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Two Hadith Scholars from Java: Study of Shaykh Mahfudz at-Tarmasi and Shaykh Hasyim Asy'ari

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Abstract

A study of ḥādīth is the one not as well-known and rich as the study of other Islamic sciences such as tafsīr and fiqh. In fact, the study of ḥādīth is very necessary to do and to develop continuously, including the study of its scholars. In this study, the writer focuses on studying two figures in the field of ḥādīth coming from Java: Sheikh Mahfudz at-Tarmasi and Sheikh Hashim Asy'ari. This study uses a qualitative descriptive research method with data sourced from literature. The conclusion highlights that both Sheikh Mahfudz at-Tarmasi and Sheikh Hasyim Asy'ari are important figures in the study of ḥādīth in the Nusantara region. Sheikh Mahfudz, with his books entitled Manhaj Dzawi an-Nadbar, Kifayah al-Mustafid, al-Minhaj al-Khairiyah, and al-Khil'ah al-Fikriyyah, clearly and specifically presents studies on ḥādīth sciences, both in terms of riwayat (narration) and dirayah (understanding), as a theoretical study. Meanwhile, Sheikh Hashim in his book entitled Risalah abl as-Sunnah wa al-Jama'ah presents the narrations of ḥādīth as a way to unite the Muslim community in the circle of ablussunnah wal jama'ah. Both of them are Islamic figures of the archipelago having contributed to the regeneration of scholars, especially ḥādīth scholars. As conveyed by classical scholars, sanad is one of the important aspects in the transmission of knowledge (ḥādīth). So this tradition must be preserved, especially in the world of Islamic boarding schools. However, it should be underlined that ḥādīth is not merely a literal text but it, with the values contained in it, also must always be brought to life in everyday life according to the socio-cultural context.

Keyword: *Hadīth Scholar, Mahfudz at-Tarmasi, Hasyim Asy'ari, Kfayah al-Mustafid, Risalah abl as-Sunnah*

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INTRODUCTION

The Java island, as one of the centers of Islamic civilization in the archipelago, has many ulamas being a place where students can study and serve the religion. Among the Javanese ulamas with great influence on the development of Islam in the archipelago or Indonesia, there were, more specifically, Shaykh Nawawi al-Bantani, Shaykh Sholih Darat Semarang, Shaykh Mahfudz at-Tarmasi, Shaykh Kholil Bangkalan Madura, Shaykh Hasyim

Asy'ari and many others. Apart from fighting to educate the Islamic community, they also fought for the freedom of the Indonesian people from the grip of colonial nations.

Their great struggle should be appreciated and emulated by the nation's future generations. As a Muslim scholar, this appreciation can be carried out by studying their works and studying these figures from various perspectives and points of view. Even though there has been a lot of research on the figures of these ulama, the study of the mujahids of science still needs to be developed further considering that their knowledge is very diverse and in-depth. Moreover, the tradition of knowledge transformation must always be upheld, as it is this tradition that plays a crucial role in the progress of a generation's civilization. As is well known, the glory of the Islamic ummah was driven by the rapid development of knowledge during the reigns of the Umayyad and Abbasiyyah dynasties. During the period, many scholars engaged in the transmission of knowledge, both orally and in writing, and it is even recorded that several institutions existed specifically as platforms for those dedicated to spreading knowledge (Rostitawati, 2017). In the teaching and learning tradition among Muslims, the *sanad* of knowledge is one of the key elements. In any field of knowledge, the *sanad* will ultimately trace back to Prophet Muhammad. The *sanad* is the chain of transmission that is continuous and connects to the Prophet Muhammad (Bizawie, 2015).

In the context of Indonesia, there are several scholars having played an important role in the spread of Islamic knowledge, including the teachings of the Prophet's ḥādīth, one of whom is Sheikh Mahfudz at-Tarmasi. He is a great scholar in the Middle East living in Termas village, Pacitan, East Java. However, only very few people know him, and even it is not rare for students not to know who he is. He is a scholar coming from Java holding the title *muhaddiths*. Many of his works have been studied by world scholars. Among these works are *As-Siqāyah al-Marḍīyyah fī Asma' al-Kutub al-Fiqhiyyah ash-Shafi'īyyah*, *Nayl al-Ma'mul bi Ḥāshiyah Ghāyah al-Wuṣūl fī 'Ilm al-Uṣūl*, *al-Is'af al-Maṭāli' bi Sharḥ al-Badr al-Lāmi' Nazm Jam'u al-Jawāmi'*, *Ḥāshiyah Takmilah al-Manhaj al-Qawīm ilā Farāid*, *Mauḥibbah dhī al-Faḍl 'alā Sharḥ Muqaddimah bi al-Faḍl*, *Tahyī'at al-Fiker bi Sharḥ al-fiyah ash-Shā'ir*, *Fath al-Khabir bi Sharḥ Miḥtāḥ at-Tafsīr*, *Inshirāh al-Fu'ādi fī Qirā'ah al-Imām Ḥamẓah*, *Ta'mim al-Manāfi fī Qirā'ah*

