

Takhrij Al-Hadith in The Book of Anak Kunci Syurga by Al-Mandili

Fadlan Mohd Othman¹, Latifah Abdul Majid¹, Muhammad Al
Firdaus Awang Kesah², Aminudin Basir@Ahmad³ & Shumsudin
Yabi⁴

¹Senior Lecturer, Research Centre for Quran and Sunnah, Faculty of Islamic Studies
Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia, ²Graduate Student,
Research Centre for Quran and Sunnah, Faculty of Islamic Studies, Universiti Kebangsaan
Malaysia, 43600 Bangi, Selangor, Malaysia, ³Senior Lecturer, School of Liberal Studies (Citra
UKM), Universiti Kebangsaan Malaysia, 43600 Bangi, Selangor, Malaysia, ⁴Senior Lecturer,
Faculty of Quranic and Sunnah Studies, Universiti Sains Islam Malaysia, 71800 Nilai, Negeri
Sembilan, Malaysia

Corresponding Authors Email: fadlan@ukm.edu.my

To Link this Article: <http://dx.doi.org/10.6007/IJARBS/v12-i11/14957> DOI:10.6007/IJARBS/v12-i11/14957

Published Date: 30 November 2022

Abstract

Sheikh Abdul Qadir al-Mandili was a famous scholar in Malay Archipelago. His figure was showed up through the writing of multi-disciplinary knowledge. He was actively producing writing works. Among his work that still being use till this day is *Anak Kunci Syurga*. The book contained up to 304 *hadith* by Prophet Muhammad PBUH. This study analyses the unknown status of *hadith* based on *Masadir Asliyyah* either it was *Maqbul* or *Mardud*. The studied *hadith* was 52 from 102 of unknown *hadith* status. The aim of this study is to investigate the status of every *hadith* that have unknown status. This study also will show up the figure of Sheikh Abdul Qadir al-Mandili in the science of *hadith*. The research design is using qualitative methodology by analysing the content of *Anak Kunci Syurga* which is the primer data of the research. The *hadith* were selected first, then *takhrij* (extraction and authentication) using the technique that was set up by the scholars. The result showed that there were 42 *hadith* with *Maqbul* status from *Muttafaq 'alayh*, *Sahih* and *Hassan*. The remaining 10 *hadith* were *Mardud* status. This study will be contributed to the science of *hadith* in Malay Archipelago based on this masterpiece work of Sheikh Abdul Qadir al-Mandili.

Keywords: Al-Mandili, Hadith, Maqbul, Mardud, Archipelago

Introduction

Abdul Qadir bin Abdul Mutalib al-Mandili is a scholar who teaching about Islamic studies to the society in 20th century. Eventhough he lived in Mecca, but he was not forgetting to disseminate the knowledge to the Malay Archipelago. It was witnessed by the works he left in multidisciplinary knowledge such as, *tawheed*, *feqah*, *tasawwuf*, *hadith*, Islamic jurisprudence, politic and education. Among his works are: *Perisai Bagi Sekalian Mukallaf (tawheed)*, *Pembantu Sekalian Orang Islam Dengan Harus Membaca Al Quran Dan Sampai Pahalanya Kepada Sekalian Yang Mati (feqah)*, and *Penawar Bagi Hati (tasawwuf)*.

In the science of *hadith*, he wrote two particular books which were, *Tuhfat al-Qari al-Muslim al-Mukhtar mimma Ittafaqa ‘Alayh al-Bukhari wa Muslim* and *Hadiah Bagi Pembaca Muslim* was the first translated book of him (Awang, 2001). Besides both works, *hadith* from the Prophet Muhammad PBUH were found abundantly in his other works of knowledge such as in the science of *tawheed*, *feqah* and *tasawwuf*.

Studies on Sheikh Abdul Qadir al-Mandili are widely done scientifically especially in the Higher Education Institute. The study covers various aspects including studies on biographies of the author. Abd Ghani@Mohd Azmi (2013) touched on al-Mandili's contribution in the field of knowledge. Similarly, Harun (2012); Mohamad (2014) studied the quality of *hadith* by al-Mandili. While Muhsin & Sa'ari (2013); Zaini & Sa'ari (2016); Wahab et al (2017) focused more on the content of the book of *Penawar Bagi Hati* which covers various aspects such as the importance of keeping the tongue, elements of lust, Islamic psychotherapy studies and others.

