

ENSIKLOPEDI 
ULAMA BESAR
ACEH

The Encyclopedia of Great Acehnese Ulama

ENSIKLOPEDI
ULAMA BESAR
ACEH

The Encyclopedia of Great Acehnese Ulamas

Volume 1:
Entries A - L



The Encyclopedia of Great Acehnese Ulamas
Volume 1: A - L

First published in Desember 2010

Published by
Lembaga Kesejahteraan Aceh Semata (LKAS)

Editors
Muliadi Kurdi, Fauzi Saleh, Muhammad Thalal

Cover design/layout
Khairul Umami

21 x 27 cm
Volume 1: xxiii + 428 pages

ISBN: 978-602-9063-00-4 (set)

All rights reserved © 2010, LKAS

Printed in Aceh, Indonesia

Copyright and reprint permission

All rights reserved. This book, or parts thereof, may not be reproduced in any form or by any means, electronic or mechanical, including photocopying, recording, or any information storage and retrieval system now known or to be invented, without written permission from the Publisher.

Hak cipta dilindungi Undang-undang. Buku ini, atau bagiannya, tidak boleh direproduksi dalam bentuk apapun atau dengan cara apapun, elektronik atau mekanis, termasuk fotokopi, rekaman, atau penyimpanan informasi dan sistem yang sekarang dikenal atau yang akan diciptakan, tanpa izin tertulis dari Penerbit.

DAFTAR ARTIKEL *LIST OF ARTICLES*

Volume 1

- 'Aidarus, Teungku
Abdul 'Aziz Samalanga, Teungku
Abdul Djalil, Teungku
Abdul Fatah
Abdul Hamid Lamteh, Teungku
Abdul Hamid Samalanga, Teungku
Abdul Wahab Seulimeum, Teungku
Abdul Wahab Tanoh Abee, Teungku
Chik
Abdullah Hasan, Teungku
Abdullah Ibrahim, Teungku
Abdullah Ujong Rimba, Teungku
Abdurrahman Asty, Teungku
Abdurrahman Lampaloh, Teungku Chik
Abdurrahman Meunasah Meucap,
Teungku
Abdurrahman, Teungku
Abdurrauf, Syekh
Abdussalam Meuraxa, Teungku
Abdussalam Syah, Teungku
Abubakar Aceh, Professor
Abubakar, Teungku
Ahmad Dewi, Teungku
Ahmad Hasballah, Teungku
Ahmad Khatib Langgien, Syekh
Ainal Mardhiah Ali, Teungku
Al Yasa' Abubakar, Professor
Ali Hasjmy, Profesor
Amir Husin al-Mujahid, Teungku
Amran Waly, Abuya
Araby Ahmad, Teungku
Asnawi, Aba
Awe Geutah, Teungku Chik
Azman Ismail, Professor
Bukhari al-Jauhari
Daniel Djuned, Professor
Dianjong, Teungku
Dirundeng, Teungku Chik
Ditiro, Teungku Chik
Fakinah, Teungku
Fatahillah
Habib Bugak
Hamzah al-Fansury, Syekh
Hasan Ibrahim, Teungku
Hasanoel Bashry HG
Ibrahim Husein, Professor
Ibrahim Lamno, Teungku
Ibrahim Woyla, Teungku
Ismail Arsyad, Teungku
Ismail, Syekh
Kasim, Abu
Keumala, Abu
Krueng Kalee, Teungku Haji Hasan
Kruet Lintang, Abu
Kuta Karang, Teungku Chik
Lam U, Abu
Lambhuk, Abu
Lampaloh, Teungku Muhammad Hasan

Volume 2

Meunasah Me, Abu
Muhammad Ali Wari
Muhammad Amin Reubee, Teungku
Muhammad Arsyad, Teungku
Muhammad Darimi, Teungku
Muhammad Daud Beureuéh, Teungku
Muhammad Daud Remantan, Teungku
Muhammad Daud Zamzami, Teungku
Muhammad Daud, Abu
Muhammad Hasbi Ash Shiddieqy,
Professor
Muhammad Hasbi Nyak Diwa, Teungku
Muhammad Nur Asyik, Professor
Teungku
Muhammad Nur Hayyi, Teungku
Muhammad Wali al-Khalidy, Teungku
Syekh
Muhibbuddin Waly, Abuya Professor
Muslim Ibrahim, Professor
Nasir Waly, Abu
Nuruddin Ar-Raniry, Syekh
Nuruzzahri, Teungku
Oemar Diyan, Teungku Chik
Paloh Gadeng, Teungku Mustafa
Pante Kulu, Teungku Chik
Pantee Geulima, Teungku Chik
Panton, Abu Ibrahim Bardan
Peunoh Daly, Professor
Qamaruddin, Abu
Raja Keumala, Tuwanku
Rawang, Abu
Safwan Idris, Professor
Soufyan Hamzah
Syamsuddin as-Sumatrany, Syekh
Tanoh Abee, Abu Dahlan
Tanoh Mirah, Abu
Teunom, Teungku Muhammad Basyah
Tu Min, Abu
Usman Fauzi, Teungku
Usman Kuta Krueng, Abu
Usman Maqam, Teungku
Uteuen Bayu, Abu
Yusny Saby, Professor
Zamzami Syam, Abuya

Abdul Wahab Tanoh Abee, Teungku Chik. The initiator of Perpustakaan Kuno (a library for historical collections) in Aceh. Abdul Wahab was known as the ulama-initiator who established the Perpustakaan Kuno Tanoh Abee. He did it as a part of his dedication for useful accumulative knowledge for future generations. Teungku Chik Abdul Wahab Tanoh Abee came from Middle East, precisely from Baghdad. That was why Baghdad was added to his name, Teungku Chik Abdul Wahab Al-Baghdady Tanoh Abee bin Muhammad Saleh Al-Baghdady bin Abdurrahim Al-Hafidh Al-Baghdady bin Nayan Al-Farusy Al-Baghdady bin Fairus Al-Baghdady. Historians did not know exactly when he was born. Some said, his forefather is Al-Fairus Al-Baghdady immigrated to Aceh during reign of Sultan Iskandar Muda (1607-1636 M). It is likely that the Caliph who ruled Baghdad at that time passed away and he was replaced by his son. Unfortunately, Fairus's tenet of belief was not in line with that of the successor of Caliph. As such, Fairus along with his seven brothers immigrated to Aceh and some (including Fairus) chose to reside in Aceh Besar, whereas the three others in Pidie and Aceh Utara.