al-Imām Nāfi, *Tanwīr aṣ-Ṣadr fī Qirā'ah al-Imām Abi 'Amr*, *Al-Badr al-Munīr fī Qirā'ah al-Imām Ibn Kaṣīr*, *Ar-Risālah at-Tarmasiyyah fī Asānid al-Qirā'ah al-Qirā'ah al-'Asyriyyah*, *Ghunyah at-Ṭalabah bi Sharḥ Badr al-Lāmi' Naẓm Jam' al-Jawāmi'*, *Kifāyah al-Mustafād fī Mā 'Ala min al-Asānid*, *Manhaj Dhawī an-Nazar*, *Al-Khil'ah al-Fikriyyah Sharḥ al-Minhāb al-Khayriyyah*, *Īnāyah al-Muftaqir bi Mā Yata'allaq bi Sayyidinā al-Khaḍīr 'Alayh as-Salām*, and *Al-Minhāb al-Khairiyyah fī Arba'in Ḥadiṣan min Aḥādīṣ Khair al-Bariyyah*.

With so many of these works, it would be a shame if Indonesian Muslim students do not know him. Moreover, he is an expert on ḥādīth, a science that is rarely studied and delved into by the people of the archipelago. In fact, ḥādīth is a science with very high urgency and very important position, following the Qur'an. Ḥādīth plays an undeniable role, influencing a person's understanding of the Qur'an.

It was his deep knowledge in the field of ḥādīth that made Shaykh Hasyim Asy'ari learn from him. An article in one of Shaykh Hasyim Asy'ari's books shows that the *sanad* of the books *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim* and *al-Muwatta'* came from Shaykh Mahfudz at-Tarmasi. Armed with the knowledge gained from Shaykh Mahfuz, Shaykh Hasyim became known as a scholar who focused on studying the Prophet's ḥādīth and founded the Tebuireng Islamic boarding school as a ḥādīth learning center.

It is important to highlight that the study of ḥādīth and its related sciences has always evolved. This can be traced through many writings that explain the history of ḥādīth development. For example, Luthfi Maulana (2016) wrote an article entitled *Periodesasi Perkembangan Studi Hadis (Dari Tradisi Lisan/Tulisan Hingga Berbasis Digital)* (Maulana, 2016), Wirda and Ghifari (2024) published an article entitled *Perkembangan Kajian Hadis di Indonesia: Sejarah dan Masa Depan* (Ulya and Ghifari, 2024), and Saputra (2017) wrote about *Genealogi Perkembangan Studi Hadis di Indonesia* (Saputra, 2017). In addition to discussions on the history or development of ḥādīth, studies on ḥādīth are also commonly conducted by selecting themes such as prominent figures, genealogy, the understanding of ḥādīth, and living ḥādīth.

This article aims to revisit two figures coming from the Nusantara (archipelago) region aforementioned. Indeed, discussions on the expertise of Shaykh Mahfudz and Shaykh Hasyim in the field of ḥādīth have been previously conducted by other authors, such as Abdul Malik Ghozali (2024) in his article entitled "A Portrait of the Nineteenth-Century

Nusantara Ulama Network in Haramain (Transmission of Shaykh Mahfudz at-Tarmasi's Tafsir-Hadith in Kifayat al-Mustafid)" (Ghazali, 2024), Muttaqin (2015) in his work entitled *Khazanah Ulama Hadis Nusantara: Manhaj Dzami an-Nadhar Karya Emas Mahfudz Tarmas* (Muttaqin, 2015), al-Zam Zami (2019) in his article entitled *Kontributor Pemikiran Hadis di Indonesia: Studi Kajian Hadis di Indonesia dari Perorangan hingga Lembaga* (Muttaqin, 2015), Maknun, et al. (2022) in their work entitled *Kontribusi Ulama Nusantara Terhadap Keilmuan Islam di Indonesia: Studi Kasus Inventarisasi Manuskrip Ponpes Tremas dan Tebuireng* (Maknun, 2022), Shinta, et al. (2024) writing an article entitled *Telaah Kitab al-Minhaj al-Khairiyah Tentang Hadis Menyayangi Terhadap Sesama Perspektif Syaikh Mahfudz at-Tarmasi* (Shinta, et. al., 2024), and others. However, the article the author will write on this occasion will seek to explore these two scholars not only in relation to their expertise in the field of ḥādīth, but also to examine the genealogy of knowledge of Shaykh Mahfudz at-Tarmasi and Shaykh Hasyim Asy'ari. After this discussion, the author will attempt to outline their contributions to the field of ḥādīth, particularly for Indonesian society.

