

Mandailing Ulama in Haramain: An Intellectual Biography of Sheikh Abdul Qadir al-Mandily (d. 1934)

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Abstract: This study investigates the contributions of Sheikh Abdul Qadir Nasution, a prominent Mandailing scholar who played a significant role in shaping Islamic intellectual traditions in Indonesia, particularly in North Sumatra. Despite his significant influence, Sheikh Abdul Qadir's work has largely been overlooked in academic research. This study aims to address this gap by examining his dedication, work, and role in enriching the intellectual networks. The research employs historical and social history approaches, utilizing Max Weber's theory of authority to analyse Sheikh Abdul Qadir's influence through traditional, rational-legal, and charismatic aspects. The findings reveal that Sheikh Abdul Qadir's traditional authority stems from his scholarly lineage (*sanad*) connected to renowned scholars in Mecca, his rational-legal authority is reflected in his monumental work *Fath al-Rahmān fī 'Aqā'id al-Imān*, and charismatic authority reflected in his intellectual networks and contributions to religious organizations in Nusantara. This study contributes to the understanding of Mandailing scholars' role in developing Islamic intellectualism in Indonesia, highlighting the enduring relevance of the scholarly tradition established by Sheikh Abdul Qadir.

Keywords: sanad, intellectual, tradition, ulama, authority

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Introduction

The existence and development of Islam in Indonesia are inseparably linked to the efforts of scholars who have propagated faith. From its arrival in the archipelago to the present day, numerous scholars have contributed to the spread of Islam both quantitatively and qualitatively. The Muslim community is responsible for acknowledging and appreciating the contributions of these scholars. Although some academics have conducted research to highlight the identities, ideas, and contributions of these scholars, many remain unrecognized. This is particularly true for local scholars or those operating away from centers of power, whose efforts to strengthen Islamic intellectual traditions in Nusantara have often been overlooked.

Mandailing scholars represent one such group of under-represented figures in academic discourse despite their crucial role in preserving Islamic intellectual traditions in Indonesia, especially in North Sumatra. They were actively involved in various socio-religious organizations such as, Al Jam'iyatul Washliyah, Al-Ittihadiyah, Nahdlatul Ulama, and Muhammadiyah.¹ Several studies have examined the contributions of Mandailing scholars, including works by Zaini Dahlan studied the contributions of Sheikh Abdul Halim Hasan in East Sumatra;² Zainal Abidin explored the role of Sheikh Ali Hasan ad-Dary in the study of Hadith;³ Mhd. Syahnan examined the role of Sheikh Ali Hasan ad-

¹ Abbas Pulungan, "Nahdlatul Ulama di Luar Jawa: Perkembangan Di Tanah Mandailing," *Journal of Contemporary Islam and Muslim Societies* 2, no. 1 (June 30, 2018): 91, <https://doi.org/10.30821/jcims.v2i1.1747>. See also: Al Rasyidin, "Islamic Organizations in North Sumatra: The Politics of Initial Establishment and Later Development," *Journal of Indonesia Islam* 10, no. 01 (2016): 63–88; A.R. Lubis, "Mandailing Islam Across Borders," *Taiwan Journal of Southeast Asian Studies* 2, no. 2 (2005).

² Zaini Dahlan, "The Intellectual Tradition of Mandailing Ulama in East Sumatra: Zainal Arifin Abbas, 1912-1979," *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (October 20, 2020): 23, <https://doi.org/10.30821/jcims.v4i1.7025>.

