

THE CHAINS OF TRANSMISSION OF SYEIKH MUHAMMAD MAHFUDZ AT-TIRMASI IN *KIFĀYAT AL-MUSTAĪD*

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Abstract

The transmission or isnad is the chain of narrators who are connected to the content of hadīṣ. Isnad was first known in Islam in preserving the authenticity of the hadīṣ of the prophet of Muhammad PBUH (Peace Be Upon Him) which was the second source after the Qur'an so that the appearance of Isnad can not be separated from the emergence of the hadīṣ of the Prophet. Isnad is the hallmark of Moslems in maintaining the authenticity of religious texts. However, in its development, Isnad is not only used in maintaining the authenticity of the materials of the hadīṣ of Prophet PBUH, but it is also used to keep the authenticity of the established scientific tradition. Isnad or knowledge transmission growing rapidly among Moslem scholars community, especially in the Middle East, Thus, transmission of knowledge became a pride among Moslem scholars during that time period. Furthermore, it has become an established portraits of the network among moslem scholars who came from different part of the world. In this context, the scholars originated from archipelago (Nusantara) who studied in the Middle East did not escape the influence of this scientific transmission, for example, in the case of Scholar Syeikh Mahfudz Termasi. He is a multi-talented scholar from Termas village, Pacitan East Java but lived in Haramain, in the 19th Century, and he preserved his knowledge of transmission into the works called "Kifāyat al-MustaĪd limā 'alā min al-Asānīd". Due to its important contribution to the scholarly works related to sanad or transmission, especially in Nusantara, this research has become important effort to explore the chains of transmission of Syeikh Mahfudz and find out the quality of his knowledge. This research used content analysis method with the historical approach in revealing Isnad Tafsir Sheikh Mahfudz Tremas.

Keywords: *Isnad, knowledge, Syeikh Mahfudz, Network.*

Abstrak

Isnad atau transmisi adalah mata rantai perawi yang mengantarkan kepada matan hadis. Isnad dikenal pertama kali dalam Islam dalam pelestarian otentisitas hadis-hadis Nabi Muhammad Saw. Ia dijadikan sumber kedua setelah Al-Qur'an sehingga kemunculannya tidak dapat dipisahkan dari kemunculan hadis Nabi. Isnad adalah ciri khas umat Islam dalam menjaga keotentikan teks-teks agama. Dalam perkembangannya, isnad tidak hanya digunakan dalam menjaga otentisitas materi hadis, tetapi juga digunakan untuk menjaga otentisitas tradisi keilmuan yang sudah terbangun. Isnad keilmuan atau transmisi keilmuan tumbuh pesat di kalangan sarjana Muslim, khususnya di Timur Tengah dalam mentransfer keilmuan antar komunitas mereka. Transmisi keilmuan menjadi suatu kebanggaan di kalangan para ulama. Bukan hanya itu, transmisi keilmuan menjadi potret jaringan yang terbangun di kalangan ulama Muslim yang berasal dari berbagai belahan dunia. Dalam konteks ini, para ulama Nusantara yang belajar di Timur Tengah tidak luput dari pengaruh transmisi keilmuan ini, di antaranya Syeikh Muhammad Mahfudz at-Tirmasi. Beliau adalah seorang ulama yang memiliki multitalenta. Ia hidup pada abad XIX, berasal desa Termas, Pacitan, Jawa Timur, dan telah mengabadikan transmisi keilmuan yang dimilikinya. Transmisi keilmuan tersebut diabadikan dalam sebuah karya "Kifāyat al-Mustafid limā 'Alā min al-Asānīd". Atas dasar itu, perlu diteliti seputar sanad keilmuan Syeikh Mahfudz untuk mengungkap kualitas keilmuan beliau. Penelitian ini menggunakan metode content analysis dengan pendekatan sejarah dalam mengungkap isnad Tafsir Syeikh Mahfudz Termas.

Kata kunci: *Isnad, Syeikh Mahfudz Termas, Kifāyat al-Mustafid, Nusantara.*

Introduction

The name of Indonesia as an entity was not so well-known in the international world before the independence period. But the name of Java or *al-Jāwi* is so well-known internationally during the country pre-independence period. This is evidenced by the existence of Java community (*Aṣḥāb al-Jāwiyah*) at the Haramain-Mecca and Madinah-which at that time was the center of Islamic culture and scholarship. Hurgrounje (Hurgrounje, 2007: 231-312) states that he found the community of 'Hajj' performing pilgrimage and bring scholarship discourse in Haramain. But, this notion is argued by Azra (2004). Azra suggested that the Java community (*Aṣḥāb al-Jāwīyyīn*) at Haramain existed long before the 19th century. The network of scholars/clerics was shaped by the transmission of knowledge when they were in the process of learning in the Haramain. Azra even perceived that this scientific transmission had impacted the transmission of ideology to the scholars. Then, it can be ascertained that

the existence of Islamic renewal movement in the archipelago (read: Nusantara) is as a result of the transformation of thoughts through their learning process at that time.

Abdul Jabbar (Abdul Jabbar, 1982: 286-288) mentioned that there are at least two very well-known and influential scholars of Javanese in Haramain in the 14th Century of Hijriyah (AH)/ 19th Century Masehi (CE); they are Sheikh Mahfudz bin Abdullah At-Tirmasi (died 1338 H / 1920) and Sayyid Muhammad Nawawi al-Bantani (d. 1314 H / 1896). However according to the research by al-Muallimi (Al-Muallimi, 2000) that mapped some Mecca Scholars from the 9th to 14th Century Hijriyah (AH), there are other influential scholars to be recognized, including some prominent figures of Nusantara who stayed in Mecca such as Sheikh at-Tirmasi, al-Bantani, al-Banjari, and others.

From this reference, it is clear that in addition to Sheikh Nawawi al-Bantani, Muhammad Mahfudz At-Tirmisi is also considered as well-known and influential scholar in Haramain and Nusantara. Even al-Marshofi (II: 803), a professor of qira'at science, in his research equated the reputation and expertise of At-Tirmazi in the field of qira'at in the same level as top scholars/clerics/ulama from the Middle East such as Ahmad ibn Hanbal, Abu Bakar Baihaqi, Ibnu Taymiyah and others. Muhajirin (Muhajirin, 2009) in his dissertation 'Transmission of Hadīṣ in the archipelago' claims, Sheikh Muhammad Mahfudz At-Tirmasi is more well-known in the land of Java than Sheikh Nawawi Al-Bantani. This is also approved by Hasan Su'aidi (Su'adi, 2008) in the 'Network of Hadīṣ Ulama Indonesia', that Shaikh Muhammad Mahfudz At-Tirmisi is better known among the Javanese scholars associated with his hadīṣ expertise. Moreover, Sheikh Mahfudz At-Tirmasi is considered influential on prominent figures in Indonesia who fought for independence such as Sheikh Hasyim Asy'ari, the founder of Nahdatul Ulama who was hAt-Tirmasi's direct student. Sheikh Muhamad Yasin Padang (d. 1990) released data that the students of Sheikh Muhamad Mahfudz At-Tirmasi were great scholars of the archipelago in the 20th Century such as KH. Muhamad Baqir bin Nur al-Jogjawi al-Makki, KH. Abdul Muhit bin Yaqub Sidoarjo, KH. Baidhawi bin Abdul Aziz Lasem, KH.Ma'sum bin Ahmad Lasem, KH. Abdul

Wahab bin Hasbullah Jombang. Not only that the transmission of Syeikh Muhammad Mahfudz At-Tirmisi recorded his transmission of knowledge throughout the work of *Kifāyat al-Mustafīd limā 'Alā min al-Asānīd*. A very valuable piece of work can illustrate the network of knowledge and scholars of the archipelago in the 19th Century.