This research, focusing on studying the prominent figures in ḥādīth, uses a qualitative research method. It is a type of research not relying on statistical data. This research aims to describe the research object and understand the meaning contained within it (Fadli, 2021). Meanwhile, the analytical technique used is content analysis. With this technique, it is hoped that the data sourced from various books authored by Shaykh at-Tarmasi and Shaykh Hasyim Asy'ari can illustrate their expertise in the field of ḥādīth, the genealogy of their knowledge, and their contributions to the transmission of ḥādīth in Indonesia.

This study applies the Living Ḥādīth framework by examining how Shaykh Mahfudz at-Tarmasi and Shaykh Hasyim Asy'ari not only authored and preserved ḥādīth texts, but also actualized the teachings and transmissions of ḥādīth within educational institutions and communal religious life. As conveyed by Azyumardi Azra about the importance of instilling religious values (Azra, 2015). and Nico J.G Kaptein, ḥādīth also needs to be actualized and adapted as has been demonstrated by Indonesian society (Masrur, et.al., 2016).

DISCUSSION

Biography of Sheikh Mahfudz at-Tarmasi

Shaikh Maḥfūz at-Tarmasī was born in Termas, Pacitan, East Java on 12 Jumadil Awal 1285 Hijriah/31 August 1842 AD with the full name Muḥammad Maḥfūz bin ‘Abdillah bin ‘Abdul Manan bin Dipomenggolo I at-Tarmasī al-Jāwī (Masrur, et. al., 2018). His father, ‘Abdullah, was a caretaker of the Tremas Islamic boarding school, and at the time of at-Tarmasī’s birth he was in Mecca to carry out the Hajj and study. At-Tarmasī has seven siblings: Kyai Dahlan, Nyai Tirib, Kyai Dimiyati (his brother who studied together in Mecca and was famous for his knowledge on inheritance Kyai Muhammad Bakri (a *qirāah* expert), Sulaiman Kamal, Muhammad Ibrahim, Kyai ‘Abdurrazzaq (a *ṭariqah* expert having many students) (Fauzan and Mahfudz, 2018) and Nyai Maryam (al Zam Zami, 2019).

According to Shaykh ‘Abdullah Gāzī, at-Tarmasi was a very pious and honorable person and intelligent in understanding various fields of science and their branches. At-Tarmasi died at the age of 53, precisely before the evening call to prayer on the evening of Monday at the beginning of the month of Rajab 1338 Hijri/ March 20, 1920 AD in Mecca and was buried in the al-Ma’lā cemetery complex (at-Tarmasi, 1428).

As a son of an Islamic boarding school caretaker in Tremas (Dimiyathi, 2001), at-Tarmasi began his education by studying the Quran and the basics of Islamic teachings from scholars in Java, including his grandfather. Even owing to his seriousness in studying religion, he was able to memorize Qur’an before reaching the age of puberty. When he was six years old, his father invited him to study in the land of Mecca. There he studied *aqidah*, *tafsir*, *ḥadīth*, *fiqh*, *Sufism*, linguistics and literature. From here he saw that apart from being a father, Kyai Abdullah was also *murabbi wa ruhī* (his educator and soul) (Masrur, et. al. 2018). After settling for several years in the holy land, he returned to his homeland because his beloved father died in 1314 Hijri and was buried in the Ma’lā cemetery not far from the grave of Sayyidah Khadijah. At a young age he moved to Semarang city to delve into his knowledge with Sheikh Ṣālih Darat (KH. Ṣālih bin ‘Umar as-Samaranī). There he studied the *Tafsir Jalalain* and *Syarḥ Syarqani ‘alā al-Ḥikam* (khatam twice respectively) as well as the books *Wasilah at-Tullāb* and *Syarḥ al-Mardini fī al-falaki* (at-Tarmasi, 1428).

At the age of 23 he decided to return to Ḥaramayn to resume his intellectual pursuits. His longing for the city of Makkah as a child along with his father made at-Tarmasi

determined to continue his journey of knowledge to the birthplace of Islam. Apart from that, Shaykh Ṣāliḥ Darat also recommended him to study in Mecca. He not only focused on one scientific study but also studied other various fields of Islamic science. There he learned from many teachers, including Shaykh Muṣṭafa bin Muḥammad bin Sulaimān al-Afifi al-Makki asy-Syāfi'i, Shaykh Abū Bakr bin Muḥammad bin Zain al-'Ābidīn Syaṭā al-Makki asy-Syafi'i, Shaykh 'Umar bin Barakah bin Aḥmad ash-Syāmi al-Buqā'i al-Azhari al-Makki ash-Syafi'i, Shaykh Muḥammad al-Minsyawī (al-Muqri'), Sayyid az-Zawāwī al-Makki al-Maliki, Shaykh Muḥammad ash-Syarbini ad-Dimyati, Shaykh al-Musnīd Muḥammad Amīn bin Aḥmad Ridwān al-Madani, Habib Ḥusain bin Muḥammad bin Ḥusain al-Ḥabsyi ash-Syafi'i, Shaykh Muḥammad Sa'īd Babsil al-Ḥaḍ Rami al-Makki ash-Shafi'i.

