sumatera Utara 2009*. (Medan: IAIN Sumatera Utara, 2009), p. 5.

the jurisprudence (*fiqh*) and *madzhab*.

The activities teaching of Prof. Syekh Ali Hasan Ahmad ad-Dary has been continued until he was dusk. He still visited by students and the congregation even though the physical condition of Prof. Syekh Ali Hasan Ahmad ad-Dary not possible due to sit alone, He is no longer able. But the passion for teaching, providing knowledge to students and the congregation is never slack. Prof. Syekh Ali Hasan Ahmad ad-Dary establish a learning process in his home, Kenanga Street, Alley of Islam, Padangsidempuan.³⁰ This is a role of Prof. Syekh Ali Hasan Ahmad Ad-Dary on development hadith studies in North Sumatera.

3. Writing several books Hadith and Hadith Studies

For the purposes of teaching and to facilitate pupils and students, as well as blood flowing in her author, Prof. Syekh Ali Hasan Ahmad ad-Dary wrote several books Hadith and Hadith Studies in Arabic and Indonesian languages that use Latin script and those that use Arabic script.³¹

Among the books Hadith and Hadith studies, written by Prof. Syekh Ali Hasan Ahmad ad-Dary are:

- a. *Ilmu Hadis Praktis* published by PT. Al-Ma'arif, Bandung in the

30 Salmawati Hasibuan, Prof. Syekh Ali Hasan Ahmad ad-Dary's Daughter, interview, Medan, Thursday, 14 April 2011.

31 Ramli Abdul Wahid, "Sejarah Pengajian Hadis Di Indonesia," paper presented on International seminar *Warisan Al-Qur'an Dan Al-Hadith Nusantara*, Akademi Pengajian Islam, UM, Malaysia, Kuala Lumpur, 27-28 Agustus 2008, p. 14..

Indonesian language Latin script.

- b. *Pokok-Pokok Mushthalah Hadis* published by Pustaka Islamiyah, Indonesian Medan using Latin script.
- c. *Hadis Dua Puluh* published by Al-Mahfuz Budi, Padangsidempuan using the Indonesian language Arabic script.
- d. *Al Ikmal fi Maratib ar-Rijal* published by Al-Mahfuz Budi, Padangsidempuan using language and Arabic script.
- e. *Bughyah at-Thalabah* published by Al-Mahfuz Budi, Padangsidempuan using language and Arabic script.
- f. *Ahadits al-Ahkam* published by Al-Mahfuz Budi, Padangsidempuan using language and Arabic script.
- g. *Al-Ahadits al-Fiqhiyah* published by Al-Mahfuz Budi, Padangsidempuan using language and Arabic script.
- h. *Fawa'id al-Miham* published by Al-Mahfuz Budi, Padangsidempuan using language and Arabic script.

Namazij Al-Kutub as-Sittah published by Al-Mahfuz Budi, Padangsidempuan by using language and Arabic script.³²

Through a variety of his works Prof. Syekh Ali Hasan Ahmad Ad-Dary introduced Hadith and science of Hadith to campus, especially students and the public who read his books in general. Where in those days rare books written by scholars

32 Ramli Abdul Wahid, *Sejarah Pengajian Hadis Di Indonesia*, (Medan : IAIN Press, 2010), p. 22.

and intellectuals of North Sumatera that discusses the study of Hadith and Hadith Studies.

Through his books Prof. Syekh Ali Hasan Ahmad Ad-Dary introduced the study of Hadith as explaining science of *Jarh wa ta'dil* and *Thabaqah Rijal* with concise and practical in his book *Al-Ikmal fi Maratib ar-Rijal* by using language and Arabic script. Likewise, in his book entitled *Ilmu Hadis Praktis*, Prof. Syekh Ali Hasan Ahmad ad-Dary gives an overview of Sciences of Hadith briefly and well.³³

Prof. Syekh Ali Hasan Ahmad ad-Dary's Book entitled published by Pustaka Islamiyah, Medan in 1963 is the first book of Hadith Studies published in Medan.³⁴ So, This is a big role of Prof. Syekh Ali Hasan Ahmad Ad-Dary on development hadith studies in North Sumatera.

4. Publishing and Distributing Several Books Hadith and Hadith Studies

Prof. Syekh Ali Hasan Ahmad ad-Dary has written gold ink in history of bookmatters North Sumatera, especially Islamic books and more specifically about the Hadith and *Ulumulhadis*. Apart from being a productive scholar in writing, Prof. Syekh Ali Hasan Ahmad ad-Dary established the Agency and Printing Publishers who named with name his own son that is the Publisher of Al-Mahfuz

Budi. Publishers was founded by Prof. Syekh Ali Hasan Ahmad ad-Dary on 1963.