Kitab *Kifāyat al-Mustafīd limā 'Alā min al-Asānīd* describes full transmission of knowledge recorded by Syeikh Muhammad Mahfud At-Tirmasi during the learning process of the religious sciences both at home and abroad in Haramain within a period of 45 years (from childhood until his death). Kitab *Kifāyat al-Mustafīd limā 'Alā min al-Asānīd* was very important, especially the printed edition that researcher found copied from a manuscript owned by a scholar of the archipelago who lived in Mecca, Syeikh Muhamad Yasin Padang (died 1990), who was also a student of his student (At-Tirmasi, 1987). Not only that book published by Darul Basyair-Beirut, but it was revised and commented by Sheikh Muhamad Yasin himself, so it has a touch of it's authenticity.

In this context, it is necessary to study the content of scientific transmission of Sheikh Mahfudz at-Tirmasi in order to see the scientific tradition that occurred in the 19th Century CE-especially the science of Tafsir. From the transmission of this science the network of the archipelago in the 19th Century can be traced, especially at the time the spirit of the independence movement were growing in the homeland under the shackles of European colonialism.

Transmission -or called *sanad, isnād*—of knowledge in Islam is based on the pattern of narration hadīṣ of the Prophet. In the Hadīṣ, the Prophet consists of two elements; *Sanad* which is the chain of narrators and *Matan* as the content or text of the hadīṣ its self. Sanad or transmission is needed not only in the pattern of transmission of the Prophet tradition but in other religious sciences. So that Sanad is considered part of religion and science. With Sanad, a science of both religion and other sciences get its legality. So, that one hypothesis is known in the science of transmission of hadīṣ said : If Sanad of transmitter consist of qualified teachers with a good reputation and well-educated students can be assured that the narrator gets a title '*ṣiqah*' and his reputation credibility is very good. Scientific

assessment of scientific transmission is valid in the period before the use of the modern formal education system, using a diploma (certificate) for a student who has completed his education.

This study is based on library research. The Library research is generally qualitative study aimed to understand the world of meaning in people's behavior symbolized by the perspective of the community (Suprayogo and Thabrani, 2001). This study used several methodological steps; *First*, identify some works of Syeikh Muhammad Mahfudz at-Tirmasi those explain scientific transmission. *Second*, the biographical study of Sheikh Mahfudz At-Termasi from various sources. *Third*, mapping the transmission of science Sheikh Mahfudz at-Tirmasi both while studying in the homeland as well as in Haramain (Mecca-Medina).

Primary sources in this study is the book of *Kifāyat al-Mustaḥḍim* 'Alā min al-Asānīd, the work of Syeikh Muhammad Mahfudz At-Tirmasi. Beside other At-Tirmasi works that researchers can trace such as; *Hāsyiyah at-Tirmasī, al-Manhal al-'Amīm bihāsyiyati al-manhaj al-Qawīm, Manhaj Zawān-Nazar: Syarḥ Manzūmāt 'Ilmi al-Aṣar*, as a comparison to explore science transmission and biography of Sheikh Mahfudz At-Tirmasi. The secondary source are any works or articles of scholars or figures related to the discussion on this research, both classical and contemporary. Method of *content* analysis is performed on the text of the *Kifāyat al-Mustaḥḍim*, which was Syeikh Muhammad Mahfudz at-Tirmasi explanation about the transmission of sciences he had.

Chains of Transmission (*Sanad*) Urgency in Maintaining Scientific Quality

Sanad or Isnād by term means backrest (Majma Lughah: 323-324). While sanad or isnad in the terminology of hadīṣ science is a chain of narrators who deliver to *matan* hadīṣ (content of hadīṣ) (Thahan: 14). When translated the word *isnad* or *sanad* means transmission. The emergence of sanad can not be separated from the emergence of hadīṣ transmission. According to the hadīṣ historian, Ibn Sirin (died 110 AH), sanad has not appeared in the Islamic tradition of the Prophet's time, but arises after *fitnah kubrā*. *Fitnah kubrā* is a two-sided dispute; Ali ibn Abu Talib who

was then a caliph, the legitimate ruling regime and Mua'wiyah ibn Abu Sufyan as rebels for demanding the death of his relative, the previous Caliph Usman ibn Affan (Nisaburi, 1994:119). Although this theory criticized by other scholars of the hadīṣ, Muhammad Abu Zahw (died. 1403 H.) who said that the tradition of sanad has appeared along with the existence of hadīṣ transmission since the Prophet epoch (Abu Zahw, 1378: 46-57). This is evidenced by the existence of regional envoys who came to the Prophet in Mecca during the pilgrimage season before the Prophet's Hijrah to Madina. (Abu Zahw, 1378: 57-62) It is believed these messengers who have initiated the transfer of religious knowledge obtained from the Prophet to the public in their respective areas using transmission, eventhough it was still in a very simple form. This is also corroborated by the Prophet's direction on the necessity of spreading the science of religion through narrative channels that require *sanad* as described in the hadīṣ:

نضر الله امرأ سمع منا حديثاً فحفظه حتى يبلغه فرب حامل فقه إلى من هو أفقه منه
ورب حامل فقه ليس بفقيره

“Allah will glorify someone who listens to the hadīṣ from us and then memorize it so that he can deliver it to others, sometimes the bearer of information is more understandable than hearing and sometimes also the information carrier no more know”. (Abu Dawood, 2009: 346)

The historical fact of sanad's appearance in the time of the Prophet is still being debated among the Cleric/Ulama. Moreover, some scholars argue that when the Prophet was alive, he forbade the Companions to write the hadīṣ that they heard so as not to mix with the record of the verses of the Qurʾān. But the notion that Muhammad Abu Zahw revealed is very acceptable. The delegation of messengers by Prophet PBUH to various corners of the Arabian Peninsula up to Yemen were to spread the teachings of Islam using the isnad method. The envoys, practically, transmit religious knowledge or information to the community in the area they are delegated using the source legitimacy of the Prophet. (Abu Zahw, 1378: 57-62) Although the sanad or the transmission used at that time is very simple but sanad urgency is done in the same way to confirm the information delivered. So the existence of sanad is very effective in convincing the recipient of information to receive information without any doubt.

For that reason, the study of hadīṣ science has several terms of *sanad*, such as *Silsilah Zahabiyah* (gold chain), *Aṣ-Ṣaḥ as-Sānid* (Most Valid Sanad) *Sanad ‘Alī* (High Sanad), *Nāzil Sanad* (Low Sanad). The *Silsila Zahabiya* is a chain of narrators in a hadīṣ containing qualified narrators, which is undoubtedly the culmination of the narrations of hadīṣ. For example, the hadīṣ narration of Imam Zuhry from his teacher Salim bin Abdullah bin Umar from Abdullah bin Umar from the Prophet SAW, (Nawawi, 211; Ibn Kathir, 211) is a chain of golden narrators. Because each narrator is a prominent figure of hadīṣ who has unquestionable good character in the Hadīṣ narration. But the *Silsilah Zahabiyah* is not necessarily became *Aṣ-Ṣaḥ as-Sānid*, the most valid sanad in the narration of hadīṣ. Ashah al-Asānid’s theory is when the teacher and student really meet up intently, in addition to the quality of each teacher’s and student’s personality. For example in Sahih Bukhari, Ashah al-Asānid is Imam Malik ibn Anas from his teacher Naf’i mawla ibn Umar from his teacher Abdullah ibn Umar bin Khattab (Ibn Kathir, 211: 2).