With his expertise in various Islamic sciences, many people learned from him, including Shaykh Sa'dullah al-Maymanī (Bombay, India), Shaykh 'Umar bin Ḥamdan (Ḥaramayn), Asy-Syihāb Aḥmad bin 'Abdullah (Syria), Syaikh Hasyim Asy'ari, Kyai Wahab Hasbullah (Jombang), Muhammad Bakir bin Nur (Yogyakarta), Kyai Raden Asnawi (Kudus), Mu'ammār bin Bayḍawī (Lasem), Ali bin Mahmud bin Muhammad Arsyad bin 'Abdullah al-Banjari, Kyai Muḥammad Dimiyati at-Tarmasi, 'Umar bin Abī Bakr bin 'Abdullah bin 'Umar bin 'Alī bin Muḥammad al-Bajind al-Ḥaḍrami al-Maliki, Muḥammad Ḥabīb bin 'Abdullah bin Aḥmad as-Sanqīṭī (Hussin, 2015).

Shaykh Hāsyim Asy'ari was one of his students coming from the archipelago considered to have capabilities superior to the Javanese ulamas of the 20th century AD. Shaykh at-Tarmasī taught Shaykh Hāsyim various sciences, such as the science of *sharia*, linguistic literature, *adab* and the science of ḥādīth while Shaykh Hāsyim was in Mecca. Sheikh at-Tarmasi even gave him the *sanad* to teach the book Ṣaḥīḥ al-Bukhārī to the people of his country (Faisal, 2018).

Even though he mastered various fields of science, there was one science Syaikh at-Tarmasī mastered most prominently, the science of ḥādīth. To Shaykh Yāsīn al-Fādānī, he is an *al-musnid al-ḥāfiẓ*. Shaikh Muḥammad Maḥfūz at Tarmasī is one of the scholars very productive in terms of writing. It is evident from many of his works found in various fields of religious knowledge. They are, among others:

1. In the Field of Fiqh

- a. *As-Siqāyah al-Mardīyyah fī Asma' al-Kutub al-Fiqhiyyah ash-Shafi'iyah*
- b. *Nayl al-Ma'mul bi Ḥāshiyah Ghāyah al-Wuṣūl fī 'Ilm al-Uṣūl*
- c. *Al-Is'af al-Maṭāli' bi Sharḥ al-Badr al-Lāmi' Nazm Jam'u al-Jawāmi'*
- d. *Ḥāshiyah Takmilah al-Manhaj al-Qawīm ilā Farāid*
- e. *Mauḥibbah dhī al-Faḍl 'alā Sharḥ Muqaddimah bi al-Faḍl*
- f. *Tahyī'at al-Fikr bi Sharḥ al-fiyah ash-Shā'ir*

2. In the Field of Interpretation

- a. *Faḥ al-Khabir bi Sharḥ Miftāḥ at-Tafsīr*

3. In the field of Qira'at

- a. *Inshirāh al-Fu'ādī fī Qirā'ah al-Imām Ḥamzah*
- b. *Ta'mim al-Manāfi fī Qirā'ah al-Imām Nāfi'*
- c. *Tanwīr aṣ-Ṣadr fī Qirā'ah al-Imām Abī 'Amr*
- d. *Al-Badr al-Munīr fī Qirā'ah al-Imām Ibn Kaṣīr*
- e. *Ar-Risālah at-Tarmasīyyah fī Asānīd al-Qirā'ah al-Qirā'ah al-'Asyriyyah*
- f. *Ghunyah at-Ṭalabah bi Sharḥ Badr al-Lāmi' Nazm Jam' al-Jawāmi'.*

4. In the Sanad Field

- a. *Kifāyah al-Mustafīd fī Mā 'Ala min al-Asānīd.*

5. In the Field of ḥādīth

- a. *Manhaj Dhawī an-Naẓar*
- b. *Al-Khil'ah al-Fikriyyah Sharḥ al-Minḥab al-Khayriyyah*
- c. *Ināyah al-Muftaqir bi Mā Yata'allaq bi Sayyidinā al-Khaḍir 'Alayh as-Salām*
- d. *Al-Minḥab al-Khairiyyah fī Arba'in Ḥadīsan min Ahādīṣ Khair al-Bariyyah*
- e. *Thulāthiyyah al-Bukhārī*
- f. *Bughyah al-Adhkiyā'.*

