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THE INTELLECTUAL TRADITION OF ABDUL QADIR AL-MANDILI IN THE HADITH BOOK OF *TUHFAH AL-QARI'*

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Abstract

This study explores the intellectual legacy of a prominent Nusantara scholar, Abdul Qadir al-Mandili (1329–1385 AH / 1910–1965 CE), whose contributions to hadith studies are exemplified in his seminal work, *Tuhfah al-Qāri'*. This text represents a significant synthesis of traditional and contextual approaches to understanding hadith. The study seeks to examine the distinctive features of the work, its methodological framework, and its broader influence on the development of Islamic intellectual traditions in the Nusantara region. Employing content analysis and a

historical approach, the research reveals that *Tuhfah al-Qāri'* offers practical interpretative guidance for Muslims, aligning hadith comprehension with the socio-cultural realities of local communities. Furthermore, the work reflects the intellectual adaptability of Nusantara scholars who remained rooted in classical Islamic knowledge while engaging with the contemporary challenges of their era. The findings affirm that *Tuhfah al-Qāri'* not only serves as a vital reference in the field of hadith studies but also functions as an intellectual bridge between global Islamic scholarship and local religious discourse, thereby enriching the dynamic continuity of Islamic thought in the region.

Keywords: Abdul Qadir al-Mandili, Hadith, Intellectual Tradition, Nusantara Scholars, *Tuhfah Al-Qari'*.

Abstrak

Penelitian ini mengkaji warisan intelektual seorang ulama terkemuka Nusantara, Abdul Qadir al-Mandili (1329–1385 H / 1910–1965 M), yang kontribusinya dalam bidang studi hadis terwujud melalui karya monumentalnya, *Tuhfah al-Qāri'*. Karya ini merepresentasikan sintesis penting antara pendekatan tradisional dan kontekstual dalam memahami hadis. Studi ini bertujuan untuk menganalisis karakteristik khas karya tersebut, kerangka metodologinya, serta pengaruhnya terhadap perkembangan tradisi intelektual Islam di kawasan Nusantara. Melalui analisis isi dan pendekatan historis, penelitian ini menemukan bahwa *Tuhfah al-Qāri'* memberikan panduan praktis bagi umat Islam dalam memahami dan mengaplikasikan hadis yang selaras dengan realitas sosial dan budaya masyarakat lokal. Selain itu, karya ini mencerminkan kemampuan adaptif ulama Nusantara yang tetap berakar pada khazanah keilmuan Islam klasik, sembari merespons tantangan zaman mereka. Temuan ini menegaskan bahwa *Tuhfah al-Qāri'* tidak hanya menjadi referensi penting dalam studi hadis, tetapi juga berfungsi sebagai jembatan intelektual antara khazanah keilmuan Islam global dan wacana keagamaan lokal, sehingga memperkaya kontinuitas dinamis pemikiran Islam di kawasan ini.

Kata kunci: Abdul Qadir al-Mandili, Tradisi Intelektual, Hadis, Ulama Nusantara, *Tuhfah al-Qari'*.

Introduction

Hadith studies in Southeast Asia are familiar with the term Nusantara, whose country domain is centered on three Muslim majority countries, namely Indonesia, Malaysia, and Brunei Darussalam. Meanwhile, Singapore, Burma (Myanmar), the Philippines, Thailand, and Vietnam are known as Muslim minority countries. The development of Hadith studies cannot be separated from the accompaniment of the spread of Islam in Nusantara (Helmiati, 2014, p. 1). Data shows that since the 9th century AD, Nusantara scholars have synergized in Islamic studies, such as Syaikh Ismail az-Zarfy and 'Abdullah Khan'an and his colleagues (Al-Syathary, Al-Khatiby, & Adan, 2019, p. 15-17). Along with development, since the 17th century AD, the name of a famous scholar emerged who had specific expertise in the field of Hadith, such as the figure of Abd al-Rauf al-Fansuri as-Sinkili (1024-1105 H/1615-1693 AD) with his work entitled *Syarah Latif 'ala 'Arba'in and Mawa'iz al-Badi'ah* (Rahman, 2019, p. 72); Nuruddin Muhammad b. Ali b. Hasan b. Muhammad Hamid al-Raniri (1068 AH/1658 AD); or his colleagues (Fayrus, 2018, p. 31). Classical scholars of the archipelago are considered to have taken the initiative to preserve hadith by writing it down systematically with simple writing because their intention and focus were limited to preserving the wording of hadith so that studies of sanad or similar theories were very rarely found in hadith learning in the classical era. Until the development of Islamic educational institutions such as Islamic boarding schools and Islamic universities, scholars began to facilitate students and students with studies of hadith theory. It can be said that this phenomenon makes the genealogy of Hadith studies feel marginalized compared to other studies such as interpretation, fiqh, and tasawwuf (Muhajirin, 2016, p. 12).

In North Sumatra, the most well-known clerics are M. Arsyad Thalib Lubis, Mushtafa Husein, Zainal Arifin Abbas, Adnan Lubis, and Ismail Banda. In fact, there are quite a few ulama from Mandailing Natal who are still neglected in research publications on their role and services in the spread of Islam, so that they are less well known or even unknown academically because their existence is in a local location far from the government (Ja'far, 2020, p. 26). However, there is one cleric from South Tapanuli who is known as a preserver of hadith, which is interesting to study among Southeast Asian clerics, namely Abdul Qadir al-Mandili. There are two names of figures named Syaikh