Sanad ‘ālī, is when the number of narrators --between the narrator and the source of the hadīṣ (Prophet Muhammad SAW)-- is few, while sanad nāzil is if the number of narrators is many. Finding sanad ‘ali is a tradition and pride of the narrator. As narrated by Ahmad bin Hanbal: “*Finding sanad ‘ali is the tradition of the salaf scholars (Ulama Salaf).*” (Al-Masyath, 1996: 47). For example, in Sahih Bukhari, hadīṣ *ṣulāṣiyāt* was discovered. This is the hadīṣ which narrated by Bukhari through the chain of transmission by the number of three transmitters (Dahlawi, 1986: 99). According to the data compiled by the scholars of hadīṣ, *ṣulāṣiyāt* hadīṣ most often found in Sahih Bukhari, for about 20 hadīṣs. (Sakhawi, 1403: III: 11). In Sunan Ibn Majah, *tsulatsiyat* hadīṣ was also found for example the hadīṣ narrated by Ibnu Majah in *Kitāb aṭ-Ṭ’imah* (foods chapter), from Jubarah bin al-Mughallis from Katsir ibn Sulaym from Anab ibn Malik from the Prophet –Peace Be Upon Him (PBUH) (Hamad, 211: 12).

According to al-A’zhami (al-A’zhami, 1996: 206-211), the use of *Isnad* is not only in the narrations of hadīṣ but also in other discipline of sciences such as a history of prophecy (*Sīrah*), jurisprudence science

(ilm fiqh). The use of sanad in the Islamic scholarly tradition is an unprecedented trait. Transformed science with transmission indicates the accepted scholarly authenticity. But behind of these facts, the transmission in the transformation of Islamic science indirectly showed the network of scholars involved in the dissemination of one science.

In the course of Islamic history, the existence of sanad or transmission is not only applicable and applied in the science of hadīs narration, but become a scientific tradition in Islam. Sanad of scholarship considered its existence is as very important to transfer science to the next generation. So it certain that, all religious knowledge was taught and disseminated since the early Islamic period until the 14th Century Hijriyah, using sanad of narration.

Biography of Sheikh Muhammad Mahfudz at-Tirmasi

The full name of Syeikh Mahfudz is Muhammad Mahfudz ibn Abdullah ibn Abdul Mannan At-Tirmasi, al-Jawi, al-Makki, asy-Shafi'i, an expert of jurisprudence, hadīs, and qira'at. Born in the village of Tremas-Pacitan, south beach, East Java on the 12th Jumadal Ula year 1285 H. coinciding August 31, 1868 CE (Common Era – a term used in general to describe year or timeline AD). At the time of his birth, his father was in Mecca al-Mukarramah (At-Tirmasi, 2011: 11-21).

At-Tirmasi was **educated** as a child by his mother and his uncles, so he had memorized the Qur'an, and studied the basic sciences from the teachers in the village school, and scholars (ulama) in Java. Then in the year of 1291 AH or the year 1874 CE at the age of 6 years he went to Mecca al-Mukarramah to meet his father and stayed with him. So he began to learn some religious sciences from his father by reading some books to him. This method is known among experts of hadīs with "*qirā'ah 'alā sheikh*" (*reading to the teacher*). Then he returned to Java accompanied by his father and moved to the city of Semarang. There, he learned a lot from Semarang famous scholars, KH. Saleh bin Umar, known as KH. Saleh Darat. He settled in his Pondok (boarding school), and read several books before him. After a long time studying in Semarang, he returned again to Mecca al-Mukarramah, then settled for a long time there, studying various

religious sciences from the prominent figures of Mecca. He learned a lot from Sayyid Abu Bakr Syatha al-Makki whom the back of his knowledge in hadīṣ transmission filled.

At-Tirmasi listened a lot to the books of hadīṣ and hadīṣ sciences from Sayyid Husein bin Muhammad al-Habasyi al-Makki, as well as to Sheikh Muhamad Sai'd Babashil, Syafi'i scholar in Mecca. He learned *qirā'at* 14 (fourteen styles of reading Qur'an) from Sheikh Muhamad Syarbini ad-Dimyathi, the master of reading Qur'an in Mecca. Furthermore, he also continued the study of various sciences of religion until he became the master of hadīṣ, the science of hadīṣ, jurisprudence, ushul fiqh, *qirā'at*, and other sciences. Even his teachers permitted his science and allowed him to teach it. He visited by many students from all corners of the Islamic world who wanted to learn various subject of his expertise either in session (*halaqah*) at Haram mosque near of shafa gate or at his home.

He is a scholar of noble character, very polite, sociable, thrive of stay away from doing things that are not meaningful. He is content with what he has (*qāni'an*) and practice simple life (*wara'*), humble (*tawāḍu'*) and pious.

Teachers of Sheikh Mahfudz at-Tirmasi

It is worth to take a look at a person, and one can not be separated from the education and teaching that he received. In this case, the influence of the teacher is very significant in shaping the student's personality and knowledge. Similarly, Sheikh Mahfudz has teachers who contributed to his scholarship. They are among others:

1. Sheikh Mustafa ibn Muhammad ibn Sulaiman al-Afifi al-Makki asy-Syafi'I, was born in the village of Afif in the State of Egypt. He memorized well the Qur'an and many books about theology, and showed (*Ardh*) it to the *masyahikh* (grand scholars) al-Azhar. He also read many books (*Qira'ah 'alā Sheikh*) to the scholars of al-Azhar such as Sheikh Mustafa al-Bulaqi. He then went to Mecca and settled there. He read to Sheikh Jamal al-Hanafi and others and later on this teacher instructed him to teach. So he made corner session (*halaqah*) in the Haram Mosque. Many of the students who studied from him in the *halaqah*, including Sheikh Muhamad Mahfudz At-Termasi said:

- “I attended *halaqah* of Sheikh studied *Syarḥ al-Muḥāqaq al-Muḥallā ‘alā Jam‘il Jawāmi‘* and *Mugnī al-Labīb*.” He died in Mecca in 1304 AH (Mirdad, 1986: 499-500; al-Muallimi, 2000: 2: 688-689).
2. Sheikh Abu Bakr ibn Muhammad Zainul Abidin Syatha ash-Shafi’I al-Makki, was born in Mecca in 1226 AH. He memorized the Qur’an when he was 7 years old, memorized a collection of matans such as *qira’at* books, Syafi’i Jurisprudence, *Farā’id*, *Naḥwu* (arabic grammar) and *balaghah* (the art of composition). He received a lot of learning like *syurūh* (commentary) of several the matan books from Sheikh Ahmad Dahlan. He mastered the sciences of *aqliyah* (logical) and *naqliyah* (religion) , and began to teach at Masjidil Haram. Many disciples came to learn from him and some of them become well-known scholars, including Sheikh Mahfudz at-Termasi. Sheikh Abu Bakr many books, among others: *Hidāyatu al-Azkiyā ‘ilā Tarīq al-Auliya’*, and its commentary *Kifāyatu al-Atqiyā ‘ wa Minhāju al-Ashfiyā’*, *Nafḥah ar-Raḥmān fī Manāqib Sayyid Aḥmad Zaini Dahlān*, *I‘ānatu Ṭālibīn ‘alā Hall al-Fāz al-Faṭḥu al-Mubīn*. Sheikh Mahfudz said: “Our perfect example is the one I always rely on and I am lucky to get the glory of affiliation (*intisāb*) to him ... I learned a lot of Shari’a sciences, Arabic grammar from him including *naqli*, *aqli*, *furu’* and *ushul*, then he exclusively and generally allowed me to do many transmissions (*silisilah sanad*) consists of reliable scholars including Sheikh Abdullah Syarqawi (d. 1227 AH), Sheikh Syanwani (d. 1233 AH) (At-Tirmasi: 1987: 8). He died in Mecca in 1310 H. (Al-Muallimi, 2000: I: 560).
 3. Sheikh Umar bin Barakat ibn Ahmad al-Shami al-Biqā’i al-Azhari al-Makki al-Syafi’I, was born in *al-Biqā* (a district in Syria) in the village of *Ba’lul* in 1245 AH. He grew up in the village then lived in Damascus to study some religious books and several branches of scholarship. He then moved to Egypt, entered Al-Azhar University and learned from the scholars there, such as Al-Bajury and Al-Saqa. He lived for 15 years in Egypt with learning activities. In 1276 AH he came to Mecca and began teaching many disciples who followed his *halaqah*, beside authoring several books, including *Syarḥ ‘alā al-’Iddah* (Jurisprudence), *al-Matn fī ‘Ilmi al-Bayān* with its commentary and marginal notes (*Hāsyiyah*). Imam at-Tirmasi said: “I present his corner session (*halaqah*) on the recitation (*Qirā’ah*) of *Syuzūr az-*