Biography of Shaykh Hasyim Asy'ari

The cleric, whose full name is Muhammad Hāsyim bin Asy'ari bin Abdul Wahid bin Abdul Halim, was born on Tuesday Kliwon in Gedang Village, Tambakrejo District, Jombang City, East Java Province on February 14, 1871 AD or coinciding with Dzulqa'idah 14, 1287 Hijri (Hassanah and Waskito, 2019). Hāsyim Asy'ari is a descendant of a great

ulama as well as a descendant of a Javanese nobleman. His father came from Demak whose name was Kyai Asy'ari (the founder of the *Keras* Islamic boarding school) bin Abdul Wahid bin Abdul Halim (prince of Benawa) bin Abdur Rahman (Jaka Tingkir) bin Abdullah bin Abdul Aziz bin Fatah bin Maulana Ishak bin Ainul Yaqin (Sunan Giri). Meanwhile, his mother's name was Halimah bint Layyinah bint Sihah bin Abdul Jabar bin Ahmad bin Pangeran Sambo bin Abdul Wahid bin Abdul Halim (prince of Benawa) bin Abdur Rahman (Jaka Tingkir) (Mu'min, 2017). Shaykh Hāsyim Asy'ari is the third of eleven children (Nafi'ah, Ahmad Shaleh, Radjah, Hasan, Anis, Fathari'ah, Maimunah, Ma'sum, Nahrawi and Adnan (Fadli & Sudrajat, 2020).

Several sources say that Shaykh Hāsyim Asy'ari married seven times in his life (Putra, 2016). However, what is often mentioned and revealed in a lot of literature is only four times, namely his marriage when he was 21 years old to the daughter of Kyai Ya'qub (the caretaker of Pondok Siwalan Panji Sidoarjo and teacher of Hasyim Asy'ari) named Nyai Nafisah (Martono, 2020). The marriage did not last long because Nyai Nafisah died after giving birth to a son named Abdullah. The grief hit Shaykh Hāsyim Asy'ari's again after his son died when he was 40 days old.

In 1899 Hijri he married for the second time to Nyai Khadijah, a daughter of Kyai Ramli who came from Kediri, exactly Karangates Village. However, Hāsyim Asy'ari received another trial while her wife (Nyai Khadijah) died. For his third marriage, he married to Nyai Nafiqah, the daughter of Kyai Ilyas Madiun. From his third marriage, he had ten children, namely Hannah, Khoiriyah, Aisyah, Azizah, Abdul Wahid, Abdul Hakim, Abdul Karim Ubaidillah, Mashorah and Muhammad Yusuf. In 1920 Hijri Nyai Nafiqah died. Meanwhile, in his fourth marriage, Hāsyim Asy'ari proposed to Nyai Masrurah, the daughter of a caregiver of the Kapurejo Kediri Islamic boarding school, Kyai Hasan. This marriage was blessed with four children, namely Abdul Qadir, Fatimah, Khadijah and Muhammad Ya'qub (Mu'min, 2017).

Apart from being famous for his intelligence, he was also known as a tough fighter. This can be seen from how strongly he opposed the colonialism of the Republic of Indonesia carried out by the Dutch and Japanese. He sacrificed both his life and property to fight against the invaders. His good character, forgiving, gentle attitude in society, adaptability to the environment and helpfulness made him acceptable to the wider community. Even Shaykh 'Abdullah al-Mu'allimiy in 'Alam al-Makiyyin gave him the title of an 'ulama' preaching

actively, a mujāhid and master of Indonesian ulama' (Eda, 2020). He was a great scholar who was charismatic and had big ideas in the religious and national fields (Fadli and Sudrajat, 2020).

He breathed his last breath on July 27, 1947 due to high blood pressure and stroke (Putra, 2016). Some say that he died on 7 (the seventh) of Ramadhan 1366 Hijri or coinciding with July 25, 1947 AD after hearing the news brought by General Sudirman and Bung Tomo that General Spoor returned to Indonesia with allied soldiers and took control of the war in Singosari taking a lot of indigenous life tolls (Mukhlis, 2020).

As we know, KH. Hāsylim Asy'ari is a descendant of a family upholding Islamic teachings. He was raised and educated in Islamic boarding school style. As a child, he was taught religious sciences by his father and grandfather, starting from the basics of monotheism, *fiqh*, *tafsir* to *ḥādīth* at the Gedang Islamic boarding school. Since childhood, Hasyim Asy'ari has shown extraordinary intelligence. He repeated and memorized the material taught at the Islamic boarding school. He also often read books or books himself that were not taught by his teachers at the Islamic boarding school (Muspawi, 2018). It is not uncommon for him to be a *badal* (substitute teacher) at the Keras Islamic boarding school, a boarding school founded by his father located in the south of Jombang City, East Java (Fadli and Sudrajat, 2020).