Biography of Sheikh Abdul Qadir Al Mandili

Sheikh al-Mandili or his real name is Abdul Qadir bin Abdul Mutalib bin Hassan al-Mandili is a scholar from Mandailing, North Sumatra, Indonesia. In his early background, there was no official recorded information on the date and place of birth except for a little information. In 1910, al-Mandili was born in Sigapalang Village a merger district of Mandailing Natal North Sumatra Indonesia (Awang, 2008; Zaini & Sa'ari, 2016).

He is the second of four siblings. His brother was named Palan, while his two brothers were named Ibrahim and Burhan. He, who has three wives, set up his first marriage in his 20's. As a result of the marriage, he had nine children. Six of the first wives, one from the second wife while with his third wife have two children (Awang, 2001).

His education basically began at the Dutch Primary School until standard five. However, when he was 14 years old, he and his two companions, Abdullah and Haji Abbas, migrated to Kedah to study and deepen their religious knowledge in the *pondok* schools (Awang, 2008; Zaini & Sa'ari, 2016).

When he arrived in Kedah, he had learned the basics of Islamic knowledge including reading, writing in *Jawi* and learning Arabic from Tuan Guru Haji Bakar at Pondok Panjang Rong, Tobiari in Pendang, Kedah. After mastering the basics, he moved to Pondok Air Hitam, Kedah to further his religious knowledge with Tuan Guru Haji Idris bin Lebai Yusuf. It was in this *pondok* that he began to learn the Arabic book from the head of Muṭala'ah *pondok*, Lebai Dukun by focusing on the knowledge of tools such as *Matan al-Ajrumiyyah*, *Muttammimah* and *Matan Alfiah Ibn Malik* (Awang, 2001; Che Harun, 2012).

After mastering the knowledge of tools, Sheikh al-Mandili moved to Pondok Gajah Mati, Pendang, Kedah. The *pondok*, which was founded by Tuan Guru Haji Ismail Cik Dol, was taken over by his son-in-law, Tuan Guru Haji Wan Ibrahim bin Haji Wan Abdul Qadir (1894-1968) or better known as Pak Cu Him. He is the youngest son of a scholar named Wan Abdul Qadir bin

Mustaffa al-Fatani or known as Tok Bendang Daya Dua. Sheikh Al-Mandili took the opportunity to deepen the knowledge of religion in the *pondok* by studying various disciplines such as *Nahw*, *Şarf*, *Balaghah*, *Usul al-din*, *Fiqh*, *Usul al-Fiqh*, *Taşawwuf*, *Hadith*, *Muşţalah al-Hadith*, *Tafsir*, and Philosophy (Muhsin & Sa'ari, 2013).

Besides studying, Sheikh al-Mandili was also entrusted to become one of teaching instructor at the school. As a teacher, he taught various disciplines including the science of logic. After learning and teaching at Pondok Gajah Mati for ten years, he decided to deepen his Islamic knowledge by migrating to Mecca only to further his knowledge with the scholars there especially from Pak Cu Him's brother, Tuan Guru Wan Ismail bin Wan Abdul Qadir bin Wan Mustafa al-Fatani or better known as Pak Da Eil (Muhsin & Sa'ari, 2013; Hassan & Idris, 2016).

In Mecca, Sheikh al-Mandili has studied from various scholars either from Malay or Arabic scholars. His teachers other than Pak Da Eil Fatani were Sheikh Abdul Karim al-Daghastani, Sheikh Hasan Said Yamani, Sheikh Muhammad al-Arabi bin Tabani bin al-Hussin al-Wahidi al-Maghribi, Sheikh Muhammad Nur bin Sayf, Sheikh al-Sayyid Alawi bin Abbas al-Maliki, Sheikh Zakariyya Abdullah Bila, Sheikh Hassan Muhammad al-Mashat, Sheikh Muhammad Yassin Isa al-Fadani, Sheikh Abdullah Bahji, Sheikh Muhammad Ahyad bin Muhammad Idris, Tuan Guru Hussin Abdul Ghani al-Falimbani, Sheikh Abdul Rahim al-Kalantani and lastly Sheikh Daud al-Kalantani (Awang, 2008; Syed Muhsin & Sa'ari, 2013).

