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**A Portrait of the Nineteenth-Century Nusantara Ulema Network
in Haramain (Transmission of Shaykh Mahfudz At-Tarmasi's
Tafsir-Hadith in *Kifāyat Al-Mustafid*)**

**Potret Jaringan Ulama Nusantara Abad XIX di Haramain
(Transmisi Tafsir-Hadis Syaikh Mahfudz At-Tarmasi dalam
Kifāyat Al-Mustafid)**

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Abstract

The existence of isnad, or the transmission of the chain of narrators, is inseparable from the emergence of the Prophetic traditions. However, it turns out that in its development, isnad has been used to maintain the authenticity of the material of the Prophetic traditions and the scientific tradition's authenticity. Scholarly isnads grew rapidly among Muslim scholars, especially in the Middle East, in transferring knowledge among their communities. Not surprisingly, scholarly transmission became a 'benchmark' among scholars. Besides that, scholarly transmission became a portrait of the network built among the Nusantara scholars who studied in the Middle East, not spared the influence of this scientific transmission. Among them are Shaykh

Muhammad Mahfudz at-Tarmasi, a scholar who lived in the 19th century, has multi-talents from Termas village, Pacitan, East Java, has immortalized his scientific transmission in a work “Kifāyat al-Mustafid Lima ‘Alā min al-Asānīd”. This study aims to reveal the network of Nusantara scholars at the time of Shaykh Mahfudz at Haramaian and the implications of ideological transformation and scientific legality through scientific transmission. This research uses a content analysis method with a historical approach and Rijal al-had science. The results of this study prove that the scientific sanad illustrates the network of Ulama in his time and the transformation of ideas among them through access to scientific transmission in addition to scientific legitimacy.

Keywords: *Isnad; Knowledge; Mahfudz Tarmasi; Network Transmission.*

Abstrak

Keberadaan Isnad atau transmisi mata rantai perawi tidak dapat dipisahkan dari kemunculan hadis-hadis Nabi. Namun ternyata, dalam perkembangannya, isnad tidak hanya digunakan dalam menjaga otentisitas materi hadis-hadis Nabi SAW, tapi sudah digunakan untuk menjaga otentisitas tradisi keilmuan yang telah terbangun. Isnad keilmuan tumbuh pesat di kalangan sarjana-sarjana muslim, khususnya di Timur Tengah dalam mentransfer keilmuan di antara komunitas mereka. Tidak heran, transmisi keilmuan menjadi suatu ‘benchmark’ di kalangan para ulama. Bukan hanya itu, transmisi keilmuan menjadi potret jaringan yang telah terbangun di kalangan para ulama Nusantara yang belajar di Timur Tengah, tidak luput dari pengaruh transmisi keilmuan ini. Di antaranya Syaikh Muhammad Mahfudz at-Tarmasi, seorang ulama yang hidup pada abad XIX, memiliki multi talenta asal desa Termas, Pacitan, Jawa Timur, telah mengabadikan transmisi keilmuan yang dimilikinya dalam sebuah karya “Kifāyat al-Mustafid Lima ‘Alā min al-Asānīd”. Penelitian ini bertujuan mengungkap jejaring Ulama Nusantara pada masa Syaikh Mahfudz di Haramaian dan implikasi transformasi ideologi serta legalitas keilmuan melalui transmisi keilmuan. Penelitian ini menggunakan metode content analysis dengan pendekatan sejarah dan ilmu rijal al-hadis. Hasil penelitian ini membuktikan bahwa sanad keilmuan menggambarkan jejaring Ulama di masanya dan transformasi ide di antara mereka melalui akses transmisi keilmuan selain sebagai legitimasi keilmuan.

Kata Kunci: *Isnad; Jaringan; Knowledge; Mahfudz Tarmasi; Transmission.*

A. Introduction

Javanese or al-Jāwi was better known internationally than Indonesia before independence. This is evidenced by the Javanese community (*ashāb al-jāwiyah*) in Haramain (Mecca) and Medina, which at that time was the centre of Islamic culture and science. According to Snouck Hurgronje, in his account of his experience in the city of Mecca, in the 19th century, there was a 'Jawah' community who performed haj and enlivened the scientific discourse in Haramain.¹ However, Azyumardi Azra argues that the Javanese community (*ashāb al-jāwiyīn*) in Haramain existed long before the 19th century. Here, a network of Nusantara scholars emerged due to the scientific transmission while studying in Haramain. Azra even saw the effect of this scientific transmission on the transmission of ideology to the Nusantara scholars.² Therefore, it is alleged that the Islamic renewal movement in the Nusantara was due to the transformation of thought through the learning process of the Nusantara scholars at that time.

According to Umar Abdul Jabbar, at least two scholars from Java (Nusantara) were very well known and influential in Haramain in the XIV Hijriyah / XIX century AD, namely Shaykh Mahfudz bin Abdullah at-Tarmasi (died in 1338 H / 1920 AD) and Sayyid Muhammad Nawawi al-Bantani (died in 1314 H/1896 AD).³ This is in contrast to the explanation of al-Muallimi, who managed to map several Mecca scholars from the IX-XIV centuries Hijriyah,

¹ Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century-Daily Life, Customs and Learning. The Muslims of the East-Indian Archipelago* (Leiden-Boston: Brill, 2007), Page. 231-312.

² Azyumardi Azra, *The Origins of Islamic Reformism In Southeast Asia: Networks of Malay-Indonesian and Middle Eastern 'Ulama in the Seventeenth and Eighteenth Centuries* (Australia-Honolulu: Allen & Unwin and the University of Hawaii Press, 2004).

³ Umar Abdul Jabbar, *Siyar Wa Tarajim Ba'dhi Ulamāina Fi al-Qarn Ar-Rābi'* 'Asyar Lilhijrah (Jeddah: Tihama, 1982), Page. 286-288.

including several Nusantara scholars who resided in Mecca, such as Syaikh at-Tarmasi, al-Bantani, al-Banjari, and others.⁴

Therefore, it can be concluded that in addition to Shaykh Nawawi al-Bantani, there was Shaykh Muhammad Mahfudz At-Tarmasi⁵ who was known and influenced by Haramain and the Nusantara. Al-Marshofi, a professor of qira'at, in his research, aligned At-Tarmasi in his expertise in the field of qira'at with scholars from the Middle East at the level of Ahmad bin Hambal, Abu Bakr Baihaqi, Ibn Taymiyah, and others.⁶ Moreover, Shaykh Mahfudz At-Tarmasi is considered an influential figure in the struggle for Indonesian independence, like Shaykh Hasyim Asy'ari, the founder of Nahdatul Ulama, who was his direct student. Shaykh Muhamad Yasin Padang (died in 1990) released data showing that the students of Shaykh Muhamad Mahfudz At-Tarmasi were major Nusantara scholars in the 20th century, such as KH. Muhamad Baqir bin Nur al-Jogjawi al-Makki, KH. Abdul Muhit bin Ya'qub Sidoarjo, KH. Baidhawi bin Abdul Aziz Lasem, KH. Ma'sum bin Ahmad Lasem and KH. Abdul Wahab bin Hasbullah Jombang.⁷ Shaykh Mahfudz At-Tarmasi immortalized his scholarly transmission in one work, *Kifāyat al-Mustafīd Lima 'Alā min al-Asānīd*. A very valuable work that can provide a portrait of the scientific network and thought of the Nusantara's Ulama in the 19th century. Therefore, this research answers questions about scientific transmission's role, function, and application and its implications in transforming ideas and scientific legality.