Abdul Qadir, a son of the Mandailing Natal area (AB, 2014, p. 9-11). One of them is famous among the scholars of Mecca and is more senior, namely Abdul Qadir bin Shobir al-Mandili from Huta Siantar, Panyabungan, famous with the title of *syaikh asy-syuyukh/teacher of teachers* because he was named an important figure of Jawi scholars in Haramain due to the implications of his leading the Madrasah Dar al-Ulum al-Diniyah in Mecca, which produced the seeds of great scholars. The students of Abdul Qadir al-Mandili bin Shobir who became Nusantara Ulama include Sulaiman, Muhammad Ya'kub, Muhammad Ja'far, and Ali Hasan. Then Muhammad Ya'kub and Ali Hasan Ahmad also became teachers (*mu'alimi*) at the Madrasah Dar al-Ulum al-Diniyah. Other students of Abdul Qadir al-Mandili came from various regions of the Nusantara, including the Malay Peninsula. Among them are Syaikh Abdurrahim Perak, Syaikh al-Habib Abdullah Mufti Syafi'iyah Perak Ipoh, Syaikh Muhammad Ali Kuala Kangsar, and Syaikh Saleh b. Muhammad Idris al-Kelantani al-Makki. Others who came from South Tapanuli (Mandailing-Angkola) included Syaikh Ahmad Zein (1846–1950 AD), Syaikh Mustafa Husein (1886-1955 AD), Syaikh Abdul Halim bin Ahmad Khathib al-Mandili (Mr. Naposo, son-in-law of Syaikh Musthafa), Syaikh Syamsuddin bin Abdurrahim al-Mandili (1912–1991 AD), Syaikh Ja'far Abdul Wahab (Mr. Mosir, son-in-law of Syaikh Musthafa), Syaikh Abdul Wahab, Muaramais (1914-1991 AD), Syaikh Muhammad Solih, Sigalapang Julu (1912-2002 AD), Syaikh Zainuddin, Panyabungan Jae (1917-2005 AD), and Haji Muktar Harahap, Padang Bolak (1900–1948 AD). Meanwhile, from other areas, including Syaikh Zainuddin Bila, Syaikh Hasan Maksu Meda Deli, Syaikh Daud bin Mahmud al-Jawi, Syaikh Abdul Lathif Mantu', Syaikh Utsman Tegal, Syaikh Zainuddin al-Palembani, Syaikh Muhammad Husein al-Palembani al-Makki, and Syaikh Muhsin al-Musawa al-Palimbani al-Makki (Erawadi, 2015, p. 28).

The study figure in this context is Syaikh Abdul Qadir bin Abdul Muttalib, who was famous in the Malay world first because of his existence studying in Malay, Kedah/Qoda, first before finally going to Saudi Arabia in 1936. with one of the traditional works of his intellect in the study of Hadith, entitled *Tuhfah al-Qari al-Muslim al-Mukhtarah Mimma Ittafaqa 'Alaih al-Bukhari wa Muslim*. The detailed discussion regarding the analysis of hadith jurisprudence, which is summarized in the book, is the formulation of the problem and the purpose of writing this article because it is included in the category of contribution of Mandailing ulama in preserving hadith studies, which

will be studied in the next discussion. Publications about his figure were found in articles written by Malaysian academics by Asyraf bin Abd Gani in 2013 with the related thesis title Syaikh Abdul Qadir bin Abdul Muttalib al-Mandili: Contributions to the Science of Tauhid, Fiqah, and Sufism (Ghani, 2013, p. 64); and Mohamed Sukri Omar and Mohd Fadli Ghani wrote an article entitled Islamic Political Thought of Syaikh Abdul Qadir al-Mandili in the Book of Islam: Religion and Sovereignty (Omar, 1965, p. 21). Publications from Indonesia about him were found in a 2021 thesis by Muhammad Lutfi entitled Indonesian Hadith Scholars of the 20th Century (A Study of the Figure of Abdul Qadir Al-Mandili (Lutfi, 2021, p. 1-180); then in the 2023 article entitled “A *Critical Review on The Law of Cina Buta (Chinese Blind) According to Syakh Abdul Qadir Bin Abdul Muthalib Al-Mandili Al-Indonesia Al-Syafi’i*” by Syah Wardi and Zuhri Arif (Wardi & Arif, 2023, p. 9); and in 2024 by Bahiroh Afifah and others with the title Abdul Qadir Al-Mandili: Study of Characters and Books as a Remedy for the Heart (Afifah et al., 2024, p. 8). All related publications have not specifically discussed the fiqh of Hadith mentioned by Syaikh Abdul Qadir in his work, which is the novelty in writing this article.

This study aims to reveal the characteristics, writing methods, and influence of Abdul Qadir al-Mandili's *Tuhfah al-Qari'* book on the Islamic scientific tradition in the archipelago by highlighting the uniqueness of the arrangement structure based on the order of the hijaiyah letters (*al-Mu'jam*), which is rarely used by Malay scholars. Abdul Qadir al-Mandili is known as one of the important scholars in the spread and purification of Ahl al-Sunnah wa al-Jamaah-based Islamic teachings in the Malay region. A number of studies in the last five years have highlighted various aspects of his thought and contributions. (Lutfi, 2022, p.24) discussed al-Mandili's role in the development of hadith scholarship in Indonesia through his work Gifts for Muslim Readers, a commentary on *Tuhfah al-Qari'*, and noted that although better known in Malaysia, his contributions in the country are less well known. (Wardi & Arif, 2023, p. 19) reviewed his firmness on fiqh issues through the book *Al-Asadul Ma'ar*, especially regarding the law of “blind Chinese marriage,” which he rejected with strong fiqhiyah arguments. (Idris, Yahaya, & Mohamed Indera Alim Sah, 2023, p. 198) examined the Malay ulama's openness to the principles of the Salaf creed through the book *Perisai bagi Sekalian Mukallaf*, which confirms the position of the Salaf creed as part of *Ahl al-Sunnah wa al-Jamaah* in the midst of the dominance of *Asy'ariyah-Maturidiyah*. (Afifah et al., 2024, p. 8) highlighted the moral

and Sufism aspects of the Antidote for the Heart, which contains 104 selected traditions and shows al-Mandili's thoroughness and firmness in selecting traditions. Meanwhile, (Pulungan & Hayati, 2025, p. 22) highlighted the important role of *Tuhfah al-Qari'* in the field of da'wah and spiritual education. The book contains 564 sahih traditions arranged by the alphabet and is accompanied by biographies of the hadith imams and schools of thought. In addition to conveying a scientific understanding of hadith, the book also serves as a medium for da'wah and Islamic psychotherapy. Through this unique and integrative approach, *Tuhfah al-Qari'* shows methodological and pedagogical strengths that make this work worthy of in-depth study in the Nusantara Islamic scholarship.