After his devotion to the nation in delivering knowledge either through oral teaching or writing for almost 30 years, he finally breathed his last breath in Mecca (Awang, 2008). Although he has been gone for almost half a decade, his writing relics are still fresh as learning materials especially in *musolla* and mosques. Therefore, he has been taken into consideration to be studied from various angles whether it is his life background, thoughts, contributions or writing works.

Introduction of *Anak Kunci Syurga*

The book of *Anak Kunci Syurga* is a work produced in the Malay language using Jawi writing as a whole. This book is considered as a fairly complete book in explaining the basic sciences of *fardhu ain* which must be learned by each *mukallaf*. The work, which has been reprinted by al-Hidayah Publisher, states that this book is a booklet that briefly debates the 'aqaid al-Iman and the rules related to *Feqah*, such as purification, prayer, prostration of *sahwi*, prostration of *tilawah* and prostration of gratitude, *iktikaf* fasting and paying *zakat fitrah*. In addition, the book also discusses the good and bad behaviour at the end of topics.

The purpose of writing this work as explained by Sheikh Abdul Qadir al-Mandili at the beginning of the book is a work that is assembled which includes the basis of *fardhu ain* knowledge especially for children and girls who are just started learning. This matter is clearer as he stated (in translation) (al-Mandili, 2007):

“Therefore this is a small book that contains it of *fardhu ain* for every *mukallaf* from 'aqaid al-Iman and from the rules related to prayer and others, I am gather the knowledge for children and girls who have just started to learn. And I name the book with *Anak Kunci Syurga*”

Based on his own statement, it is clear to us that his purpose is to compile the knowledge as a way to make it easier for people who are just starting to learn the core sciences of Islam. Therefore, he specifically mentioned that this book is aimed at children and

girls who are just learning because they are considered as the *mutbadi'* (the new learner) in studying religious knowledge.

For this research, the researchers had chosen the Matba'ah bin Halabi, printed in Thailand with the date of 11 Rabiul Awal 1428 H.

Hadith Analysis in The Book of *Anak Kunci Syurga*

Othman et al (2012) concluded that the science of *Takhrij Hadith* (Hadith extraction and authentication) is a knowledge that debates the methodologies that make it easier for researchers to detect the location of a *hadith*, as well as the *mutaba'at* (continuation) and *shawahid* (authentication) of the *hadith*. This location includes the original source, the source resembling the original and the unoriginal source. The knowledge of *Takhrij Hadith* also explains whether the *hadith* is accepted or rejected.

Based on the analysis of the *hadith*, the study found that a total of 42 *hadith* are evaluated as *maqbul*. The table of *maqbul hadith* in the book of *Anak Kunci Syurga* is as follows:

| No. | Pages in the book | Hadith text | Hadith status |
|-----|-------------------|--|-----------------|
| 1 | Page 13 | لا نبيَّ بعدي | Muttafaq 'alayh |
| 2 | Page 22 | إنكم سترون ربكم | Muttafaq 'alayh |
| 3 | Page 26 | إن أمتي يُدعون يومَ القيامةِ غُرًّا مُحَجَّلِينَ من آثَارِ الوضوءِ، فمن استطاع منكم أن يطيلَ غُرَّتَهُ فليُفعل | Muttafaq 'alayh |
| 4 | Page 29 | إذا أَقْبَلتِ الحَيْضَةُ، فذِعي الصلاة، وإذا أَدْبَرَتْ فَاغْتَسِلي وَصَلِي | Muttafaq 'alayh |
| 5 | Page 39 | إذا قمت إلى الصلاة فكبر | Muttafaq 'alayh |
| 6 | Page 40 | لا صلاة لمن لم يقرأ بفاتحة الكتاب | Muttafaq 'alayh |
| 7 | Page 43 | ثمَّ اسجد حتى تطمئنَّ ساجدًا | Muttafaq 'alayh |
| 8 | Page 5 | اللهمَّ ! أنت الأولُ فليس قبلك شيءٌ . وأنت الآخرُ فليس بعدك شيءٌ | Shahih |
| 9 | Page 8 | وإذا سألت فاسأل الله وإذا استعنت فاستعن بالله | Shahih |
| 10 | Page 14 | ثم عرج بي ، حتى ظهرت لمستوى أسمع صريف ال أقلام | Shahih |
| 11 | Page 15 | أبو بكرٍ في الجنةِ وعمرٌ في الجنةِ وعثمانٌ في الجنةِ وعليٌّ في الجنةِ وطلحةٌ في الجنةِ والزبيرُ في الجنةِ وعبدُ الرَّحمنِ بنُ عوفٍ في الجنةِ وسعدُ بنُ أبي وقاصٍ في الجنةِ وسعيدُ بنُ زيدٍ في الجنةِ وأبو عبدة بنُ الجراحِ في الجنةِ | Shahih |
| 12 | Page 23 | وليستنج بثلاثة أحجار | Shahih |
| 13 | Page 24 | إنما الأعمال بالنيات | Shahih |
| 14 | Page 24 | ابدؤوا بما بدأ اللهُ به | Shahih |
| 15 | Page 25 | توضئوا بسم الله | Shahih |
| 16 | Page 25 | ما منكم من أحدٍ يُقربُ وضوءه ثمَّ يتَمَضضُ ويستنشقُ وينتثرُ إلا خرَّت خطاياهُ من فمِهِ وخياشيمِهِ مع الماءِ | Shahih |
| 17 | Page 26 | أسبغ الوضوءَ وخلَّل بين الأصابع | Shahih |