Having studied at the Gedang Islamic boarding school and the Keras Islamic boarding school, Hasyim Asy'ari, a teenager, continued his journey to seek knowledge at several other Islamic boarding schools around Java and Madura, such as the Wonokoyo Probolinggo Islamic Boarding School, Langitan Tuban Islamic Boarding School, and Trenggilis Semarang Islamic Boarding School, where at that time he along with KH. Ahmad Dahlan (the founder of Muhammadiyah organization) studied with Sheikh Sholeh Darat. Meanwhile, at the Kademangan Bangkalan Madura Islamic Boarding School, Hasyim Asy'ari studied Arabic grammar and literature, jurisprudence and Sufism with Shaykh Kholil for three months. Then at the Siwalan Islamic boarding school in Surabaya, he studied jurisprudence with Kyai Ya'qub for two years (Razikin, et. al, 2020).

Having travelled to several Islamic boarding schools, in 1893 AD he went to Mecca to study and broaden his religious knowledge. During 7 (seven) years in Mecca he studied with several Indonesian scholars who lived there, such as Shaykh Muḥammad Maḥfūz at-

Tarmasi in the field of ḥādīth, Shaykh Ahmad Khatib al-Minangkabawi in the fields of astronomy, astronomy and jurisprudence, especially the Syafi'i school of thought. Hāsyim Asy'ari also studied Qadariyah and Naqṣabandiyah thariqah from Shaykh Muḥammad Maḥfūz at-Tarmasi which he obtained from Shaykh Nawawi al-Bantani and Shaykh Sambas (Hasanah and Waskito, 2019).

Ḥadrah asy-Shaykh Hāsyim Asy'ari while studying in the land of the Hijaz gained knowledge from many teachers in addition to teachers coming from the archipelago, like Syaikh Aḥmad Amīn al-Attār, Sayyid Sultan bin Hasyīm, Sayyid Aḥmad bin Ḥasan al-Attās, Sayyid 'Abdullāh az-Zawawī, Syaikh Shālih Bafaḍal, Syaikh Sultan Hasyīm Daghestani, Syaikh Syu'aib bin 'Abd ar-Raḥman, Syaikh Ibrāhīm 'Arab, Syaikh Raḥmatullāh, Sayyid 'Alwi as-Saqqaf, Sayyid Abū Bakr Syaṭa' ad-Dimyati dan Sayyid Ḥusain al-Ḥabsyi (Mu'min, 2017). In addition, he was also interested in studying the ideas of Islamic reform carried by Muḥammad 'Abduh which were being widely implemented at that time (Hawi, 2016).

Shaykh Hāsyim is a scholar who thirsty for religious knowledge. He traveled from one place to another in search of knowledge. He is a figure having successfully applied the principle of seeking knowledge by traveling or "*luru ilmu kanti lelaku*" in Javanese (Martono, 2020). Owing to his persistence in pursuing knowledge, it is not surprising that the public knows him as a religious scholar in all fields of religious knowledge, especially in the fields of *Sufism*, *ḥādīth* and *Fiqh*.

The scholars inheriting Syaikh Hāsyim's knowledge are among others KH. Abdul Wahid Hasyim, KH. Ahmad Shidiq, KH. Bisyrī Syamsuri, KH. Wahab Hasbullah and KH. Ali Ma'shum Maftuhin (Maftuhin, 2018).

In addition to being famous for his struggle against colonialism through the Nahdlatul Ulama organization which he founded, Shaykh Hāsyim is also famous for his works which are widely studied in Islamic boarding schools and madrasahs (Islam-based schools) in Indonesia. The works are, among others:

- a. *Adāb al-'Ālim wa al-Muta'allim*
- b. *Risālah Abl as-Sunnah wa al-Jamā'ah fī Ḥadīth al-Mawta wa 'Ashrat as-Sā'ah wa Bayān Maḥbūm as-Sunnah wa al-Bid'ah*
- c. *Mawā'iz*
- d. *An-Nūr al-Mubīn fī Maḥabbah Sayyid al-Mursalīn*

- e. *At-Tibyān fī an-Nahyi ‘an Muqāṭa’ah al-Arḥām wa al-Aqārib wa al-Ikhwān*
- f. *Tanbīhāt al-Wājibāt li Man Yaṣna’ al-Mawlid bi al-Munkarat*
- g. *Risālah fī Ta’kīd al-Akhdhi bi Madbbah al-A’immah al-Arba’ah*
- h. *Muqaddimat al-Qānūn al-Asasi Li Jam’iyah Nabḍah al-Ulamā’*
- i. *Arba’in Ḥadīthan Tata’allaq bi Mabādi’ Jam’iyah Nabḍah al-Ulamā’*
- j. *Ziyādah at-Ta’līqāt ‘Alā Mazūmat ash-Shaikh ‘Abd Allah Ibn Yasīn al-Fasuruani*
- k. *Ar-Risālah fī al-Aqā’id*
- l. *Ar-Risālah at-Taṣawwuf*
- m. *Ḍaw’ al-Miṣbah fī Bayān Ahkām an-Nikah*
- n. *Aḍ-Ḍurrah al-Muntashirat fī Masāil Tis’a ‘Asharab.*