Discussion

Intellectual Biography of Abdul Qadir al-Mandili

The cleric who is the object of study in this research was born in the Mandailing country, precisely in the village of Sigalangan Padang Sidempuan, and is known as Abdul Qadir b. Abd al-Muththalib b. Hassan al-Makkiy al-Indunisi asy-Syafi'i (Erawadi, 2015b, p. 73).

There are different opinions regarding the origin of the birth of Abdul Qadir al-Mandili. At least four village names appear in several narrations, such as Ramli Awang's Sigalangang village; Ishamuddin Abdul Rahim's Sigalagam village; M. Husni Ginting and several articles on Wikipedia and Republika, which also stated that Sigalapang village is in Panyabungan; and M. Bazri Che Harun's Sigalangan village in Padang Sidempuan in his dissertation Hadith entitled Hadis in the Works of Abdul Qadir al-Mandili: Takhrij and Analysis. Responding to the differences above, the author believes that Abdul Qadir was born in Sigalangan village, Padang Sidempuan, as mentioned by M. Bazri Che Harun, because he met and received valid information directly from Abdul Qadir al-Mandili's heir named Muhammad bin Abdul Qadir al-Mandili on June 17, 2006, at the Grand Mosque, Mecca. Regarding the villages of Sigalangang and Sigalaman, it was found that they were not in the Mandailing area, or there was a high probability of a spelling error. Meanwhile, Sigalapang is the birthplace of another cleric with a similar name, namely Abdul Qadir bin Sobir al-Mandili, who is the senior of Abdul Qadir al-Mandili, who is the object of discussion in this study (Lutfi, 2021, p. 1-180).

The year of birth of Abdul Qadir al-Mandili was 1910 AD/1329 H, with information from Ramli Awang, who met Abdul Qadir's grandson named Ghazali bin Muhammad al-Mandili. Ramli obtained data when visiting and talking with Tuan Guru Haji Hashim that al-Mandili's arrival in Kedah, Malaysia, was known in 1924 AD, when he was 14 years old. It is said that around the 19th and 20th centuries, it had become a tradition for Mandailing Natal parents to send their children to early childhood education to learn from religious scholars who had received education from the Middle East. Likewise, supported by the spirit of the child who was serious and fond of seeking knowledge, it is known that Abdul Qadir had studied at a Dutch elementary school until the fifth grade because in the end he was sent to Kedah to study religion more deeply at the suggestion of Japu Sakan, his father's brother, which was approved by the family. Abdul Qadir also came to Tanah Melayu, Kedah, with two of his friends named Abdullah and Haji Abbas (Zaini & Sa'ari, 2016, p. 46).

Abdul Qadir is known to have studied in three huts for approximately 10 years in Malaysia before finally moving to Mecca. Pondok Panjang Rong Tobiar in Pendang is a place to gain basic knowledge, such as mastering reading and writing Javanese and Arabic with Tuan Guru Haji Bakar. He then moved to a place called Air Hitam, Kedah, which at that time was led by Tuan Haji Idris bin Lebai Yusuf and Lebai Dukun, to study three primary Arabic books that became the Islamic boarding school curriculum for aspects of Arabic grammar, namely al-Matn al-Ajurumiyah, Mutammimah, and Matn Alfyyah B. Malik. After his discharge, he moved to Pondok Gajah Mati, Pendang, led by Tuan Guru Ismail Cik Dol. He studied for ten years with Haji Wan Ibrahim bin Haji Wan Abdul Qadir, better known as Pak Cu Him Gajah Mati, until finally dedicating himself as a teacher at the boarding school who taught all subjects, especially mathematics. In 1963 AD, he moved to Mecca with the aim of studying with Pak Da 'Ail Patani (1882-1965 AD), who was none other than Pak Cu Him's older brother and a teaching activist at the al-Haram Mosque (Lutfi, 2021, p. 21).

Data on the genealogy of Abdul Qadir al-Mandili's descendants was obtained by Ishamuddin Abd Rahim when he met Ghazali bin Muhammad on January 3, 1987 AD, that during his lifetime Abdul Qadir had three wives from Kedah, Malaysia. His first wife was Khadijah bint Hanafiah from Kampung Alor Besar, Pendang, whom he married

while at Pondok Gajah Mati Kedah. Zabedah bint Jusuh, who comes from Kampung Kupang, Baling, is known as his second wife, and Aisyah bint Muhammad Saman from Jaha, Pattani, the third. Abdul Qadir was blessed by Allah with approximately nine children, namely six children from his first, wife with each name being Muhammad Badrudiin, Rafiah, Muhammad Zainuddin, Fatimah, Ruqiyah, and Zawawi; then one from the second, with the name Abdul Aziz, and two from the last, named Halimah and Ahmad Zaki (Lutfi, 2021, p. 22).