- Zahab.*” He died in Mecca in 1313 AH (at-Tirmasi, 1987: 8).
4. His father, Sheikh Abdul Mannan at-Termasi, Sheikh Mahfud said: “I read before him the book of *Syarḥ al-Gāyah li Ibnī Qāsim al-Gāzī, al-Manhāj al-Qawīm, Faḥ al-Mu’īn, Syarḥ al-Manhāj, Syarḥ Syarqawī ‘alā al-Ḥikām al-Aṭā’iyah to the end, Tafṣīr al-Jalālain* until *sūrah* Jonah (Yunus), and other sciences such as literature and exact science. He died in Mecca in 1314 AH (At-Tirmasi, 1987: 7).
 5. Sheikh Muhammad al-Mansyawī, known as *al-Muqrī* (Reciter), studied several scholarships in al-Azhar University from its clerics (*ulama*) such as Sheikh al-Bajuri, and Sheikh al-Saqa. So he is proficient in various scholarships, mastering the text and understanding. He came to Mecca in the 1260s AH. He was keen to attend the *halaqah* of Sheikh Usman ad-Dimyathi, for a period of time until the sheikh died. He also learned from Mufti Mecca Sheikh Ahmad ad-Dimyathi. His teachers allowed him to teach and gave him a diploma (*ijāzah*). So he started the teaching in Mecca at the Masjid al-Haram in various scholarship. Sheikh Mahfud said: “I read before him the Qur’an with *qirā’ah* Ashim from the narration of Hafash, as well as his *tajwīd* (recitation science). I studied with him *Syarḥ Ibn al-Qāṣih ‘alā asy-Syatibiyyah* and did not finish.” (At-Tirmasi, 1987: 7). He died in Mecca in 1321 H. (al-Muallimi, 2000: 2: 926-927).
 6. Sheikh Ahmad al-Zawawī al-Makky al-Maliky, born in Mecca in 1262 AH. He memorized al-Qur’an and many texts of several books from various scholarship. He is keen to study from the scholars of his time including Sheikh Ahmad Dahlan. He continues to accompany Dahlan and learned from him the science of *hadīṣ, tafṣīr, naḥwu, ṣarf, al-ma’ānī, and al-bayān*. He also learned from Sheikh Muhammad al-Basyuni, and studied fiqh to Sheikh Abdul Qadir Masyath. He accepted a teaching offer at *halaqah* in Masjid al-Haram, and many students learned from him. Sheikh Mahfudz said: “I attended his teaching of the book of *Syarḥ Uqūdu az-Zamān*, part of *Asy-Syifa* book by Qadhi Iyadh.” He died in Mecca in 1316 AH (al-Muallimi, 2000: 1: 486).
 7. Sheikh Muhammad Asy-Syarbīni ad-Dimyāthī, born in the city of Dimyat (Egypt), grew up here, moved to Cairo to study at al-Jami ‘al-Azhar from some famous scholars, then went to Medina al-

- Munawarah, and settled there for a time. In year 1300 AH he came to Mecca al-Mukarram and settled there. He accepted an offer to teach at Masjid al-Haram for many students. Sheikh Mahfudz said: “Our teacher and our references in *qirā’ah*, even the recitation references for the *qurra’* (reciters of Qur’an) in Mecca ... I studied directly to him *Syarḥ Ibn al-Qāsiḥ ‘alā Syatibiyyah*, *Syarḥ Durrrah al-Muḍiyyah*, *Syarḥ Ṭibah al-Nasyr al-Qirā’at al-Asyr*, *Rauḍu an-Nazīr* by al-Mutawalli, *Syarḥ az-Zaniyah*, *Ittihāf al-Bisyf fi al-Qirā’at al-Arba’ah ‘Asyr* by Ibn al-Banna, *Iddah Tahrirāt* by al-Syatibi, and I was also present in the *Tafsīr Baiḍāwī* lesson with *Hāsyiah* of my teacher Zādah.” He died in Mecca in 1321 AH (At-Tirmasi, 1987: 8).
8. Sheikh Muhammad Amin ibn Ahmad Ridwan al-Madanī, born in Medina Munawwarah in year 1252 AH. He narrated from Sheikh Abdul Ghani al-Dahlawi, Sheikh Abdul Hamid al-Syarawani, Sheikh Usman al-Kharbuti etc. He wrote and published the book “Tsabat”. Sheikh Mahfudz said: “I studied with him the books of *Al-Dalāil*, *Al-Aḥzāb*, *al-Burdah*, *Auliyyāt al-’Ajalūnī*, *al-Muwatṭa’*’, and finished at *halaqah* of Nabawi Mosque in Medina Munawwara. He gave me a great deal of *ijāzah* (permission), both orally and in writing.” He died in 1329 AH (Kahalah, 1993: 3: 140; al-Kattani, 1982: 1: 132).
 9. Al-Habib Husayn ibn Muhammad ibn Husayn al-Habsyi al-Syāfi’i, was born in Shi’un in one of districts of Hadramaut-Yemen. He grew up there and learned first from his own father Muhammad Husayn. He also learned from a lot of local scholars such as Sayyid Muhammad Abdul Bāri al-Ahdal, and Sayyid Idrus ibn Umar al-Habsyi. From Sayyid Idrus he received certificate *ijāzah* for his entire transmission. He went to Mecca and became the devotee of Sayyid Zaini Ahmad Dahlan. From Dahlan, he studied Jurisprudence (*fiqh*) and other sciences and received *ijāzah* for all of his transmissions. Al-Habib Husayn taught at the *halaqah* of the Haram Mosque and idolized by many of his students. Sheikh Mahfudz said: “I heard from him the reports of Shahih Bukhari from beginning to end.” He died in Mecca in 1330 H. (Ghazi, 1998: 14-38; al-Muallimi, 2000: 1: 250; Bela, 2006: 1: 137-138).
 10. Sheikh Muhammad Sa’id Babāshil al-Hadramī al-Shafi’i al-Makki, Mufti of Shafi’iyah school and grand shaikh for ulama in Mecca. He was born in Mecca in 1245 H. He often followed the teaching of

Sheikh Sayyid Ahmad Dahlan and studied various knowledge from him. His fame began when teaching at halaqah of Haram Mosque. He wrote many books, among his works are: *al-Qaulu al-Majdī fī Radd ‘alā Abdillāh ibn ‘Abdurrahmān al-Sindi*, *Risālah fīmā Yata’allaq bi al-A’ḍā’i as-Sab’ah*, *Risālah fī Tahzīr min Uqūqi al-Wālidain wa Qāṭi’ah ar-Rahīm*, *Risālah fī Azkār al-Ḥajj al-Ma’sūrah wa ‘Adāb al-Safar wa az-Ziyārah*, *Risālah fī al-Ba’si wa an-Nusyūri wa Ahwāl al-mawtā wa al-Qubūr*. Sheikh Mahfudz said: “I am present in his halaqah on the study of Sunan Abu Daud, Sunan Tirmidhi, Sunan Nasa’i” (At-Tirmasi, 1987: 7). He died in Mecca in 1330 AH (Al-Muallimi, 2000: 1 : 250).

