

Ulama and Hadith Studies in Modern Indonesia: Sheikh M. Arsjad Th. Lubis on Understanding of Hadith

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Abstract: This study aims to examine Sheikh M. Arsjad Th. Lubis's methodology in understanding Hadith (*fiqh al-ḥadīth*), focusing on how he interprets the Hadith of Prophet Muhammad PBUH, as well as its relevance and effectiveness in contemporary social and legal contexts. Applying a historical approach, this study analyses Sheikh Arsjad's major works, particularly the book *Fatwa: Beberapa Masalah*, and uses the content analysis method. The primary focus of this study is how Sheikh Arsjad articulates and applies the concept of *fiqh al-ḥadīth*, with a methodology that tends towards a *mawḍūʿī* (thematic) approach to interpret Hadith in relation to specific themes. The findings of this study indicate that his approach is highly relevant in bridging the interpretation of authentic Hadith and its application to contemporary issues, including matters of worship that often provoke debates. This study also highlights the importance of Sheikh Arsjad's role in developing *fiqh al-ḥadīth* while considering social dynamics, making it a reference for deriving moderate and adaptive Islamic rulings.

Keywords: ulama, Mandailing, thematic, fiqh, hadith, Islamic law

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Introduction

The Hadith of Prophet Muhammad PBUH., as the second source of Islamic law after the Qur'an, plays a crucial role in shaping the law and social norms among Muslims.¹ The Hadith not only provides spiritual and ethical guidance but also governs legal practices that regulate aspects of daily life.² However, the process of understanding and interpreting the Hadith is often confronted with complex challenges. One such issue is the authenticity of the Hadith, which is key to determining its validity and acceptance within Islamic jurisprudence. Many Hadiths require further scrutiny to ensure they can be accepted without compromising their integrity as sources of law.³

The contextual relevance of the Hadith also poses a significant issue. As a text spoken more than fourteen centuries ago, the challenge of applying the Hadith in a changing social and legal context is substantial.⁴ Accurate interpretation demands a deep understanding of the relationship between the textuality and contextuality of the Hadith, along with the contemporary social dynamics that may affect its application.⁵ Therefore,

¹ Farooq A. Hassan, "The Sources of Islamic Law," in *Proceedings of the Annual Meeting (American Society of International Law)*, vol. 78 (Cambridge: Cambridge University Press, 1982), 65–75, <https://doi.org/10.1515/9781474465571-003>; Fazlur Rahman, "Sunnah and Hadith," *Islamic Studies* 1, no. 2 (1962): 1–37, <https://doi.org/10.4324/9781315888200>; Sahiron Syamsuddin, "Abu Hanifah's Use of the Solitary Hadith as a Source of Islamic Law," *Islamic Studies by Islamic Research Institute, International Islamic University* 40 No. 2, no. 2 (2001): 257–72, <https://www.jstor.org/stable/20837097%0A>.

² Abu Azam Al-Hadil, "Hadis Sebagai Sumber Hukum Islam," *Al-Qanun: Jurnal Pemikiran dan Pembaharuan Hukum Islam* 23, no. 2 (2020), <https://jurnal.fsh.uinsa.ac.id/index.php/qanun/article>. See also: Amr Osman, "The Qur'an and the Hadith as Sources of Islamic Law," in *Routledge Handbook of Islamic Law*, ed. Khaled Abou El Fadl, Ahmad Atif Ahmad, and Said Fares Hassan (London: Routledge, 2019).

³ Moch. Khoirul Anam, "Dasar-Dasar Istinbath Hukum Imam Syafi'i," *Al-Ihda': Jurnal Pendidikan dan Pemikiran* 14, no. 1 (2022), <https://doi.org/10.55558/alihda.v14i1.25>.

⁴ Badri Khaeruman, "Perkembangan Hadis di Indonesia pada Abad XX," *Diroyah: Jurnal Studi Ilmu Hadis* 1, no. 2 (2018), <https://doi.org/10.15575/diroyah.v1i2.2067>.

⁵ Muhamad Ridwan Nurrohman, "Pemikiran Hadis di Nusantara: Antara Tekstualitas dan Kontekstualitas Pemikiran Hadis Ahmad Hassan," *Diroyah: Jurnal Studi Ilmu Hadis* 2, no. 1 (2018), <https://doi.org/10.15575/diroyah.v2i1.2493>.

understanding the Hadith involves not only scrutinizing the text but also examining its application in evolving legal and social contexts.⁶

Sheikh M. Arsjad Th. Lubis, as a prominent Muslim scholar and Hadith educator,⁷ demonstrates how scholarly rigor and spiritual sensitivity can integrate to form a more holistic and contextual understanding of the Hadith. An exploration of his works and thought emphasizes the importance of contextualization and narrative validation of the Hadith, both of which are crucial in bridging the gap between classical texts and their application in the modern context. This underscores the idea that the Hadith should be applied more effectively in addressing contemporary issues, while striving to maintain the integrity and core teachings of Prophet Muhammad PBUH. through a meticulous critical method that examines and scrutinizes Hadith, ensuring only authentic and relevant Hadiths are used as the basis for *fiqh al-ḥadīth*.⁸ Sheikh Arsjad' role helps bridge the understanding between conservative Islamic foundations and the need for social adaptation, particularly in issues of worship that often generate debates, where the Hadith can provide relevant and adaptive guidance.⁹

Based on the significant contributions of Sheikh Arsjad in Hadith studies, this research aims to explore previous studies that have examined his work, yet few have addressed his role in Hadith studies by considering *fiqh al-ḥadīth*, and the implications of his methodology in shaping legal and social responses to contemporary issues. The key questions raised are how Sheikh Arsjad articulates and applies the concepts and methods of *fiqh al-ḥadīth* in the interpretation of the Hadith and the effectiveness and relevance of his approach in practice.

⁶ Imam Syafi'i and Subairi Subairi, "Epistemology of Hadith in Syafi'iyah and It's Effect in Istibath al-Ahkam," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi, dan Keagamaan* 9, no. 1 (2022), <https://doi.org/10.29300/mzn.v9i1.7687>.