Many studies have been done on Shaykh Mahfudz, including Muhajirin. "Transmisi Hadis di Nusantara: Peran Ulama

⁴ Abdullah bin Abdurrahim Al-Muallimi, *'Alām al-Makkiyyīn: Min al-Qarn at-Tasi' Ila al-Qarn Ar-Rabi' Asyar al-Hijri* (Makkah-Madinah: Muassasah al-Furqan Litturats al-Islami).

⁵ Many Arabic scholars read the lineage of At-Tarmasi or at-Turmusi in various versions. At-At-Tarmasi is a nisbah of the word Termas or Tremas, the name of a village in Pacitan on the south coast of East Java. Az-Zarkili in *al-A'lām* mentions this biography of Shaykh Muhammad Mahfudz (Riyadh: Maktabah Syamilah, 2.11) 7, Page. 19.

⁶ Abdul Fattah Sayyid Ajami Al-Marshafi, *Hidāyat Al-Qāri IlāTajwīd Kalām al-Bāri*, II (Madina: Maktabah Thiba), Page. 803.

⁷ Muhamad Mahfudz bin Abdullah At-Tarmasi, *Kifāyat Al-Mustafīd Lima 'Alā Min al-Asānīd, Tahqiq Muhamad Yasin Bin Isa Padangi* (Jeddah: Dar al-Basyair al-Islamiyyah), page. 41.

Hadis Muhammad Mahfudz At-Tarmasi” state that Shaykh Muhammad Mahfudz At-Tarmasi was better known at the Javanese level than Shaykh Nawawi Al-Bantani.⁸ Hasan Su'aidi also confirms this fact,⁹ Ahmad Fauzan,¹⁰ and Amirul Mukminin¹¹ that Shaykh Mahfudz At-Tarmasi was better known among Javanese scholars regarding his hadith knowledge. Abdul Aziz Fatkhurrahman strengthened Shaykh Mahfudz's contribution to the study of the Qur'an in the country.¹²

This research focuses on the scientific *sanad* of Shaykh Mahfudz Tarmasi in the form of library research.¹³ In this study, several methodological steps were taken: first, the identification of the works of Shaykh Muhammad Mahfudz at-Tarmasi related to explaining his scientific transmission; second, a biographical study of Shaykh Mahfudz at-Tarmasi from various sources; third, mapping the scientific transmission of Shaykh Mahfudz at-Tarmasi while studying in his homeland and Haramain (Mecca-Medina), especially in the fields of Tafsir and Hadith seen from the network of teachers and students.

This research employs a literature review. The primary source used as material in this research is the book *Kifāyat al-Mustafīd Lima 'Alā min al-Asānīd*, and other works of Shaykh Muhammad Mahfudz At-Tarmasi as a comparison. The secondary/supporting sources are any works or writings of scholars or figures related to the discussion in this study, both classical and contemporary. All sources are read using the content analysis method with a historical approach, history science, and *rijal* science.

⁸ Muhajirin, 'Transmisi Hadis Nusantra: Peran Ulama Hadis Muhammad Mahfudz At-Tarmasi' (unpublished Disertasi, UIN Jakarta, 2009).

⁹ Hasan Suaidi, 'Jaringan Ulama Hadis Di Indonesia', *Jurnal STAIN Pekalongan*, 5.2 (2008).

¹⁰ Ahmad Fauzan, Syaikh Mahfudz al-Tarmasi: Muhaddits Nusantara, *Tahdits Jurnal Kajian Ilmu Hadis*, Vol. 9 No. 2, 2018, page. 119-145

¹¹ Amirul Mukminin, *Karya Intelektual Syiekh Mahfudz al-Tarmasi dalam Bidang Hadis dan Kontribusinya di Nusantara*, Skripsi FAIB UIN SUKA Yogyakarta, 2021

¹² Abdul Aziz Fatkhurrahman, *Eksistensi Syaikh Mahfudz at-Tarmasi dalam Studi al-Qur'an*, *Islamic Insight Journal*, Vol. 5, No. 2, 2023, page. 74-86

¹³ Imam Suprayogo and Tobroni, *Metode Penelitian Sosial-Agama* (Bandung: Rosda, 2001), page. 8.

B. The Urgency of Transmission (*Sanad*) in Maintaining the Quality of Scholarship

Sanad or *isnad* linguistically means backing.¹⁴ While *sanad* or *isnad* in the terminology of hadith literature is the chain of narrators that leads to the *matan Hadith* (the content of the Hadith).¹⁵ The emergence of *sanad* or transmission cannot be separated from the emergence of the Prophet's hadith narration. According to the hadith historian Ibn Sirin, the *sanad* had not yet emerged in the Islamic tradition at the time of the Prophet but emerged after the *Fitnah Kubra*.¹⁶ Although other hadith scholars criticized this theory, Muhammad Abu Zahw asserted that the tradition of *sanad* had already emerged along with the emergence of hadith narration at the time of the Prophet, evidenced by the emergence of regional emissaries who came to the Prophet in Mecca during the pilgrimage season before the Prophet Hijrah to Medina.¹⁷ It was believed that these emissaries had already begun the transfer of religious knowledge obtained from the Prophet to the people of their respective regions by using transmission, although still in a simple form. In the narration of Abu Daud, the urgency of *isnad* is emphasized:

عن زيد بن ثابت قال قال رسول الله: نَصَرَ اللهُ امْرَأً سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبْلَغَهُ قَرَبٌ حَامِلٍ فِيهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ وَرَبٌّ حَامِلٍ فَهُ لَيْسَ بِفَقِيهِ

Narrated Zaid bin Tsabit r.a. The Messenger of Allah s.a.w said: "Allah will honor the one who hears a tradition from us and then memorizes it so that he can convey it to others, sometimes the bearer of information is more knowledgeable than the hearer and sometimes the bearer of information is not more knowledgeable".¹⁸

¹⁴ Majma' Lughah al-Arabiyah, 'Al-Mu'jam al-Wajiz' (Mesir: Majma' Lughah al-Arabiyah), page. 323-324.