Teungku Chik Abdul Wahab Tanoh Abee is a descendant of ulama. His forefather is Teungku Chik Nayan, a beloved student of Baba Daud. Baba Daud was the most reputable student of Abdurrauf as-Singkili. After Teungku Chik Nayan studied from Baba Daud at Dayah Leupu Peunayong, Baba Daud suggested that Nayan return to Tanoh Abee Seulimuem to start a dayah. It was named Dayah Tanoh Abee and its principal was Teungku Chik Tanoh Abee.

In addition, Teungku Chik Abdul Wahab Tanoh Abee was also a descendant of warrior. His father, Teungku Chik Muhammad Saleh, is the author of kitab *Asrarul Hudud*. The son of Teungku Chik Muhammad Said was also an ulama and a warrior. Teungku Chik was captured by the Dutch in an attack to Tanoh Abee village. Teungku Chik Abdul Wahab Tanoh Abee was imprisoned to the death in Keudah jail, Malaysia.

His foundational education on Alquran was obtained from his family. His father taught him Alquran knowledge and some other lessons. He then traveled to Arabia. When and for how long he resided in the Arab land is unknown because no data is available. In Mecca, he was an active author and copied many manuscripts. A huge number of Arabic manuscripts written by him were brought to Tanah Abee for the library collections. His serious engagement in writing can be seen through his manuscript collection at Dayah Tanoh Abee library, describing the condition of Masjid al-Haram and Ka'bah buildings. It mentions that there were 550 pillars of Masjid al-Haram, 120 fathom in length, 70 fathom in width, 29 doors, and 7 towers. The Ka'bah was described as follows: 7 fathom in length, 6 fathom in width, 7 fathom in length, and 1 fathom in width of door.

The languages used in writing the manuscripts are Arabic, Malay and Acehese. The script used is Jawi Arabic because Latin letters were not recognized by the local community at that time. His handwriting was good since he was one of calligraphers whose writings were once exhibited in the 12th Quranic Recitation Contest (MTQ) in Banda Aceh. According to Teungku Muhammad Dahlan, his great-grandfather, Teungku Chik Abdul Wahab, also wrote the Alquran which is now available at Dayah Tanoh Abee.

During his stay in Saudi Arabia, he not only learned calligraphy, but also further

learned Islamic Jurisprudence knowledge from Syekh Marzuq. Syekh Zaini Dahlan was also his teacher. From this teacher, Abdul Wahab was informed that smoking is prohibited as it is carcass. This knowledge was applied by Abdul Wahab when returning to his village. Any cigarette butt found in his dayah would be discharged away in a special ceremony, tied by thread, then pulled out by forty students and they sounded it, carcass repeatedly and dumped off into Krueng Inong river which is located not far from dayah. As a tribute to him, since Abdul Wahab passed away, the smoking has been forbidden surrounding his grave, but it was not forbidden at his dayah.

Having deepened his knowledge in Arabia, Teungku Chik Abdul Wahab returned to Tanoh Abee to run his parents-owned dayah. When Dayah Tanoh Abee was led by him, the war between Aceh and the Dutch was raging. He was struggling for educating his students in the rural area of Tanoh Abee, while a number of ulamas also served as warriors. Among his reputable students were Teungku Ahmad Hasballah Indrapuri and Teungku H. Abdullah Lam U.

After running the dayah for some periods, writing thousands of manuscripts, and struggling for educating his students though in armed atmosphere, Teungku Chik Abdul Wahab Tanoh Abee died in 1311 AH or 1894 AD. The library of Tanoh Abee built by him still exists to date as a witness of Aceh triumph in the past.

Teungku Chik Abdul Wahab Tanoh Abee inherited a lot of works. Among his works available today is *Tajul Urs*. The book can be retrieved through Tanah Abee catalogue manuscripts number 75. It was written in 1283 AH, consisting of 65 pages. The other book was *Nadham* (Poem) entitled, "*Ureung Alem Ngen Ureung Jahe*" (the knowledgeable persons and the lay persons).

Nowadays, the handwriting manuscripts of Teungku Chik Abdul Wahab Tanoh Abee were kept in the library of Dayah Tanoh Abee. It collects over-four-hundred-year-old manuscripts. Not only is his handwriting manuscripts, but also those works by other ulamas, such as the classic works of Syekh Hamzah Fansury and Syekh Syamsuddin Sumatranry that were saved from the burning due to fatwa of Syekh Nuruddin Ar-Raniry, are stored there. The collections stored in that library are to be used as references to the unsolved problems scholars have. It has been visited by various national and international experts.

Teungku Chik Tanoh Abee was once a principal of dayah Tanoh Abee. Qadhi Rabbul Jalil position was assigned to Panglima Polem Seri Muda Perkasa since his great-grandfather (Teungku Chik Nayan Al-Baghdady) to lead Dayah Tanoh Abee. After Nayan passed away, the position of Qadhi Rabbul Jalil was assigned to Panglima Polem to his son, Teungku Chik Abdul Hafizd bin Nayan Al-Baghdady. However after this era, it had been a long tradition that whoever leading Dayah Tanoh Abee would be assigned to Qadhi Rabbul Jalil. Qadhi Rabbul Jalil was similar to a judge who accompanied a district chief, meanwhile qadhi malikul adil was the highest judge or Supreme Court who accompanied the sultan. In the structure of Aceh community, qadi (Islamic scholar, Islamic Law Upholder), sultan, district commander and commander (customary law upholder) should always be consulted in decision making. Sultan consulted with *qadhi malikul adil* or *syekhul Islam* for advices and suggestions. The district commander asked advices and suggestions from *qadhi Rabbul*

Jalil, and commander who asked advice and suggestion to imam mualim, *keusyik* (village leader) to *teungku meunasah*. It was effective not only during the leadership of Dayah Tanoh Abee by Teungku Chik Abdul Wahab but also during the era of Teungku Muhammad Ali Al-Baghdady.