| | | | |
|----|---------|--|-------------------------|
| 18 | Page 28 | الطَّوَأُفُ صَلَاةٌ إِلَّا أَنْ اللّٰهَ قَدْ أَحَلَّ لَكُمْ فِيهِ الْكَلَامَ فَمَنْ تَكَلَّمَ فَلَا يَتَكَلَّمُ إِلَّا بِخَيْرٍ | <i>Ṣahih</i> |
| 19 | Page 28 | لَا يَمَسُّ الْقُرْآنَ إِلَّا طَاهِرٌ | <i>Ṣahih li Ghairih</i> |
| 20 | Page 30 | إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ | <i>Ṣahih</i> |
| 21 | Page 32 | يُغَسَّلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرْتَشُّ مِنْ بَوْلِ الْغَلَامِ | <i>Ṣahih</i> |
| 22 | Page 36 | رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ : عَنْ الصَّبِيِّ حَتَّى يَبْلُغَ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ عَنِ الْمَجْنُونِ حَتَّى يَبْرَأَ | <i>Ṣahih</i> |
| 23 | Page 37 | مَرُوا الصَّبِيَّ بِالصَّلَاةِ إِذَا بَلَغَ سَبْعَ سِنِينَ وَإِذَا بَلَغَ عَشْرَ سِنِينَ فَاضْرِبُوهُ عَلَيْهَا | <i>Ṣahih</i> |
| 24 | Page 38 | مِفْتَاحُ الصَّلَاةِ الطُّهُورُ | <i>Ṣahih li Ghairih</i> |
| 25 | Page 39 | إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى | <i>Ṣahih</i> |
| 26 | Page 40 | فَإِنْ لَمْ تَسْتَطِعْ فَمَسْتَلْقِيًا لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسَعَهَا | <i>Ṣahih</i> |
| 27 | Page 40 | صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَالَ { وَلَا الضَّالِّينَ } قَالَ : آمِينَ ، وَمَدَّ بِهَا صَوْتَهُ | <i>Ṣahih</i> |
| 28 | Page 42 | حَتَّى تَطْمَئِنَّ قَائِمًا | <i>Ṣahih</i> |
| 29 | Page 44 | وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ قَالَ : رَبِّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْفَعْنِي وَارزُقْنِي وَاهْدِنِي | <i>Ṣahih</i> |
| 30 | Page 45 | صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَكَانَ يُسَلِّمُ عَنِ يَمِينِهِ : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، وَعَنِ شِمَالِهِ : السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ | <i>Ṣahih</i> |
| 31 | Page 50 | هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ | <i>Ṣahih</i> |
| 32 | Page 19 | إِنَّ أَوَّلَ مَا خَلَقَ اللَّهُ الْقَلَمَ ، فَقَالَ لَهُ : أَكْتُبْ قَالَ : رَبِّ وَمَاذَا أَكْتُبُ ؟ قَالَ : أَكْتُبُ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ | <i>Hasan</i> |
| 33 | Page 29 | لَا أَحَلَّ الْمَسْجِدَ لِحَائِضٍ وَلَا لَجَنَبٍ | <i>Hasan</i> |
| 34 | Page 31 | مَا قُطِعَ مِنْ حَيٍّْ فَهُوَ مَيِّتٌ | <i>Hasan li Ghairih</i> |
| 35 | Page 34 | أَمِنِي جَبْرِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ ، فَصَلَّى بِي الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ ، وَكَانَتْ قَدْرَ الشَّرَاكِ ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ ، وَصَلَّى بِي - يَعْنِي - الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمَ ، وَصَلَّى بِي الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ، وَصَلَّى بِي الْفَجْرَ حِينَ حَرَّمَ الطَّعَامَ وَالشَّرَابَ عَلَى الصَّائِمِ ، فَلَمَّا كَانَ الْغَدُ صَلَّى بِي الظُّهْرَ حِينَ كَانَ ظِلُّهُ مِثْلَهُ ، وَصَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِلُّهُ مِثْلِهِ ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمَ ، وَصَلَّى بِي الْعِشَاءَ إِلَى ثَلَاثِ اللَّيْلِ ، وَصَلَّى بِي الْفَجْرَ فَأَسْفَرَ ، ثُمَّ التَّفَتَ إِلَيَّ وَقَالَ : يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ | <i>Hasan</i> |
| 36 | Page 37 | إِذَا رَوَّجَ أَحَدُكُمْ أُمَّتَهُ عِبْدَهُ أَوْ أَجْبَرَهُ فَلَا تَنْظُرُ الْأُمَّةُ عَوْرَتَهُ ، وَالْعَوْرَتُ وَالْعَوْرَةُ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ | <i>Hasan Li Ghairih</i> |