¹⁵ Mahmud Thahan, *Taysir Musthalah Al-Hadith* (Kairo: Dar Turats al-Arabi), page. 14.

¹⁶ Muslim bin Hajjaj al-Nisaburi, Muqaddimah Shahih Muslim Bi Syarh An-Nawawi, Bab Bayan Annal Isnad Minad Din, I (Kairo: Dar Hadis, 1994), I, page. 119.

¹⁷ Muhammad Abu Zahw, *Al-Hadith Wa al-Muhaddithun* (Kairo: Dar al-Fikr al-Araby), Page. 46-62.

¹⁸ Sulaiman bin al-Ats'ats as-Sajastani, Sunan Abu Daud (Beirut: Dar al-Fikr), II, Page. 346.

Imam al-Mubarkafuri explained that this Hadith motivates those who transmit hadith narrations to be rewarded with glory in this world and the next.¹⁹ For this reason, in the study of hadith science, several *sanad* terms are found, such as *Zahabiyah* lineage (golden chain), *Ashah Asānid* (the most authentic *sanad*), *Sanad Āli* (High *Sanad*), *Sanad Nāzil* (Low *Sanad*). The *Zahabiyah* lineage is the chain of narrators in the Hadith that contains qualified narrators who are undoubtedly prominent in narrating the Hadith. For example, the hadith narration of Imam Zuhry from his teacher Salim bin Abdullah bin Umar from Abdullah bin Umar from the Prophet. It is a golden chain of narrators because each narrator is a hadith figure who is undoubtedly qualified to narrate Hadith. However, it does not necessarily mean that the *Zahabiyah* lineage is *Ashah al-Asānid*, the most valid *sanad* in hadith narration. The theory of *Ashah al-Asānid* is when the teacher and student narrators meet intensely often, in addition to the quality of the stature of each teacher and student. For example, in Sahih Bukhari, *Ashah al-Asānid* is Imam Malik ibn Anas from his teacher Nafi Mawla Ibn Umar from his teacher Abdullah ibn Umar ibn Khattab.²⁰ An *Āli sanad* is when there are few narrators between the narrator and the source of the Hadith (Prophet Muhammad), while a *nāzil sanad* is when there are many narrators. Seeking *sanad 'ali* is a tradition and pride of narrators. As stated by Ahmad ibn Hambal, “Seeking the *'ali sanad* is a tradition of the *salaf* scholars”.²¹ For example, in Sahih Bukhari, a *tsulatsiyāt* tradition is found, narrated by Bukhari through a *sanad* with three narrators up to the Prophet.²² In fact, according to the data collected by

¹⁹ Muhammad Abdurrahman Al-Mubarkafuri, *Tuhfat al-Ahwazy* (Beirut: Dar Kutub Ilmiyah, 2.11), 7, Page. 347-349

²⁰ Ibnu Syaraf an-Nawawi, *At-Taqrīb Wa at-Taysir* (Riyadh: al-Maktabah asy-Syamilah), page. 1; Ibnu Katsir, *Al-Ba'its al-Hatsis Fi Iktishar Ulum al-Hadis* (Riyadh: al-Maktabah asy-Syamilah), Page. 2.

²¹ Hasan Muhammad al-Masyath, *At-Taqrirāt as-Sunniyah*: Syarh al-Mandzumat al-Baiquniyah (Beirut: Dar al-Kuttāb al-Araby, 1996), Page. 47.

²² Abdul Haq ad-Dahlawi, *Muqaddimah Fi Ushul Al-Hadis*, Tahqiq Salman al-Husaini (Beirut: Dar al-Basyair al-Islamiyah, 1986), Page. 99.

hadith scholars, the most *tsulatsiyāt* traditions are found in Sahih Bukhari, with about 20 traditions.²³

According to Musthafa al-A'zhami, the use of *isnad* is not only in hadith narration, but has widened into other sciences, such as Tafsir, prophetic history (*sīrah*), fiqh science, and language.²⁴ The use of *sanad* in Islamic scientific tradition is unprecedented. Knowledge transformed by transmission shows the authenticity of the knowledge received. However, the transmission of Islamic science in the transformation of science indirectly shows the network of scholars involved in spreading one science.

C. Biography and Teachers of Shaykh Muhammad Mahfudz At-Tarmasi

Muhammad Mahfudz bin Abdullah bin Abdul Mannan At-Tarmasi, al-Jawi, al-Makki, ash-Shafi'i was an imam who excelled in fiqh, ushul fiqh, Hadith, and qira'at. He was born in the village of Termas, Pacitan, South Coast of East Java, on 12 Jumadal Ula in 1285 Hijriah (August 31, 1868 AD). His father was in Mecca al-Mukarramah at the time of his birth.²⁵

His mother and uncles educated him since childhood, so he memorized the Qur'an and studied basic sciences in the village school in Java. In 1291 AH/1874 AD, when he was six, he went to Makkah al-Mukarramah to meet his father and live with him.

He began to learn some religious sciences from his father by reading some books to him. This method was known among hadith scholars as "reciting to the shaikh". Then, he returned to Java accompanied by his father and moved to Semarang. He learned a lot from the Semarang scholar, KH. Saleh bin Umar is known as KH. Saleh Darat. He stayed at his lodging and read several books in his presence. After studying in Semarang for a long

²³ Syamsuddin as-Sakhawi, Fath Al-Mugits Syarh Alfiyat al-Hadis (Libanon: Dar al-Kutub al-Ilmiyah, 1403), Page. 11

²⁴ Musthafa al-Azami, On Schacht's Origin of Muhammadan Jurisprudence (Oxford: Oxford Centre for Islamic Studies, 1996), Page. 206-2011.

²⁵ Muhamad Mahfudz bin Abdullah At-Tarmasi, *Al-Manhal al-'Amīm Bi Hāsyiyat al-Manhaj al-Qawīm Wa Mawhibah Dzī al-Fadhl*, I (Jeddah: Dar al-Minhaj, 2011), page. 11-21.

time, he returned to Makkah al-Mukarramah and settled there for a long time, gaining various religious sciences from the scholars of Mecca. He learned a lot from Sayyid Abu Bakr Shatha al-Makki, on whom he relied for his knowledge in the field of hadith narration.