For almost 30 years until his death, Abdul Qadir dedicated himself as a teacher at the al-Haram Mosque. The cause of his death on Tuesday morning, 20 Rabiulakhir 1385 AH/17 August 1965, in Mecca was due to a rare disease called melanoma with symptoms of swollen and cracked feet that the doctor recommended amputating, but he refused because he considered that the disease occurred with Allah's permission. This news was reported by Tuan Guru Haji Saleh from Pondok Sik, Kedah. Finally, he was buried in Ma'la in the presence of thousands of mourners who took him to the grave (Lutfi, 2021, p. 35).

The name Abdul Qadir al-Mandili is well known among the ulama, especially in Malaysia, such as the words of praise expressed by Guru Haji Yahya from Madrasah al-Khairiyyah, Kampung Pisang, Kupang, Baling, when appreciating one of his works, as this is a book translated by Tuan Guru. the pious and very pious, Mr. Syaikh Abdul Qadir al-Mandili. Another praise was made by Tuan Guru Haji Husin bin Haji Che Dol with notes such as amma ba'du; "So, with the grace of the Most Gracious God, I can see an essay called The Establishment of the Islamic Religion, which was translated by al-'Alim al-Fadil wa al-Adib al-Kamil al-Syaikh Abd al-Qadir b. Abd al-Muttalib al-Mandili al-Indonesians who teach at the al-Haram Mosque produced by Dar al-Saadah al-Islamiyyah Gajah Mati, Pendang, Kedah (Lutfi, 2021, p. 45)."

Abdul Qadir's morals were known to be good, gentle, not angry, and sincere in practicing the knowledge he had without any ulterior motive for worldly pleasures because it was seen that he did not like to be tied to a position, as he was known to reject a job offered by President Soekarno with a large salary as the Mufti of Indonesia in Cape Town, South Africa, or as Qadhi al-Qudhat with a reward of 13 thousand riyals per month in Mecca during the time of Malik Sa'ud. He refused with the sentence, "I demand a

reward from Allah.” His humility is evident in every one of his writings with the sentence, “Small servant/khudaim for seekers of knowledge who begin at the Grand Mosque.” Abdul Qadir is a generous person who is known from the testimony of those who say that he often gave away items as gifts to his children, such as clothes, food, and other necessities, especially during the khatam kitab ceremony at the Grand Mosque, so it is not surprising that the phrase “every praiseworthy characteristic” was found in Syaikh Abd al-Qadir al-Mandili, from his student named Haji Ahmad bin Haji Jusoh (Lutfi, 2021, p. 62).

Contribution to Hadith Studies by Abdul Qadir al-Mandili

During his stay in Mecca, it is known that Abdul Qadir al-Mandili studied with Wan Abdul Qadir Patani, al-Maliki, Syaikh Hasan Muhammad al-Mashat, Muhammad al-Arabi bin Tabani bin al-Hussain al-Wahidi al-Maghribi, Sayid al-Alawi bin Abbas al-Maliki, Muhammad Ahyad al-Indonesi, Hasan Said al-Yamani, Muhammad Nur bin Saif, Yasin bin Muhammad Isa al-Fadani, Abdullah Lahji, and Syaikh Zakaria Abdullah Bela (Lutfi, 2021, p. 19).

He published many works from various scientific disciplines such as Ushuluddin, such as his book called Shield for All Mukallaf, a translation of Imam al-Tahawi (32H-933M) with the content of norms and morals, which was completed on Tuesday, 23 Jamadil Awal 1376 H/1956 AD; I'tiqad of People Who Believe in Qyran with the Descent of Isa 'Alaih al-Salam at the End of Time, which was translated from 16 Jamadilawal to 2 Jamadilakhir 1378 H/1958 AD; as well as Qadyani's Main Treatise about the heresy of Mirza Gulam Ahmad, who lived from 1840 to 1908 AD in India. In the field of Fiqh, he wrote several works such as those entitled Tok Haji and Tok Lebai Weapons related to prayer and dhikr as well as sermons and kaifiyat Yasin, Tarawih, Witir and the like which were completed on Wednesday 10 Ramadan 1368 H/6 July 1949 M; Tuan Khatib's Supplies with 83 pages, containing 12 Friday sermons and several sermons on holidays, eclipses, asking for rain and marriage which were completed in 1960 AD; and Helper of All Muslims by Having to Read the Quran and Until Its Rewards Reach All Who Die which was completed on 21 Sha'ban 1370 AD/1950 AD as a translation of the work of Muhammad al-Arabi entitled Is'af al-Muslimin wa al-Muslimat bi Jawaz al-Qira'ah wa Wusul Thawabiha ila al-Amwat. As for the field of politics, it can be seen from his work

entitled *Islam: Religion and Sovereignty*, written in 68 pages on 19 Rabiul Awal 1379 H/22 September 1959 M in Mecca, and the Establishment of Islam as a translation of the book of the Syrian cleric, Munir Lutfi, entitled *Mawqif al-Islam min al-Iqta'iyah wa al-Ra'simaliyyah wa al-Ishtirakiyyah wa al-Syuyu'iyah*.

As for the Hadith, it can be seen in the following explanation:

1. *Tuhfah al-Qari al-Muslim al-Mukhtarah Mimma Ittafaqa 'Alaih al-Bukhari wa Muslim*. The author finds that this book can be called a work of a collection of selected hadiths agreed upon by al-Bukhari and Muslim. There are 564 hadiths recorded and arranged using the al-Mu'jam method, namely according to the order of the hijaiyah letters starting from the letters alif to ya. This book began to be written in Mecca on 11 Jamadil Awal 1371 H/8 February 1952 AD and was completed on 20 Jumadil Awal 1371H, which took only nine days to prepare. This work is written in Arabic, with a thickness of 73 pages. Al-Mandili stated that he initially wanted to translate this work into Malay (Indonesian), but he apologized because his busy schedule at that time meant he could not do so (Mohd Othman, Abdul Majid, Awang Kesah, Basir@Ahmad, & Yabi, 2022, p. 356-364).
2. *A gift for Muslim readers as a translation and sharah of the book Tuhfah al-Qari al-Muslim* (Syahnan & Ahmad, 2023, p. 18-38). The author found data that this book was written on March 7, 1961 AD; that is, after 9 years, he prepared the original book in Arabic. This book consists of several juzuk, and the first juzuk is 96 pages thick. The first printing was published by Haji Muhammad Idris al-Marbawi Printing in Egypt at the end of the month of Muharram 1381H, along with 15 July 1961M.
3. *Children's Book Key to Heaven* (Syahnan & Ahmad, 2023, p. 18-38). According to data from (Mohd Othman et al., 2022, p. 356-364), the author found that this book contains 52 hadiths regarding fiqh studies related to purification, prayer, prostration, iktikaf, zakat, and fasting, which are popular in Malaysia and are reprinted in al-Hidayah Publisher.
4. *Book of Antidote for the Heart*. The author obtained data that this book is categorized as the beginning of the study of Sufism in the form of amaliyah to cleanse the heart, which is learned from 104 hadiths as contained in this book. (Afifah et al., 2024, p. 1-11).

When the author refers to the original book by Abdul Qadir entitled *Tuhfah al-Qari al-Muslim al-Mukhtarah Mimma Ittafaqa 'Alaih al-Bukhari wa Muslim*, he finds 40 hadith written by him with the following systematics:

1. The order of hadith is based on the Hijaiyah alphabet according to the beginning of the Hadith.
2. Describes the profiles of the 6 Hadith Imams in the introduction to the work by explaining complete biographies containing full names, names, genealogies, and name ratios, as well as places and dates of birth and death, as well as the scientific journey of the Imams with the names of their teachers and students.
3. Describes the biographies of 4 Islamic School Ulama, such as Abu Hanifah, Malik bin Anas, Muhammad bin Idris asy-Syafi'i, and Ahmad bin Hanbal.
4. Providing explanations on the terms of hadith science, such as the meaning of *al-syaikhani* (Imam Bukhari and Muslim), *al-arba'ah* (Abu Daud, Tirmidzi, an-Nasa'i, and B. Majah), *al-tsalasah* (except B. Majah), *al-khamsah* (along with Imam Ahmad), *al-sittah* (asy-Syaikhani and al-Arba'ah), and *al-sab'ah* (6 Imams of hadith and Imam Ahmad).
5. Compiled with a variety of sub-theme models with illustrations of the nuances of the Law theme.
6. Writing verses of the Qur'an and other hadiths supporting the explanation of the hadith editorial.
7. Writing a message when explaining/parsing the Hadith.

Abdul Qadir, who is famous for his Asy'ariyah theology above the Syafi'i school of thought, is considered a hadith master in his time because he is proven firm and steadfast towards hadith when writing his works. He was also selective in choosing hadith by explaining the status of hadith as *maqbul* or *mardud*. He used the *jama'*, *nasakh*, *tarjih*, and *tawaqquf* methods when getting authentic hadith.

Table 1: Table about the contents of the Hadith

Hadith number	Hadith Content
1st hadith	Everything must be with intention
2nd hadith	A sign that Faith loves the Ansor

3rd Hadith	Signs of a hypocrite
4th Hadith	The person you hate the most
5th Hadith	Sisterhood
6th Hadith	The advantages of the Yemeni people
7th Hadith	People who commit adultery can enter heaven as long as they do not shirk
8th Hadith	The command to do justice to all children
9th Hadith	The command to fear hell even with date palm fronds
10th Hadith	The priority of the tayyibah sentence
11th Hadith	The command to perfect bowing and prostration
12th Hadith	The commandment to abandon the 7 major sins
13th Hadith	The order for the witr prayer to close the prayer
14th Hadith	Order to pray at home
15th Hadith	Prayer command
16th Hadith	The priority of praying at the beginning of time
17th Hadith	The priority of istiqamah in worship
18th Hadith	The person Sayyidah Aisyah loves most
19th Hadith	The virtue of fasting by the Prophet David
20th Hadith	Time for circumcision
21th Hadith	The greatness of Allah's name
22th Hadith	The importance of having a social spirit
23th Hadith	Guidance on how to step on
24th Hadith	Table etiquette when visiting
25th Hadith	A sign of punishment from Allah

26th Hadith	Azan and procedures for knocking at people's homes
27th Hadith	Permissibility of women to worship Mosque
28th Hadith	The order to wash your hands when you first wake up
29th Hadith	Order to perform ablution, instinct when waking up
30th Hadith	The command to slow down prayer when the weather is hot
31th Hadith	Self-care orders
32th Hadith	Signs that it is permissible to break the fast
33th Hadith	A sign of the end times
34th Hadith	Peace is found in prayer
35th Hadith	The Prophet's leadership in prayer
36th Hadith	Permissibility of eating before praying
37th Hadith	Order to eat cleanly
38th Hadith	It is not permissible to kill Muslim brothers
39th Hadith	Orders to lead prayers according to community conditions
40th Hadith	The command to affirm in prayer

Meanwhile, the text can be seen as follows:

1 رواه الستة عن عمر بن الخطاب رضي الله
 إنما الأعمال بالنيات، وإنما لكل امرئ ما نوى، فمن
 كانت هجرته إلى الله ورسوله، فهجرته إلى الله ورسوله،
 ومن كانت هجرته لدنيا يصيبها أو امرأة ينكحها،
 فهجرته إلى ما هاجر إليه.