| | | | |
|----|---------|---|------------------|
| 37 | Page 41 | إذا قال أحدكم سبحان ربِّي العظيم ثلاثاً، فقد تمَّ رُكُوعُهُ | Hasan Li Ghairih |
| 38 | Page 42 | فأمَّا في الصُّبح فلم يزل يقنُت حتى فارق الدُّنيا | Hasan |
| 39 | Page 43 | فكان رسولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إذا ركع قال سبحان ربِّي العظيم وبحمده ثلاثاً وإذا سجد قال سبحان ربِّي الأعلى وبحمده ثلاثاً | Hasan |
| 40 | Page 43 | ثم ارفع حتى تطمئنَّ جالساً | Hasan |
| 41 | Page 47 | صليت مع النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فوضع يده اليمنى على يده اليسرى على صدره | Hasan Li Ghairih |
| 42 | Page 52 | سجد النبي صلى الله عليه وسلم فأطال السجود ثم رفع رأسه فقال : إن جبريل أتاني فبشرني فسجدت لله شكراً | Hasan Li Ghairih |

Figure 1.1 Table of *maqbul hadith* in the book of *Anak Kunci Syurga*

Source: Muhammad Al Firdaus bin Awang Kesah

Meanwhile, for the *mardud hadith*, the results of the study found that there are 10 *hadith* were judged as *ḍa'if* (weak) from the 52 studied *hadith*. The following is a list of these *hadith*:

Table of *mardud hadith* in the book of *Anak Kunci Syurga*

| No. | Pages in the book | Hadith text | Hadith status | Clarification |
|-----|-------------------|---|---------------|--|
| 1 | Page 16 | إنما القبر روضة من رياض الجنة أو حفرة من حفر النار | <i>Ḍa'if</i> | إنَّ القَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الآخِرَةِ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ (رواه الترميذي بسند حسن) |
| 2 | Page 19 | إنَّ اللهَ خَلَقَ لَوْحًا مَحْفُوظًا مِنْ دُرَّةٍ بَيْضَاءَ | <i>Ḍa'if</i> | |
| 3 | Page 23 | غفرانك الحمد لله الذي أذهب عني الأذى وعافاني | <i>Ḍa'if</i> | أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنَ الغَائِطِ قَالَ: «غُفْرَانُكَ» (رواه أبو داود بسند صحيح) |
| 4 | Page 27 | العينان وكاء السه فمن نام فليتوضأ | <i>Ḍa'if</i> | كَانَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ «يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِيفَاتِنَا وَلَا نَتْرَعَهَا ثَلَاثَةَ أَيَّامٍ مِنْ غَائِطٍ وَتَبْوَلِ وَنُؤْمِ إِلَّا مِنْ جَنَابَةِ» (رواه النسائي بسند صحيح) |