It had been a tradition at that time that because of unavailability of formal educational institution, like it is nowadays, knowledge was transferred from one generation to another. As such, the son of farmer became a farmer, a son of a fisherman became a fisherman, a son of a trader became a trader and a son of ulama became ulama. Qadhi Rabbul Jalil was given to Al-Baghdady offspring, Teungku Chik Abdul Wahab, by Panglima Polem. However, especially for Teungku Chik Abdul Wahab, it was not only because of his offspring, he deserved to the position. His parents had educated him with religious knowledge. As a result, all his children had good behaviors. The Qadhi Rabbul Jalil given to Teungku Chik Abdul Wahab was not because he was a descendant of noble, but because of his high capacity to deal with all matters related to religious affairs in regional XXII Mukim such as war, advice, suggestion and other discourse. Hudud (stoning) was fully under his authority. Teungku Chik Muhammad Saleh Al-Baghdady the author of *Asrarul Hudud* (the wisdoms of stoning) was the father of Teungku Chik Abdul Wahab. Datai Sigepoh was the place where his father stoned those who fornicated. The place was not far from Tanoh Abee. He was involved in the election of Sultan Alaidin Mahmud Syah (1870-1874 M) the 30th Sultan of Aceh.

Tanoh Abee library is the oldest existing Islamic Library in Indonesia and the only library in South East Asia that collects a large number of books. Its collections are in



Makam Teungku Abdul Wahab Tanoh Abee.

the form of manuscripts, which in philological term, is called ancient manuscripts, traditional manuscripts or old manuscripts.

The date of its establishment is unknown. It is estimated, it has existed since Fairus and Nayan started the dayah. The library also had provided students with various books, moreover the dayah was the main dayah in the Sultanate of Aceh Darussalam.

In early XIX century, this ancient library was estimated to have 10.000 manuscripts and books; however, the Dutch attacked the village where is situated and most of the manuscripts were burnt. Some have been obsolete, and some 3000 books were kept away and hidden by the community of Tanoh Abee. A vast number of manuscripts has been possible due the efforts of the great-grandparents of Teungku Chik Abdul Wahab. His father, Muhammad Saleh, was the author of *Asrarul Hudud* (The wisdom of stoning). It was handwritten and composed of 65 pages. So did his grandfather, Teungku Chik Abdurrahmaan Al-Baghdady, who paid great intention to gathering the ancient manuscripts. He sought the books to the Middle East and Turkey. To improve his handwriting skills, he improved calligraphy lesson at his dayah.

His grandpa, Teungku Chik Nayan, also played a great role in development and gathering the books. Unfortunately, no information about Chik Nayan services is available, but for sure his role is ignorable because he was the student of Baba Daud, the student of Abdurrauf. It was estimated that Teungku Chik Nayan brought and kept a variety of handwritten books, whether composed by Baba Daud, Abdurrauf Singkily or other authors, such as Mulla Ibrahim, Ahmad Al-Qusyasyi, Hamzah Fansury, Syamsuddin as-Sumtrany etc. It is recorded in the catalogs of ancient manuscripts of Tanoh Abee some ancient books, such as, by Hamzah Fansury and Syamsuddin as-Sumatrany, which are probably not available in other libraries, nor even available in the National Library Jakarta. The library of Dayah Tanoh Abee can be regarded as the savior of Aceh and national knowledge.

The manuscripts in the library have existed for some hundred years. Even some of them have existed for over four hundred years. The manuscript catalog composed by Wamad Abdullah and Abu Dahlan al-Fairusy showed that *Mir'atul Mukminin* by Syamsuddin as-Sumatrany was written in 1019 AH. It can be assumed that this manuscript had been written by Syamsuddin or copied by other people during his life, because Syamsuddin passed away in 1039 AH, during the era of Sultan Iskandar Muda (1607-1636 M). During the leadership of Teungku Chik Abdul Wahab at Dayah Tanoh Abee, the ancient manuscripts had amounted to 10.000 copies, comprising of various disciplines of knowledge, including Islamic Jurisprudence, tasawuf, quranic interpretation, language, tajwid/quranic pattern, history, sarakata and other valuable letters.

Ali Hasjmy, Professor. An ulama, educator, and bureaucrat favored by all parties in Aceh. He was the governor of Aceh, the rector of IAIN Ar-Raniry, chairman of Majelis Ulama Aceh (Council of Ulama of Aceh), and he was also a literary man included in the *pujangga baru* (generation of new literates and poets). His full name is Muhammad Ali Hasyim, sometimes went with the aliases in his writings as al-Hariry, Asmara Hakiki and Aria Hadiningsun. He was born in Lampaseh, Aceh Besar, Montasik, on March 28, 1914 as the second child of 8 siblings His father, Teungku Hasyim, was a retired civil servant.

Ali Hasjmy pursued his first formal education at Government Inlandsche School Montasie Banda Aceh, an elementary school level. Then, he continued his education at Madrasah Thawalib in Padang Panjang, both on *tsanawiyah* education level (junior secondary) and the level of *aliyah* (upper secondary level). This school has educated him to be a patriot, to strongly love homeland, and to be a nationalist. After graduation, he went to a university in Padang *al-Jami'ah al-Qism Adabul Lughah wa Tarikh al-Islamiyah* (Islamic Higher Education, Department of Islamic Literature and Culture) to study for his undergraduate degree. Upon his return from Padang Panjang and Padang, Ali Hasjmy became a teacher and educator in Aceh. When his age reached 50's, he used to attend a class at the Faculty of Law, Islamic University of North Sumatra in Medan.

During his youth, Ali Hasjmy was known to be actively involved in various activities of youth organizations. It was noted that between 1932 to 1935, he became a member of the Indonesian Islamic Youth Association (HPII), and between 1933 until 1935 he became a secretary of HPII Branch Padang Panjang. HPII is an affiliate of political party PERMI (Association of Indonesian Muslim), a radical party that adopts a non cooperative acts against the Netherlands East Indies. In 1935, Ali Hasjmy established SEPIA (Aceh Islamic Youth Union) together with a number of youths who had just returned from Padang. SEPIA later turned into PERAMIINDO (Indonesian Islamic Youth Movement), and he became one of the managing committee. PERAMIINDO was a radical youth organizations active in conducting political movements against the Dutch colonialism.

Since 1939, Ali Hasjmy was active as a board member of the Youth PUSA (Association of Acehnease Ulama) of Aceh Besar, and he also became Vice Quarter of Islamic Scout (*Kasysyafatul Islam*) of Aceh Besar. PUSA is a non-political party emphasizing its activities on the movement against the Dutch colonialism. In 1941, together with some friends at PUSA, he founded a secret underground movement, *Gerakan Fajar*. The purpose of this movement was to organize a rebellion against Dutch colonialism. Since early 1942, the movement engaged in sabotage in all Aceh, even by way of physical resistance. Ali Hasjmy was involved in this rebellion. Because of that involvement, his father, Teungku Hasjim, was arrested by the Dutch and he was freed after the Dutch left Aceh.