⁷ Ja'far Ja'far and Muhammad Iqbal, "Bayani Epistemologies in Modern Indonesia: The Contribution of Al Washliyah Ulama to Quranic Exegesis Studies," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 1 (2023), <http://dx.doi.org/10.30821/miqot.v47i1.1079>.

⁸ Faisal bin Ahmad Shah, "Syaikh Mohamed Idris al-Marbawi: Kontribusinya dalam Fiqh al-Hadis," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 34, no. 1 (2010), <https://jurnalmiqotojs.uinsu.ac.id/index.php/jurnalmiqot/article/view/187>.

⁹ Majelis Ulama Indonesia, *Himpunan Fatwa Majelis Ulama Indonesia Sejak 1975* (Jakarta: Erlangga, 2015).

Methods

This study adopts a literature review method and historical approach,¹⁰ gathering data from primary and secondary sources related to Sheikh M. Arsjad Th. Lubis' key works, particularly the book *Fatwa: Beberapa Masalah*. Primary data is obtained directly from his works, while secondary data comes from prior studies on his thought and contributions. Data from both primary and secondary sources are then analysed using a content analysis.¹¹ Descriptive analysis is employed to describe the characteristics and content of his works, while analytical analysis is used to interpret and understand the implications of his thought within the context of this study. Data triangulation techniques are applied to ensure the validity and reliability of the findings. By combining data from various sources, this research aims to provide a comprehensive understanding of Sheikh Arsjad' approach in examining the Hadith within the study of *fiqh al-ḥadīth*.

Results and Discussion

The Contributions and Scholarship of Sheikh M. Arsjad Th. Lubis

Al Jam'iyatul Washliyah,¹² an Islamic organization rooted in North Sumatra, Indonesia,¹³ was founded on November 30, 1930, corresponding to 9 Rajab 1349 Hijriyah, in Medan.¹⁴ The establishment of this organization was not merely an ordinary event but a pivotal

¹⁰ Mestika Zed, *Metode Penelitian Kepustakaan* (Jakarta: Yayasan Pustaka Obor Indonesia, 2018).

¹¹ Klaus H. Krippendorff, *Content Analysis* (California: Sage Publication, Inc., 1980).

¹² 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), <https://jiis.uinsby.ac.id/index.php/JIIs/article/view/721>.

¹³ Al Rasyidin, "Islamic Organizations in North Sumatra: The Politics of Initial Establishment and Later Development," *Journal of Indonesia Islam* 10, no. 01 (2016): 63–88, <http://jiis.uinsby.ac.id/index.php/JIIs/article/view/210>.

¹⁴ Ja'far Ja'far, *Citra Al Washliyah: Histori, Moderasi Dan Jihad Untuk NKRI* (Medan: Centre For Al Washliyah Studies (Pusat Kajian Al Washliyah), 2022).

moment in the history of the Islamic movement in Indonesia.¹⁵ Behind the formation of Al Washliyah was a charismatic figure who played a significant role in the development of this organization: Sheikh M. Arsjad Th. Lubis.¹⁶

During the early leadership period, Sheikh M. Arsjad Th. Lubis became one of the key figures in the formation of Al Washliyah.¹⁷ Holding an important position as the General Board of Al Jam'iyatul Washliyah from 1956 to 1959, he guided the organization's early steps toward its desired direction. His role in leading and directing the organization laid a strong foundation for the development of Al Washliyah.¹⁸

During his leadership, Sheikh Arsjad held the strategic position of Chairman of the Advisory and Consideration Council of Al Washliyah from 1959 to 1962.¹⁹ Under his leadership, the organization experienced rapid growth and gained a clear direction in continuing the mission and vision that had been established. Sheikh Arsjad's contributions were not limited to formal leadership aspects. He was also actively involved in advocating for moderate and inclusive Islamic values, which became the philosophical foundation of the organization. His deep understanding of Islamic teachings helped guide Al Washliyah's efforts to spread a tolerant and progressive Islamic message.²⁰

¹⁵ Ja'far Ja'far, "Al Jam'iyatul Washliyah, Agama dan Politik," *Islamijah: Journal of Islamic Social Sciences* 3, no. 1 (2022), <https://doi.org/10.30821/islamijah.v3i1.8999>.

¹⁶ Ja'far Ja'far, *Jejak Sang Bintang: Sketsa Biografis Syekh Hasan Ma'sum H. Ismail Banda, H. Abdurrahman Sjihab H.M. Arsjad Th. Lubis & H. Yusuf Ahmad Lubis*, ed. Ismed Batubara (Medan: Centre For Al Washliyah Studies (Pusat Kajian Al Washliyah), 2022).

¹⁷ 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), <https://doi.org/10.21154/dialogia.v18i2.2216>.

¹⁸ M. Rozali, "Muhammad Arsyad Thalib Lubis (1908–1972): Ulama yang Membesarkan Al Jam'iyatul Washliyah," *Studi Multidisipliner: Jurnal Kajian Keislaman* 5, no. 1 (2018), <https://doi.org/10.24952/multidisipliner.v5i1.933>.

¹⁹ Ja'far Ja'far, *Al Jam'iyatul Washliyah: Sejarah Dan Ideologi* (Medan: Perdana Publishing and Majelis Pendidikan Pengurus Besar Al Jam'iyatul Washliyah, 2020).

²⁰ Ja'far Ja'far, "Pemikiran Politik Islamisme Moderat Al Jam'iyatul Washliyah," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 16, no. 2 (2019): 191–222, <https://doi.org/10.22515/ajpif.v16i2.1762>.

Sheikh Arsjad, an esteemed scholar born in Stabat, Langkat, North Sumatra, in October 1908, was a figure who was not only recognized within the Mandailing ethnic group but also respected across Indonesian society. His name reflected not only his scholarly contributions but also his cultural identity, with both the words *Lebai* and *Lubis* signifying a respected figure in religious knowledge within the Mandailing community.