He also listened to many books on hadith and hadith studies from Sayyid Hussein bin Muhammad al-Habashi al-Makki and from the Shaykh of the Shafi'i scholars in Makkah, Muhamad Sai'd Babashil. He learned qira'at from Shaykh Muqri'in in Mecca, which is called Shaykh Muhamad Sharbini ad-Dimyathi. He also continued to study various branches of religious knowledge seriously until he mastered Hadith, hadith science, fiqh, ushul fiqh, qira'at, and other general sciences. Even his teachers certified his knowledge and allowed him to teach it.²⁶

A clerical figure becomes a figure based on the education and teaching he received. In this case, the teacher's influence is significant in shaping the personality and knowledge of the student. Similarly, Shaykh Mahfudz had teachers who contributed to his knowledge, including Shaykh Musthafa bin Muhammad bin Sulaiman al-Afifi al-Makki ash-Shafi'i from Egypt. Shaykh Muhamad Mahfudz At-Tarmasi said, "I was present in the Shaykh's halaqah learning Syarh al-Muhaqq al-Muhalla ala Jam'il Jawami' and Mughni al-Labib. He died in Makkah in 1304 AH.²⁷ Shaykh Abu Bakr bin Muhammad Zainul Abidin Shatha ash-Shafi'i al-Makki was originally from Mecca.²⁸ He died in Mecca in 1310 AH.²⁹ Shaykh Umar bin Barakat bin Ahmad ash-Shami al-Biqa'I al-Azhari al-Makki al-Shafi'I was born in al-Biqa, Syria, and died in Mecca in 1313 AH.³⁰

²⁶ See the biography of Shaykh Mahfudz in: Syaikh Mahfudz at-Tarmasi, *Hasyiyat at-Tarmasi*, (Jeddah: Dar al-Minhaj, 2011, ct. I), jilid I, Page. 11-21.

²⁷ Abdullah Mirdad Abu Khair, *Al-Mukhtashar Min Kitab Nasyr Nur Wa Az-Zahr Fi Tarajim Afadhil Makkah* (Jeddah: 'Alam al-Ma'rifat, 1986), Page. 499-500; Abdullah bin Abdurrahman al-Muallimi, *A'lām al-Makkiyyin: Min al-Qarn at-tasi' ila al-Qarn ar-Rabi' Asyar*, Page. 2/688-689.

²⁸ At-Tarmasi, *Kifāyat Al-Mustafid...* Page. 8.

²⁹ Abdullah bin Abdurrahman al-Muallimi, *A'lām al-Makkiyyin*, Page. 1/560.

³⁰ At-Tarmasi, *Kifāyat Al-Mustafid...* Page. 8

Then his father, Shaykh Abdul Mannan at-Tarmasi, Shaykh Mahfud said, "I recited before him the books of Sharh al-Ghayah li Ibn Qasim al-Ghazi, al-Manhaj al-Qawim, Fath al-Mu'in, Sharh al-Manhaj... he died in Mecca in 1314 AH. Shaykh Muhammad al-Mansyawī, known as al-Muqri' was from Egypt. Shaykh Mahfud said, "I recited before him the Qur'an in the Ashim recitation from the narration of Hafsh, as well as the tajweed. I also studied with him Syarh Ibn al-Qashih 'ala ash-Syathibiyah and did not finish it".³¹ He died in Mecca in 1321 AH.³²

Shaykh Ahmad Az-Zawawi al-Makky al-Maliky was born in Makkah in 1262 AH. Shaykh Mahfudz said, "I went to him to learn Syarh Uqud al-Jaman, part of the book of Ash-Shifa by Qadhi Iyadh. He died in Makkah in 1316.³³ Shaykh Muhammad Ash-Sharbini ad-Dimyathi (born in Dimyat, Egypt) went to Madinah al-Munawarah and stayed for some time, then came to Makkah al-Mukarramah in 1300 AH and stayed there. Shaykh Mahfudz said: "Our teacher and our reference in the science of qira'ah, even the reference of the reciters in Makkah ...³⁴ He died in Mecca in 1321 AH.³⁵

Shaykh Muhammad Amin bin Ahmad Ridwan al-Madani, born in Madinah Munawwaroh in 1252 AH. Shaykh Mahfudz said, "I studied with him the books of al-Dalāil, al-Ahzab, al-Burdah, Awliyat al-Ajaluni, and al-Muwaththa and finished them in the halaqah of the Prophet's Mosque in Madinah Munawwarah. He gave me a certificate for all his numerous narrations, both orally and in writing. He died in 1329 AH.³⁶ Al-Habib Husain bin Muhammad bin Husain al-Habshi al-Shafi'I, was born in Shi'un Hadramaut-Yemen. Shaykh Mahfudz said: "I heard from him the narrations of Sahih Bukhari from beginning to end. He passed away in Makkah in 1330 AH.³⁷

³¹ At-Tarmasi, *Kifāyat Al-Mustafid*... Page. 7.

³² Abdullah bin Abdurrahman al-Muallimi, *A'lām al-Makkiyyīn*, Page. 2/926-927.

³³ Al-Muallimi, Page 1/486.

³⁴ At-Tarmasi, *Kifāyat Al-Mustafid*...Page. 8.

³⁵ Abu Khair, *al-Mukhtashar min Nasyr wa Zuhr*, Page. 445-446.

³⁶ Fihris Faharis, page. 1/132; *Mu'jam al-Mu'allifin*, Page. 3/140.

³⁷ Abdullah bin Muhammad Ghazi al-Hindi, *Fathul Qawi Fi Zikri Asanid Sayyid Husain Al-Habsyi al-Alawi* (Makkah: al-Maktabah, 1998), Page. 14-38.

Shaykh Muhammad Sa'id Babashil al-Hadrami al-Shafi'i al-Makki Mufti Shafi'iyah, born in Makkah in 1245 A.H. Shaykh Mahfudz said: "I attended his halaqah on the study of Sunan Abu Daud, Sunan Tirmidhi, Sunan Nasa'i".³⁸ He died in Makkah in 1330 A.H.³⁹ Shaykh Muhammad Shalih bin Umar al-Samarani (Semarang) known as Shaykh Saleh Darat Semarang. Shaykh Mahfudz: "I often attended his halaqah in learning Tafsir al-Jalalain until I finished it twice, Syarh al-Syarqawi 'ala al-Hikam, Wassilah al-Thullāb, Syarh al-Mardhini fi al-Falak".⁴⁰

No.	Nama	Wafat	Asal Negara
1	Musthafa b. Muh. al-Afifi	1304 H	Afif-Egypt
2	Abu Bakar Syatha	1310 H.	Makkah-Saudi Arabia
3	Umar b. Barakat al-Biqā'i	1313 H.	Biqā'-Syria
4	Abdul Manan Tarmasi	1314 H.	Termas-Indonesia
5	Muhammad al-Mansyawī	1321 H.	Mansyiah-Egypt
6	Ahmad Zawawi	1316 H.	Makkah-Saudi Arabia
7	Muh. Syarbini Dimyathi	1321 H	Dimyath-Egypt
8	Muh. Amin al-Madani	1329 H.	Madinah-Saudi Arabia
9	Husain b. Muh. al-Habsyi	1330 H.	Hadramaut-Yemen
10	Muh. Sa'id Babashil	1330 H.	Hadramaut-Yemen
11	Muh. Saleh Darat	1322 H.	Semarang-Indonesia

Table 1. Countries of Origin of Shaykh Mahfudz's Teachers

Shaykh at-Tarmasi debuted his career as a scholar by teaching in the halaqah of Masjid al-haram. His scholarly halaqah was located in Bab Shafa. With his extensive knowledge, in a short time, he was already known as an influential teacher in Haram. Many students from various countries came to study in Makkah. They deliberately came to his halaqah to gain knowledge from him.