In early 1945, along with a number of youth working at Aceh Office Sinbun and Domei, Ali Hasjmy founded IPI (Institute of Indonesian Youth), a secret organization that aimed to make preparations to fight against the Dutch that wanted to return to Aceh after the defeat of Japan on August 14, 1945. After the Proclamation of Independence of the Republic of Indonesia (Gol) on August 17, 1945, IPI was active openly in the recruitment of youth to defend the independence of Indonesia. Gradually, IPI turned into BPI (*Barisan Pemuda Indonesia*), and then changed again into the PRI (Youth of the Republic of Indonesia), and eventually became PESINDO (Indonesian Socialist Youth).

In subsequent developments, PESINDO Aceh, broke away from the Central Executive Committee (CEC) of PESINDO because at that time the CEC have been influenced by the ideology of the Communist Party of Indonesia (PKI). PESINDO Aceh stood alone by making Islam as the basis. The organization established a paramilitary division called *Rencong* Division. From the IPI up to this division, Ali Hasjmy acted as the leader.

Ali Hasjmy was also active in a number of other political parties, namely PERMI (Association of Indonesian Muslim) and *Partai Sarekat Islam Indonesia* (Islamic Union Party of Indonesia). When he was in Aceh, he had become Chairman of the Regional Leadership Council of PSII. Later when he moved to Jakarta, he was assigned as Chairman of the Social Department Central Executive Committee PSII.

Ali Hasjmy was detained in prison on Jalan Listrik, Medan, due to alleged involvement in the rebellion of David Beuereueh in Aceh. The detention happened from September 1953 to May 1954. However, this detainee was special. Among others he might bring

food from the outside. Many prisoners and prison officials might receive coffee, cigarettes from Hasjmy. The happiest news was when he heard that he would be released. A prisoner, called Bedjom, narrated his dream the night before that Ali Hasjmy would be released. Although considering this dream as dream a lie, Ali Hasjmy was so delighted. He happily gave him cigarettes, coffee and even money. One morning Mr. Bedjo said again, that in his dream he saw Ali Hasjmy has become the King of Aceh. "I did not believe it, but I was pleased," wrote Ali Hasjmy. A month later, Ali Hasjmy was sent to Jakarta at the request of the Attorney General. In Jakarta he was

released and transferred to the Ministry of Social Affairs. In January 1957, he was appointed Governor of Aceh. In an effort to restore the regional security, the government appointed him as governor of Aceh for the period 1957-1964 and conjunct governor of Minister of Internal Affairs in Jakarta from 1964 to 1968. The appointment of Ali Hasjmy as Governor of Aceh was because at that time Aceh was in a crisis, where civil war often occurred.

people of Aceh saw the appointment of Ali Hasjmy as right, which was proved that he managed to restore security in Aceh at that time. Moreover, since the rehabilitation period, he and several friends started thinking and focusing on the development of education in various districts of Aceh.

In addition to his position as governor, he was once a deputy chief editor of the magazine *Matahari Islam* in Padang (1939-1940),



permanent deputy magazine of *Panji Islam* and *Pedoman Masyarakat*, teacher at the Islamic College in Seulimeum (1941-1943), editor of *Aceh Simbun* in Banda Aceh (1946-1950), Deputy Head of the Social Bureau of Aceh (1951-1953), Head of General Social Guidance Bureau in Jakarta (1954-1956), chief of *Putera Nusa Daily* in Jakarta (1965-1966), chief in charge for *Sinar Darussalam* magazine in Banda Aceh Darussalam.

Ali Hasjmy married Zuriah Aziz on August 14, 1941, when he was a 27-year-old man while his wife was 15 years old (born in August 1926). They had seven sons and daughters, namely: (1). Mahdi A. Hasjmy (born on December 15, 1942), (2).Surya A. Hasjmy (born on February 11, 1945), (3). Dharma A. Hasjmy (born on June 9, 1947), (4) Gunawan A. Hasjmy (born on September 5, 1949 and died on September 12, 1949), (5) Mulya A. Hasjmy (born on March 23, 1951), (6) Dahlia A. Hasjmy (born on May 14, 1953), (7) Kamal A. Hasjmy (born on June 21, 1955).

Ali Hasjmy loved reading and listening to music. As a writer, he has published 18 works of literature, 5 translations, and 20 other papers. Some literary works, *The Story A Traveler* (poems, 1937); *Board Poems* (poems, 1938). He also wrote some novels *Bathed with Moon Light* (1938) reprinted by Bulan Bintang Publisher in 1979), *the Goddess Dawn* (1943), *Miss Press Room* (1963), *Meurah Johan* (1977), *Tanah Merah* (1977). Other books are literary analysis such as *Rubai Hamza Fansury Sufi Literary works of XVII Century* (Kuala Lumpur, 1976), *Tale of Sabil War as soul Aceh War* (1970), *Why the People of Aceh was able to fight for Tens of Years* (Jakarta, Bulan Bintang, 1978). A manuscript to be published is *Pocut Hikayat Muhammad in the analysis* (literature). Other writings, among others, *Where the Islamic State Lies* (Singapore, 1976), *the Damned Jewish Nation* (1970), *Dustur Da'wah According to the Koran* (1973), *History of Islamic Culture* (Jakarta, 1973), *Iskandar Muda Meukuta Alam* (Biography, Jakarta, 1976), *History of Islamic Law* (1970), *Love Along the Way* (a collection of short stories, 1980).

In 1966, he retired from civil service before the time (at age 52 years old) at his own request. Subsequently he devoted himself in the world of education that successfully lifted Aceh Province with the *Kopelma* (City Students) Darussalam. *Kopelma* is an educational center for the provincial level. In Aceh there are two famous universities, the State Islamic Institute (IAIN) Ar-Raniry and Syiah Kuala University (Unsyiah). Ali Hasjmy has become rector of IAIN Ar-Raniry for a two-period 1963-1965 and 1976-1982. In 1975 he was appointed as professor in science of Islamic mission at IAIN Ar-Raniry, Banda Aceh.