Sheikh Arsjad was raised in a farming family, which provided him with a profound understanding of the values of hard work, perseverance, and simplicity. Despite his humble background, Sheikh Arsjad embarked on a life full of challenges, frequently moving as part of his efforts to realize the vision and mission he dedicated to the advancement of the Muslim community and the Indonesian nation under the banner of *Al Jam'iyatul Washliyah*.

His personal life also reflected the strength and diversity of Indonesian culture. In his marriage to Siti Jamaah, a Deli Malay descendant, Sheikh Arsjad demonstrated that ethnic and cultural diversity was not an obstacle to building a strong and harmonious relationship. From this marriage, they were blessed with eight children, reinforcing their commitment to building a strong and prosperous family.

Sheikh Arsjad was a prominent scholar who became the focus of attention for many Islamic researchers due to his significant position and his contributions across various disciplines. He was not only regarded as a religious leader but also as an architect in the development of a moral and scholarly Islamic society. As a scholar of *Al Washliyah*, Sheikh Arsjad took on roles as an educator, preacher, advisor, fatwa council member, cross-ethnic and interfaith organizer, and leader in various aspects of life. He sought to instil Islamic values among the community, both through formal education in madrasahs and *pesantrens* and through preaching to Muslims and non-Muslims, teaching principles of moderate Islam, respecting differences, and encouraging Muslims to actively participate in national development.²¹

The scholarly capacity of Sheikh Arsjad is unquestionable, as evidenced by the recognition of Profesor M. Hasballah Thaib, who stated:

²¹ Sofyan Ilyas dan Roslan Mohamed, "Syekh Muhammad Arsyad Thalib Lubis: Kajian Terhadap Dakwahnya di Medan Sumatera Utara Indonesia," *Journal Analytica Islamica* 3, no. 2 (2014), <http://dx.doi.org/10.30829/jai.v3i2.453>.

All the scholars who lived during the time of Sheikh Arsjad knew about his scholarly capacity. No one dared to doubt his knowledge. Let alone challenge him, it was difficult to even match him at that time. He was an extremely productive scholar in the field of writing. His writings were diverse, covering topics such as theology, history, fiqh, hadith, and more. In the field of hadith, he wrote several books that are still taught in the madrasahs of Al Washliyah.²²

Sheikh Arsjad, as a scholar of Al Washliyah, also played an important role in writing and disseminating Islamic literature that supported the organization's vision and mission through publishing and preaching. Through his efforts, Al Washliyah scholars successfully reached a wider audience, strengthening the organization's influence and network. He was active in writing, producing works in various fields of Islamic knowledge, including Islamic theology, *uṣūl al-fiqh*, history, and comparative religion (Christology).²³ These works reflected a deep understanding of both the breadth and diversity of Islamic thought and are still used in madrasah schools across North Sumatra.²⁴ This was achieved through his dedication and perseverance in the pursuit of religious knowledge.²⁵

²² M. Hasbalah Thaib, the student of M. Arsjad Th. Lubis, interview by Mukhlis, 2023.

²³ M. Arsjad Th. Lubis, *Riwayāt Nabi Muḥammad SAW* (Medan: Islamyah, 1951); M. Arsjad Th. Lubis, *Rahsia Bijbel* (Medan: n.p, n.d.); M. Arsjad Th. Lubis, *Iṣṭilāḥāt al-Muḥaddithīn* (Medan: Islamyah, 1965); M. Arsjad Th. Lubis, *Pelajaran Iman* (Medan: Sumber Ilmu Jaya, 1950); M. Arsjad Th. Lubis, *Fatwa: Beberapa Masalah* (Medan: Islamiyah, 1982); M. Arsjad Th. Lubis, *Ilmu Fiqih (Ibadat, Mu'amalat, Munakahat Dan Djinajat)* (Medan: Islamyah, 1965); M. Arsjad Th. Lubis, "Penjarian Islam Al Dj. Washlijah," in *21 Tahun Al Dj. Washlijah* (Medan: Pustaka Al Washlijah, 1951); M. Arsjad Th. Lubis, "Pendirian Al Djamijatul Washlijah," in *Peringatan Al Djamijatul Washlijah ¼ Abad* (Medan: Pengurus Besar Al Djamijatul Washlijah, 1956); M. Arsjad Th. Lubis, *Uṣūl al-Fiqh* (Medan, n.d.); M. Arsjad Th. Lubis, *Peladjaran 'Ibadat* (Medan: Firma Islamiyah, 1950); M. Arsjad Th. Lubis, *Al-Qawā'id al-Fiqhiyyah* (Medan, 1959); M. Arsjad Th. Lubis, *Pelajaran Tajwid* (Medan: Islamyah, 1950); M. Arsjad Th. Lubis, *Al-Uṣūl min 'Ilm al-Uṣūl* (Medan: Sumber Ilmu Jaya, 1960); M. Arsjad Th. Lubis, *Al-'Aqā'id al-Īmāniyyah* (Medan: Sumber Ilmu Jaya, 1959).

²⁴ Wahlin Munte, "Pemikiran Syekh H.M. Arsyad Thalib Lubis tentang Materi Pendidikan Islam," *Hibrul Ulama* 4, no. 1 (2022), <https://doi.org/10.47662/hibrululama.v4i1.370>.

²⁵ Ja'far Ja'far, "Ulama, Al Washliyah and Knowledge in Modern Indonesia

Sheikh Arsjad's journey into scholarship began when he studied at the Madrasah Al-Hasaniyah under the guidance of Sheikh Hasan Ma'sum,²⁶ a prominent scholar who also served as the mufti and religious advisor to the Deli Sultanate.²⁷ At this madrasah, Sheikh Arsjad delved into various branches of religious knowledge, including hadith, the Quran, *tafsir* (exegesis), and fiqh (Islamic jurisprudence). His studies at Madrasah Al-Hasaniyah, which took place from 1925 to 1930, along with his role as a religious teacher and his involvement in managing Al Washliyah, laid a strong foundation for his scholarly journey.

