

**HADITH THOUGHT OF SHEIKH MUHAMMAD JA'FAR
AL-MANDILI (1896-1958 CE)**

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ABSTRACT

This article focuses on Sheikh Muhammad Ja'far and his thoughts in the field of hadith and hadith science. This research uses a historical approach and produces findings: Sheikh Muhammad Ja'far was born in Makkah from the descendants of Mandailing scholars who had a diaspora in the Islamic Center. Although born in the Land of Haram he took part in Mandailing. His scientific lineage begins with learning directly from his father and then from several scholars who settled in Makkah-Madinah. His hadith thinking is that Sunnah is a synonym of hadith but broader in scope than hadith, sanad is a series of hadith narrators, matan is the text that lies at the end of the sanad in the form of words, actions and approval/decree of the Prophet Muhammad.

Keywords: Muhammad Ja'far Al-Mandili; Hadith, Hadith Science, Thought.

ABSTRAK

Artikel ini fokus mengkaji tentang Syekh Muhammad Ja'far dan pemikirannya di bidang hadis dan ilmu hadis. Penelitian ini menggunakan pendekatan sejarah dan menghasilkan temuan: Syekh Muhammad Ja'far lahir di Makkah dari keturunan ulama Mandailing yang berdiaspora di Pusat Islam. Meskipun lahir di Tanah Haram ia berkiprah di Tanah Mandailing. Silsilah keilmuannya diawali dengan belajar langsung kepada ayahnya kemudian kepada beberapa ulama yang menetap di Makkah-Madinah. Pemikiran hadisnya adalah Sunnah adalah sinonim hadis namun lebih luas cakupannya dibanding dengan hadis, sanad adalah rangkaian para periwayat hadis, matan adalah teks yang terletak di akhir sanad baik berupa perkataan, perbuatan maupun persetujuan/ketetapan Nabi Muhammad.

Kata Kunci: Muhammad Ja'far Al-Mandili; hadis dan ilmu hadis, Pemikiran

INTRODUCTION

Islam in the archipelago was brought and spread by scholars. Not a few roles have been contributed to the broadcasting and development of Islam. Beginning with the teaching of the Qur'an and Hadith which are the guidelines for Muslims in this life. Many ulama have played a role in various fields to advance the development of religion and the state. And it is certain that reading their biography and role is very good and an inspiration for the next generation. In the local context in North Sumatra, these scholars are Sheikh Abdul Qadir bin Sobir Al-Mandili, Sheikh Abdul Wahab Rokan, Sheikh Mustafa Husein, Sheikh Abdul Halim Khatib, Sheikh Ali Hasan Ahmad Ad-Dary, Sheikh Muhammad Ja'far Al-Mandili, Sheikh Muhammad Ya'qub Al-Mandili.

Sheikh Muhammad Ja'far Al-Mandili is a figure who should not be forgotten and has his own specialty. Not much has been written about his life history and role. He was the son of Sheikh Abdul Qadir bin Sobir Al-Mandili, a Mandailing scholar who settled in Makkah and played an important role as the root of the scientific sanad for subsequent Mandailing-Nusantara scholars. In addition, he and his brother Sheikh Muhammad Ya'qub Al-Mandili were figures from the Mandailing tribe who had a diaspora in Makkah and chose to return home to contribute to Islam and the country. The scarcity of writings about him is due to sources that are very difficult to find. Indeed, his life history has been written on the last page of some of his scientific works. However, finding his written works is very difficult.

The life history of Shaykh Muhammad Ja'far can at least be seen in the article "Syekh Muhammad Jakfar Abdul Qodir Al-Mandili (1896—1958)" written by the Lajnah Pentashih Mushaf Al-Qur'an Team of the Ministry of Religion of the Republic of Indonesia with a focus on the method of memorizing the Qur'an (Tim Penyusun, 2011), "Syekh Muhammad Jakfar Abdul Qodir Al-Mandili Pelopor Tahfiz Al-Qur'an di Madina" (Nasution, 2022), "Riwayat hidup Almarhum Syekh Muhammad Jakfar Abdul Qodir Al-Mandili (1896—1958)" (Tim Penulis, 1983), "Syekh Muhammad Ja'far Al-Mandili (1896-1958 M): Biografi, Sanad Intelektual dan Kontribusi untuk Pendidikan" (Abidin, 2024).