Towards the end of his life, Ali Hasjmy established the Education Foundation of Ali Hasjmy which was inaugurated by the Minister of State for Population and Environment Emil Salim on January 15, 1991. Later Ali Hasjmy donated his entire estate to the foundation of education in the form of 3000 m² land and the house on it which is located on Jalan Jenderal Sudirman No. 20 Banda Aceh, about 15 thousand books written in many languages, a number of documents, old manuscripts, cultural objects, photo albums and various valuable historical conference papers. The house along with thousands of books and documents is currently known by the name of the Library and Museum of Education Foundation Ali Hasjmy.

Professor Ali Hasjmy died in Banda Aceh on January 18, 1998 leaving a great service for Aceh as well as major works that will be memorized forever.

Bukhari al-Jauhari. A prominent ulama who once wrote a book called *Tajussshalatin*. He lived in the era of the Sultanate of Aceh around the 16th to 17th century, or around the year 1012 AH. Not much is known about the birthplace and childhood of al-Jauhari, but there are only a few predictions of life history of Bukhari al-Jauhari are available. Chronologically, Bukhari al-Jauhari was ascribed from Aceh based on the book that he wrote for the first time which had been introduced and become popular in Aceh, so there are assumptions that al-Jauhari was an Acehnese whose original name was Bukhari.

The presence of Bukhari al-Jauhari in Aceh indicated the Sultan of Aceh's acceptance of the existing Islamic intellectuals at that time. The blurr of Biography of al-Bukhari Jauhari does not mean his works have no place on the subsequent thinkers. Most previous ulamas, especially those living in Aceh, did not like to popularize themselves personally because they were more pleased to be known through the magnitude of their works. These conditions had created different assumptions about the birth history of ulama, as was happened to Bukhari al-Jauhari.

Winstedt assumed that Bukhari al-Jauhari came from Persia and the name Jauhar means a jewel merchant who lived in Bukhara, Persia. Other predictions about Bukhari al-Jauhari was raised by Khalid Hussain, an Indonesian literary scholar in Kuala Lumpur. Khalid Hussain concluded that it was very unlikely Bukhari al-Jauhari was a foreigner as presumed by Winstedt. Hussain also did not agree with the thought that Bukhari al-Jauhari was from Aceh since there is no influence of Acehnese language in the work of Bukhari al-Jauhari, except some mystical understandings of Islam on pantheistic adopted by some Sufism sects in Aceh. Khalid Hussain tended to interpret that Bukhari Bukhari al-Jauhari was from Johor.

The assumption of Khalid Hussain was supported by Rouffaer who said that "jauhari was derived from the word "jauhar"(gem traders) which later changed to "johar" and ultimately became "johor" known currently as the Johor state. Hussain statement was based on the research results and deep comparisons with some scripts of *Tajussshalatin*. Khalid Hussain admitted that in the script of *Tajussshalatin* there were many Persian words such as *Akhlak al Mokhsin Akhbar al Muluk* and *Minhaj as Shalatin* which was also said as a guideline of kings. The inclusion of some Persian terms in *Tajussshalatin* does not mean that the author was a foreigner. The arrival of Islam to the Malay group of islands at about the 13th century made the Arab culture and literature containing the elements of Persia by itself penetrated by the Malay literature (Khalid Hussain, 1996: xv). P.P. Roorda Van Eysinga said that the name Bukhari was not the original name of the author, but the name of honor which was usually given to a writer who was very intelligent and had a lot of knowledge. In the ancient language Bukhari meant wise and knowledgeable (Dipodjojo, 1999: ix).

Bukhari al-Jauhari was a highly productive ulama in writing and one of his works was the famous *Tajussshalatin* (Crown of All the King). The book was written in the Malay language in Aceh in 1012 AH / 1603 AD. The main purpose of this book was to explain the behavior and obligations of the kings, ministers, district chief and the people. In addition, it also included the sides of the statehood contained in 24 articles with interpretation in the form of metaphor on the leadership patterns of the Prophet, the Ansar and Khulafaurrasyidin, the government of Muawiyah, Abbasid,



Syria, Iraq, Persia, Khurasan, Lukman Hakim and Iskandar Zulkarnain, Imam Syafi'I and all the prophets. In general, this book contains 24 chapters which can be classified into three main descriptions: First, the obligation of each and every Muslim to Allah; Second, the good deeds done by the previous kings and; Third, punishment and curse afflicting the people who violate the religious law.

Tajussalatin is a book that has tremendous advantages. Its popularity has attracted many foreign researchers to study and translate it into other languages such as Dutch, English and even French. In 1736, G.H. Werndly wrote a book called *Meleische Spraakkunt* which means that Tajussalatin is a book that contains moral teachings formulated in a nice style and language in such a way that it is very good read. Roorda Van Aysinga in the introduction to its issue in 1827 also wrote that Tajussalatin was not only a crown of kings, but the book received an honorary degree as *Meleische Handschriften der Kroon*, which means the crown of all Malay manuscripts. So it is not excessive if the kings of Mataram were interested and concerned to

learn this book which was then translated into the Javanese language.

At the end of the 16th up to 17th century AD, in the Malay community emerged a literary work originating from the teachings of Islam, including Sufism science, Kalam, and Fiqh. These literary works named by Hooykas as *sastra kitab* (literary book), while Winstedt called them the literatures of Islamic theology, law and history. In the midst of the emergence of these literatures, Tajussalatin of Bukhari al-Jauhari was written. Tajussalatin means Crown of all King, a book that contains guidelines on the art of governing that is destined for the ruler to stick on the teachings of Islam based on Alquran and Hadith. From the meaning of its original text, the Crown of All the King, it is certain the book was circulated among the palace.

Originally, Tajussalatin was written by Bukhari al-Jauhari in Persian. In 1012 AH / 1603 AD Tajussalatin was copied into the Malay language in Aceh when Aceh experienced the rapid growth of Islam with the coming of Islamic ulamas from across the world to settle down and get protection from the Sultan. The original text of Tajussalatin in Persian language could not be found again which causes the actual author of the book is difficult to be identified. It is known that the classical Malay texts often do not include the name of the author or the adapter clearly. This is due to most of the writers of an ancient manuscript prefer the contents rather than displaying the popularity of their biographies. In addition, the quality of materials used as a place to write a script made of easily mildewed materials. This reality does not ruled out if in

further assessment or research, there are important things that can not be expressed clearly, including the name of author, year of writing as the case of Tajusshalatin. As the result, a variety of subjective interpretations incurred from the researchers afterward about Bukhari al-Jauhari.