³ Zainal Abidin, "The Role of Prof. Syekh Ali Hasan Ahmad Ad-Dary on Hadith Studies in North Sumatera," *Bidayah* 9 (2018). See also: Irfa Waldi, Haidar Putra Daulay, and Hasan Asari, "The 20th Century Islamic Education in Mandailing Land: A Study of the Intellectual Legacy of Sheikh Ali Hasan Ahmad Ad-Dary (1915-1998)," *Journal of Contemporary Islam and Muslim Societies* 7, no. 1 (2023):

Dary, who was affiliated with Nahdlatul Ulama⁴, Ja'far researched two scholars, Ismail Banda⁵ and Abdurrahman Sjihab,⁶ who were instrumental in founding Al Jam'iyatul Washliyah. Abbas Pulungan⁷ and Mhd. Syahnan et al. investigated the role of Mandailing scholars in the intellectual and educational development of South Tapanuli.⁸ However, the contributions of many scholars have remained unexplored.

This study aims to uncover the contributions of Sheikh Abdul Qadir Nasution bin Shabir Nasution al-Mandily, a prominent Mandailing scholar who embarked on an intellectual and spiritual journey to the Haramain (Mecca and Medina), the birthplace and epicentre of Islamic propagation. Despite his significance in shaping the intellectual pursuits of Mandailing society, particularly Islamic studies, his legacy remains largely unknown. Brief mentions of Sheikh Abdul Qadir Nasution appear in the biography of his son, Sheikh Muhammad Ja'far Nasution, in the book *Sejarah Ulama-ulama Terkemuka di Sumatera Utara*,⁹ in Matu Mona's account of his encounter with Syaikh Hasan Maksum,¹⁰ and Ahmad Fauzi Ilyas included his biography in his book *Warisan*

152–83, <https://doi.org/10.30821/jcims.v7i1.15088>.

⁴ Mhd. Syahnan, "Nahdlatul Ulama Scholar in Mandailing Land: A Biography of Shaykh Ali Hasan Ahmad Ad-Dary," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (April 11, 2019): 68, <https://doi.org/10.30821/jcims.v3i1.4138>.

⁵ Ja'far Ja'far, "Merantau demi Republik: Kehidupan Dan Perjuangan Ismail Banda (1909-1951)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 2 (April 26, 2020): 136, <https://doi.org/10.30821/islamijah.v1i2.7181>.

⁶ Ja'far Ja'far, "Ulama Mandailing Awal Abad ke-20: Gerakan Religius Dan Politik Abdurrahman Sjihab (1910-1955)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 1 (April 9, 2020): 1, <https://doi.org/10.30821/islamijah.v1i1.7155>.

⁷ Pulungan, "Nahdlatul Ulama di Luar Jawa: Perkembangan Di Tanah Mandailing."

⁸ Mhd. Syahnan, Asrul Asrul, and Ja'far Ja'far, "Intellectual Network of Mandailing and Haramayn Muslim Scholars in the Mid-19th and Early 20th Century," *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 9, no. 2 (December 1, 2019): 257–81, <https://doi.org/10.15642/teosofi.2019.9.2.257-281>. See also: Ja'far, Ja'far, Mhd. Syahnan, Asrul Asrul, Zaini Dahlan, and Sakti Ritonga. "Discovering the Legacy of Mandailing Ulama: Education, Intellectuals, and Politics in North Sumatra in the Early 20th Century". *Ulumuna* 26 (2), 2022: 296-336. <https://doi.org/10.20414/ujs.v26i2.502>

⁹ Tim Penulis, *Sejarah Ulama-Ulama Terkemuka Di Sumatera Utara* (Medan: MUI Sumatera Utara&IAIN Sumatera Utara, 1983), 209.

Intelektual Ulama Nusantara.¹¹ While a street in Panyabungan bears his name by the Mandailing Natal government, and an Islamic higher education institution plans to name a campus after him, his intellectual contributions remain understudied. This research aims to address this gap by examining Sheikh Abdul Qadir Nasution's life, works, and impact on Islamic scholarship in the Mandailing region.

This research focuses on Sheikh Abdul Qadir Nasution's dedication and works, which have been neglected in academic studies despite their significant role in enriching the intellectual networks of Mandailing scholars. This study adopts Max Weber's theory of authority,¹² examining the traditional, rational-legal, and charismatic aspects of Sheikh Abdul Qadir's influence. By reviving Sheikh Abdul Qadir Nasution's intellectual legacy, this study emphasizes the critical role of Mandailing scholars in the development of Islamic intellectual traditions in Indonesia, particularly in North Sumatera.