Shaykh Mahfudz’s credibility in the ḥādīth studies

It can be said that he was the first person, from the archipelago, whose expertise in the field of ḥādīth was recognized internationally (Eda, 2020). The book entitled *Manhaj Dhawī an-Nazar fī Sharḥ Manzūmah ‘Ilm al-Athar* is the main evidence of his mastery of the science of *dirāyah ḥādīth* or *muṣṭalah al-ḥādīth*. The book contains 81 discussions explaining in a coherent manner the topics of ḥādīth and its knowledge, starting from the definition of ḥādīth, its division, how to receive and narrate ḥādīth, requirements for ḥādīth transmitters, the ethics of muḥaddīṣ and their students to the explanations of the history of the codification or writing of the Prophet's ḥādīth.

The book resulting from at-Tarmasī’s study and commentary on the book entitled *al-fyyah al-muṣṭalah* by Shaykh Jalāl ad-Dīn as-Suyūṭī is the first book by Indonesian scholars in the field of ḥādīth science, written entirely in Arabic. At-Tarmasī with his authoritative references (*Muqaddimah Ibn aṣ-Ṣalāh, Sharḥ an-Nukhbah, at-Tadrib fī Sharḥ at-Taqrīb*) explains the science of *muṣṭalah* well and in detail. For example, he explained about *asbāb al-ḥādīth*:

أسباب الحديث

اي هذا مبحثه وهو النوع الخمسون

ذكره في النخبة كالسراج البلقيني في المحاسينو (أول من قَدَّ أَلْف) مِنَ الْمُتَقَدِّمِينَ فِي سَبَبِ الْحَدِيثِ كَمَا سَيَأْتِي حَامِدُ بْنُ كَزْنَاهُ (الجرباني) قال الحافظ الذهبي : إته لم يسبق إلى ذلك (ف)بعده ألف أبو حفص (العكبري) بضم العين المهملة والموحدة من مشايخه أبي يعلى بن الفراء الحنبلي (في سبب) وُرُودِ (الأثار) اي الأحاديث النبوية. وذكر ابن دقيق العيد : أن بعض أهل عصره شرع في جمع ذلك فيحتمل أنه ما رأى تصنيفي الجرباني والعكبري, وأنه رأهما وأراد

الزيادة عليهما . (وهو) أي سبب الأثر أي معرفة من المهمات (كما في) معرفة (سبب) نزول (القرآن) العزيز , وزعم زائماً أنه لا طائل تحت هذا الفن لجزائه مجرى التاريخ , وأخطأ في زعمه ذلك , بل له فوائد أشار إليه بقوله هنا (مبین للفقیه) أي فهم الحديث كالقران (والمعاني) له , لأن العلم بالسبب يؤدي إلى العلم المسبب , فقد لا يمكن معرفة تفسير الحديث دون الوقف على قصته وقيام ورؤده , فبيان سببه طريق قوي في فهم معاني الحديث , ومن الفوائد أن اللفظ قد يكون عامًا ويقوم الدليل على تخصيصه , فإذا عرف السبب قصر التخصيص على ما عدا صورته , فإن دخول صورة السبب قطعي , وإخراجها بالإجتهد ممنوع إجماعاً كما حكاه القاضي أبو بكر , خلافاً لمن شاذ فيه , ومنها معرفة وجه الحكمة الباعثة على تشريع الحكم , ومنها تخصيص الحكم به عند القائل بأن العبرة بخصوص السبب وإن كان الأصح عندنا بعموم اللفظ كما هو معلوم في أصول الفقه . (At-Tarmasi, 2019: 236)

Meanwhile, in the science of *riwayah ḥadīth* he has a book entitled *al-Minḥab al-Khairiyyah fī Arba'in Ḥadīṣan min Aḥādīth Khair al-Bariyyah, al-Khil'ah al-Fikriyyah Sharḥ al-Minḥab al-Khayriyyah, Thulāthiyyah al-Bukhārī, Ināyah al-Muftaqir fī Mā Yata'allaq bi Sayyidīnā al-Khidīr and Bughyah al-Adhkijā'*. Even though these books seem to only contain editorials about the Prophet's ḥadīth, when studied more deeply he does not abandon his expertise in the science of *dirayah ḥadīth*. For example, the first ḥadīth he wrote in the book entitled *al-Minḥab al-Khairiyyah fī Arba'in Ḥadīṣan min Aḥādīth Khair al-Bariyyah*.

الحديث الأول حديث الرّحمة وبالسند المتّصل إلى سفيان بن عيينة عن عمرو بن دينار عن أبي قابوس مولى عبدالله بن عمرو بن العاص عن عبدالله بن عمرو بن العاص رضي الله عنه أن رسول الله قال الرَّاجِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تبارك وتعالى.