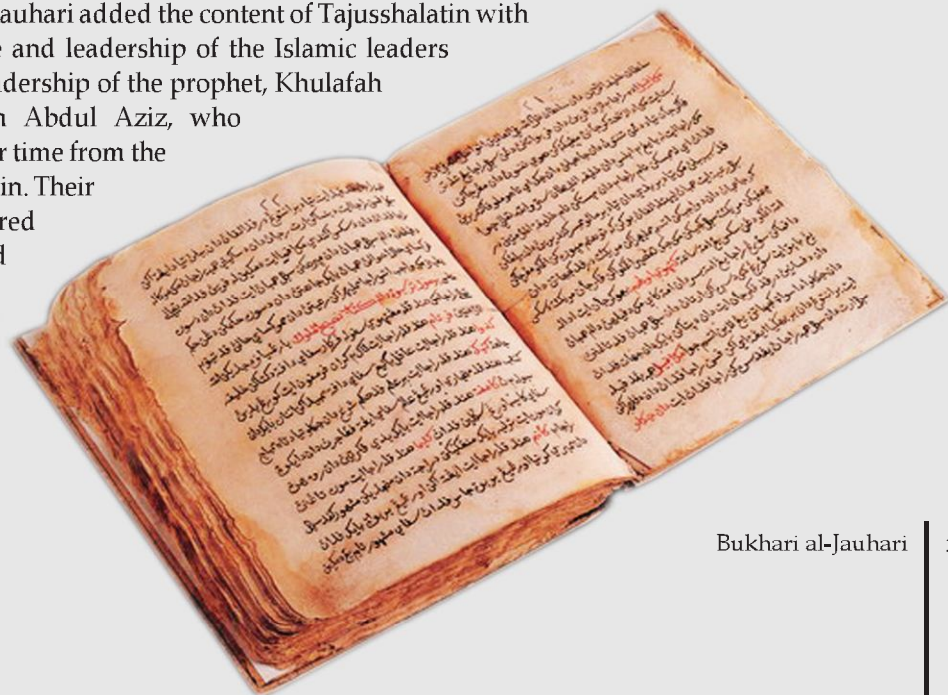
Based on the speculation suggested by the researchers, there is an agreement among them that Tajusshalatin is the work of Bukhari al-Jauhari. But different opinion emerged in discussions about the biography and origin of the author. The history recorded that Tajusshalatin has entered the Malay royal administrative centers along the east coast of Sumatra and the Malay Peninsula and it offered guidance in running the government as stated in different colophons of Tajusshalatin where its text was copied. This proves that the work has been accepted among the kings who ruled in both regions.

Tajusshalatin received the best predicate as the work of literature that had a very high literary value in addition to moral values and virtues embodied in it. The most essential exposure in Tajusshalatin provided education to children of kings and to the kings about the method of good rule with the legitimacy of Alquran and Hadith. If a king was able to practice the advice of Bukhari al-Jauhari, then he would become a king obeyed by his people and receive a balanced reward from Allah.

The thought poured by Bukhari al-Jauhari in Tajusshalatin has some similarities with a book in Arabic called *Al-Taj fi-Akhlak al-Muluk* written by a famous Arabic literature author during the reign of Al-Ma'mun ibn Harun al-Rashid. The book discusses about moral of leaders and a set of laws practiced at that time. Although the content of Tajusshalatin is not entirely the same as *Akhlak al Muluk*, but both books have the same reference such as the inclusion of the book *Mahasinul Muluk* (Hussain, 1966: vi). This proves that textually it is acknowledged that there are elements of other texts that have been collected, processed and then linked in Tajusshalatin. According to research conducted by Ibnu Santoso, it was found no less than 30 reference titles and explicitly described starting from Alquran, Hadith, the stories of heroism that are philosophical, theosophical, and mystical.

Bukhari al-Jauhari wrote Tajusshalatin with the power and authority of Alquran and Hadith which was believed to be the absolute truth. To support his argument, Bukhari al-Jauhari added the content of Tajusshalatin with thrilling stories of the life and leadership of the Islamic leaders of the past, such as the leadership of the prophet, Khulafah Rasyidin, and Omar ibn Abdul Aziz, who appeared in sufficiently far time from the period of Khulafah Rasyidin. Their leadership was considered representative and ideal, especially the leadership of the Prophet.

Bukhari al-Jauhari asserted that power for a Muslim is a mandate



that must be conducted according to the orders of religion. It is a mandate to uphold truth and fight injustice, to give rights to the beneficiaries, abolish slavery, fight against misery and poverty, realize equitable prosperity, and always protect and nurture the people.

Although Bukhari al-Jauhari had tried hard to place a leader in his very ideal position, but on the other hand the thought of Bukhari was still tangent indirectly to the view of feudal that adulated the position of king. This conclusion can be seen when Bukhari formulated the task of the palace employees, Bukhari seemed to agree if the entire palace staff devoted their body and soul to the king so that the king was flattered and always felt protected. The attitude displayed by Bukhari al-Jauhari seemed less consistent with previous Bukhari conception, which required the leaders to provide the best services for their people.

As a result, Bukhari al-Jauhari was one of the Islamic thinkers who have tried to convey important messages to the authorities to constantly uphold justice in his monumental work *Tajusshalatin*. The book invites the leaders, the state apparatus, and the people to learn from the life of the Prophet, the Companions, and the Islamic luminary leaders of the past, who have been able to create the glories of leadership based on justice, equity, and combat all forms of tyranny within their societies.

Krueng Kalee, Teungku Haji Hasan. The most prominent Ulema in Aceh known as *al-Falaki* because of his expertise in astronomy, he was also known as a Sufi worship before and after the independence of Indonesia. He was one of Acehnese ulemas very close to President Sukarno, although he was not involved with PUSA as the most famous Acehnese Ulemas Association at that time. In addition to his activity in education and politics Muhammad Hasan was also the first ulema to develop *tariqa al-Haddadiyah* in Aceh. He was born in the village of Meunasah Ketembu, Langgoe, Pidie, on 13 Rajab 1303 H coincides with 18 of April 1886. His full name is Teungku Haji Muhammad Hasan Krueng Kalee bin Muhammad Hanafiah bin Abbas bin Muhammad bin Muhammad Fadhil bin Abdul Rahman. His father, Teungku Muhammad Hanafi, is a leader of the *dayah* in Krueng Kalee and a close friend to Teungku Chik Di Tiro (a national hero). At the time of Muhammad Hasan was born his parents were in refuge in Pidie due to the raging war with the Dutch in Aceh Besar (Ibrahim, 1989; Razali, 2004; Sufi, 2006). After the war subsided, his parents returned to Krueng Kalee with Muhammad Hasan.