Methods

This study explores the biography and intellectual contributions of Sheikh Abdul Qadir Nasution bin Shabir Nasution al-Mandily. It employs both historical and social-historical approaches¹³ to examine this prominent religious figure.¹⁴ This research investigates several aspects of Sheikh Abdul Qadir Nasution's life, including his biography, monumental works, and his role in shaping intellectual *sanad* (chain of knowledge) networks among Mandailing scholars. The research procedures consisted of four key steps: heuristic analysis, source criticism, interpretation/analysis, and historiography.¹⁵

¹⁰ Matu Mona, *Riwayat Penghidupan Al-Fahil Toean Sjech Hasan Ma'soem (Biografie Sedjak Ketjil Sampai Wafatnya)* (Medan: Sjarikat Tapanoei, 1355).

¹¹ Ahmad Fauzi Ilyas, *Warisan Intelektual Ulama Nusantara* (Medan: Raudah Publishing, 2018), 235.

¹² Max Weber, *Economy and Society: An Outline of Interpretive Sociology*, trans. Guenther Roth and Claus Wittich (Berkeley: University of California Press, 1978).

¹³ Abuddin Nata, *Metodologi Studi Islam* (Jakarta: Rajawali Pers, 2014).

¹⁴ Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Prenada

Results and Discussion

1. Biography of Sheikh Abdul Qadir Al-Mandily

Sheikh Abdul Qadir bin Shabir al-Mandily was a prominent religious scholar born in 1863 CE (1282 AH) in Huta Siantar, North Sumatra.¹⁶ However, there is some discrepancy regarding his birth year, as Sheikh al-Mu'allimiy recorded in 1866 CE.¹⁷ Al-Mandily's early education began under his father's guidance and continued with local religious scholars in his village. At the age of 14, al-Mandily embarked on a significant journey to Mecca, accompanied by Haji Muhammad Syarief, the head of Kuria Huta Siantar.¹⁸ This journey marked the beginning of his extensive religious studies and scholarly pursuit. Al-Mandily spent the majority of his life in Mecca, where he eventually passed away in 1934 CE (1352 AH).¹⁹ He was laid to rest in the Ma'la Cemetery, a historically significant burial ground in the holy city.²⁰

In Mecca, the center of Islamic scholarship, Sheikh Abdul Qadir established his intellectual lineage (sanad) by connecting with esteemed scholars. These included Sheikh Sayyid Abu Bakr Syatha', Sheikh Abdul Karim al-Daghistani, Sheikh Muhammad Said Bafasil, Sheikh Muhammad Sulaiman bin Hasbullah, Sheikh Ahmad Khatib al-Minangkabawi, and Sheikh Nikmat Kecil al-Fathani. Following his studies on these renowned scholars, Sheikh Abdul Qadir Nasution bin Shabir al-Mandily achieved a significant milestone in his career. In 1333 AH, at the age of 51, he was appointed as a teacher at Masjid al-Haram. This appointment, shared with 13 other scholars, granted him prestigious permission to conduct study circles (*halaqahs*) within the sacred mosque, solidifying his position in the center of Islamic learning.

Media, 2011).

¹⁵Kuntowijoyo, *Pengantar Ilmu Sejarah* (Yogyakarta: Tiara Wacana, 2013), 69.

¹⁶'Abd al-Sattar bin 'Abd al-Wahhab al-Hindi, *Faidh al-Malik al-Wahhab al-Muta'ali Bi Anba' Awa'il al-Qarn al-Tsalits 'Asyar wa al-Tawali Abd al-Malik Bin Abdullah Bin Duhaisy*, ed. Abdul Malik bin Abdullah bin Duhaisy (Riyad: Maktabah al-Asadi, n.d.), 277.