2 رواه الشيخان والإمام أحمد والنسائي، عن
 آية الإيمان حب الأنصار، وآية النفاق بغض الأنصار.
 أنس رضي الله عنه

3	آية المنافق ثلاث: إذا حدث كذب، وإذا وعد أخلف، وإذا أوّمن خان.	رواه الشيخان والنسائي، عن أبي هريرة رضي الله عنه
4	أبغض الرجال إلى الله الألد الخصم.	رواه الشيخان والإمام أحمد والترمذي والنسائي، عن عائشة رضي الله عنها
5	ابن أخت القوم منهم.	رواه الشيخان والإمام أحمد والترمذي والنسائي، عن أنس رضي الله عنه وأبو داود عن أبي موسى رضي الله عنه
6	أتاكم أهل اليمن هم أضعف قلوبا وأرق أفئدة الفقه يمان، والحكمة يمانية.	رواه الشيخان والترمذي، عن أبي هريرة رضي الله عنه
7	أتاني جبريل - عليه السلام - فبشرني: "أنه من مات من أمتك لا يشرك بالله شيئا، دخل الجنة". قلت: "وإن زنى وإن سرق" قال: "وإن زنى وإن سرق".	رواه الشيخان، عن أبي ذر رضي الله عنه
8	اتقوا الله واعدلوا في أولادكم.	رواه الشيخان عن النعمان بن بشير رضي الله عنهما
9	اتقوا النار ولو بشق تمرة.	رواه الشيخان والنسائي عن عدي بن حاتم رضي الله عنه
10	اتقوا النار ولو بشق تمرة، فإن لم تجدوا فبكلمة طيبة.	رواه الشيخان، والإمام أحمد، عن عدي بن حاتم رضي الله عنه
11	أتموا الركوع والسجود، فالذي نفسي بيده إني لأراكم من وراء ظهري إذا ما ركعتم و إذا ماسجدم.	رواه الشيخان، والإمام أحمد والنسائي، عن أنس رضي الله عنه
12	اجتنبوا السبع الموبقات: الشرك بالله، والسحر، وقتل النفس التي حرم الله إلا بالحق، وأكل الربا، وأكل مال اليتيم، والتولي يوم الزحف، وقذف المحصنات الغافلات المؤمنات.	رواه الشيخان، وأبو داود، والنسائي، عن أبي هريرة رضي الله عنه

13	رواه الشيخان، وأبو داود عن ابن عمر رضي الله عنهما	اجعلوا آخر صلاتكم بالليل وترا.
14	رواه الشيخان، والإمام أحمد، وأبو داود عن ابن عمر رضي الله عنه	اجعلوا من صلاتكم في بيوتكم، ولا تتخذوها قبورا.
15	رواه الشيخان عن ابن عمر رضي الله عنهما	أجيبوا هذه الدعوة إذا دعيتم لها.
16	رواه الشيخان، والإمام أحمد، وأبو داود، والنسائي عن ابن مسعود رضي الله عنه	أحب الأعمال إلى الله الصلاة لوقتها، ثم بر الوالدين، ثم الجهاد في سبيل الله.
17	رواه الشيخان عن عائشة رضي الله عنها	أحب الأعمال إلى الله أدومها وإن قل.
18	رواه الشيخان والترمذي عن عمرو بن العاص رضي الله عنها	أحب الناس إلي عائشة ومن الرجال أبوها.
19	رواه الشيخان، والإمام أحمد، وأبو داود، والنسائي عن ابن عمرو رضي الله عنه	أحب الصيام إلى الله صيام داود، كان يصوم يوما ويفطر يوما. وأحب الصلاة إلى الله صلاة داود، كان ينام نصف الليل، ويقوم ثلثه، وينام سدسه
20	رواه الشيخان، والإمام أحمد عن أبي هريرة رضي الله عنه	اختتن إبراهيم وهو ابن ثمانين سنة بالقدم.
21	رواه الشيخان، وأبو داود، والترمذي عن أبي هريرة رضي الله عنه	أخنع الأسماء عند الله يوم القيامة رجل تسمى (ملك الأملك)، لا مالك إلا الله.
22	رواه الشيخان، والإمام أحمد، وأبو داود، والترمذي، وابن ماجه، عن أبي ذر رضي الله عنه	إخوانكم خولكم جعلهم الله قنية تحت أيديكم فمن كان أخوه تحت يده فليطعمه من طعامه وليلبسه من لباسه ولا يكلفه ما يغلبه فإن كلفه ما يغلبه فليعنه.
23	رواه السبعة عن أبي أيوب رضي الله عنه	إذا أتى أحدكم الغائط فلا يستقبل القبلة ولا يولها ظهره ولكن شرقوا أو غربوا.

<p>24 إذا أتى أحدكم خادمه بطعامه قد كفاه علاجاه ودخاناه فليجلسه معه فإن لم يجلسه معه فليناوله أكلة أو أكلتين.</p>	<p>رواه الشيخان، وأبو داود، والترمذي وابن ماجه عن أبي هريرة رضي الله عنه</p>
<p>25 إذا أراد الله بقوم عذابا أصاب العذاب من كان فيهم ثم بعثوا على أعمالهم.</p>	<p>رواه الشيخان، عن ابن عمر رضي الله عنه</p>
<p>26 إذا استأذن أحدكم ثلاثا فلم يؤذن له فليرجع.</p>	<p>رواه الشيخان، والامام مالك و الامام أحمد وأبو داود، عن أبي موسى و أبي سعيد رضي الله عنهما</p>
<p>27 إذا استأذنت أحدكم امرأته إلى المسجد فلا يمنعها</p>	<p>رواه الشيخان، والامام أحمد، والنسائي، عن ابن عمر رضي الله عنهما</p>
<p>28 إذا استيقظ أحدكم من منامه فلا يدخل يده في الإناء حتى يغسلها ثلاثا، فإن أحدكم لا يدري أين باتت يده.</p>	<p>رواه السبعة، ومالك والشافعي، عن أبي هريرة رضي الله عنه</p>
<p>29 إذا استيقظ أحدكم من نومه فليتوضأ، فليستنثر ثلاث مرات، فإن الشيطان يبيت على خياشيمه.</p>	<p>رواه الشيخان، والنسائي عن أبي هريرة رضي الله عنه</p>
<p>30 إذا اشتد الحر فأبردوا بالصلاة، فإن شدة الحر من فيح جهنم.</p>	<p>رواه السبعة الا ابن ماجه عن أبي هريرة رضي الله عنه</p>
<p>31 إذا أطل أحدكم الغيبة فلا يطرق أهله ليلا ...</p>	<p>رواه الشيخان، والامام أحمد عن جابر رضي الله عنه</p>
<p>32 إذا أقبل الليل من هاهنا، وأدبر النهار من هاهنا، وغربت الشمس، فقد أفطر الصائم</p>	<p>رواه الشيخان، وأبو داود، والترمذي عن عمر رضي الله عنه</p>
<p>33 إذا اقترب الزمان لم تكذب رؤيا الرجل المسلم تكذب وأصدقهم رؤيا أصدقهم حديثا.</p>	<p>رواه الشيخان، و ابن ماجه عن أبي هريرة رضي الله عنه</p>