Muhammad Hasan got his early education from his father, Teungku Muhammad Hanafia. In addition to learning from his father he also studied at Dayah Teungku Chik Keubok (Teungku Musannif) as the first teacher to Muhammad Hasan after his father. When he became a teenager, Muhammad Hasan moved to Yan in Keudah, Malaya peninsula, to explore the Islamic sciences at dayah Teungku Chik Muhammad Ershad Ie Leubeu, an Acehnese ulema who moved to Keudah Aceh due to the raging war in Aceh. In 1905, after completing his education in dayah Yan, Keudah, Muhammad Hasan along with his brother Abdul Wahab went to Mecca to continue their education in the Al-Haram Grand Mosque. The cost of his education was borne by his uncle, Muhammad Su'ud, a merchant of Aceh who contributed to fund the war in Aceh against the Dutch. His brother Abdul Wahab passed away in Mecca due to illness so that Muhammad Hasan had to struggle alone in his studies from the Ulemas of Mecca around seven years. In addition to learning the sciences of *tafsir*, *hadith*, *fiqh* and other Islamic sciences, Muhammad Hasan also studied astronomy from a retired Turkish general who settled in Mecca so that he finally became an expert in astronomy and was known as Teungku Muhammad Hasan Al-Asyi Al-Falaky. Among his teachers while studying in Mecca were Sheikh Sa'id al-Yamany Umar ibn Fadhil, Sheikh Khalifah, Sheikh Sayed Abu Bakr al-Dimyaty and Sheikh Yusuf al-Nabahani (Ibrahim, 1989).

In 1916 after completing his education in Mecca, Muhammad Hasan returned to Yan, and taught at Dayah Keudah Teungku Muhammad Ershad Ie Leubeu for several years. In this place, Muhammad Hasan was also married to an Acehnese girl, Nyak Safiah bint Hussein. Furthermore, Muhammad Hasan and his wife went home to Krueng Kalee, Aceh, on his uncle's call Teungku Muhammad Sa'id from Dayah Meunasah Krueng Baro Kalee to teach at this dayah. Later, Muhammad Hasan wanted to be more independent in transferring knowledge he achieved in Mecca to the people of Aceh Besar who were in the long struggle with the Dutch, so he decided to establish his own educational institution in Meunasah Blang located in the village of Siem, Darussalam, Aceh Besar.

In Dayah Meunasah Blang, Teungku Haji Hasan Krueng Kalee has successfully developed its own educational system that produced a lot of scholars who then became

influential people throughout Aceh such as Teungku Haji Mahmud Blahdeh Blang, Teungku Haji Abdul Rashid Samlako Alue Ie Puteh, Teungku Haji Sulaiman Lhok Sukon, Teungku Haji Yusuf Kruet Lintang, Teungku Haji Adnan Bakongan, Teungku Haji Sayed Sulaiman (former grand imam of the Grand Mosque Baiturrahman), Teungku Haji Idris Lamreung, Teungku Nurdin (former district commander of Indonesian National Army and former Regent of East Aceh) and others.

Teungku Haji Hasan Krueng Kalee viewed that seeking for religious sciences as an obligatory (*farḍhu 'ain*) for every Muslim. Fardhu similar to five pillars of Islam obliged to be conducted by every Muslim. While learning the worldly sciences necessary for the social life of society is *farḍhu kifayah*. Therefore, Teungku Haji Hasan Krueng Kalee in his intellectual travel not only learned the sciences related to worship, but also explored some other sciences such as astronomy (Ibrahim: 1989).

The purpose of study developed by Teungku Haji Hasan Krueng Kalee is as an effort to solidify *tawḥeed* of students to know and exalt Allah and to know the functions and responsibilities as creature and caliphate of Allah on earth. Lessons included reading and understanding recitation of the Koran, *tawḥeed*, the science of tafsir, hadith sciences, Arabic linguistics and literatures, Arabic grammar, astronomy, and Islamic history. The methods of learning he applied were still *talaqqi* and *halaqah*.

It has become an historical fact that the advancement of a Dayah in the past is highly dependent on the personality of Ulema who led the Dayah. This has encouraged students from all parts of Aceh and the archipelago to come to study to Teungku Haji Hasan Krueng Kalee due to his expertise in Islamic sciences and his prominent figure. Other reasons were the uniqueness of the learning system developed Teungku Haji Hasan Krueng Kalee which emphasized honesty, sincerity and discipline to students in their studies. He gave freedom to the students in following the instruction by following the material that has been able to be studied and developed.

Sincere attitude and discipline in learning developed by Teungku Haji Hasan Krueng Kalee made students obey the rules, respect and appreciate the teachers so that most products of this dayah have become reliable Islamic intellectual figures. The sharpness of thinking and extensive knowledge of Teungku Haji Hasan Krueng Kalee made public at that time to always obey and respect knowledge being taught to them.

Teungku Haji Hasan Krueng Kalee was present during a grand gathering of the Council of Islamic Education in Lubuk Aceh, Aceh Besar, on September 1 to October 2, 1932 which initiated the modernism and reform of education system in Aceh. On October 12, 1936, he also attended a closed meeting at the home of Teuku Nyak Arif, Keudahsingel Kutaraja, along with 19 other Ulemas of Aceh, a number of uleebalang, and some Acehnese community leaders. The meeting discussed issues of religious education by focusing on three things: First, the legal ground of learning sciences such as geography, chemistry, health and all sciences related to the advancement of Muslims; second, the legal issue to include general lessons into religious schools and; third, the legal status of women learning to men in a safe and secured place.

Teungku Haji Hasan Krueng Kalee and all other Acehnese ulema have similar thoughts about the three issues listed above, so the decision was made as follows: First, it is not forbidden in Islamic religion to learn worldly knowledge which is not contrary to the *Shari'a*, even it is mandatory to study. Second, it is already a requirement to



[Repro: Doc. Keluarga]

include general lessons into religious schools. Third, the Islamic law does not forbid women to learn from men. Later, the decision of the Acehese ulema in this meeting known as "Decision Keudahsingel" was very influential in the development and growth of education in schools and religious colleges throughout Aceh (Jacob, 1981).