11. Sheikh Muhammad Shalih bin Umar al-Samarāni (Semarang), known as Sheikh Saleh Darat Semarang. Sheikh Mahfudz said: “I am often present in his halaqah in the study of *Tafsīr al-Jalālain* to the end for twice, *Syarḥ al-Syarqāwī ‘alā al-Ḥikām*, *Wasīlah al-Ṭullāb*, *Syarḥ al-Marḍinī fī al-Falak*.” (At-Tirmasi, 1987: 7).

Table 1. Countries of Syeikh Mahfudz Teachers

No.	Name	Died	Country
1.	Mustafa b. Muhammad al-Afifi	1304	Afif-Egypt
2.	Abu Bakar Syatha	1310	Mecca-Saudi Arabia
3.	Umar b. Barakat al-Biqa’i	1313	Biqa’-Syria
4.	Abdul Manan Termasi	1314	Termas-Indonesia
5.	Muhammad al-Mansyawī	1321	Mansyiah-Egypt
6.	Ahmad Zawawī	1316	Mecca-Saudi Arabia
7.	Muhammad Syarbini Dimyathi	1321	Dimyath-Egypt
8.	Muhammad Amin al-Madani	1329	Medina-Saudi Arabia
9.	Husain b. Muhammad al-Habsyi	1330	Hadramaut-Yemen
10.	Muhammad Sa’id Babashil	1330	Hadramaut-Yemen
11.	Mohammad Saleh Darat	Not known	Semarang-Indonesia

The Students of Sheikh Mahfudz at-Tirmasi

After receiving diplomas in logical sciences (such as *Uṣūl Fiqh*, logic, etc.) and also the revealed sciences (such as tafsir/exegesis and hadīṣ), Sheikh at_Tirmasi allowed by his teachers to teach. So Sheikh at-Tirmasi started his career as a scholar by teaching at halaqah of Haram Mosque. His halaqah was at Shafa gate. With his extensive knowledge,

in no time, he was already known as an influential teacher in the Land of Haram. Many students from various countries who came to Mecca, gained knowledge from him, in his *halaqah*, some of them became influential scholars in their respective regions. They are:

1. Sheikh Ali bin Abdullah Arsyad ibn Abdullah al-Banjari (Banjarmasin-South of Kalimantan) al-Indūnisi al-Makki asy-Syāfi'I. He was born in Mecca in 1285 AH, spent his childhood and grew up in Mecca. He often learned from Sheikh Sayyid Abu Bakar Syatha, Sheikh Sa'id Yamani and Sheikh Muhammad Mahfudz At-Tirmasi to attend the study of Jurisprudence and Arabic Grammar. He received a certificate by his teachers including Sheikh Mahfudz At-Tirmasi to teach in Halaqah of Haram Mosque. So he became teacher at the halaqah of the Haram Mosque in the study of Arabic Grammar and Jurisprudence, even his home became a destination for students to learn from him. He wrote *al-Kawkabu al-Barrī fī Šabat al-Banjārī* and died in 1348 AH (Al-Muallimi, 2000: 1: 306-307).
2. Muhammad Dimyathi at-Tirmasi, the younger brother of Sheikh Mahfudz, died in 1354 AH (At-Tirmasi, 1987: 42).
3. Sheikh Umar ibn Abu Bakr ibn Abdullah ibn Umar ibn Ali ibn Muhammad Bajuned al-Hadrami al-Makki. He was born in Hadramaut-Yemen in 1270 AH. Since childhood, he had memorized the Qur'an and sailed with his father to Haramain (Mecca-Medina). He often visited Sheikh Muhammad Sa'id Babashil and learned a lot of various sciences until finished (khatam) from him. He also learned from Sheikh Ahmad Zaini Dahlan, Sheikh Sayyid Husayn ibn Muhammad al-Habsyi and studied the hadīš from Sheikh Sayyid Muhammad Ja'far al- Kattani. He then started to teach at Halaqah of Haram Mosque, and many students learned and studied from him. He died in 1354 AH (Al-Muallimi, 2000: 1: 251).
4. Sheikh Ahmad ibn Abdullah ibn Muhammad Syihabuddin al-Dimasyqi al-Mukhallalathi, *al-Muqrī* al-Muhaddist. He was born in Damascus (Syria) in 1287 AH, and began studying in Islamic senior high school *al-Khayyathin* then in Islamic senior high school Nur al-Din as-Syahīd. He learned much from *Syām* scholars, such as Sheikh Abu al-Fatāh ibn Abdurrahim al-Khatib, Sheikh Sulaim Al-Aththār, al-Muhaddits Badruddin al-Hasani, and others. Then he went to Mecca

in 1303 AH and signed in Soluthiyah school, and studied in it from the famous scholars, among them Sheikh Mahfudz at-Tirmasi who gave him a certificate *āmmah* and wrote it for him. Sheikh Ahmad wrote many books, among them are: *an-Nuzūm fī Qirā'at Ibni Kašīr*; *as-Sirāj al-Munīr fī Syarḥ Manzūmati Qirā'at Ibni Kašīr*; *al-Maqāšid al-Humaidiyah*, *al-Jawhar al-Maknūn fī I'rāb Kun Fayakun*. He died in the year 1362 AH (Al-Hazimi, 1419: 2: 494; Al-Muallimi, 2000: 3: 845-846)

5. Al-Hāfiz Muhammad Habib ibn Abdullah ibn Ahmad Mayaba al-Jinki al-Syanqithi al-Maliki. He was born in Sanggit in the year 1295 AH. He studied from the best scholars in the region, such as Syeikh Muhammad Amin al-Jinki, and often learned from Syeikh Ahmad bin Ahmad bin al-Hadi and mastered the Islamic sciences. He then traveled to Marakish, Fas, Damascus, the Haramain (mecca-medina), Egypt and used that chance to learn a lot of from his scholars. He wrote many books, including *Dalīl al-Sālik Ilā Muwaṭṭa' Mālik*, *Zād al-Muslim fīmā ittafaqa 'alaihi al-Bukhārī wa Muslim*, *Anwār an-Nafahāt fī Syarḥ Nuzūm al-Waraqāt*, *Ibraj ad-Durr al-Mashūn' 'alā al -Jawhar al-Maknūn*. He died in Egypt (Cairo) in 1363 AH (Kahalalah, 1993: 3: 420; Zarkili, 2002: 3: 177).
6. Syeikh Muhammad Baqir *al-Jāwi* al-Mariki, was born in the year 1305 AH. He had learned early from his father, and Syeikh Mahfudz at-Tirmasi; Syeikh Abdul Karim ad-Dagistānī; Syeikh Dimiyati-brother of Syeikh Mahfudz's at-Tirmasi. He became a teacher in the halaqah of Haram Mosque designated by students from various in countries the religious sciences and reason science. He became the most favorite teacher in halaqah of Haram Mosque at the time. So many students learned from him. He died in Mecca in the year 1363 AH (Al-Muallimi, 2000: 1: 265)
7. Syeikh Kiayi Baqir ibn Muhammad Nur ibn Fadhil ibn Ibrahim al-Jogjawi (Jogyakarta) al-Indūnisi al-Makki. He was born in the city of Jogyakarta in the year 1306 AH. He came to Mecca and lived there to learn from a variety of famous scholars such as Seikh Mahfudz at-Tirmasi, Syeikh Ahmad ibn Abdul Latif al-Minkabawi (Minangkabau, West of Sumatra), Sayyid Husain ibn Muhammad al-Habsyi. So a lot of his teachers that giving the certificate to him to teach in halaqah

of Haram Mosque. He became a very famous teacher and sought by many students from various countries. He wrote a great book about the biography of Indonesian Scholars. He died in Mecca in the year 1286 H. (al-Muallimi, 2000: 1: 349)