¹⁷'Abdullah bin 'Abd al-Rahman al-Mu'allimiy, *A'lam al-Makkiyyin* (Makkah: Muassasah al-Furqan, 200 AD), 2/295.

¹⁸Tim Penulis, *Sejarah Ulama-Ulama Terkemuka Di Sumatera Utara*, 209.

¹⁹'Abd al-Sattar bin 'Abd al-Wahhab al-Hindi, *Faidh al-Malik al-Wahhab al-Muta'ali Bi Anba' Awa'il al-Qarn al-Tsalits 'Asyar wa al-Tawali Abd al-Malik Bin*

Sheikh Abdul Qadir's teaching responsibilities extended beyond Masjid al-Haram to include two prestigious madrasas in Mecca: Madrasa al-Falah and Madrasah Shaulatiyah. At the time, Sheikh Abdullah Hamduh al-Sinari led Madrasa al-Falah, while Sheikh Muhammad Said headed Rahmatullah Madrasa Shaulatiyah. In addition to his teaching duties, Sheikh Abdul Qadir served on an examination committee that evaluated prospective students from various Islamic countries seeking admission to these two madrasas through comprehensive testing.

Sheikh Abdul Qadir made periodic visits to the archipelago after spending several years in Mecca. In 1925 CE, he travelled to Medan Labuhan, where he resided at Sheikh Muhammad Yakub Mandailing's home. During this visit, Sheikh Abdul Qadir interacted with numerous local residents and reconnected with some of his former students, including Sheikh Hasan Maksum and Sheikh Ilyas. He also took the opportunity to visit his hometown in Mandailing.²¹

Sheikh Abdul Qadir authored a significant theological book entitled *Fath al-Rahmān fī 'Aqā'id al-Imān min al-Rijāl wa al-Ṣibyān*. This book serves as an introductory guide to Islamic theology (*Uṣūl al-Dīn* or *Tawḥīd*), focusing specifically on the principles of *Tawḥīd*. The book begins with a summary of *uṣūl al-dīn*, explaining Allah's attributes and His Prophets. These attributes were categorized into three groups: obligatory, impossible, and permissible. Additionally, the book provides a concise overview of the Prophet Muhammad's family (peace be upon him). Through this structure, Sheikh Abdul Qadir offers beginners a comprehensive introduction of the core concepts of Islamic beliefs.²²

The book elaborates on the divisions of rational judgment (*ḥukm al-'aql*), including obligatory (*wājib*), impossible (*mustaḥil*), and permissible (*jā'iz*). It discusses the *Twenty Attributes* of Allah and explores the characteristics of the Prophets. Additionally, this book also examines human actions, categorizing them into five types: *kasab*, *'azzam*, *hamm*, *faṭir*, and *ḥadis al-nafs*. The first two categories determine whether a person deserves a reward or punishment, whereas the latter three are deemed morally neutral, as they merely represent passing thoughts. In conclusion, Sheikh Abdul Qadir offered advice to the Mandailing community,

Abdulllah Bin Duhaissy, 2/1074.

²⁰ Abdullah Mirdad Abu al-Khair, *al-Mukhtasar min Nasyr al-Nur wa al-Zuhr fī Tarajum Afadhil Makkah* (Jeddah: A'lam al Ma'rifah, 1986), 277.

emphasizing the importance of pursuing knowledge and righteous deeds. He highlights the honour and benefits of being knowledgeable and compares respect for scholars in life to reverence after death.²³

This book was completed on Wednesday, the end of Jumada al-Ula, in 1320 AH. It was published by Syarikat Bungkul Indah in Surabaya, with an unspecified publication year. Another edition was printed by Mustafa Bab al-Halabi, a renowned publisher in Egypt known for producing works by Nusantara scholars.