34 إذا أقيمت الصلاة فلا تأتوها وأنتم تسعون. وأتوها وأنتم تمشون وعليكم السكينة. فما أدركتم فصلوا وما فاتكم فأتموا.	رواه السبعة، عن أبي هريرة رضي الله عنه
35 إذا أقيمت الصلاة فلا تقوموا حتى تروني.	رواه الشيخان، والإمام أحمد، وأبو داود والنسائي عن أبي قتادة رضي الله
36 إذا قدم العشاء فابدؤوا به قبل أن تصلوا صلاة المغرب، ولا تعجلوا عن العشاء	رواه الشيخان، والإمام أحمد، وأبو داود والنسائي عن أنس رضي الله
37 يا أيها الناس، إن الله طيب لا يقبل إلا طيبا، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال: ﴿يا أيها الرسل كلوا من الطيبات واعملوا صالحا﴾، وقال: ﴿يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم﴾	رواه الشيخان، والإمام أحمد، وأبو داود والنسائي عن أبي هريرة رضي الله
38 إذا التقى المسلمان بسيفيهما فقتل أحدهما صاحبه فالقاتل والمقتول في النار قيل: يا رسول الله، هذا القاتل، فما بال المقتول؟ قال: إنه كان حريصا على قتل صاحبه	رواه الشيخان، والإمام أحمد، وأبو داود والنسائي عن أبي بكر رضي الله
39 إذا أم أحدكم الناس فليخفف، فإن فيهم الصغير والكبير والضعيف والمريض وذو الحاجة، وإذا صلى لنفسه فليطول ما شاء	رواه الشيخان، والإمام أحمد، والترمذي عن أبي هريرة رضي الله
40 إذا أمن الإمام فأمنوا، فإنه من وافق تأمينه تأمين الملائكة، غفر له ما تقدم من ذنبه.	رواه السبعة والإمام مالك عن أبي هريرة رضي الله عنه

Analysis of Hadith Jurisprudence in the Book of Tuhfah

Fikih Hadith is a language adapted from Arabic: *fiqh* and *hadith*. The word *Fikih* etymologically means understanding, comprehension and knowledge, while its terminology is defined as the science of practical *syariah* law from religious evidence. However, in the study of Hadith, the word *Fikih* in the term is more interpreted as the

word *fahm* or study steps as stages of understanding pronunciation in the context of Hadith language. Hadith is a term that is generally interpreted as the history of the Prophet Muhammad in the form of words, deeds or decisions. Therefore, *Fikih* Hadith in this study is one aspect of the discipline of Hadith Science which is studied to understand the hadith of the Prophet by considering other related scientific aspects to explore the meaning, wisdom and rules of the Hadith of the Prophet (Al-'Auniy, 2017, p. 223).

Historically, the study of Hadith Jurisprudence was previously known as *Syarah* Hadith or *Atsar* of the Companions because it was the *ijtihad* of the thoughts of several Companions. This is in line with the hadith of the Prophet narrated by Tirmidhi no. 2580; Abu Dawud no. 3175; B. Majah no. 228; Darimi no. 231-232; Ahmad no. 3942 & 20608; and B. Hibban no. 66, 69 & 680 (1.6.3, n.d.), which explains the history of the understanding of Hadith which continued to develop from the period of the Companions as an effort to preserve the study of Hadith which continued into the period of the *Tabi'in* and after. In Al-Hakim al-Nasyaburi's data, the names of several experts in Hadith jurisprudence from the *Tabi'in* generation onwards are known, such as Muhammad b. Muslim b. Syihab al-Zuhri, Yahya b. Said al-Anshari, Abd al-Rahman b. Amr al-Auzai, Sufyan b Uyainah, Abdullah b. Mubarak al-Hanzali, Yahya b. Said al-Qaththan, Abd al-Rahman b. Mahdi, Yahya b. Yahya al-Tamimi, Ahmad b. Muhammad b. Hanbal, Ali b. Abdillah b. Jafar al-Madini, Yahya b. Main, Ishaq b. Ibrahim al-Hanzali, Muhammad b. Yahya al-Dzuhli, Muhammad b. Ismail al-Bukhari, Abu Zur'ah Ubaidillah b. Abd al-Karim, Abu Hatim Muhammad b. Idris al-Hanzali, Ibrahim b. Ishaq al-Harbi al-Baghdadi, Muslim b. al -Hajjaj al-Qusyayri, Abu Abdillah Muhammad b. Ibrahim al-Abdi, Utsman b. Said al-Darimi, Abu Abdillah Muhammad b. Nashr al-Maruzi, Abu Abd al-Rahman Ahmad b. Syuayb al-Nasai and Abu Bakr Muhammad b. Ishaq b. Khuzaymah.