RESEARCH METHODOLOGY

The type of research method used in this study is the historical method. To obtain the truth about the historical picture, a method and methodology are needed. The historical method according to Louis Gottschalk is "the process of critically examining and analyzing records and relics of the past

" (Gottschalk, 2020). From this understanding, the historical method can be used to examine past sources which are carried out critically, systematically and presented in writing (historiography). To obtain research results that can be accounted for, there are five steps that will be taken in this study as stated by Kuntowijoyo and Dudung Abdurrahman (Kuntowijoyo, 2013).

The steps of historical research in general consist of: 1) Determination of research topics, 2) source collection (heuristic), 3) source verification, 4) interpretation or interpretation, and 5) historical writing (historiography). With this historical method, it is expected that an overview of the biography, scientific sanad and contribution to education will be obtained as the focus of research in this study. There are two sources of data in this research, namely primary data sources and secondary data sources. As for what is included in the primary data group is data obtained from the written works

of Sheikh Muhammad Ja'far. Secondary data sources include data obtained from articles, books and books that discuss life related to the history of Sheikh Muhammad Ja'far and his life.

RESULTS AND DISCUSSION

1. Biography of Sheikh Muhammad Ja'far (1896-1958 AD) bin Sheikh Abdul Qadir bin Shabir Nasution al-Mandili (1863-1934)

Muhammad Ja'far was born in Makkah City in 1314 H (1896 AD) to Sheikh Abdul Qadir al-Mandili and Hj. Syarifah Lubis. From these two couples five sons were born, the first Abdul Hamid Abdul Qodir, Sheikh Muhammad Ya'kub Abdul Qodir, Sheikh Ja'far himself, Sheikh Abdus Salam Abdul Qodir, and a younger brother who were all born in the land of Makah. In addition to five sons, there were also three sisters. Sheikh Ja'far married five women, the first named Hj. Ruqiah and had two children; the second Zainab, divorced and childless; the third Hj. Syarifah Anah, had 12 children; the fourth Sawiyah, divorced and childless; and the fifth Aisah, had 2 children (Tim Penyusun, 2011).

Muhammad Ja'far's father, Sheikh Abdul Qadir al-Mandili, was a great scholar born in Mandailing Natal who at the age of 14 left with the Head of the Huta Siantar Curia named Haji Muhammad Syarief to live in the Land of Haramain, gaining knowledge from great scholars in Makah until later he became a great scholar in the birthplace of the Prophet. The greatness of Sheikh Abdul Qodir can be seen from his work in the land of Makah and a number of students who studied with him who later became great scholars in their respective birthplaces and struggles. Sheikh Abdul Qodir's eminence can also be seen from his international work in the sphere of politics and religious education. The greatness and greatness of Sheikh Abdul Qodir is one of the basic footholds of Muhammad Ja'far in exploring religious knowledge and at the same time motivating him to become a hafiz, a memorizer of the Qur'an, like his father (Tim Penulis, 1983).

Judging from the genealogy of his descendants, Sheikh Ja'far was prepared by his father to become a successor to the ulama. This is evidenced by the pattern of care and education of little Ja'far who was directly educated by Sheikh Abdul Qadir al-Mandili himself. His father himself was among the first generation to perform the hajj and study in Makkah and Medina (Syahnan, Asrul, & Ja'far, 2019). Starting with learning to read and write the Qur'an until memorizing it perfectly 30 juz. This teaching took place together with other students of Sheikh Abdul Qadir al-Mandili such as Sheikh Hasanuddin bin Muhammad Maksum or better known as Sheikh Hasan Maksum (1884-1836), Sheikh Musthafa Husein al-Mandily (1886-1955), Sheikh Muhammad Yunus (1889-1960), and Sheikh Abdul Qadir bin Abdul Muthalib al-Mandili (1910-1965).

Sheikh Muhammad Ja'far died on Wednesday, December 3, 1958 at the age of 62 after performing the Asr prayer. His body was buried on Thursday and was escorted by around 10,000 people who came from various places. Due to the large number of worshipers, the coffin that was used to lift and carry the body was not allowed to be used. So the body of Sheikh Muhammad Ja'far was only lifted by thousands of hands of worshipers who lined up from the mosque to the cemetery.