Sheikh Arsjad's determination in seeking knowledge was evident as he was entrusted with the position of Chairman of the Fatwa Council during the General Board meeting of Al Washliyah on October 25, 1938.²⁸ This position gave him a significant influence in determining

(1930-1980)," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 2 (2022): 235–56, <https://doi.org/10.30821/miqot.v46i2.984>.

²⁶ Radinal Mukhtar Harahap, Aidilfithrah Aidilfithrah, and Ihsan Sa'dudin, "Ulama and Authority in the Deli Kingdom: A Brief History of Shaykh Hasan Ma'sum," *Journal of Indonesian Ulama* 1, no. 1 (2023): 51–62, <https://doi.org/10.30821/jiu.v1i1.2>; Maisyaroh Maisyaroh and Muhammad Iqbal, "Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma'sum (d. 1936)," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 39–68, <https://doi.org/10.47766/nahrasiyah.v1i1.2038>; Ja'far Ja'far, "Tarekat Dan Gerakan Sosial Keagamaan Shaykh Hasan Maksum," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 5, no. 2 (2015): 269–293, <https://jurnalfuf.uinsby.ac.id/index.php/teosofi/article/view/107>; Maisyaroh Maisyaroh, "Academic Ethics in Modern Indonesia: Shaykh Hasan Ma'sum's Thought on Students Ethics in His Tazkir Al-Muridin Suluk Thariqah Al-Muhtadin," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 1 (2023): 18–35, <http://dx.doi.org/10.30821/miqot.v47i1.1082>; Maisyaroh Maisyaroh and Muhammad Iqbal, "Malay Ulama in Deli Land: The Life, Manuscripts, and Intellectual Networks of Shaykh Hasan Ma'sum (d. 1936)," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 39–68, <https://doi.org/10.47766/nahrasiyah.v1i1.2038>.

²⁷ Abdul Gani Jamora Nasution, K. Janani, Lutfi Aulia, Trisna Pratiwi Hasibuan, dan Yuli Deliyanti, "Peran Syekh Hasan Maksum dalam Pendidikan Islam di Sumatera Utara," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 1 (2023), <https://doi.org/10.36989/didaktik.v9i1.1329>.

²⁸ Ja'far Ja'far, "Respon Dewan Fatwa Al-Jam'iyatul Washliyah Terhadap Isu Akidah Dan Syariah Di Era Global," *Al-Manahij: Jurnal Kajian Hukum Islam* 10, no. 1 (2016); Ja'far Ja'far, *Dewan Fatwa Al Jam'iyatul Washliyah*, ed. Imam Yazid and Irwansyah Irwansyah (Medan: Perdana Publishing and Dewan Fatwa Al Washliyah,

religious fatwas and policies among the Muslim community. This marked the recognition of his scholarly capabilities, and the trust placed in him in North Sumatra.²⁹

Not content with limiting his learning to local sources, Sheikh Arsjad continued his quest for knowledge in his spare time, seeking guidance from several other prominent scholars, such as Haji Usman Mubarak, Sheikh H. M. Arif (Fakih Saidi), Sheikh Haji Muhammad Yunus, Baharuddin Thalib (his elder brother), Ustadz Hamid Mahmud, and others. His pursuit of religious knowledge even took him to the Holy Land, Mecca, where he studied under Muḥammad Yāsīn bin Muḥammad ‘Isa al-Pādānī, a renowned scholar of his time. This intellectual journey affirmed his scholarly lineage, which was highly respected and connected to leading Shāfi‘iyah scholars in the Middle East.³⁰

Sheikh Arsjad, as one of the leading figures of the Mandailing ethnic group,³¹ played a crucial role in strengthening the ulama tradition within Al Washliyah.³² Alongside other Mandailing scholars such as Adnan Lubis, Abdurrahman Sjihab (Rangkuti), Yusuf Ahmad Lubis, Abdul Halim Hasan, and Zainal Arifin Abbas, Sheikh Arsjad was central to building the scholarly foundation of Al Washliyah. Through the establishment of Maktab Islamiyah Tapanuli (MIT)³³ and the madrasahs affiliated with

2020); Dewan Fatwa Al Washliyah, *Keputusan-Keputusan Dewan Fatwa Al Jam’iyatul Washliyah 1930-2020*, ed. Ja’far Ja’far, Imam Yazid, and Irwansyah Irwansyah (Medan: Perdana Publishing and Dewan Fatwa Al Washliyah, 2020).

²⁹ Ja’far Ja’far, “Al Jam’iyatul Washliyah Dan Pelestarian Akidah Ahl Sunnah Wa Al-Jama’ah Di Indonesia,” *ISLAMICA: Jurnal Studi Keislaman* 14, no. 1 (2019): 54–81, <https://doi.org/10.15642/islamica.2019.14.1.54-81>.

³⁰ Ja’far Ja’far, *Tradisi Intelektual Al Washliyah: Biografi Ulama Kharismatik Dan Tradisi Keulamaan* (Medan: Perdana Publishing and CAS, 2015).

³¹ Abdur-Razzaq Lubis, “Mandailing Islam Across Borders,” *Taiwan Journal of Southeast Asian Studies* 2, no. 2 (2005).

³² 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), <https://jurnal.fuf.uinsa.ac.id/index.php/teosofi/article/view/1241>; 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, <https://ulumuna.or.id/index.php/ujis/article/view/502>.

³³ Muaz Tanjung, *Maktab Islamiyah Tapanuli 1918-1942: Menelusuri Sejarah*

Al Jam'iyatul Washliyah³⁴ and Al Ittihadiyah,³⁵ Sheikh Arsjad's contributions not only solidified his scholarly status but also reinforced his position as a key figure in the development of Islamic intellectual traditions.

On July 6, 1972, corresponding to 23 Jumadil Awwal 1392 H, Sheikh Arsjad passed away. However, his legacy and influence continue to live on in the history of the Islamic movement in Indonesia and among the Mandailing ethnic group. His tomb in the Mabar Street, Medan City, North Sumatra Province, serves as a place of pilgrimage and respect for the community that honours his struggle and contributions in preserving and spreading religious values.