8. Sheikh Muhammad Abdul Baqi ibn Ali bin Muhammad al-Ayubi Muin al-Laknawi. He was born in Lakno-India in the year 1286 H. Since childhood he was already memorized Al-Quran from muqri Jafar Ali al-Biswani, and read the book Daruriyyat Fiqh to his relation, Syiekh Abdurrazaq Abdul Wahab ibn Mohammed al-Anshari, and his brother Muhammad Ibrahim al-Ansari .And he learned Arabic to Sayyid Hamzah at-Taqwa. And he gets a lot of ijazah from many scholars, such as Syeikh Abdul Hayy al-laknawi, Sheikh Ali al-Qadi, Sheikh Fadl ibn Ahlullah Rahman Murad al-Abadi. Then he moved to Haramain in the year 1322H. So he learned from famous scholars in Haramain such as Syeikh Mahfudz at-Tirmasi. He wrote many books including: *Risālah as-Sa'ādah fī Syarḥ Risālah al-Adāb li Ṭasy Kubra*; *al-Minah al-Madaniyyah fī Mazhab aṣ-Ṣūfiyyah*; *Tuhfat al-*
9. *Majīd bi Ḥukmi Ṣalāt al-Janāzah fī al-Masājid*. He died in Medina Munawara in 1364 AH (al-Kattani, 1982: 1: 181).
10. Syeikh Muhammad Hasyim Ash'ari al-Jumbani (Jombang, East Java) al-Shafi'i. He was born in a village in Jombang in East Java in 1282 AH. He memorized the Qur'an, and studied jurisprudence, nahwu (Arabic Grammar), and sharf from Syeikh Khalil bin Abdullah al-Bankalani (Bangkalan Madura). Then he sailed to Mecca Mukarramah, and lived there for 6 years to learn from the *masyāyikh* (Grand Masters) and also took advantage of the time in an intensive worship. In Mecca Hasyim met Syeikh Mahfudz at-Tirmasi and often learned from at-Tirmasi because he is a reference to the scholars in Mecca at the time. Hasyim also learned from the Syeikh Sayyid Alawi ibn Ahmad as-Saqqaf, Sayyid Husain ibn Muhammad al-Habsy and many more. Hasyim returned to his hometown of Jombang in 1314 AH and began teaching at the boarding school founded by his father. During this period he expanded expand the network of boarding schools where many scholars from various regions came to study from him. He established one of the biggest social organization in Indonesia namely Nahdlatul Ulama, and served as chairman in its early stages. He

- died in Jombang, East Java in 1366 AH (al-Muallimi, 2000: 1: 350; Falimbani, 1988: 175-176).
11. Al-Muhaddits Sheikh Umar ibn Hamdan ibn Umar al-Mahrusi al-Madani al-Makki. He was born in the village Garbah Tunisia in 1291 AH. He studied the Qur'an and basic sciences from the scholars in the region. Then he sailed to the land of Hijaz in 1304 AH, and studied to the Haramain scholars such as Syeikh Abu Hasan Ali al-Watri, Syeikh Ahmad ibn Isma'il al-Barzanji, al-Muhaddits Sheikh Muhammad ibn Ja'far al-Kattani, etc. Among the teachers who gave *ijāzah* (certificate) to him is Syeikh Mahfudz at-Tirmasi, in addition to a general *ijāzah* (permission) given to narration and his books. The *Ijazah* was given to him with writing of syeikh Mahfudz in his book; *Syarḥ Alfīyat as-Syuyūṭī*, dated 24 Dzu al-Hijjah 1337 AH. He died in 1368 AH (al-Muallimi, 2000: 1: 38-39).
 12. Sheikh Muhaqqiq Ihsan Saleh ibn Abdullah ibn Mohammed ibn Abdurrahman al-Jampasi. He was born in village "Jampas" in Central Java. He learned from Syeikh Mahfudz at-Tirmasi who provided a general *ijazah* to him in Mecca in the year 1321 AH. He also learned from Syeikh Zainuddin ibn Badwi ash-Shumbawi (Sumbawa Island) al-Makki, Sheikh Umar ibn Saleh al-Samārani (Semarang) and others. He died in Jampas in the year 1374 AH (Falimbani, 1988: 174).
 13. Syeikh Abdul Muhith ibn Ya'qub ibn Panji as-Surabawi (Surabaya) al-Jawi al-Makki. He was born in Surabaya, East Java in 1311 AH. In year 1329 AH he sailed to the land of Hijaz. Later he studied intensely to the syeikh Mahfudz at-Tirmasi in jurisprudence, Arabic and qira'at, hearing six canonic books of hadīṣ. Therefore syeikh Mahfudz is the main reference for him in terms of hadīṣ narration. He also learned from syeikh Umar ibn Salih al-Samarani (Semarang), sheikh Abdul Jalil ibn Abdus Syukur as-Surabawi (Surabaya) and others. He died in Jeddah in 1384 AH (Falimbani, 1988: 63).
 14. Syeikh Maksum ibn Ahmad ibn Abdul Karim al-Lasimi (Lasem-Rembang, Central Java). He was born in the village of Lasem, Rembang in Central Java in 1290 AH. He studied the Syeikh Khalil bin Abdul Latif al-Bankalani (Bangkalan) al-Maduri (Madura Island), Sheikh Umar ibn Shaleh as-Samarani (Semarang) and others. He then sailed to the Haramain, decided to learn the religious sciences more

broadly. There he met the Sheikh Mahfudz at-Tirmasi and his brother Dimayathi in Mecca and learn from both. After completion of the study he returned to his hometown Lasem Rembang, and began to teach, and had many students learned from him. His teaching directly contributed to the born of many famous scholars in the country. He died in Lasem in 1392 AH (al-Muallimi, 2000: 2: 925).

15. Syeikh Kiayi Baidhawi ibn Abdul Aziz ibn Baidhawi al-Indunisi al-Lasemi al-Syafi'i. He was born in the village 'Lasem'- Rembang in Central Java, no data found on his birth year. He learned to Sheikh Harun Umar-Sarani (Sarangan-East Java) intensively within a period of ten years. He also learned from Kiayi Muhammad Idris Solo, Kiayi Hasyim Padangan (Bojonegoro, East Java). He then sailed to Mecca because he wanted to settle down and learn the science of religion. In Mecca he met Syeikh Mahfudz at-Tirmasi and studied various religious knowledge from him for four years. He finished his study successfully, then returned to his hometown and began teaching at the boarding school he built. He died in Lasem in 1390 AH (al-Muallimi, 2000: 2: 819; Falimbani, 1988: 173).
16. Shabir Syeikh Abdul Qadir ibn Shabir al-Mandahili (Mandailing-North Sumatra). He was born in the year 1283 AH. He learned from Syeikh Mahfudz at-Tirmasi and was one of fifteen scholars selected as instructor at the Haram Mosque halaqah in 1333 AH (al-Muallimi, 2000: 2: 925).
17. Syeikh Kiayi Shodiq ibn Abdullah ibn Shalih ibn Muhammad al-Lasimi (Lasem-Rembang) al-Jambari (Jember in East Java). He was born in Lasem Rembang in Central Java, and settled in Jember, East Java. He studied from many scholars, including: Syeikh Mahfudz at-Tirmasi, Sheikh Zainuddin ibn Badwi ash-Shumbawi (Sumbawa Island), Syeikh Abdul Ghani Shabah al-Bimawi (Bima Island) (Falimbani, 1988: 177).
18. Syeikh Kiayi Abdul Wahab ibn Hasbullah al-Jumbani (Jombang, East Java). It stems from Jombang in East Java. He often sailed to Mecca in order to pilgrimage and Umrah during the pilgrimage season. There he met Syeikh Mahfudz at-Tirmasi in Mecca and studied the science of history and hadīṣ from at Tirmasi (Falimbani, 1988: 176).