Muhammad Ja'far's intellectual exploration began from childhood by taking and connecting the scientific sanad to his biological father Sheikh Abdul Qodir al-Mandili and bertalaqqi also to several sheikhs such as:

1. Sheikh Ahmad al-Bagdadi
2. Sheikh Abdullah Sanggura
3. Sheikh Ibrahim Fida Misri

Entering his teenage years by entering the recitation and education at the Soulatiyah Madrasah in Makkah, Muhammad Ja'far connected his scientific sanad with several teachers such as:

1. Sheikh Abdurrahman Dahhan,
2. Sheikh Ahmad Nadirin,
3. Sheikh Ahmad Qoai,
4. Sheikh Isa Rowwaas,
5. Sheikh Salim Shafi.

As for the informal halaqahs scattered around Makah, Shaykh Ja'far studied with a number of great scholars, among them his own parents, Shaykh Abdul Qodir al-Mandili, then;

1. Sheikh 'Umar Badjunaid,
2. Shaykh 'Alī Maliki,
3. Shaykh Jamal Maliki,
4. Sheikh Sa'id Abbās Maliki,
5. Sheikh Bakar Chogir,
6. Shalih Bafadal,
7. Said Abdullah Zawawi,
8. Sheikh Said Babsusil (mufti of Hijaz),
9. Sheikh Ahmad Khatib,
10. Sheikh Muchtar Betawi,
11. Sheikh Usman Serawak,
12. Sheikh Abdul Karim Duqussani,
13. Sheikh Muhammad Sumbawa,
14. Sheikh Said Hamid,
15. Sheikh Mustjaq of India,
16. Sheikh Amad Syatho,
17. Sheikh Syuaib al-Magribi.

Muhammad Ja'far's thirst for knowledge also continued by sipping the springs of knowledge, studying with Sheikh Umar Sumbawa at Sji'ib Ali in Makah. Then in Medina

and Thaif, Muhammad Ja'far took the sanad of Dalailul Khairat specifically from Shaykh Abul Hasan bin al-'Allamah as-Said Ridwan (Tim Penyusun, 2011).

In 1918, Sheikh Muhammad Ja'far along with his parents, Sheikh Abdul Qodir, returned to Panyabungan after having spent a full year in Medan City for teaching. Seeing the arrival of these two scholars, the community did not waste the opportunity by asking Sheikh Abdul Qodir to stay in Panyabungan to teach Islam to the people at that time. The famous teaching of Sheikh Muhammad Ja'far was the memorization of the Qur'an which was still rare at that time. From the tracked data there were at least 25 people who successfully memorized the Qur'an (Tim Penyusun, 2011).

Some of his famous students were Sheikh Muhammad Ja'far Pulungan or better known as Buya Safar who continued the tradition of memorizing the Qur'an in Panyabungan. And from this Buya Safar spread the scientific sanad of Sheikh Muhammad Ja'far to various parts of Indonesia, especially the sanad of memorizing the Qur'an. Not a few of Buya Safar's students succeeded in establishing pesantren or educational institutions specialized in memorizing the Qur'an (Harahap, 2004).

Another student of Sheikh Muhammad Ja'far is Abdul Khuwalid Daulay, an international level Qur'an memorizer and Qori' who later took part in Medan City by opening a special Al-Qur'an educational institution. Lobe Nakman Batubara is also a phenomenal student of Sheikh Muhammad Ja'far because he is a blind disabled person who managed to memorize the Qur'an mutqin so that he was given the mandate to become Imam in Masjid Raya Panyabungan (Pulungan, 2012).

Khuwailid Jakfar, his own son, is also one of the links in the scientific chain of Sheikh Muhammad Ja'far. Khuwailid Jakfar went to Makkah to deepen his knowledge after studying with his own father. His return to Indonesia was aimed at staying active in Jakarta as a senior lecturer at PTIQ University and a member of the Lajnah Pentashih Mushaf Al-Qur'an Team of the Ministry of Religion of the Republic of Indonesia (Harahap, 2004).

2. Sheikh Muhammad Ja'far al-Mandili's Thoughts on Hadith and Hadith Science

Sheikh Muhammad Ja'far was previously more popular as a scholar of the Qur'an. This is confirmed by the discovery of the biography of Sheikh Muhammad Ja'far in the row of biographies of scholars who contributed to the field of Qur'anic memorization. It can be seen in a book compiled by a team from the Ministry of Religious Affairs. Sheikh Muhammad Ja'far is in line with several other Nusantara scholars who have contributed to the preservation of the Qur'an such as Kiai Munawir Krapyak Yogyakarta, Kiai Arwani Kudus and so on (Tim Penyusun, 2011).