The bustle and activity of Teungku Haji Hasan Krueng Kalee in educating people caused him not to have sufficient time to produce scientific writings that will be taken as references by next posterity. Among the works that he had published, among others: The reckoning of the beginning of Arab months especially Ramadan, Shawwal and Pilgrimage issued by *Dukkrij Aceh*. Upon assistance of Teungku Haji Muhammad Lamjabat from Dayah Jeureula, this book has ever been printed in Egypt with the right of publication in *Maktabah Al-Kubra Asyiyah* Kutaraja in 1924 (Ibrahim, 1989). Another published book is *Risalah Latifah Fi Adab al-Zikr wa al-Tahlil wa kaifiyatu Tilawah al-Samadhiyah 'ala Thariqa Qutb al-Ershad al-Habib Abdullah al-Haddad*. This book was written by Teungku Haji Hasan Krueng Kalee as an effort to introduce a Sufi thariqa of al-Haddadiyah in Acehese society.

The book "Risalah" as thick as 32 pages were written in two languages, Arabic and Malay Jawi. The book is divided into four sections. The first section describes the behavior of *zikr* and *tahlil*. The second part explains how to read *samadiyah* according to thariqa al-Haddadiyah. The third part contains the genealogical chain of the thariqa. And the fourth section describes manners and methods of reading the book *Dalail Khairat* as certified by both his teachers, Sheikh Abdullah Islail and Sheikh Hasan Zamzami.

In the first part of this book, Teungku Haji Hasan Krueng Kalee explains the procedures that should be kept in *zikr*. Starting with maintaining *zikr* manner in form of repentance from all great and small sins, sit cross-legged facing the *qiblah* while clamping mother's right leg into the fold of the left thigh just in large vein under the left knee which is called *kaimas*; put two hands on the thighs while modest head bowed and set all the body. Furthermore recite *istighfar* three times and blessings upon the Prophet ten times with a specific reading.

Next start the *zikr* with a special greeting while closing the eyes to open heart, picturing the face of teacher (the person who awarded a diploma of thariqa) in front of him. Because of the teacher's blessings a person gets the virtues of *zikr*. This is what being called *Rabithah* among the Sufis. The book that was finished on 5 of Zulhijjah 1345 emphasized on the importance of *Rabithah* in thariqa. *Rabithah* is interpreted as uniting of heart between teacher and student. According to Teungku Haji Hasan Krueng Kalee, the teacher is in lieu of the Prophet in terms of giving a diploma, *talqin* and *bai'at*. *Rabithah* is also interpreted with care bond between teacher and pupil to teacher heart bonding with another teacher until reaching the Prophet heart by always hoping to Allah with *zikr*.

In this book, Teungku Haji Hasan Krueng Kalee also explains the method of *zikr* according to thariqa al-Haddadiyah. In advance by considering the sentence "Allah, Allah" until all earthly things in the heart is gone. This kind of *zikr* method is also found in many other Sufi ways in the spoken of *tahlil*. At the end of this book, it is also warned that *zikr* prayer to be sincere solely because of Allah, and to maintain the reading of *zikr* to avoid mistakes in the pronunciation that could lead to infidelity. *Zikr* is not only done in a state of sitting, but may be conducted in a state of walking, or lying either with

oral or with the heart (Razali: 2004). Thariqa al-Haddadiyah developed by Teungku Haji Hasan Krueng Kalee has a simple characteristic, especially in terms of zikr and reading practice of prayer centered on monotheism sentences, *tahlil* and other prayers which are based on several hadith of the Prophet.

In addition to his role in the field of religious education and mysticism, Teungku Haji Hasan Krueng Kalee also joined politics, especially towards the proclamation of Indonesian independence. He founded a Mujahideen army comprising ordinary people and Dayah students to participate in expelling the Dutch colonialists from Aceh. Together with Teungku Daud Beureueh, Teungku Haji Jakfar Sidik Lamjabat, and Teungku Ahmad Hasballah Indrapuri, Muhammad Hasan also signed "Maklumat Ulama Seluruh Aceh" or the edict of whole Aceh Ulema on October 15, 1945 as a form of support for the newly established state Republic of Indonesia. The edict contains religious instruction (*fatwa*) that the struggle for the independence of Indonesia is as holy struggle or *jihad fi sabilillah* as has been done by other Acehese Ulema fighters. Teungku Haji Hasan Krueng Kalee then also issued a fatwa himself which was not much different from the announcement above. The *fatwa* was printed by the Regional Headquarters of the Republic of Indonesia Youth (PRI) with an introduction signed by Ali Hasymi on November 8, 1945 and sent to the leaders and ulema throughout Aceh. In response to the fatwa, Mujahideen army was established across Aceh which then became the Mujahideen Division Army of Teungku Chik di Tiro.

In the case of bloody conflict between the parties of *uleebalang* (aristocrat family) from Cumbok led by Teuku Daud Cumbok and the Acehese fighters led a number of ulema, Teungku Haji Hasan Krueng Kalee take a neutral stance. Later he was assigned to reconcile the warring parties and become a member of the National Committee of Aceh region to investigate the bloody tragedy in 1945. He also indicated a neutral attitude when DI / TII rebellion erupted in Aceh in 1953 by rejecting the invitation of Daud Beureueh envoy to join the rebels. As a Sufi cleric, Teungku Hasan Krueng Kalee had already felt that the movement would not succeed and instead would trouble the life of the people of Aceh.

In the 1950's, Teungku Haji Hasan Krueng Kalee joined the Islamic Party of PERTI (United Tarbiyah Islamiyah) and was active until 1968. After the first multi-party election in 1955, Teungku Haji Hasan Krueng Kalee became a member of the Constituent Assembly representing the party.

On January 19, 1973, precisely on Friday night about three o'clock in the morning, Teungku Haji Muhammad Hasan Krueng Kalee passed away, leaving three wives namely Nyak Safiah in Siem, Nyak Aisyah (Nyak Payet) in Krueng Kalee, and Nyak Awan in Lamseunong. From the three wife, Muhammad Hasan Krueng Kalee left seventeen sons and daughters.