In the context of Max Weber's theory of authority,³⁶ sSheikh Arsjad's leadership in Al Jam'iyatul Washliyah exemplifies both traditional and charismatic authority. His traditional authority is reflected in the recognition of his scholarly abilities, which were deeply respected within the Islamic community of North Sumatra. Sheikh Arsjad led not only through formal organizational structures but also through the scholarly heritage he carried, providing direction and guidance to the community. As Prof. M. Hasballah Thaib expressed, his prominence

Pendidikan Islam Awal Abad Ke20 Di Medan (Medan: IAIN Press, 2012); Hasan Asari and Muaz Tanjung, "History of Maktab Al-Islamiyah Tapanuli," *Heritage of Nusantara: International Journal of Religious Literature and Heritage* 8, no. 2 (2019), <https://doi.org/10.31291/hn.v8i2.559>.

³⁴ Hasan Asari, "'Ulamâ' Training and Modernizing Al Washliyah Madrasah," *Journal of Contemporary Islam and Muslim Societies* 3, no. 2 (2019): 22, <https://doi.org/10.30821/jcims.v3i2.6323>.

³⁵ Dja'far Siddik and Ja'far Ja'far, *Al-Ittihadiyah: Delapan Dasawarsa Mencerangi Nusantara* (Medan: Perdana Publishing, 2017); Hasnah Nasution and Al Rasyidin, "Respons Al-Ittihadiyah Di Sumatera Utara Terhadap Radikalisme," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019): 1, <https://doi.org/10.30821/jcims.v3i1.3375>; Soiman Soiman, "Gerakan Pembaruan Pendidikan Al-Ittihadiyah Di Sumatera Timur, 1935-1975," *Journal of Contemporary Islam and Muslim Societies* 2, no. 2 (2018), <https://doi.org/10.30821/jcims.v2i2.2752>; Bachroem Azhar, *Peringatan Ulang Tahun 1/4 Abad Al-Ittihadiyah* (Medan: Panitia Kongres ke-X Al-Ittihadiyah, 1960); Al Rasyidin, "Organisasi Islam Di Tanah Melayu: Ideologi Dan Gerakan Al-Ittihadiyah Sebelum Era Reformasi," *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (2018), <https://doi.org/10.30821/jcims.v2i1.1746>.

³⁶ Max Weber, *Economy and Society: An Outline of Interpretive Sociology* (California: University of California Press, 1978).

was unmatched, with his diverse scientific works still being studied today. His authority stemmed not only from his formal position as a leader but also from his spiritual and intellectual capacity, which earned him respect as a prominent scholar. Sheikh Arsjad used his authority to introduce moderate Islamic principles, uniting the community in a tradition of scholarship and guiding them toward progressive social change.

On the other hand, Weber's theory of charismatic authority is also relevant in explaining Sheikh Arsjad's role in inspiring social and religious movements. The charisma Sheikh Arsjad possessed attracted many followers who sought his guidance in religious matters. He was known not only as a spiritual leader but also as an educator and reformer who brought an inclusive and moderate vision to the management of Al Washliyah. His charisma in managing and leading the organization is evident in its rapid growth, which transcended ethnic and cultural boundaries. Through his dedication to education and preaching, Sheikh Arsjad founded and developed educational institutions that supported the spread of peaceful and tolerant Islamic teachings. As described in the literature, Sheikh Arsjad's influence in shaping a morally and intellectually grounded Muslim community was not only short-term but enduring, making him a symbol of lasting charismatic authority.

Controversial Hadiths in the Book

Fatwa: Beberapa Masalah

The book written by Sheikh M. Arsjad Th. Lubis, titled *Fatwa Beberapa Masalah*, represents a profound intellectual work that offers a deep understanding of Islamic law, with a primary focus on hadiths related to the process of deriving legal rulings (*istinbāṭ al-aḥkām*).³⁷ Published in 1403 H/1982 M by Firma Islamiyah Medan Bahari Emde and Usman Hamzah on October 20, 1968, the book has now reached its 40th anniversary. The publication of this book became an important part of the society of East Sumatra at the time and has since served as a key reference for Muslims, particularly in North Sumatra. The diverse

³⁷ Mohammad Jazuli, Ahmad Washil, and Layyinah Layyinah, "Metode Istinbath Hukum dan Pengaruhnya terhadap Fiqih di Indonesia," *Jurnal Pemikiran dan Ilmu Keislaman* 4, no. 1 (2021).

references cited by Sheikh Arsjad, which draw on the views of the scholars of the Shāfiʿī school of thought,³⁸ demonstrate the depth of the arguments presented in this work.

The author himself quotes hadiths in this book, indicating that it is not merely a collection of fatwas but also a scholarly work based on strong textual evidence. The intellectual contributions of Sheikh Arsjad are deeply focused on the process of legal derivation (*istinbāt al-aḥkām*), and in his book *Fatwa: Beberapa Masalah*, he discusses several contemporary issues that frequently arise in society, drawing from hadiths that he referenced. Sheikh Arsjad elaborates on these topics as follows:

1. The hadith on the ruling regarding gathering to recite the Quran, saying dhikr, and performing the Yāsīn ritual.
2. The hadith on the ruling regarding the two sermons (*khutbah*) during the Eid prayer.
3. The hadith on the ruling regarding the 20 rakʿahs for Tarawih prayers and its evidence.
4. The hadith on the ruling concerning the practice of *talqin* for the newly buried deceased.
5. The hadith on the ruling about the living aiding the deceased.
6. The hadith on the issue of 20 rakʿahs for Tarawih and the distinction between it and *witr*, *tahajjud*, and al-Lail prayer.
7. The hadith on the ruling concerning remaining seated in the prayer place, making supplications, and saying dhikr after completing prayer.
8. The hadith on the ruling regarding saying *wa biḥamdih* in the tasbih of *rukūʿ* and *sujūd*.
9. The hadith on the practice of reciting the Quran without understanding its meaning.
10. The hadith on the evidence for beginning and ending Ramadan fasting by sighting the moon (*ruʾyah*).

³⁸ Jaʿfar Jaʿfar, “Al Washliyah Benteng Tradisi Sunni Sumut,” *Waspada*, December 1, 2012.