19. Khalil al-Lasimi Kiayi, was clerks of Syeikh Mahfudz. (At-Tirmasi, 1987: 42)

Table 2. Countries of Syeikh Mahfudz Students

No.	Name	Died	Country
1.	Ali b. Abdullah al-Banjari	1348	Banjarmasin-Indonesia
2.	Muhammad Dimyathi Termasi	1354	Termas-Indonesia
3.	Umar b. Abu Bakar al-Hadrami	1354	Hadhramaut-Yemen
4.	Ahmad b. Abdullah al-Mukhallalti	1362	Damascus-Syria
5.	Muhammad Habib al-Jinki	1363	Sanggit-Mauritania
6.	Muhammad Baqir al-Jawi	1363	Ngruki-Indonesia
7.	Baqir b. Muhammad al-Jogjawi	1386	Yogyakarta-Indonesia
8.	Muhammad Abdul Baqi Laknawi	1364	Lakno-India
9.	Muhammad Hasyim Asy'ari	1366	Jombang-Indonesia
10.	Umar b. Hamdan al-Mahrusi	1368	Garbah-Tunisia
11.	Ihsan b. Abdullah al-Jampasi	1374	Jampas-Indonesia
12.	Maksum b. Ahmad Lasem	1392	Lasem-Indonesia
13.	Baidhawi b. Abdul Aziz Lasem	1390	Lasem-Indonesia
14.	Abdul Qadir al-Mandahili	1333	Mandailing-Indonesia
15.	Shodiq b. Abdullah Lasem		Lasem-Indonesia
16.	Abdul Wahab b. Hasbullah	1971	Jombang-Indonesia
17.	Khalil Lasem		Lasem-Indonesia

Analysis of the Book Manuscript *Kifāyat al-Mustafīd*

A. Book Description of *Kifāyat al-Mustafīd*

Book *Kifāyat al-Mustafīd limā 'alā min al-Asānīd* is a work of Syeikh al-Muhaddits al-Musnid al-Faqih Muhammad Mahfudz ibn Abdullah at-Tirmasi al-Jawi al-Indūnisi, a famous scholar in the Haramain derived from Termas Pacitan East Java in the 19th Century CE (Common Era). The authenticity of this work as Syeikh Muhammad Mahfudz original work based on the original manuscript owned by Syeikh Abu al-Faidh Muhammad Yasin ibn Isa al-Fadani al-Makki who is also a famous scholar in the Haramain derived from Padang, West Sumatra in the 20th Century CE. Even Syeikh Yasin transmission according to the scientific explanation which he described at the end of the Book *Kifāyat al-Mustafīd* stated that

Syeikh Mahfudz is a *sheikh syuyūkkhih* (teacher of his teachers) (at-Tirmasi, 1987: 41). *Kifāyat al-Mustafīd* manuscript in the hands of Syeikh Yasin al-Fadani, filled by his commentary and revision which were later published first by Mathba'at al-Hilal in Egypt in 1332 AH with funding from Syirkah Islam in Mecca (At –Tirmasi, 1987: 39) in 1987 CE, the same book was reprinted with 46 pages and a size of paper 17x24 cm by Dar al-Basyair al-Islamiya, Beirut. The researcher/writer has not found another publisher who published the manuscript of the Book *Kifayat al-Mustafid*. Thus, the book *Kifayat al-Mustafid* printed and published by Dar al-Basyair al-Islamiyya is authentic data, because it was commented and revised by the second-generation disciple of Syeikh Mahfudz at-Tirmasi, namely Syeikh Yasin al-Fadani.

Book *Kifāyat al-Mustafīd* printed and published by *Dar al-Basyāir al-Islamiyya* was totaling 46 pages consisting of cover page of title, *al-Muqaddimah* (introduction), chains of transmissions of Sciences (*Isnād al-Ilmi*); Tafsir, Hadīs, Jurisprudence, Nahwu-Sharf, Basic Sciences, Tasawwuf (mysticism) and Awrād (passage of Qur'an), Relationship of Syeikh Yasin al-Fadani with pupils of Syeikh Muhammad Mahfudz, and the last part is biography of Syekh Mahfudz at-Tirmasi. The researcher/writer found out that the book *Kifāyat al-Mustafīd* printed by Dar al-Basyāir al-Islamiya is not entirely the writings of Syeikh Mahfudz, but there are inserts of commentary and revision from Syeikh Yasin Padang on page 40 to page 43.

In *Kifāyat al-Mustafīd* printed by Dar al-Basyāir al-Islamiyya there was no information when the book was written by Syeikh Mahfudz. But at the end of the book page *Kifāyat al-Mustafīd* (Kolopon) mentioned that writing this book was completed at the time of Duha Tuesday, 19th of Shafar 1320 AH coincides May 28, 1902, CE (at-Tirmasi, 1987: 39).

Generally, this *Kifāyat al-Mustafīd* contain transmission of knowledge of Syeikh Mahfudz in many sciences that he learned, including hermeneutics (tafsir), the science of hadīs, jurisprudence,

Nahwu-Sharf (Arabic Grammar), basic science, mysticism and *awrād* (passage of Qur'an). In the introduction, Syeikh Mahfudz opened his praise to Allah, two sentences of syahādah and blessings to prophet Muhammad -Peace Be Upon Him- and his friends and followers (*tābi'in*), as the custom of the predecessor's scholars in the opening article. This tradition is based on the religious doctrines of the obligatory praise to Allah and prays to the Prophet. At the beginning of the writing, Syeikh Mahfudz review about the urgency of sanad (transmission) and its position in the religion. Here, he explains hadīṣ texts that explain the importance of transmission.

B. **Isnād Tafsir of Syeikh Mahfudz and Ulama Nusantara 19th Century Networks**

In the book *Kifāyat al-Mustafīd lima 'alā min al-Asānīd*, Syeikh Mahfudz at-Tirmasi tells the transmission of knowledge that he has in several scientific disciplines of writings that he learned through the scholars. There are five scientific disciplines outlined by Syeikh Mahfudz transmission, they are: interpretation of Qur'an (tafsir), the science of hadīṣ, jurisprudence, Arabic grammar (nahwu-shorof), two basic science (the science of kalam and usul fiqh) and mysticism. This paper is focused on Tafsir, the following transmissions are:

- a. **Tafsīr al-Jalālain**: Syeikh Mahfudz said: I narrated through *simā'* (listening) 'from the beginning of the book to paragraph first verse of Surah al-Muminun and ijazah until the end of the book, from Syeikh Sayyid Abu Bakar Syathaal-Makki (d.1310 AH) from his teacher Syeikh Sayyid Ahmad ibn Zaini Dahlan (d. 1304 AH), from Syeikh Usman ibn Hasan Dimyathi (d.1181), from Syeikh Abdullah ibn Hijaziash-Syarqawi, from Syamsu Muhammad bin Salim al-Hifni (d.1181) from Syeikh Muhammad bin Muhammad al-Badiri (d. 1140) from Syeikh Abu adh-Dhiya Ali bin Ali asy-Syibromalisi (d.1087 AH) from Syeikh Ali al-Halabi (d. 1044) from Syeikh Ali az-Zayadi (d. 1014) from Sayyid Yusuf al-Armayuni (d. 958 AH) from al-Hafiz al-Jalal as-Suyuti from Syeikh al-Jalal al-Mahalli (d. 864 AH). With this same transmission, Syeikh Mahfudz narrated all works of Syeikh al-Jallal as-Suyuti and works of Syeikh al-Jallal al-Mahalli.