³⁸ At-Tarmasi, *Kifāyat Al-Mustafid...* Page. 7.

³⁹ Abdullah bin Abdurrahman al-Muallimi, *A'lām al-Makkiyyīn*, Page. 1/250; Al-Jawahir al-Hisan Fi Tarajim al-Fudhala Wa al-A'yan, page. 1/353; Mu'jam al-Mathbu'at al-Arabiyah, Page. 1/505.

⁴⁰ At-Tarmasi, *Kifāyat Al-Mustafid...* Page. 7.

Most of his students later became influential scholars in their respective regions. His students include Shaykh Ali bin Abdullah Arshad bin Abdullah al-Banjari (Banjarmasin-South Kalimantan) al-Indunisi al-Makki ash-Shafi'i. He was born in Makkah in 1285 A.H. He died in 1348 A.H.⁴¹ Muhammad Dimyathi at-Tarmasi, the younger brother of Shaykh Mahfudz, died in 1354 A.H.⁴² Shaykh Umar bin Abu Bakr bin Abdullah bin Umar bin Ali bin Muhammad Bajuned al-Hadrami al-Makki. He was born in Hadramaut-Yemen in 1270 AH. He died in 1354 AH.⁴³

Shaykh Ahmad bin Abdullah bin Muhammad Shihabuddin al-Dimasyqi al-Mukhallalathi, al-Muqri al-Muhaddith. He died in 1362 AH.⁴⁴ Al-Hafidz Muhammad Habib bin Abdullah bin Ahmad Mayaba al-Jinki al-Syanqithi (Sanggit) al-Maliki. He was born in Sanggit in 1295 AH. He died in Egypt (Cairo) in 1363 AH.⁴⁵ Shaykh Muhammad Baqir al-Jawi al-Mariki (Ngruki), was born in 1305 AH. He died in Makkah in 1363 AH.⁴⁶ Shaykh Kiayi Baqir bin Muhammad Nur bin Fadhil bin Ibrahim al-Jogjawi (Yogyakarta) al-Indunisi al-Makki. He was born in the city of Yogyakarta in 1306 AH. He died in Makkah in 1286 AH.⁴⁷

Shaykh Muhammad Abdul Baqi bin Ali bin Muhammad Muin al-Ayyubi al-Laknawi. He was born in Lakno-India in 1286 AH. He migrated to the haramain in 1322 AH. He died in Madinah Munawaroh in 1364 AH.⁴⁸ Shaykh Muhammad Hasyim Asy'ari al-

⁴¹ Abdullah bin Abdurrahman al-Muallimi, A'lām al-Makkiyyīn, page. 1/306-307; Muhammad Muhtaruddin bin Zainal Abidin al Falimbani, Bulugh al Amani (al-Maktabah as-Syamilah), page. 60.

⁴² At-Tarmasi, *Kifāyat Al-Mustafīd...* page. 42.

⁴³ Al-Muallimi, A'lām al-Makkiyyin, page. 1/251; Idham al-Qut, Page. 371.

⁴⁴ Al-Muallimi, A'lām al-Makkiyyin, page. 3/845-846; al-Jauhar al-Hassan, Page. 1/231-232; Mawsu'ah A'lām al-Qarn ar-Rabai' Asyar al-Hijri, Page. 2/494.

⁴⁵ Ad-Dalil al-Musyir, page. 72-76; Tansyif al-Asma' bi Syuyukh al-Ijazah wa al-Sima', page. 155-158, al-A'lām, page. 6/79; Mu'jam al-Muallifin, Page. 3/420.

⁴⁶ A'lām Makkiyyin, page. 1/265; al-Jawahir al-Hisan, Page. 1/419-420.

⁴⁷ A'lām Makkiyyin, page. 1/349-350; Bulugh al-Amani, page. 62-63; Tansyif al-Asma' bi Syuyukh al-Ijazah wa as-Sima', Page. 268-271.

⁴⁸ Al-Jawahir al-Hisan, page. 1/225-230; Fihris al-Faharis, page. 1/181; Bulugh al-Amani, page. 70; Tansyif al-Asma' bi Syuyukh al-Ijazah wa as-Sima', Page. 268-271.

Jumbani (Jomb-East Java) al-Shafi'i. He was born in a Jombang, East Java village, in 1282 AH and died there in 1366 AH.⁴⁹ Shaykh Muhaddith Umar bin Hamdan bin Umar al-Mahrusi al-Madani al-Makki. He was born in the village of Garbah, Tunisia, in 1291 AD and died in 1368 AD.⁵⁰

Shaykh Muhaqqiq Kiayi Ihsan bin Abdullah bin Muhammad Shalih bin Abdurrahman al-Jampasi. He was born in Jampas village in Central Java. He died in Jampas in 1374 AH.⁵¹ Shaykh Kiyai Abdul Muhith bin Ya'qub bin Panji as-Surabawi (Surabaya) al-Jawi al-Makki. He died in Jeddah in 1384 AH.⁵² Shaykh Kiayi Maksum bin Ahmad bin Abdul Karim al-Lasimi (Lasem-Rembang, Central Java). He was born in Lasem, Rembang, Central Java, in 1290 AH. He died in Lasem in 1392 AH.⁵³ Shaykh Kiayi Baidhawi bin Abdul Aziz bin Baidhawi al-Indunisi al-Lasemi ash-Shafi'i. He was born in the village of Lasem Rembang, Central Java, but no data on his birth year were found. He died in Lasem in 1390 AH.⁵⁴

Shaykh Abdul Qadir bin Shabir al-Mandahili (Mandailing North Sumatra). He was born in 1283 H. Shaykh Kiayi Shodiq bin Abdullah bin Shalih bin Muhammad al-Lasimi (Lasem-Rembang) al-Jambari (Jember East Java). Shaykh Kiayi Abdul Wahab bin Hasbullah al-Jumbani (Jomb-East Java). He came from Jombang, East Java. Kiayi Khalil al-Lasimi, scribe of Shaykh Mahfudz.⁵⁵

⁴⁹ Bulugh Amani, page. 175; A'lam Makkiyyin, page. 1/350-351; Tansiyif al-Asma' bi Syuyukh al-Ijazah wa as-Sima', Page. 562-564.