11. The hadith on the ruling regarding gatherings at the home of the deceased and the provision of food.³⁹

Sheikh Arsjad demonstrates a deep concern for issues surrounding worship in daily life. As explained by his student, Profesor M. Hasballah Thaib:

Sheikh Arsjad is a great scholar who mastered a vast array of books, a fact evident in his library, where various texts are meticulously stored. He was diligent in reading and mastering every book he encountered. In the field of *fiqh al-hadith*, there are at least three matters that Sheikh Arsjad always emphasized when engaging with the hadiths of the Prophet Muhammad: (1) The deviation of extremist groups that take religion to excess, (2). The manipulation by misguided individuals who falsify Islamic teachings, creating innovations (*bid'ah*) that are clearly contrary to the faith and sharia; and (3) The misinterpretations by those who are not experts in the field.⁴⁰

Sheikh M. Arsjad Th. Lubis's Approach to Analysing Hadith

To properly, comprehensively, and accurately understand hadith, a deep knowledge of its background is required.⁴¹ This is necessary to grasp the context in which the hadith was delivered and the message intended by the Prophet Muhammad.⁴² Hadith scholars and Fiqh scholars have varying views, often not emphasizing a single approach to reconcile hadiths with controversial textual interpretations. Therefore, efforts

³⁹ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah* (Medan: Firma Islamsyah, 1982).

⁴⁰ M. Hasballah Thaib, the student of M. Arsjad Th. Lubis, interview by Mukhlis, 2023.

⁴¹ Arfian, "Melacak Akar Geneologi Kritik Hadis: Studi atas Aplikasi Kritik Sanad dan Matan Masa Rasul serta Sahabat," *Dirayah: Jurnal Ilmu Hadis* 1, no. 1 (2020), <https://e-jurnal.stiqarrahman.ac.id/index.php/dirayah/article/view/20>.

⁴² Sulidar, Ariansyah and F. Khoiri, "Pemahaman Hadis Muhammad Arsyad Thalib Lubis," *At-Tahdis: Journal of Hadith Studies* 1, no. 2 (2017), <https://jurnal.uinsu.ac.id/index.php/attahdits/article/view/1176>.

are needed to resolve hadiths considered controversial.⁴³ By thoroughly analyzing hadiths with the correct principles and guidelines, it is hoped that a more accurate interpretation can be provided, thereby avoiding misunderstandings that may obscure comprehension of Islamic teachings.⁴⁴

The approach applied by Sheikh M. Arsjad Th. Lubis in analyzing hadith reflects the importance of considering both the text and context when interpreting hadith. By utilizing the methodology of *fiqh al-ḥadīth*.⁴⁵ Sheikh M. Arsjad Th. Lubis bridges the understanding between hadith texts and their application in modern contexts. This approach, therefore, not only considers the textual aspects of hadith but also its contextual dimensions.⁴⁶

The *fiqh al-ḥadīth* method employed by Sheikh Arsjad often demonstrates a systematic and complex approach to understanding and resolving apparent contradictions between hadiths. The three main principles used in his method are *al-Jam‘* (reconciliation), *al-Tarjīh* (preference), and *al-Naskh* (abrogation), which form a solid framework for addressing the complexities inherent in hadith.

The principle of *al-Jam‘* in the methodology of *fiqh al-ḥadīth* reflects an effort to reconcile disagreements or inconsistencies that arise between two or more hadiths that seem to contradict each other. In this context, the emphasis is on investigating and addressing any conflicts that may emerge between these hadiths by considering their contexts in greater depth. This approach advocates for a more holistic and contextual interpretation, which allows for a more harmonious understanding of these hadiths.

To apply the principle of *al-Jam‘*, hadith scholars aim to achieve consistency and coherence in understanding the Islamic teachings contained

⁴³ Johar Arifin, "Pendekatan Ulama Hadis dan Ulama Fiqh dalam Menelaah Kontroversial Hadis," *Jurnal Ushuluddin* 22, no. 2 (2014), <https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/732>.

⁴⁴ Zul Ikromi, "Fiqh Al-Hadits: Perspektif Metodologis dalam Memahami Hadis Nabi," *Al-Bukhari: Jurnal Ilmu Hadis* 3, no. 1 (2020), <https://doi.org/10.32505/al-bukhari.v3i1.1534>.

⁴⁵ C. H. Basri, "Metode Penelitian Fiqh al-Hadis," *Ahcs* 3, no. 1 (2003).

⁴⁶ M. Mukhtar, "Syarh al-Hadis dan Fiqh al-Hadis," *Ash-Shahabah: Jurnal Pendidikan Studi Islam* 4, no. 2 (2018), <https://doi.org/10.59638/ash.v4i2.186>.

in the hadiths. They do not merely rely on literal interpretations of the texts but also consider external variables that may influence the meaning or context of these hadiths. This allows for a more comprehensive and coherent interpretation, which, in turn, enriches the understanding of Muslims regarding the messages conveyed by the Prophet Muhammad.

The principles of *al-Tarjīh* and *al-Naskh*,⁴⁷ as subsequent steps in the methodology of *fiqh al-ḥadīth*, highlight the importance of evaluating and assessing conflicting hadiths. When efforts to reach agreement through the principle of *al-Jam‘* do not yield results, the process of *Tarjīh*—or preference—becomes crucial in determining the priority or superiority among the conflicting hadiths. In this process, preference is given to the hadith that is stronger or more authentic from the perspective of established scientific and methodological criteria.

The conditions applied in the *Tarjīh* process may include the strength of the *sanad* (chain of narrators), its alignment with scientific principles, and consistency with broader Islamic teachings. By using these criteria, hadith scholars can determine which hadith is more reliable or more representative of authentic Islamic teachings. Moreover, in the context of hadith, scholars also consider the possibility of abrogation (*naskh*). *Naskh* refers to a situation where one hadith supersedes or cancels another due to changes in circumstances, needs, or social conditions. By considering the possibility of *naskh*, Sheikh Arsjad ensures that the interpretation of hadiths is not only relevant to the context of the past but also applicable wisely in the context of modern times.

