



# INTERNATIONAL JOURNAL OF ACADEMIC RESEARCH IN BUSINESS & SOCIAL SCIENCES



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

**Received:** 02 September 2022, **Revised:** 05 October 2022, **Accepted:** 20 October 2022

**Published Online:** 03 November 2022

**In-Text Citation:** (Othman et al., 2022)

**To Cite this Article:** Othman, F. M., Majid, L. A., Kesah, M. A. F. A., Basir@Ahmad, A., & Yabi, S. (2022). Takhrij Al-Hadith in The Book of Anak Kunci Syurga by Al-Mandili. *International Journal of Academic Research in Business and Social Sciences*, 12(11), 355 – 364.

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**Vol. 12, No. 11, 2022, Pg. 355 – 364**

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

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### 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 20<sup>th</sup> 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 Pahalnya 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, Tobiar 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-Ajrummyah*, *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*, *Ṣarf*, *Balaghah*, *Usul al-din*, *Fiqh*, *Usul al-Fiqh*, *Taşawwuf*, *Hadith*, *Muṣṭalah 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 *mubtadi'* (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 يوم القيامة غُرًا مُحَجَّلِينَ من آثار الوضوء، فمن استطاع منكم أن يُطيلَ عَزَّتَهُ فليُفعل	Muttafaq 'alayh
4	Page 29	إذا أَقْبَلَتِ الحَيْضَةَ، فدَعِيَ الصلاة، وإذا أَذْبَرَتْ فَاغْتَسَلِي وَصَلِّي	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 حتىَّ تَطْمئنَّ 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 بكر في الجنة وعمر في الجنة وعثمان في الجنة وعلي في الجنة وطلحة في الجنة والزبير في الجنة وعبد الرحمن بن عوف في الجنة وسعد بن أبي وقاص في الجنة وسعيد بن زيد في الجنة وأبو عبيدة بن الجراح في الجنة	Shahih
12	Page 23	وليس تنج بثلاثة أحجار	Shahih
13	Page 24	إنما الأعمال بالنيات	Shahih
14	Page 24	ابدؤوا بما بدأ الله به	Shahih
15	Page 25	توضئوا بسم الله	Shahih
16	Page 25	ما منكم من أحدٍ يُقربُ وضوءه ثمَّ يتَمضمضُ ويستنشقُ وينثرُ إلا خرت خطاياهُ من فمه وخياشيمه مع الماء	Shahih
17	Page 26	أسبغ الوضوء وخلل بين الأصابع	Shahih
18	Page 28	الطواف صلاة إلا أن الله قد أحل لكم فيه الكلام فمن تكلم فلا يتكلم إلا بخير	Shahih
19	Page 28	لا يمسن القرآن إلا طاهر	Shahih li Ghairih
20	Page 30	إنما الأعمال بالنيات	Shahih
21	Page 32	يُغسلُ من بولِ الجارية ويُرشُّ من بولِ الغلام	Shahih

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 فَمَسْتَقِيمًا لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا	<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 تَطْمِئَنَ 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: اكْتُبْ قَالَ: رَبِّ وَمَاذَا أَكْتُبُ؟ قَالَ: اكْتُبْ مَقَادِيرَ كُلِّ شَيْءٍ حَتَّى تَقُومَ السَّاعَةُ	<i>Hasan</i>
33	Page 29	لَا أَحِلَّ الْمَسْجِدَ لِحَائِضٍ وَلَا لَجَنَبٍ	<i>Hasan</i>
34	Page 31	مَا قُطِعَ مِنْ حَيٍّ فَهُوَ مَيِّتٌ	<i>Hasan li Ghairih</i>
35	Page 34	أَمَنِي 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 مِثْلَهُ ، وَصَلَّى بِي الْمَغْرِبَ حِينَ أَفْطَرَ الصَّائِمَ ، وَصَلَّى بِي الْعِشَاءَ إِلَى ثَلَاثِ اللَّيْلِ ، وَصَلَّى بِي الْفَجْرِ فَأَسْفَرَ ، ثُمَّ التَفَتَ إِلَيَّ وَقَالَ : يَا مُحَمَّدُ هَذَا وَقْتُ الْأَنْبِيَاءِ مِنْ قَبْلِكَ ، وَالْوَقْتُ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ	<i>Hasan</i>
36	Page 37	إِذَا زَوَّجَ أَحَدُكُمْ أُمَّتَهُ عَبْدَهُ أَوْ أُجِيرَهُ فَلَا تَنْظُرُ الْأُمَّةُ عَوْرَتَهُ ، وَالْعَوْرَتُ وَالْعَوْرَةُ مَا بَيْنَ السُّرَّةِ وَالرُّكْبَةِ	<i>Hasan Li Ghairih</i>
37	Page 41	إِذَا قَالَ أَحَدُكُمْ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا ، فَقَدْ تَمَّ رُكُوعُهُ	<i>Hasan Li Ghairih</i>
38	Page 42	فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَقْنُتُ حَتَّى فَارَقَ الدُّنْيَا	<i>Hasan</i>
39	Page 43	فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَكَعَ قَالَ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَبِحَمْدِهِ ثَلَاثًا وَإِذَا سَجَدَ قَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَبِحَمْدِهِ ثَلَاثًا	<i>Hasan</i>