In addition, Prof. Syekh Ali Hasan Ahmad Ad-Dary also open a bookstore with the same name with the name of the Issuer/Publisher which He founded. Establishment of the Publisher and his bookstore is done to facilitate students and community of *Taklim* obtain the books he wrote. In the process of printing books Prof. Syekh Ali Hasan Ahmad ad-Dary assigned to his student who has a beautiful handwritten Arabic manuscripts to write a book to be published. Pupils/Students who most often assigned to write a book manuscript by Prof. Syekh Ali Hasan Ahmad ad-Dary is *Gumanti Pulungan Zainal Abidin* and *Mohammad Yasin*.³⁵

Although the publishing business since its inception become a member of Association of Indonesian Publishers (IKAPI) is not commercially profitable, but the important works of Prof. Syekh Ali Hasan Ahmad ad-Dary spread and can be widely distributed among the students in particular and the public at general.

Perhaps in the history of North Sumatra, Prof. Syekh Ali Hasan Ahmad ad-Dary is Ulama prolific in writings and scholars who have a business publication.³⁶

33 *Ibid.*

34 Nawir Yuslem, "Perkembangan Studi Hadis Di Indonesia", paper presented on International Seminar *Perkembangan Studi Hadis Di Nusantara*, Ushuluddin Faculty of IAIN North Sumatera 2008, Medan, 22 Maret 2008, p. 17.

35 Salmawati Hasibuan, Prof. Syekh Ali Hasan Ahmad ad-Dary's Daughter, interview, Medan, Thursday, 14 April 2011.

36 Basyral Hamidy Harahap, *Madina Yang Madani*, ed.1 (Panyabungan: Pemda Kabupaten Mandailing Natal, 2004), p. 300.

5. Professor of Hadith in North Sumatera

Prof. Syekh Ali Hasan Ahmad ad-Dary first *Ulama*/Intellectual of North Sumatera who obtained Degree Award Professor in Hadith Subject.³⁷ He earned this title on 18 November 1976.³⁸ And immediately given by President Soeharto at that time. Course Predicate Professor of Hadith makes Prof. Syekh Ali Hasan Ahmad ad-Dary make him be referrals academics and community in North Sumatera in the field of Hadith.

D. Conclusion

Based on the description in the previous chapter it can be concluded regarding the role of Prof. Syekh Ali Hasan Ahmad ad-Dary on Hadith studies in North Sumatera is as follows, It can be said the greatest contribution of Prof. Syekh Ali Hasan Ahmad ad-Dary on Hadith studies in North Sumatera was his attempt to write the books related to the Hadith and Hadith Sciences in North Sumatera.

It may be said Prof. Syekh Ali Hasan Ahmad ad-Dary is the pioneer of writing Hadith books and Hadith studies books in this area. This can be seen from the year his book entitled *Pokok-Pokok Musthalah Hadis: Untuk PGAN, SMIA dan Jang Sederajat* published by Pustaka

Islamiyah, Medan in 1963. This book was the first musthalah hadith book published in North Sumatera, then followed with a book written by Syekh H. Muhammad Arsyad Thalib Lubis entitled *Istilahatul Muhadditsin* in 1965 which was also published by Pustaka Islamiyah. This is the largest roles and contributions of Prof. Syekh Ali Hasan Ahmad ad-Dary in advancing the assessment and development of Hadith and Hadith Sciences in North Sumatera. Even more than that, Prof. Syekh Ali Hasan Ahmad ad-Dary also published books of Hadith and Hadith Science through his publisher. His publisher was named by Al-Mahfuz Budi attributed to name of his own son.

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37 Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia*, (Medan : IAIN Press, 2010), p. 22.

38 Fachruddin Hasibuan, *Riwayat Prof. Sjech Ali Hasan Ahmad Addary: Pahlawan Kemerdekaan SK. Presiden No. 51675 Tgl. 10-11-1958*. Padangsidempuan: Al Mahfuzh Budi, 1994.

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- _____, *Berkhalwat Dalam Islam*. Padangsidempuan: Al-Mahfuzh Budi,
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- _____, *Bunga Deposito Dalam Islam*. Bandung: Al-Ma'arif, 1972.
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