Steps in Sheikh M. Arsjad Th. Lubis's Methodology of *Fiqh al-Ḥadīth*

The phenomenon of debate and differences in understanding related to worship and Islamic law, which often arise among Muslims, reflects the complexity of understanding and applying Islamic teachings in the context of contemporary times and modern thought. This highlights the need for solid foundational principles in understanding the hadiths of the Prophet (SAW) and addressing the various problems faced by

⁴⁷ Melia Novera, "Penggunaan Ta'wil, Tarjih, dan Naskh Dalam Pemahaman Hadis," *Jurnal Dirayah* 2, no. 1 (2021), <http://e-jurnal.stiqarrahman.ac.id/index.php/dirayah/article/download/50/35/244>

the Muslim community. Islamic organizations, such as Nahdlatul Ulama and Muhammadiyah, which have different traditions of understanding, are often subjects of intense debates regarding the interpretation of worship and Islamic law.⁴⁸ Differences in approaches and interpretations of the hadiths of the Prophet can be one of the underlying factors contributing to the differing views between these two organizations.

In the context of such debates and differences, in-depth studies through works on the hadiths used by Sheikh Arsjad are worth exploring. These hadiths are used as evidence with the construct of the *fiqh al-hadith* methodology formulated by Sheikh Arsjad in addressing the problems of the community. First, Sheikh Arsjad ensures that each hadith used as evidence has undergone a rigorous evaluation regarding its authenticity and reliability. This evaluation includes an analysis of the sanad (chain of narrators) and matan (text of the hadith),⁴⁹ as well as an examination of its validity according to the established criteria.⁵⁰ In his work titled *Fatwa Beberapa Masalah*, his identification reveals that there are approximately 154 hadiths. Of these, 97 are classified as *ṣaḥīḥ* (authentic), 34 as *ḥasan* (good), 14 as *ḍaʿīf* (weak), one as *munkar* (rejected), and 8 cannot be found in the major hadith collections. This highlights a careful and methodical research approach to ensure the quality and reliability of each hadith used as a reference.

Second, understanding hadith must be done meticulously, considering the linguistic analysis, historical context, and *asbāb al-wurūd* (the reasons for the revelation of the hadith).⁵¹ Sheikh Arsjad emphasizes the importance of uncovering the true meaning of a hadith, without neglecting the necessity of understanding its context and purpose. This includes distinguishing between hadiths meant to convey a general or specific message, as

⁴⁸ Nofialdi Nofialdi, "Peran Nahdlatul Ulama (NU) dalam Pembangunan Hukum Islam di Indonesia," *Al-Qisthu: Jurnal Kajian Ilmu-Ilmu Hukum*, 17, no. 1 (2019). <https://doi.org/10.32694/010660>.

⁴⁹ Rizkiyatul Imtyas, "Metode Kritik Sanad dan Matan," *Ushuluna: Jurnal Ilmu Ushuluddin* 1, no. 1 (2020), <https://doi.org/10.15408/ushuluna.v1i1.15286>.

⁵⁰ Nurjannah Ismail dan Encang Sarip Hidayat, "Takhrij Hadits: Pemahaman, Metode, dan Tujuan," *El-Sunan: Journal of Hadith and Religious Studies*, 1, no. 2 (2023), <https://doi.org/10.22373/el-sunan.v1i2.4113>.

⁵¹ Ikhwan Nugraha dan D. Hidayat, "Fiqh al-Lughah dalam Bahasa Arab: Definisi, Perkembangan, Metode dan Objek Kajian," *El-Adabi: Jurnal Studi Islam* 1, no. 1 (2022), <https://doi.org/10.59166/el-adabi.v1i1.16>.

well as avoiding misinterpretations due to a lack of understanding of the time and place in which the hadith was delivered.

Third, distinguishing between changing means and fixed objectives is crucial. Sheikh Arsjad, when interpreting the hadith of the Prophet PBUH., stresses the importance of focusing on the substantial meaning or true objective of the text. The means and tools indicated in the outward form of the hadith may change over time, but the underlying goal remains constant.

Fourth, distinguishing between literal and metaphorical expressions is essential for understanding *majāz* (figurative language or metaphor).⁵² *Majāz* includes various forms such as *majāz lūghāwī* (literal metaphor), ‘aqlī (rational metaphor), isti‘arāh (metaphor), kindyah (indirect expression), and other forms of expression that do not directly indicate their actual meaning.⁵³ For example, when interpreting the status of a particular issue based on the hadith, the phrase *wa lam yathbut fīhi ḥadīth* (There is no established hadith on this matter) can be confusing to many, especially those unfamiliar with the technical terminology in hadith sciences. Sheikh Arsjad clarifies this confusion by referring to the views of prominent hadith scholars. A common misinterpretation is assuming that all hadiths relevant to a particular issue are weak or fabricated, even concluding that there is no evidence to support it. However, this arises from a misunderstanding of technical terms in hadith sciences. This expression indicates that no hadith can be confirmed as *ṣaḥīḥ* (authentic), but there are still hadiths of good quality (*ḥasan*). This also emphasizes that although no hadith meets the criteria of *ṣaḥīḥ* or *ḥasan* individually, there are still hadiths that can serve as valid argumentative bases.⁵⁴

Fifth, Sheikh Arsjad ensures that the selected hadith does not contradict other stronger texts, such as those found in the Quran. When

⁵² Siti Qurrotul Aini Sonhaji, “Pemaknaan Hadis secara Haqiqi dan Majazi: Telaah Hadis tentang Akhir Kenabian,” *Advances in Humanities and Contemporary Studies* 3, no. 1 (2022): 161–171, <https://publisher.uthm.edu.my/periodicals/index.php/ahcs/article/view/5176>.

⁵³ A. Mutakin dan L. Marwati, “Istinbâth Hukum melalui Pendekatan Kaidah Lughawiyah dan Kaidah Maqâshidiyyah,” *Multaqa Nasional Bahasa Arab* 4, no. 1 (2021), <https://www.munasbauai.com/index.php/mnba/article/view/127>.