⁵⁰ Dalil al-Musyir page. 310-337; A'lām Makiyyin, page. 1/38-39; al-Jawahir al-Hisān, Page. 1/146-154.

⁵¹ al Falimbani, Bulugh Amani, Page. 174.

⁵² al Falimbani, Bulugh Amani, page. 63; Tansiyif al-Asma' bi Syuyukh al-Ijazah wa as-Sima', Page. 363-364.

⁵³ Abdullah bin Abdurrahman al-Muallimi, A'lām al-Makkiyyin, Page. 2/925.

⁵⁴ Al-Muallimi, A'lam Makiyyin, page. 2/819; Bulugh Amani, page. 173; Tansiyif al-Asma' bi Syuyukh al-Ijazah wa as-Sima', Page. 130-131.

⁵⁵ At-Tarmasi, Kifāyat Al-Mustafid... Page. 42.

No.	Nama	Wafat	Asal Negara
1	Ali b. Abdullah al-Banjari	1348 H.	Banjarmasin-Indonesia
2	Muh. Dimiyathi Tarmasi	1354 H.	Termas-Indonesia
3	Umar b. Abu Bakar al-Hadrami	1354 H.	Hadramaut-Yemen
4	Ahmad b. Abdullah al-Mukhallalti	1362 H.	Damaskus-Syria
5	Muhammad Habib al-Jinki	1363 H.	Sanggit-Mauritania
6	Muhammad Baqir al-Jawi	1363 H.	Ngruki-Indonesia
7	Baqir b. Muh. al-Jogjawi	1386 H.	Yogyakarta-Indonesia
8	Muh. Abdul Baqi Laknawi	1364 H.	Lakno-India
9	Muhammad Hasyim Asy'ari	1366 H.	Jombang-Indonesia
10	Umar b. Hamdan al-Mahrusi	1368 H.	Garbah-Tunisia
11	Ihsan b. Abdullah al-Jampasi	1374 H.	Jampas-Indonesia
12	Abdul Muhit b. Abdullah	1348 H.	Surabaya-Indonesia
13	Maksum b. Ahmad Lasem	1392 H.	Lasem-Indonesia
14	Baidhawi b. Abd. Aziz Lasem	1390 H.	Lasem-Indonesia
15	Abdul Qadir al-Mandahili	1333 H.	Mandailing-Indonesia
16	M. Shiddiq b. Abdullah Lasem	-	Lasem-Indonesia
17	Abdul Wahab b. Hasbullah	1390 H.	Jombang-Indonesia
18	Khalil al-Lasimi	-	Lasem-Indonesia

Table 2. Countries of Origin of Shaykh Mahfudz's Students

D. Manuscript Analysis of Kitab Kifāyat Al-Mustafīd

1. Description of the Book of Kifayat al-Mustafid

Kitab Kifāyat al-Mustafīd Lima 'Alā min al-Asānīd is an authentic work of Shaykh Muhammad Mahfudz based on the original manuscript owned by Shaykh Abu al-Faidh Muhammad

Yasin bin Isa al-Fadani al-Makki who was also a famous scholar in Haramain from Padang West Sumatra in the XX century AD.⁵⁶

The book of *Kifāyat al-Mustafīd* contains the *sanad* of Tafsir, Hadith, Jurisprudence, Alat, Ushulin, Tashawwuf and Awrad, the relationship between Shaykh Yasin al-Fadani and Shaykh Muhammad Mahfudz's students, and the biography of Shaykh Mahfudz at-Tarmusi. In the author's research, it can be seen that the book of *Kifāyat al-Mustafīd*, printed by Dar al-Basyāir al-Islamiyah, is not entirely written by Shaykh Mahfudz, but there are inserts from mualliq and mushahih Shaykh Yasin Padani on page 40 to page 43. At the end of the page of *Kifāyat al-Mustafīd*, it is stated that the writing of this book was completed at dawn on Tuesday, 19 shafar year 1320 H, coinciding with May 28, 1902 AD.⁵⁷

In the book *Kifāyat al-Mustafīd lima 'alā min al-Asānīd*, Shaykh Mahfudz at-Tarmasi recounts the transmission of his knowledge in several scientific disciplines from the written works he learned through scholars. However, this paper focuses more on the fields of Tafsir and Hadith. The transmission of the books of Tafsir is as follows:⁵⁸

- a. Tafsir al-Jalālain: Shaykh Mahfudz said: I narrated it by *sima'* from the beginning of the book to the first verse of Surah al-Mu'minun and by *ijazah* to the end of the book, from Shaykh Sayyid Abu Bakr Shatha al-Makki (d. 1310 AH) from Sayyid Yusuf al-Armayuni (d. 958 AH). Hd with its *sanad* up to Shaykh Ali az-Zayadi (d. 1014) from Sayyid Yusuf al-Armayuni (d. 958 H.) from al-Hafidz al-Jalal as-Suyuthi from Shaykh al-Jalal al-Mahalli (d. 864 H.) With this *sanad*, Shaykh Mahfudz also narrated all the works of Shaykh al-Jallal as-Suyuthi and Shaykh al-Jallal al-Mahalli.
- b. Tafsir al-Baidhawi: Shaykh Mahfudz narrated by *sima'* from Shaykh Muhammad ash-Syarbini with his *sanad* and by *ijazah* from Shaykh Sayyid Abu Bakr Shatha al-Makki, with his

⁵⁶ At-Tarmasi, *Kifāyat Al-Mustafid*... Page. 41.

⁵⁷ At-Tarmasi, *Kifāyat Al-Mustafid*... Page. 39.

⁵⁸ Transmisi Ilmu Tafsir lihat At-Tarmasi, *Kifāyat Al-Mustafid*... Page. 9-11.

- sanad* up to Umar bin Ilyas al-Maraghi from al-Mufassir Nasiruddin Abdullah bin Umar al-Baidhowi (d. 691 AH).
- c. Tafsir al-Fakhrurrazi (At-Tafsīr al-Kabīr: Mafātih al-Ghaib): Shaykh Mahfudz narrated it by ijazah from Shaykh Sayyid Abu Bakr Shatha with a *sanad* up to Sharafuddin Abu Bakr Muhammad bin Muhammad al-Harawi from al-Mufassir Shaykh Fakhruddin Muhammad bin Umar ar-Razi (d.606 AH).
 - d. Tafsir al-Baghwi: Shaykh Mahfudz narrated it by ijazah from Shaykh Sayyid Abu Bakr Syatha from Shaykh Ahmad bin Zaini Dahlan from Shaykh Usman bin Hasan ad-Dimyathi from Shaykh Muhammad Ali ash-Syinwani from Shaykh Isa bin Ahmad al-Barawi (d. 1182 AH) with a *sanad* up to Fadhlullah bin Abu Sa'id at-Tauqani (d. 600 AH) from al-Mufassir Muhyi as-Sunnah al-Baghwi (d. 516 AH).
 - e. Tafsir al-Khātib al-Baghdādī (Tafsir as-Siraj al-Munir): Shaykh Mahfud narrated from Shaykh Abu Bakr Shatha with a *sanad* up to Shaykh al-Bashri from Shaykh ash-Shubramalisi from Ali al-Halabi from Shamsu Muhammad ash-Shubari (d. 1069 AH) from Salim ash-Shibshiri (d. 1119 AH) from al-Mufassir Shaykh al-Khatib Muhammad ibn Ahmad ash-Sharbini (d. 977 AH).
 - f. Tafsir ad-Durr al-Mantsūr (by Jalal as-Suyuthi): Shaykh Mahfudz narrated it in the same *sanad* as Tafsir al-Jalalain.