However, it was found that apart from being the retainer of the guardian of the Qur'an Sheikh Muhammad Ja'far was also active in the field of other Islamic sciences such as the science of hadith. Sheikh Muhammad Ja'far has produced not a few written works in the field of hadith such as in the field of hadith mushola science. He wrote a book entitled "Sullam al-hadis fi Mustalah al-Hadis" (Al-Mandili, 1941). According to the author, the book written by Sheikh Muhammad Ja'far is the oldest book of mustholah hadith found in North Sumatra, especially the Mandailing region and its surroundings (Al-Mandili, 1941). As far as the author's search is concerned, there is no book on hadith science other than this book.

In this book Sheikh Muhammad Ja'far wrote his thoughts about hadith and hadith science. Sheikh Muhammad Ja'far's thoughts on hadith are densely written in the form of a question and answer model and in Arabic. He further writes that the science of hadith is divided into two, namely the science of hadith dirayah and the science of hadith riwayat (Al-Mandili, 1941).

م كم قسما لعلم الحديث؟

ت قسمان علم رواية الحديث، و علم دراية الحديث

م ما علم رواية الحديث

ت هو أقوال النبي صلى الله عليه وسلم وأفعاله وتقريراته وهيئته وشكله مع أسانيد لها وتميز
صحاها وحسانها وضعافها عن خلاها متنا وإسنادا

Translation: Q: How many divisions of the science of hadith?

A: There are two divisions, the science of narrating hadith and the science of studying hadith.

Q: What is the science of narrating hadith?

A: It is the sayings, actions, reports, structure and form of the Prophet, peace be upon him and his family, with the basis of their authenticity and the distinction between their authenticity, authenticity, authenticity and weaknesses from their differences, both in terms of content and support

His hadith thoughts is not different from that of other hadith scholars. Riwayah Hadith Science is the science of Hadith that deals with what is narrated from the Prophet Muhammad. In the form of words, actions, rulings, physical and psychological characteristics (morals) with careful and free narration. Thus, it can be seen that the subject matter of the science of hadith is the words, deeds, decrees, and attributes of the Prophet Muhammad (peace be upon him and his progeny) conveyed through proper narration (Al-Khaṭīb, 2008).

Furthermore, he wrote that the science of hadith dirayah is

م. ما علم الحديث دراية؟

ت. هو علم بأصول يعرف بها صحاح الأحاديث وحياتها وضعافها متنا وإسنادا وتميزها عن خلاها
ليعمل به، أو يترك من حيث تلك المعرفة والتميز

Translation: Q: What is the science of hadith?

A: It is the science of knowing the authenticity of hadiths, their life and their weaknesses in terms of content and attribution, and distinguishing them

from those that are not, so that they can be used, or left in terms of that knowledge and distinction.

This is in line with Ajjaj Khatib's view that the science of hadith transmission is the science by which the nature of transmission is known, its conditions, kinds, rulings, the conditions of the narrators, the conditions of the narrators, the group of what is narrated, and everything related to it. Hadith science is specifically a discussion of the rules for recognizing the state of the sanad and matn, as well as the rules for recognizing the narrators and what they narrate, in terms of the rejection or acceptance of a hadith (Al-Khaṭīb, 2008).

While the definition of Sunnah according to Sheikh Muhammad Ja'far is a synonym for hadith but broader in scope than hadith (Al-Mandilī, 1941).

م. ما السنة؟

ت. هو لغة الطريقة وعرفا مرادفة للحديث و قيل هي أعم منه عند من خصه بقوله صلى الله عليه وسلم فقط

Translation: Q: What is sunnah?

A: It is synonymous with Hadith, and it is said to be more general than it is for those who specialize it by saying the Prophet (peace be upon him and his family) only

This is in line with the meaning of Sunnah defined by other Hadith scholars, namely according to the term (terminology), as stated earlier, some scholars consider sunnah as synonymous (synonym/murādīf) with hadīth and some distinguish it. For more details, the definitions put forward by each hadith scholar, ushūl al-fiqh expert, and fiqh expert will be presented as follows: According to the hadīth scholars: Sunnah is that which is derived from the Prophet (peace be upon him and his progeny), consisting of sayings, deeds, agreements, physical or ethical characteristics, or biographies, either from the period before prophethood or afterwards.