Sheikh Abdul Qadir bin Shabir al-Mandily's intellectual journey and recognition can be analyzed through Max Weber's theory of authority. This authority is evident in the profound respect he garnered as a scholar, particularly because of his connection with esteemed teachers in Mecca, including Sheikh Sayyid Abu Bakr Syatha' and Sheikh Ahmad Khatib al-Minangkabawi. Al-Mandily's traditional authority stems from his adherence to Islamic scholarly traditions, exemplified by his teaching roles at Masjid al-Haram and the prestigious madrasas, al-Falah and Shaulatiyah. His position as an educator symbolizes both the preservation of Islamic scholarly traditions and the transmission of intellectual and spiritual values.

Sheikh Abdul Qadir's book *Fath al-Rahmān fī 'Aqā'id al-Imān* exemplifies a different aspect of authority: the rational-legal authority applied to religious teachings. The book showcases a systematic and logical approach to presenting Islamic concepts, including the classification of rational judgment and detailed explanations of the attributes of Allah and the Prophet. This approach establishes legitimacy through intellectual reasoning, complementing the Sheikh Abdul Qadir's traditional authority. By effectively combining traditional and rational elements, he solidified his position as a key figure in Islamic scholarship, influencing both the Nusantara region and wider Islamic world.

The Early Sanad of the Mandailing Ulama's Intellectual Tradition

Linguistically, *sanad* refers to a support or foundation (*al-mu'tamad*). This can also denote debt receipt that serves as a repayment guarantee. In Hadith science, sanad is the chain of individuals transmitting a

²¹ Ilyas, *Warisan Intelektual Ulama Nusantara*.

Hadith's text (*matan*) from the prophet, the companions, the Tabi'in, the Tabi' al-Tabi'in through various generations until the Hadith compiler. It is crucial to assess the authenticity of the Hadith.²⁴

Muhammad 'Ajjāb al-Khātib, in his book, defines sanad as follows: *Huwwa Ṭariq al-matn, ay silsilah al-ruwāt alladhīna naqalū al-matn 'an maṣdarihi al-awwal* (*The path of the Hadith's text, that is, the chain of narrators who transmitted the text from its original source*). This definition emphasizes that a sanad is essentially a sequence that links individuals to the Hadith text. Because of its function as a chain, a sanad is not accepted if it is broken. The Sanad system predates Islam, used in pre-Islamic Arab society for transmitting poetry and stories, although not as a requirement.²⁵

The intellectual tradition of the Mandailing ulama begins with Qur'an studies under local Islamic scholars (*Lobe/Malim*), followed by education in pesantren (Islamic boarding schools), which are scattered throughout the Mandailing region. These pesantrens, predominantly of the Salafi type, are characterized by the fact that students, aspiring to ulama reside in small rooms measuring 3 x 3 m. This arrangement aims to foster student independence.

After completing their studies at the pesantren, students often pursue further studies in large cities, such as Medan, Pekanbaru, and Jakarta. Makkah is the primary destination of people who travel abroad. In Makkah, they engage in *mujalasaḥ* (learning through close interaction) with various *Tuan Guru* or *Syaikh* around the Masjid al-Haram scholars and work as *muthawif* (tour guides) for Hajj and Umrah pilgrims. Upon returning home, they contribute to Islamic development by teaching and establishing educational institutions.

Sheikh Abdul Qadir Nasution bin Shabir Nasution al-Mandily played a pivotal role as the first Mandailing figure to pursue intellectual studies in Makkah and teach at Masjid al-Haram. A prestigious achievement for a non-Arab or *'ajam* individual who was entrusted with teaching at such a revered institution. His position as an early *sanad* established the foundation for subsequent generations of Mandailing ulama.

²² Sheikh Abdul Qadir, *Fath al-Rahmān fī 'Aqā'id al-Imān min al-Rijāl wa al-Ṣibyān* (Surabaya: Syarikat Bungkul Indah, n.d.), 3.

²³ Sheikh Abdul Qadir, 6.