The transmission of the books of Hadith is as follows:⁵⁹

- a. Al-Jami' ash-Shahīh lil Imam al-Bukhari: Shaykh Mahfudz narrated it by sima' many times (four times khatam), from Shaykh Sayyid Abu Bakr bin Muhammad Shatha al-Makki, with a *sanad* up to Abu Abdullah Muhammad bin Yusuf bin Mathor al-Firabri (d. 320 AH) from al-Imam al-Hafidz al-Hujjah Abu Abdullah Muhammad bin Isma'il bin Ibrahim al-Bukhari (d. 256 AH).) Shaykh Mahfudz also narrated it with an *āli sanad* from Shaykh Sayyid Husayn bin Muhammad al-Habshi (d. 1230 AH) from his father Muhammad bin Husayn al-Habshi (d. 1281 AH) with a *sanad* up to Baba Yusuf al-

⁵⁹ Transmisi Ilmu Hadits lihat At-Tarmasi, Kifāyat Al-Mustafid... Page. 12-19.

- Harawi from Muhammad bin Shadz Yakht al-Farghani from Abu Luqman Yahya bin Ammar al-Khuttalani from Muhammad bin Yusuf al-Firabri from al-Imam al-Bukhari.
- b. The Shahīh of Muslim: Shaykh Mahfudz narrated it from Shaykh Sayyid Abu Bakr Shatha by sima' in the first part and by ijazah in the second part, with a chain up to Shaykh Isa al-Barawi from Shaykh Ahmad ibn Abdul Fattah al-Malawi (w. 1182 AH) with a chain up to Abu Ahmad Muhammad al-Juludi from Ibrahim bin Muhammad bin Sufyan an-Nisaburi (d. 308 AH) from al-Imam al-Hafidz Abu al-Husain Muslim bin al-Hajjaj bin Muslim al-Qusyairi an-Nisaburi (d. 261 AH).
 - c. Sunan Abu Daud: Shaykh Mahfudz narrated it from Shaykh Sayyid Muhammad Amin al-Madani from Shaykh Abdul Ghani bin Abu Sa'id al-Umari (d. 1296 AH) with a *sanad* up to Abu Ali Muhammad bin Ahmad al-Lu'lu'i (d. 332 AH) from al-Imam al-Hafidz Abu Daud Sulaiman bin al-Ash'ats as-Sajastani (d. 275 AH).
 - d. Sunan Tirmidhi: Shaykh Mahfudz narrated it from Shaykh al-Allamah Muhammad Sa'id bin Muhammad Babashil al-Hadromi from Sayyid Ahmad bin Zaini Dahlan from Shaykh Usman ad-Dimyathi with a *sanad* up to Abdul Jabbar al-Jarrahi from Abu al-Abbas Muhammad bin Ahmad al-Mahbubi (d. 346 AH) from al-Imam al-h.) from al-Imam al-hafidz Abu Isa Muhammad bin Isa bin Surah at-Tirmidzi (d. 279 H.) This *sanad* is mentioned by al-Amir in musalsal with the Shufis; with this *sanad* also, Shaykh Mahfudz narrated the book ash-Syamail an-Nabawiyah by at-Tirmidzi from the path of Shaykh Abu Bakr Shatha from Shaykh Sayyid Ahmad Dahlan.
 - e. Sunan Abu Nasa'i: Shaykh Mahfudz narrated it from Shaykh Muhammad Sa'id Babashil with a *sanad* up to al-Hafidz Abu Bakr Ahmad bin Muhammad bin as-Sunni (d. 364 AH) from al-Imam al-Hafidz Abu Abdurrahman Ahmad bin Shu'aib bin Ali an-Nasa'I (d. 303 AH).
 - f. Sunan Ibn Majah: Shaykh Mahfudz narrated it from Shaykh Abu Bakr Shatha al-Makki from Ahmad bin Zaini Dahlan, from Shaykh Usman bin Hasan ad-Dimyathi with a *sanad* up to Abu Talhah al-Qasim bin Abu al-Mundzir al-Khatib from Abu al-Hasan Ali bin Ibrahim al-Qaththan from al-Imam al-

- Hafidz Abu Abdullah Muhammad bin Majah al-Quzwaini (d.273 AH).
- g. The book of al-Muwaththa Imam Malik: Shaykh Mahfudz narrated it from Yahya bin Yahya, through Shaykh Sayyid Muhammad Amin al-Madani by way of qira'ah to the Shaykh at the Prophet's Mosque, from Shaykh Abdul Ghani bin Abu Sa'id al-Umari with a *sanad* up to Yahya bin Yahya al-Laitsi (d. 234 AH) from Imam Dar al-Hijrah Malik bin Anas al-Ashbahi (d. 179 AH).
 - h. Musnad of Imam Shafi'i: Shaykh Mahfudz narrated it from Shaykh Abu Bakr Shatha al-Makki by a diploma from Sayyid Ahmad bin Zaini Dahlan from Shaykh Usman bin Hasan ad-Dimayathi from Muhammad bin Ali ash-Syinwani from Shaykh Muhammad al-muniras-Samanudi (d. 1099 H.) with a chain up to ar-Rabi' bin Sulaiman al-Muradi (d. 270 H.) from al-Imam al-A'dzam Abu Abdullah Muhammad bin Idris ash-Shafi'I (d. 204 H.).⁶⁰
 - i. The Musnad of Imam Abu Hanifah: Shaykh Mahfudz narrated it with the same *isnad* from Shaykh Abu Bakr Shatha to Shaykh Muhammad bin Ali ash-Sinwani, from Isa bin Ahmad al-Barawi from Ahmad ad-Dafri from Salim bin Abdullah with the *sanad* up to Abu Hafs Muhammad al-Bukhari from his father Abu Hafs al-Kabir Ahmad bin Hafs from Muhammad bin al-Hasan ash-Shibani (d. 189 AH) from Imam A'dzam Abu Hanifah Nu'man bin Tsabit al-Kufi (d. 150 AH).
 - j. The Musnad of Ahmad bin Hambal: Shaykh Mahfudz narrated it from Shaykh Sayyid Muhammad Amin al-Madani from Muhammad Ibrahim Abu Khudhair from Shalih al-Bukhari from Rafi'uddin al-Qandahari (d. 1241 AH) with its *sanad* up to Abu Ali al-Hasan bin Ali at-Tamimi (d. 444 AH) from Abu Bakr. 444 AH) from Abu Bakr Ahmad bin Ja'far al-Qathi'I (d. 368 AH) from Abu Abdurrahman Abdullah bin Ahmad (d. 290 AH) from his father al-Imam Ahmad bin Hanbal ash-Shibani (d. 241 AH).⁶¹
 - k. The book of Mukhtashar bin Abu Hamzah (Jam'u an-Nihayah): Shaykh Mahfudz narrated it from Shaykh Sayyid Muhammad