Hadith scholars define sunnah as above, because they view the Prophet (SAW), as the most perfect uswatun hasanah or qudwah (example or model), not as a source of law. His capacity as an imam who gives guidance and a guide who gives advice preached by Allah SAW and as an example and figure for us. Hadith scholars discuss everything that has to do with the Prophet Muhammad, whether it has to do with the legal provisions of Islamic law or not. Therefore, they accept and narrate as a whole all the news received about the Prophet, without distinguishing whether (what is reported) the content is related to the establishment of shara'a law or not. Likewise, they do not make a selection for this purpose, if the speech or action was carried out before being sent as the Messenger SAW, or afterwards (As-Sibā'ī, 1995).

Meanwhile, Ushul Fiqh scholars give a definition of Sunnah that is different from the understanding given by hadith scholars. The definition of sunnah according to the scholars of hadith is "Everything that is narrated from the Prophet Muhammad SAW, other than the Qur'an al-Karim, whether in the form of words, actions or taqirinya which is appropriate to be used as evidence for the determination of shara'a law". Ushul Fiqh scholars give the meaning of sunnah as described above, because ushul fiqh scholars discuss everything from the Prophet SAW. in his capacity as a shari'at shaper or musyarri", meaning a wetgever lawmaker besides Allah, who explains to humans the laws of life and lays out the methods for mujtahids after him.

Fiqh scholars view sunnah as "an action that is done in religion, but does not rise to the level of being obligatory or fard. Or in other words, sunnah, which is an antonym of obligatory, is a practice that is rewarded when done, and not required when abandoned. They discuss everything from the prophet (PBUH) that shows the provisions of Shara" with regard to human actions in terms of obligatory, permissible, or others (As-Sibā'i, 1995).

Sheikh Muhammad Ja'far al-Mandili is the figure of a multi-scientific scholar that this nation has ever had but public knowledge is still minimal about the figure of his life. And his intellectual work is little reviewed especially those related to hadith and hadith science. His profile is more popular as a scholar of the Qur'an because in the history of his life there are many students who connect the chain of his scientific sanad who are famous as Qari' and Hafizh Al-Qur'an. In fact, apart from being a scholar of the Qur'an, Sheikh Muhammad Ja'far al-Mandili is also authoritative as a scholar of Hadith.

According to the theory of authority offered by Max Weber, Sheikh Muhammad Ja'far's hadith thinking and the intellectual tradition he built can be attributed to the concept of traditional authority. This authority is based on legitimacy derived from trust in customs, traditions and values passed down through generations. The Sanad genealogy as the main element in the transmission of religious knowledge is a symbol of authority rooted in Islamic tradition. In this case, Sheikh Muhammad Ja'far Al Mandili occupies an important position as the connector of the sanad to his students. His presence not only legitimizes the scientific chain of the next generation of Mandailing scholars, but also provides a foundation for the continuity of traditional authority that enables the transmission of religious knowledge and the formation of intellectual networks across generations. By becoming a student of his father who was also a teacher at the Grand Mosque, he gained recognition for his authority, which then strengthened the position of Mandailing ulama in the global Islamic scientific network.

In addition, the development of Sheikh Muhammad Ja'far Al Mandili's scholarly network through students shows a shift towards charismatic authority. His success in building achievements and reputation outside his home region - including establishing pesantren and contributing to the establishment of organizations such as Al Jam'iyah Al Washliyah and Nahdlatul Ulama in the Sumatra region - shows how authority based on individual charisma became an important basis for expanding scholarly influence. Students continued the transmission of authority by establishing pesantren and religious organizations that later became pillars of the spread of Islam in the archipelago. This phenomenon reflects the dynamics between traditional and charismatic authority in building adaptive and sustainable Islamic intellectual networks.

CONCLUSION

Sheikh Muhammad Ja'far was a Mandailing scholar surnamed Nasution who was born and raised in Makkah. His father was a great scholar who took part in the Islamic scientific center. His intellectual odyssey began by studying directly with his biological father and then connecting scientific genealogy to several other scholars who formed halaqahs around the city of Makkah.

Unlike his father, Sheikh Muhammad Ja'far preferred to take part in Mandailing Land. So that from several halaqahs and educational institutions that he built, the intellectual sanad spread through the contribution of his students in various places, especially North Sumatra and Jakarta. Apart from being a scholar of the Qur'an, he is also known as a hadith scholar who is quite productive in producing scientific works. In fact, his hadith science book is the first and oldest book written in the North Sumatra region.

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