40	Page 43	ثم ارفع حتى تطمئن جالساً	Hasan
41	Page 47	صليت مع النبي صلى الله عليه وسلم 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 *ḍaʿif* (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>Ḍaʿif</i>	إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنْ مَنْزِلِ الْآخِرَةِ، فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ (رواه الترميذي بسند حسن)
2	Page 19	إِنَّ اللَّهَ خَلَقَ لَوْحًا مَحْفُوظًا مِنْ دُرَّةٍ بَيْضَاءَ	<i>Ḍaʿif</i>	
3	Page 23	غفرانك الحمد لله الذي أذهب عني الأذى وعافاني	<i>Ḍaʿif</i>	أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنَ الْغَائِطِ قَالَ: «غُفْرَانُكَ» (رواه أبو داود بسند صحيح)
4	Page 27	العينان وكاء السه فمَنْ نَامَ فَلْيَتَوَضَّأْ	<i>Ḍaʿif</i>	كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِفَافِنَا وَلَا نَتْرَعَهَا ثَلَاثَةَ أَيَّامٍ مِنْ غَائِطٍ وَتَوَلَّى وَنَوْمٍ إِلَّا مِنْ جَنَابَةٍ (رواه النسائي بسند صحيح)
5	Page 30	لا يقرأ الجنب والحائض شيئاً من القرآن	<i>Ḍaʿif</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>Ḍaʿif</i>	عَنْ عَائِشَةَ، زَوْجِ 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 يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ، فَيُخَلِّلُ بِهَا أَصُولَ شَعْرِهِ، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرْفٍ بِيَدَيْهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَلْدِهِ كُلِّهِ (رواه البخاري)
7	Page 48	أَيُّ الدَعَاءِ أَسْمَعُ؟ قَالَ: جَوَّفَ اللَّيْلِ الْآخِرِ، وَدُبَّرَ الصَّلَوَاتِ الْمَكْتُوبَاتِ	<i>Da'if</i>	وَبِالْأَسْحَارِهِمْ يَسْتَعْفِرُونَ [الذاريات: 18]
8	Page 49	إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ أَمَامَ وَجْهِهِ شَيْئًا فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصَاهُ فَإِنْ لَمْ يَكُنْ مَعَهُ عَصَا فَلْيَخِطْ خَطًّا ثُمَّ لَا يَضْرِبْهُ مَا مَرَّ أَمَامَهُ	<i>Da'if</i>	عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - : " إِذَا صَلَّى أَحَدُكُمْ فَلْيُصَلِّ إِلَى سُتْرَةٍ، وَلْيَدْنُ مِنْهَا (رواه أبو داود بسند صحيح)
9	Page 52	<i>Seven prohibited places by Rasulallah PBUH for praying, which 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>	عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ مُوسَى فِي حَدِيثِهِ: فِيمَا يَحْسَبُ عَمْرُو، أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: " الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْحِمَامَ وَالْمَقْبَرَةَ (رواه أبو داود بسند صحيح)
10	Page 54	كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ عَلَيْنَا الْقُرْآنَ إِذَا مَرَّ بِالسُّجْدَةِ كَبَّرَ وَسَجَدَ وَسَجَدْنَا مَعَهُ	<i>Da'if</i>	عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِذَا قَرَأَ ابْنُ آدَمَ السُّجْدَةَ فَسَجَدَ اغْتَرَلَ الشَّيْطَانُ يَبْكِي، يَقُولُ: يَا وَئِيلَهُ - وَفِي رِوَايَةِ 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.

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