⁵⁴ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

explaining the issue of reciting *wa biḥamdihi* in the tasbih (praise) during ruku and sujud (prostration), Sheikh Arsjad refers to hadiths:

عن عقبة بن عامر قال فكان رسول إذا ركع قال سبحان ربي العظيم وبحمده ثلاثا وإذا سجد قال سبحان ربي الاعلى وبحمده ثلاثا (رواه ابوداود).

This hadith is still within the guidance and scope of the Quranic verse *Fasabbih biḥamdi rabbika wastaghfir* (So glorify the praises of your Lord and ask for His forgiveness), which is further supported by authentic hadiths that align with the recitations during *rukūʿ* and *sujūd* (bowing and prostration), which include *tasbiḥ* (glorification), *tahmid* (praise), and are additionally supplemented with *istighfar* (seeking forgiveness).

كان رسول الله صلى الله عليه وسلم يُكثِرُ أن يقول في ركوعه وسُجودِه: سبحانك اللهم ربنا وبحمديك، اللهم اغفر لي؛ يتأول القرآن.

This emphasizes the principle that Hadith should not contradict teachings that have been clearly established in the Quran.⁵⁵ Furthermore, Hadith must not conflict with the wisdom of Islamic jurisprudence (*ḥikmah tasyriʿ*), nor should it address matters with purposes contrary to their intended objectives.⁵⁶ Sheikh Arsjad holds that, in essence, the legal texts (*nash syariʿat*) cannot contradict one another. Any apparent contradictions that may arise are only superficial, not reflecting the actual reality.

Sixth, it is essential to verify the meanings of words in the Hadith. To properly understand the Hadith of Prophet Muhammad (PBUH), according to Sheikh Arsjad, it is crucial to ensure the meaning and connotations of certain words, which may change over time (*dharf al-makan*) and vary across different contexts (*dharf al-zaman*).⁵⁷ In explaining the differences between *tarawih*, *witir*, *tahajjud*, and night prayers, Sheikh Arsjad clarifies a misunderstanding regarding the term Tarawih: *ʿan ʿĀʾishah qālat: Kāna Rasūlullāhi yuṣallī rakaʿātin fī al-layl, thumma*

⁵⁵ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

⁵⁶ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

⁵⁷ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

yatarawwah, fa ‘aṭāla ḥatta raḥimtuḥu. Even if this Hadith is authentic, it cannot be used as a basis for the Tarawih prayer because the term “Tarawih” refers to prayer performed with several breaks, not just one or two. Tarawih is the plural form of *tarwīḥah*.⁵⁸

Seventh, distinguishing between the unseen and the visible.⁵⁹ Among the Hadiths of Prophet Muhammad (PBUH), there are those that deal with matters related to the unseen world, such as angels and their duties, jinn that can see humans but are unseen to them, and the concepts of the *‘arsh*, *kursy*, *lawḥ*, and *qalam*. According to Sheikh Arsjad, regarding authentic Hadiths on the unseen world, a Muslim is obliged to accept them. It is incorrect to reject them solely because they do not align with ordinary experience or common knowledge. If they remain within the realm of possibility according to reason, even if they are considered impossible according to customary beliefs.

Similarly, when explaining the issue of the living offering assistance to the deceased through prayer, charity, and the reward of recitation, Sheikh Arsjad begins by referencing the Hadith: *Izā māta al-insān inqata ‘a ‘amaluh*. Sheikh Arsjad explains that the deeds and rewards of the deceased cannot be added to through further actions, as they are severed upon death. This refers to matters that are tangible and real. He elaborates by citing the opinion of Imam Shāfi‘ī, who stated that the reward for reciting the Quran does not reach the deceased. This is because the physical actions and their rewards are exclusive to the person who performs them and do not transfer to the deceased. However, prayer can be beneficial to the deceased. Sheikh Arsjad then refers to the Quran: *qāla rabbukum ud‘unī astajīb lakum*, concluding that if someone recites the Quran and prays for the reward of that recitation to be gifted to the deceased, Allah (SWT.) will certainly accept that prayer.⁶⁰

Conclusion

Based on Max Weber’s theory of authority, Sheikh M. Arsjad Th. Lubis’s leadership in Al Jam’iyatul Washliyah reflects both traditional

⁵⁸ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

⁵⁹ Mawardi Mawardi, “Prophetic Theology: The Study of Criticism and Understanding of Hadith About the Existence of Allah,” *Al-Bukhari: Jurnal Ilmu Hadis* 4, no. 2 (2021), <https://doi.org/10.32505/al-bukhari.v4i2.3399>.

⁶⁰ M. Arsjad Th. Lubis, *Fatwa Beberapa Masalah*.

and charismatic authority. His traditional authority is evident in the recognition of his scholarly expertise, which is highly respected within the Muslim community of North Sumatra, with his academic works still being studied to this day. Sheikh Arsjad leveraged his authority to promote moderate and inclusive Islamic teachings, fostering social and spiritual change. As a charismatic leader, he was able to inspire the community to follow his religious vision, which is reflected in the rapid development of the Al Washliyah organization. Through his dedication to education and da'wah, Sheikh Arsjad established educational institutions that supported the dissemination of tolerant Islamic values, making him a revered figure both intellectually and spiritually.

This study emphasizes the significant role of Sheikh Arsjad in the development of Hadith jurisprudence methodology. The research reveals that his approach leaned more towards the *mauḍū'ī* (thematic) method, which enables a deeper understanding of Hadiths within specific themes or topics. This approach has made a significant contribution in clarifying the contents and intentions behind the Hadiths of Prophet Muhammad (PBUH). Therefore, due to his dedication and substantial contributions to the development of Hadith methodology, Sheikh Arsjad deserves to be recognized as a *mujtahid tarjīḥ* scholar with expertise in establishing Islamic legal rulings by considering various sources of religious teachings. His presence not only enriches the intellectual heritage for scholars and ulama but also provides practical guidance for Muslims in daily life in accordance with Islamic teachings.

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