| | | | | |
|----|---------|---|--------------|---|
| 5 | Page 30 | لا يقرأ الجنب والحائض شيئاً من القرآن | <i>Da'if</i> | قال الله تعالى : لا يمسه إلا المطهرون (سورة الواقعة) |
| 6 | Page 30 | من ترك موضع شعرة من جنابة لم يغسلها فعل به كذا وكذا من النار | <i>Da'if</i> | عَنْ عَائِشَةَ، رَوْحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ، بَدَأَ فَعَسَلَ يَدَيْهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، ثُمَّ يَدْخُلُ أَصَابِعُهُ فِي الْمَاءِ، فَيُحَلِّلُ بِهَا أَصُولَ شَعْرِهِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرْفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلِّهِ (رواه البخاري) |
| 7 | Page 48 | أيُّ الدعاء أَسْمَعُ ؟ قال : جَوَّفَ الليلِ الآخِرِ ، ودُبَّرَ الصَّلواتِ المَكْتُوباتِ | <i>Da'if</i> | وَبِالْأَسْحَارِهِمْ يَسْتَعْفِرُونَ [الذاريات: 18] |
| 8 | Page 49 | إذا صَلَّى أَحَدُكُمْ فليجعل أمام وجهه شيئاً فإن لم يجد فليُنصِبْ عصاهُ فإن لم يكن معه عصا فليخِطْ خِطاً ثُمَّ لا يضرُّهُ ما مرَّ أمامه | <i>Da'if</i> | عن عبد الرحمن بن أبي سعيد الخدري عن أبيه قال: قال رسول الله - صلى الله عليه وسلم - : "إذا صَلَّى أَحَدُكُمْ فليُصَلِّ إلى سُتْرَةٍ، وَلْيَدْنُ منها (رواه أبو داود بسند صحيح) |
| 9 | Page 52 | <i>Seven prohibited places by Rasullullah PBUH for praying, whiche were: at the dump of dung and at the place of slaughter and at the burial and in the middle of the road and on the hot bath and on the place of lying camels and on the Baitullah.</i> | <i>Da'if</i> | عن أبي سعيد قال: قال رسول الله - صلى الله عليه وسلم - وقال موسى في حديثه: فيما يحسب عمرو، أن النبي - صلى الله عليه وسلم - قال: "الأرض كلها مسجد إلا الحمام والمقبرة (رواه أبو داود بسند صحيح) |
| 10 | Page 54 | كان رسولُ الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يقرأ علينا القرآنَ فإذا مرَّ بالسُّجدةِ كَبَّرَ وسجد وسجدنا معه | <i>Da'if</i> | عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ اغْتَرَّلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَئِيلَهُ - وَفِي رِوَايَةٍ أَبِي كُرَيْبٍ: يَا وَئِيلِي - أَمَرَ ابْنُ آدَمَ بِالسُّجُودِ فَسَجَدَ فَلَهُ الْجَنَّةُ، وَأَمَرْتُ بِالسُّجُودِ فَأَبَيْتُ فَلِيَ النَّارُ (رواه مسلم) |

Figure 1.2 The table of *mardud hadith* in the book of *Anak Kunci Syurga*

Source: Muhammad Al Firdaus bin Awang Kesah

Conclusion

The study of *takhrij hadith* in the book of *Anak Kunci Syurga* is taken from *hadith* that are not having rules by Sheikh al-Mandili. The number of *hadith* are 102. However, this study only limited to 52 *hadith* due to the limited time in completing this study. The *takhrij hadith* begins with the presentation of the *hadith* text by Sheikh al-Mandili in Arabic language.

In total, the results of the study of 52 *hadith* in the book of *Anak Kunci Syurga* found that a total of 7 *hadith* are *muttafaq 'alayh*, 24 *hadith* are *shahih*, 11 *hadith* evaluated as *hasan*, 10 *hadith* are *da'if*. The conclusion of the study found that 42 *hadith* are *maqbul*, while only 10 *hadith* are *mardud*.

For the *hadith* with *mardud* status, the study also looks for other arguments with *maqbul* status either from the Qur'an or Sunnah as a solution to the *hadith* to emphasize the use of the book as a learning material especially to the teachers who use the book. All the unknown status of *hadith* in the book of *Anak Kunci Syurga* were successfully identified and become a contribution to the science of *hadith* in Malay Archipelago. In the next studies or for future recommendation, the detailed studies about this topic can be done to give benefit for the readers.