If we look at the book of *Tuhfah*, then the contents of the hadith are not far from the thoughts of Abdul Qadir as a follower of Ash'ariyah theology who is famous for believing that humans are not free to do their deeds because they are still bound by the provisions of Allah and major sins do not immediately make a Muslim an infidel as long as there is still time to repent before death (Abdus Samad, 2018, p. 59). We can conclude this when we read the seventh hadith in the book of *Tuhfah* which states that the sins of stealing and adultery if we do not associate partners with Allah still give the perpetrator the opportunity to enter heaven. Themes in the hadith contained in the *Tuhfah* book can

reflect the characteristics of adherents of the Shafi'i school of thought, such as in the prayer chapter which emphasizes deliberate calm motion in bowing and prostration (Ajib, 2018, p. 42) as can be seen in the eleventh hadith.

Abdul Qadir uses *Tuhfah al-Qari'* to provide practical guidance that is appropriate to the social context of Indonesian society. The study of intellectual traditions through *Tuhfah al-Qari'* provides a rich picture of the dynamics of Islamic scholarship in the archipelago. Scientific analysis of this book not only reveals Abdul Qadir al-Mandili's contribution as a scholar, but also shows how the Islamic intellectual tradition can continue to be relevant and develop in various contemporary contexts. With a holistic approach, this book can be a reflection of how religious knowledge is studied, taught and practiced by paying attention to local wisdom and global challenges because the emphasis on morals and worship in this book shows a focus on character education, which is the core of the Islamic educational tradition so many It was found that the hadiths contained in this book became teaching materials in traditional Islamic boarding schools which influenced the Islamic education system in the archipelago.

This monumental work reflects his depth of hadith knowledge as well as his pedagogical acumen in formulating da'wah methods based on the sahih texts. This study found that the structure of the book is very unique, namely based on the order of the hijaiyah letters (*al-mu'jam*), a systematic approach that is rarely found in the writing tradition of Malay scholars. This approach not only shows the originality of the delivery method, but also makes it easier for readers, especially santri and da'i, to access the hadith material thematically and alphabetically.

The *Tuhfah al-Qari'* not only presents 564 sahih traditions rigorously selected from the Sahih al-Bukhari and the Sahih Muslim but also includes concise commentaries, sanad descriptions, and biographies of the Imams of Hadith and the Imams of the schools of thought. Through this approach, al-Mandili demonstrated his ability to present hadith science with an encyclopaedic yet communicative approach. In line with this, (Pulungan & Hayati, 2025, p. 13-25) revealed that this book has strong relevance in the field of Islamic propagation and educational psychology. The preparation of material and the delivery of Islamic values are done by taking into account the characteristics of the

audience, so that *Tuhfah* becomes a strategic reference in building effective and educational *da'wah* methods.

In the context of boarding schools and traditional Islamic education in the archipelago, this book has great potential to be used as a primary source of scholarly and applicative hadith teaching. However, as noted by (Lutfi, 2022, p. 27), al-Mandili's popularity in Indonesia is still less than the reception of the academic community in Malaysia. In fact, the character of boarding schools that values the yellow Islamic classic books and scholarly sanad is very much in line with the style of writing *Tuhfah al-Qari'*. The influence of this book can actually strengthen the integration between hadith science and contemporary Islamic psychotherapy-based *da'wah* methods, as also shown in the relationship between *Tuhfah al-Qari'* and al-Mandili's other works, such as entitled in English by *Antidote for the Heart*.

The study also found that al-Mandili's *da'wah* approach strongly emphasised the importance of purifying creed and manners, which in many ways displayed a salafi style but remained within the *Asy'ariyah* corridor. This demonstrates a capacity for moderation in the delivery of teachings, as well as an attempt to bridge the two great currents of Islamic thought in harmony. Thus, *Tuhfah al-Qari'* serves not only as a book of hadith, but also as a manifestation of an intellectual tradition that reflects the integration of science, *da'wah* and spirituality.

Although this book has not been widely used in boarding schools in Indonesia, its potential as teaching material is enormous. This study recommends further exploration of the application of *Tuhfah al-Qari'* in the boarding schools curriculum, as well as field studies that trace the reception and adaptation of al-Mandili's works in Islamic educational institutions in the archipelago. With a scientific and integrative approach, Abdul Qadir al-Mandili's scientific legacy can be used as an important foundation in building a strong, moderate and contextual Islamic scientific tradition.

Conclusion

This study concludes that Abdul Qadir al-Mandili's *Tuhfah al-Qari'* is a clear representation of the intellectual tradition of Nusantara scholars who combine traditional and contextual approaches in understanding hadith. The main characteristics of the book

lie in the systematic arrangement of hadith based on the order of the Hijri letters (*al-Mu'jam*), the selection of sahih traditions from Sahih Bukhari and Muslim, as well as the presentation of brief commentaries, biographies of hadith imams and school of thought imams, and the emphasis on practical and educative aspects. This book not only reflects the breadth of al-Mandili's scholarly knowledge in the field of hadith but also shows his expertise in formulating Islamic preaching and education methods that are contextual to the needs of the Malay and Nusantara communities. Through a communicative and systematic pedagogical approach, *Tuhfah al-Qari'* serves as a bridge between the classical Islamic scholarly tradition and the needs of the people of today, integrating hadith science, da'wah, character education, and Islamic psychotherapy. This research strengthens the position of *Tuhfah al-Qari'* as an important reference in hadith studies and the scholarly tradition of boarding schools and highlights the urgency of strengthening the acceptance of the intellectual heritage of local scholars such as al-Mandili in the contemporary Islamic education system.

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