⁶⁰ At-Tarmasi, Kifāyat Al-Mustafid... page. 15-17.

⁶¹ At-Tarmasi, Kifāyat Al-Mustafid... Page. 18.

- Amin al-Madani, from Shaykh Surur az-Zawawi, from al-Hasan al-Quwaisini (d. 1254 AH) with a *sanad* up to al-Musnid Abdurrahman bin Muhammad from his father Muhammad bin Ahmad bin Usman az-Zahabi (d. 748 AH) from the author Abu Muhammad Abdullah bin Sa'ad bin Abu Hamzah (d. 695 AH).
- l. Kitab ash-Shifā: Shaykh Mahfudz narrated it from Shaykh Sayyid Abu Bakr Shatha al-Makki from Sayyid Ahmad bin Zaini Dahlan from Shaykh Usman bin Hasan ad-Dimyathi with a *sanad* up to Yahya bin Muhammad bin Ali al-Anshari from al-Imam Abu al-Fadhl al-Qadhi Iyadh bin Musa bin Iyadh al-Yahshabi (d. 544 AH).
 - m. Kitab al-Arba'ūn an-Nabawiyah (an-Nawawiyah): Shaykh Mahfudz narrated it from Shaykh Abu Bakr Shatha with a *sanad* up to az-Zain Zakariya al-Anshari from Abu Ishaq ash-Syuruthi from Abu Abdullah Muhammad bin Ahmad ar-Rafa (d. 792 AH) from Abu ar-Rabi' Sulaiman bin Salim al-Ghazzi from Abu al-Hasan Ali bin Ibrahim al-Athththar (d. 724 AH) from al-Imam Muhyiddin Abu Zakariya Yahya bin Sharaf an-Nawawi (d. 676 AH).
 - n. The Book of Shamāil by Tirmidzi: Shaykh Mahfudz narrated it with the *sanad* of Shaykh Abu Bakr Shatha from Sayyid Ahmad bin Zaini Dahlan and so on, like the *sanad* in the narration of Sunan Tirmidzi.
 - o. Kitab al-Jāmi' ash-Shagīr by Jalal as-Suyuthi: Shaykh Mahfudz narrated it like the *sanad* of Tafsir al-Jalalain.
 - p. Books by Imam al-Qasthalani such as al-Mawahib, Sharh Bukhari (Umdat al-Qārī) and others: Shaykh Mahfudz narrated it from Shaykh Sayyid Abu Bakr Shatha al-Makki, with his *sanad* up to Shaykh ash-Shinwani with his *sanad* up to Muhammad bin Salamah al-Banufuri from Abdurrahman al-Ajuhuri (d. 961 AH) from the author ash-Shihab Ahmad bin Abu Bakr al-Qasthalani (d. 923 AH).
 - q. Kitab as-Sīrah al-Halabiyah, and the works of al-Halabi: Shaykh Mahfudz narrated it with the *sanad* of Sayyid Abu Bakr Shatha up to Shaykh Ali ash-Shubramalisi from the author Shaykh Ali bin Ibrahim al-halabi (d. 1044 AH).

- r. Ahmad Dahlan's Kitab as-Sīrah: Shaykh Sayyid Abu Bakr Shatha al-Makki from Shaykh Ahmad Dahlan.⁶²

From the description of the *sanad* of Shaykh Mahfudz at-Tarmasi in the transmission process of Tafsir and Hadith above, it can be seen that scientific transmission is a practice carried out by Islamic scholars in the learning process in Haramain, including Nusantara scholars. The community of Nusantara scholars in Haramain was formed through the pilgrimage to Haramain. Shaykh Mahfudz at-Tarmasi was one of the influential figures of Nusantara scholars in Haramain. His influence was based on the authenticity of his knowledge that is immortalized in the transmission of his knowledge in *Kifāyat al-Mustafid lima 'alā min al-Asānīd*. Shaykh Mahfudz's scholarly transmission reveals that the figures of Islamic renewal in the Nusantara are the fruit of the transformation of the thoughts of the Nusantara scholars in Haramain. In this context, the founding figures of the Nahdatul Ulama movement, such as K.H. Hasyim Asy'ari, were students of Nusantara scholars who were built in the network of Nusantara scholars in Haramain. From the scientific transmission of Nusantara scholars, a large network of Islamic scholars from various parts of the world was drawn in Haramain. From this transmission, there is intense interpersonal communication within the community, allowing for ideas to be transformed. Scientific legitimacy with this transmission has been practised in Islamic Boarding Schools in Indonesia, in all branches of religious knowledge, including in the fields of Tafsir and Hadith, especially in Pondok Pesantren, where the Kiyai are prominent in certain scientific fields that use *sanad* in their teaching.⁶³

⁶² At-Tarmasi, *Kifāyat Al-Mustafid*... Page. 19.

⁶³ Ririn Inayatul Mahfudloh, Peran Sanad Keilmuan Dalam Pengembangan Pondok Pesantren, *Jurnal Qamaruna*, Vol. I no. I, 2023, Page. 23-30; Nailul Huda, Silsilah Sanad Qirā'āt Syaikh 'Abd al-Ra'ūf al-Sinkilī Dalam Tafsir Turjumān al-Mustafid, *Jurnal al-Dzikra*, Vol. 16, No. 2, 2022, page. 317-340

E. Conclusion

Based on the previous discussion regarding the portrait of the scientific transmission of nineteenth-century Nusantara scholars in Haramaian, it can be concluded that *Kifāyat al-Mustafīd*, written by Shaykh Mahfudz at-Tarmasi, provides very clear and important information about the community of Nusantara scholars in Haramain in the 19th century AD. Scientific transmission, in addition to guaranteeing scientific authority, can also provide an overview of the scholars' network map. Scientific transmission has become a pillar of scientific legitimacy in Islamic boarding schools in Indonesia until now

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