- b. Tafsīr al-Baidawī:** Syeikh Mahfudz narrated by *Simā* from Syeikh Muhammad asy-Syarbini with his transmission and ijazah from Syeikh Sayyid Abu Bakar Syatha al-Makki, with his transmission until Syeikh Abu adh-Dhiya ash-Syubromalisi from Syeikh Ibrahim ibn Ibrahim ibn Hasan al-Laqani (d. 1041 AH) from Syeikh Salim ibn Muhammad as-Sanhuri (d. 1015 AH) from an-Najm Muhammad ibn Ahmad al-Ghaithi (d. 981 AH) and Syeikh al-Muhaqqiq Ahmad ibn Hajar al-Haitami (d. 964 AH) from Syeikh al-Islam Zakariya ibn Muhammad al-Anshari (d. 926 AH) from Abu al-Fadl Kamaluddin Muhammad ibn Najm Muhammad ibn Abu Bakar al-Marjani from Abu Hurairah Abdurrahim ibn Muhammad az -Zahabi (d. 799 AH) from Umar ibn Ilyas al-Maraghi from al-Mufasssir Nasiruddin Abdullah ibn Umar al-Baidhowi (d. 691 AH).
- c. Tafsīr al-Fakhrurrāzī** (*at-Tafsīr al-Kabīr: Mafātih al-Gaib*): Syeikh Mahfudz narrated by ijazah from Syeikh Sayyid Abu Bakar Syatha with his transmission until Syeikhul Islam Zakariya bin Muhammad al-Ansari from at-Taqi Muhammad ibn Muhammad ibn Fahd (d. 871 AH) from Syeikh Majduddin al-Lughawi, the author of al-Qamus (d. 816 AH) from Sirajuddin al-Quzwaini (d. 750 AH) from al-Qadi Abu Bakar Muhammad ibn Abdullah at-Tiftazani from Syarafuddin Abu Bakr Muhammad ibn Muhammad al-Harawi from al-mufasssir Sheikh Muhammad ibn Umar Fakhruddin Razi (d.606 AH)
- d. Tafsīr al-Bagwī** : Syeikh Mahfudz narrated by ijazah from Syeikh Sayyid Abu Bakar Syatha from Syeikh Ahmad ibn Zaini Dahlan from Syeikh Usman ibn Hasan ad-Dimyathi from Sheikh Muhammad Ali ash-Syinwani from Syeikh Isa ibn Ahmad al-Barawi (d. 1182 AH) from Syeikh Muhammad ad-Dafri (d.1161 AH) from Syeikh Salim ibn Abdullah (d. 1160 AH) from his father Abdullah ibn Salim al-Basri al-Makki (d. 1134 AH) from Syamsu Muhammad ibn Ala al-Babili (d. 1077 AH) from Ahmad ibn Khalil al-Subki (d. 1032 AH) from an-Najm al-Ghaithi from Syeikh Islam Zakariya from al-Izz Abdurrahim ibn al-Furat (d. 851 AH) from Shalah ibn Abu Amr (d. 708 AH) from al-FakhrAliibn al-Bukhari (d. 690 AH) from Fadhlullah ibn Abu

Sa'id at-Tauqani (d. 600 AH) from al-mufasssir Muhyi as-Sunnah al-Baghwi (d.516 AH)

- e. **Tafsīr al-Khatib al-Bagdādī** (*Tafsīr al-Sirāj al-Munīr*): Syeikh Mahfudz narrated from Sheikh Abu Bakar Syatha with his transmission up to Syeikh al-Basri from Syeikh asy-Syubramalisi from Ali al-Halabi from Syamsu Muhammad asy-Syubari (d. 1069 AH) from Salim asy-Syibsyiri (d. 1119 AH) from al-mufasssir Syeikh al-Khatib Muhammad bin Ahmad asy-Syarbini (d. 977 AH).
- f. **Interpretation ad-Durr al-Manšūr** (works of Jalaluddin as-Suyuti) Syeikh Mahfudz narrated the same as the Tafsīr al-Jalālain transmission.

When observed, the transmission of Tafsir Baidhawi is lower transmission (sanad nāzil) that the number of transmitters more (14 narrators) from the path of ijazah Sheikh Abu Bakar Syatha, while transmission of Tafsir Suyuthi and Durr Mantsur is upper transmission (sanad 'Ali) with fewer number of transmitters (10 narrators). Similarly, the Tafsir al-Baghwi transmission by 13 transmitters, and Tafsir Khatib al-Baghdadi with 15 transmitters, and Tafsir Razi with 13 transmitters.

From the description of the teachers and pupils of Syeikh Mahfudz, it is very clear that he established the network through transmission scholars of this science. The richness of geographical background of Syeikh Mahfudz's teachers who come from different part of Islamic world has somewhat represented altogether the breadth of knowledge and networks that Syeikh Mahfudz owned. Those teachers of him not only transferred knowledge on religious science as their expertise, but also transferred some ideas and opinion that brought enlightenment to religious science community activists established through halaqah (lesson corners) at Haramain.

Most of Syeikh Mahfudz disciples are clerics from Archipelago, and they received scientific tradition transferred by Syeikh Mahfudz. On top of it, he also transferred ideas and opinions that he received from his teachers. Along the way, Syeikh Mahfudz transformation

of ideas and enlightenment contributed to the driving of his disciples to national revival movement to liberate the nation from foreign imperialism like the one accomplished by Hadratus Syeikh Hasyim Ash'ari, founder of Nahdatul Ulama. Many more of Syeikh Mahfudz disciples became great scholars in the country, and at the same time, the agents of social change in this nation. Movements of awakening and enlightenment that they took part, contributed significantly to the independence of Indonesia as sovereign nation.

Conclusion and Closing

From the previous discussion in this article, which illustrates the scholarly transmission of archipelago scholars in the 19th Century at Haramain can be summarized as follows:

1. Transmission of knowledge is the prevalence made by Islamic scholars in the learning process in the Haramain, including the archipelago scholars.
2. Haramain clerical of archipelago community formed through the pilgrimage to Haramain. Based on the data obtained from the experience Snouck Horgronje that Djawah community or “*Aṣḥāb al-Jāwīyyīn*” often seen in the 19th Century, in the Haramain. But based on Azra’s research, this community existed long before the 19th century.
3. Transmission of knowledge recorded in the learning process, as well as authenticity scientific evidence, but also means the network that is built up between the clerical community of students and teachers.
4. Sheikh Mahfudz at-Tirmasi is one of the prominent clerics from the archipelago who became influential in Haramain. This influence is based on the authenticity of knowledge recorded in the transmission of knowledge he has, in the book *Kifāyat al-Mustafīd* limā ‘alā min al-Asānīd.
5. *Kifāyat al-Mustafīd* written by Syeikh Mahfudz at-Tirmasi gives very explicit information about the archipelago clerical community in Haramain in the 19th Century CE. From the knowledge transmissions of Syeikh Mahfudz it revealed that the renewal of Islam in the archipelago is as the results of thought transformation of archipelago

scholars in Haramain. In this context, the founders of the movement Nahdlatul Ulama, such as KH Hasyim Ash'ari are students of archipelago scholars, who performed the network of archipelago scholars in Haramain.

6. The science transmission of archipelago scholars reflects a large network of Islamic scholars from different parts of the world in Haramain. This transmission describes the intensity of interpersonal communication in the community, allowing the transformation of ideas or opinions.

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