References

- Abu Dawud, S. A. A. S. (2009). *Sunan Abi Dawud*. Beirut. Dar al-Risalah al-'alamiyyah.
- Al-Bukhari, M. I. (2006). *Sahih al-Bukhari*. Riyadh. Maktabah al-Rush Nasyirun.
- Al-Hakim, A. M. (n.d). *Al-Mustadrak 'ala al-Sahihayn*. Beirut. Dar al-Kutub al-'ilmiyyah.
- Al-Mandili, A. Q. A. M. (2007). *Anak Kunci Syurga*. Patani: Matba'ah Ibn Halabi.
- Al-Nasa'ee, A. A. R. A. S. (2001). *Kitab al-Sunan al-Kubra*. Beirut. Muassah al-Risalah.
- Al-Tirmidhi, A. I. M. (2009). *Sunan al-Tirmidhi*. Damsyik. Al-Risalah al-'alamiyyah.
- Abd Ghani@Mohd Azmi, A. (2013). *Syeikh Abdul Qadir bin Abdul Muttalib al-Mandili: Sumbangan dalam Ilmu Tauhid, Fiqah dan Tasawwuf*. Master thesis Art (Islamic Studies). Universiti Utara Malaysia.
- Awang, R. (2001). *Syeikh Abdul Qadir Mandili: Satu Analisis Biografi dan Aliran-Aliran Pemikirannya*. PhD Thesis. Universiti Kebangsaan Malaysia.
- Awang, R. (2008). *Syeikh Abdul Qadir al-Mandili, 1910-1965: biografi & pendidikan akhlak*. Penerbit UTM Press.
- Che Harun, M. B. (2012). *Hadith-hadith dalam karya Syeikh Abd al-Qadir Al-Mandili: Takhrij dan Analisis*. Disertasi Sarjana. Kuala Lumpur. Akademi Pengajian Islam Universiti Malaya.
- Hanbal, A. (1995). *Musnad Ahmad*. Beirut. Muassasah al-Risalah.
- Hassan, H., & Idris, M. I. (2016). When Mortal Become Saints: Awliya' Allah According To Syeikh Abd. Al-Qadir Al-Mandili. *The European Proceedings of Social & Behavioural Sciences*, 391-398.
- Ibn Majah, A. A. M. (2009). *Sunan Abi Dawud*. Beirut. Muaassah al-Risalah.
- Othman, M. F., Ismail, A. M., Majid, L. A., Ibrahim, M., Nazri, M. A., Hussin, H., ... & Hassan, H. (2012). The Significance and Application of Takhrij Al-hadits\Sciences in Academic Research. *Education Research Journal*, 2(10), 338-343.
- Mohamad, M. (2014). *Status Dan Kualiti Hadith Dalam Kitab Perisai Bagi Sekalian Mukallaf karangan Shaykh Abdul Qadir al-Mandili*. Master Dissertation.

Universiti Kebangsaan Malaysia.

Muslim, A. H. M. (1991). *Sahih Muslim*. Beirut. Dar al-Kutub al-^oilmiyyah.

Muhsin, S. B., & Sa'ari, C. Z. (2013). Beberapa Aspek Psikoterapi Islam Dalam Kitab Jawi 'Penawar Bagi Hati'Oleh Sheikh Abdul Qadir al-Mandili. *Afkar-Jurnal Akidah & Pemikiran Islam*, 14(1).

Wahab, N. H., Abu Bakar, A., & Mohamad, A. M. (2017). Analisis Elemen-Elemen Nafsu Dalam Teori Psikoanalisis Sigmund Freud Dan Kitab Penawar Bagi Hati Al-Mandili. *Jurnal Islam dan Masyarakat Kontemporari*, 14(1), 51.

Zaini, N. A., & Sa'ari, C. Z. (2016). Terapi Spiritual Melalui Kaedah Tazkiyah al-Nafs oleh Syeikh Abdul Qadir al-Mandili dalam Kitab Penawar Bagi Hati: Spiritual Therapy Using the Method of Tazkiyah al-Nafs by Syeikh Abdul Qadir al-Mandili Based on Kitab Penawar Bagi Hati. *Afkar-Jurnal Akidah & Pemikiran Islam*, 18, 35-72.