As the early sanad for the intellectual tradition of Mandailing ulama, Sheikh Abdul Qadir Nasution bin Shabir Nasution al-Mandily played a crucial role in establishing the intellectual tradition of Mandailing ulama. His influence extended through the formation of extensive scholarly networks that endured across generations. These networks developed as students continued to spread knowledge and create their own intellectual connections. This sanad has continued to grow and evolve over the subsequent generations. Several of his students attained prominent positions throughout the archipelago, with one notable student, Sheikh Hasan Ma'sum, becoming the mufti of the Deli Sultanate in Eastern Sumatra. Through Sheikh Hasan Ma'sum, the intellectual sanad of Sheikh Abdul Qadir Nasution further expanded, including both Mandailing and Malay ulama in the Deli Sultanate during that period.

Sheikh Abdul Qadir Nasution's teachings had a profound and lasting influence, demonstrating the power of scholarly networks to preserve and spread knowledge across generations and regions. The expansion of Sheikh Abdul Qadir Nasution's sanad grew significantly, marked by the establishment of the Al Jam'iyatul Washliyah religious organization. If traced back, the scholarly lineage of the Al Washliyah founders connects to Sheikh Abdul Qadir Nasution through the sanad network of Sheikh Hasan Ma'sum. This sanad continued to grow as Al Washliyah established various educational institutions including schools, madrasahs, religious study groups, and higher education campuses in different regions.²⁶

²⁴ Ramli Abdul Wahid & Husnel Anwar Matondang, *Kamus Lengkap Ilmu Hadis* (Medan: Perdana Publishing, 2011).

²⁵ Muḥammad Ajāj al-Khāṭib, *Uṣūl al-Ḥadīth: 'Ulūmuhu wa Muṣṭalahuhu* (Beirut: Dār al-Fikr, 2008), 35.

²⁶ Asrul Asrul, Mohammad Ajmal, and Harun Alrasyid, "Mandailing Ulama in the Early 20th Century: The Meaning and Typology," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 1–17, <https://doi.org/10.47766/nahrasiyah.v1i1.1860>; Ja'far Ja'far, "Ulama, Al Washliyah and Knowledge in Modern Indonesia (1930-1980)," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 2 (2022): 235–56, <https://doi.org/10.30821/miqot.v46i2.984>; Ja'far Ja'far and Umar Muhammad Noor, "Religious Knowledge in Contemporary Indonesia: The Contributions of Al Washliyah Madrasahs and Scholars to the Development of Hadith Studies," *Journal of Contemporary Islam and Muslim* 8, no. 2 (2024): 191–219; Ja'far Ja'far and Muhammad Iqbal, "Bayani Epistemologies in Modern Indonesia: The Contribution

Sheikh Abdul Qadir Nasution's intellectual legacy expanded significantly in his hometown of Mandailing through his student, Sheikh Mustafa Husain Nasution, who established the Mushtafawiyah Islamic boarding school, in Purba Baru village, located in the valley of Mount Sorik Marapi in Mandailing Natal. This institution became a crucial centre for continuing intellectual tradition, with Mandailing children typically spending seven years after primary school. The sanad of Sheikh Abdul Qadir Nasution further spread through the Nahdlatul Ulama (NU) organization, with Sheikh Mustofa Husain Nasution, who founded the first branch of Nahdlatul Ulama in Sumatra.

From Max Weber's perspective on authority, intellectual tradition aligns with traditional authority, rooted in customs and values passed down through generations. Sheikh Abdul Qadir Nasution's position as the initial sanad legitimized the scholarly chain of Mandailing ulama and established a foundation for continuing traditional authority in religious knowledge transmission. His role as a teacher at Masjid al-Haram enhanced his authority and strengthened the position on the global Islamic scholarly network.

The expansion of this intellectual network through his students also indicates a shift towards charismatic authority, as demonstrated by the establishment of pesantren and organizations like Al Jam'iyatul Washliyah and Nahdlatul Ulama in Sumatra. The interplay between traditional and charismatic authority has created an adaptive and sustainable system for transmitting Islamic knowledge and influence in the region. His students continued to propagate their teachings and extend their influence. Notable examples include Sheikh Hasan Ma'sum and Sheikh Mustafa Husain Nasution, who founded pesantren and religious organizations that became pillars of Islamic propagation in the archipelago. This phenomenon illustrates the dynamic interplay between traditional and charismatic authority in the construction of an adaptive and sustainable Islamic intellectual network.

of Al Washliyah Ulama to Quranic Exegesis Studies," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 47, no. 1 (2023), <http://dx.doi.org/10.30821/miqot.v47i1.1079>; Mhd. Syahnan and Azmi Ahmad, "East Sumatra and South Tapanuli Ulama on Religious

Conclusion

Sheikh Abdul Qadir bin Shabir al-Mandily (1863/1866-1934), a prominent scholar from Mandailing Natal, North Sumatra, embarked on his intellectual journey at an early age. Initially tutored by his father and local teachers, he continued his education in Mecca at 14 years of age. He studied under renowned scholars such as Sheikh Sayyid Abu Bakar Syata' and Sheikh Ahmad Khatib al-Minangkabawi. Sheikh Abdul Qadir's scholarly contributions are multi-faceted. He served as an educator at several prestigious institutions, including Masjid al-Haram, Madrasah al-Falah, and Madrasah Shaulatiyah. At these institutions, he not only taught, but also played a crucial role in selecting students from diverse regions of the Muslim world. In addition to his teaching, he authored a treatise on Islamic theology titled *Fath al-Rahmān fī 'Aqā'id al-Imān*. This work, published in both Surabaya and Egypt, elucidated the fundamental tenets of faith in accessible languages. It served as a guide for the general public, emphasizing the importance of knowledge acquisition as preparation for the afterlife. The widespread publication of this treatise underscores Sheikh Abdul Qadir's extensive influence in the Islamic world.

Sheikh Abdul Qadir Nasution's journey to Mecca, where he became a teacher at Masjid al-Haram, established the foundation of the Mandailing scholarly tradition. This intellectual legacy expanded through networks formed by his students, notably Sheikh Hasan Ma'sum, who extended his influence to the Sultanate of Deli. The establishment of the religious organization Al Jam'iyatul Washliyah further linked this intellectual chain to various regions. In Mandailing, Sheikh Mustafa Husain Nasution, another student founded Pesantren Mushtafawiyah, which became a center for preserving this intellectual tradition. Sheikh Abdul Qadir's legacy continued to spread through various Islamic schools and organizations, including Nahdlatul Ulama, forming a lasting foundation in Islamic scholarly tradition.

Sheikh Abdul Qadir Nasution bin Shabir al-Mandily exemplifies Max Weber's three types of authority: traditional, rational-legal, and charismatic. His traditional authority stems from his scholarly lineage and teaching activities at esteemed institutions such as Masjid al-Haram. His rational-legal authority is evident in his systematic approach to Islamic theology, as demonstrated in his work *Fath al-Rahmān fī*

‘Aqā’id al-Imān. His charismatic authority is reflected in his ability to build intellectual networks, establish Islamic schools, and contribute to religious organizations in the archipelago. This integration of authority types positions him as a significant figure in both local and global Islamic scholarships.

The limitations of this study include the scarcity of primary sources directly elaborating on Sheikh Abdul Qadir Nasution’s personal life and thoughts, particularly regarding his social and cultural interactions outside of Mecca. The analysis of his influence on Islamic scholarship development in Mandailing and the surrounding areas remains confined to historical perspectives, without exploring concrete impacts on the period’s social and political life. Future research should focus on a more in-depth exploration of his intellectual networks, the transition of knowledge to subsequent generations, and the role of Islamic schools in disseminating his ideas. Additionally, researchers should investigate the less-explored aspects of Sheikh Abdul Qadir’s life and his contributions to broader religious organizations, including his role in shaping religious orientations in Mandailing and North Sumatra.

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