Before writing a ḥadīth, At-Tarmasi first provided information regarding the connection of the ḥadīth to the sequence of narrators who narrated the ḥadīth (*sanad*). To clarify the book entitled *al-Minḥab al-Khairiyyah fī Arba'in Ḥadīṣan min Aḥādīth Khair al-Bariyyah* at-Tarmasi himself gave *syarḥ* regarding it by writing the book entitled *al-Khil'ah al-Fikriyyah Sharḥ al-Minḥab al-Khayriyyah*. In this book it is clearly seen that in addition to having a lot of knowledge about the Prophet's history, he is also very intelligent in looking at a ḥadīth from the perspective of its *sanad* and *mata*. Even with his intelligence in the science of *lughah*, he explaining very flexibly the meaning of ḥadīth editorials. For example:

(الحديث الأول) من الأربعين (حديث الرّحمة) المسلسل بالأولية وقدمت هذا الحديث إقتداء بالأئمة رحمهم الله تعالى حيث اعتنوا به قال الشيخ الأمير نقلا عن المنح البادية لأنه ورد أول شيء خطه الله في الكتاب الأول أنا الله لآله إلا أنا سبقت رحمتي غضبي فمن شهد أن لا إله إلا الله وأن محمدا عبده ورسوله فله الجنة فإنه صلى الله عليه وسلم ارسل رحمة للعالمين ونوره أول مخلوق انتهى (و) أقول (بالسند المتّصل إلى) الإمام (سفيان بن عيينة) المكي التابعي الجليل أحمد مشايخ الإمام الشافعي والمشارك لإمام دار الهجرة مالك بن أنس في أكثر شيوخه رحمهم الله المتوفى سنة 198, وهو أني قد رويت هذا الحديث عن شيخنا الجليل والعمدة النبيل العلامة السيد محمد أمين ابن سيد أحمد رضوان المدني حفظه الله وهو أول حديث سمعته منه في المسجد النبوي عن لبشيب يوسف بن عثمان الخربوتي عن الشيخ فتح الله السמידس عن الشيخ محمد أمير الكبير المالكي عن الشيخ أحمد الجوهري عن عبدالله بن سالم البصري المكي عن محمد بن سليمان المغربي عن أبي عثمان سعيد بن إبراهيم القاري عن أبي الفتح المراغي عن عبدالله بن حسين العراقي عن أبي الفتح محمد البدري عن عبد اللطيف بن عبد المنعم الحراني عن أبي الفتح عبد الرحمن بن علي عن أبي سعيد النيسابوري عن محمد الزبيدي عن أبي حامد بن بلال البزاري عن عبد الرحمن بن بشر ابن الحكم العبدي عن الإمام سفيان بن عيينة وكل هؤلاء يقول ما معناه وهو أول حديث سمعته منه وإليه ينتهي التسلسل بالأولية على الأصح (عن عمرو بن دينار) بفتح العين وسكون الميم وبالواو بعد الراء ذكروا أن اسم عمرو المفتوح العين يكتب في

حال الرفع والجر بالواو للفرق بينه وبين عمر المضموم العين ولا تكتب الواو فيه في النصب لحصول الفرق بالألف وإنما جعلت الواو فيه رفعا وجرًا لخفة عمرو المفتوح العين بثلاثة أشياء فتح أوله وسكون ثانه وصرفه فلا تجحف به الزيادة بخلاف عمر هذا ونقل الشهاب عن ابن التلمساني أن بعضهم جوز تركها انتهى ذكره بعضهم رحمهم الله (عن أبي قابوس) بالقاف والباء الموحدة بوزن قاموس بالميم (مَوْلَى) أي عتيق (عبدالله بن عمرو بن العاص) بالياء أصح من تركها (عن) مولاه (عن عبدالله بن عمرو بن العاص) القرشي السهمي (رضي الله تعالى عنه) كان من فضلاء الصحابة رضي الله عنهم أحد العبادة أسلم قبل أبيه وكان بينه وبين أبيه عمرو إحدى عشرة سنة (أن) سيدنا (رسول) الله صلى الله عليه وسلم قَالَ الرَّاجِمُونَ لَمَنْ فِي الْأَرْضِ مِنْ أَدْمِي وَحَيَوَانَ لَمْ يُؤْمَرْ بِقَتْلِهِ بِالْإِحْسَانِ عَلَيْهِمْ (يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى) أَي يَحْسَنُ إِلَيْهِمْ وَيَتَفَضَّلُ عَلَيْهِمْ.

Having written the original editorial of the book *al-Minḥab al-Khairiyyah fī Arbaʿin Ḥadīthan min Aḥādīth Khair al-Bariyyah*, he explained in detail the condition of the *sanad*, identifying the narrators one by one, the reasons for writing the ḥadīth and the meaning of its content or *fiqh as-sunnah*. His knowledge of *tawārikh ar-ruwah* and *ṭabaqah ar-ruwah* in explaining a ḥadīth is put into a book entitled *al-Khil'ah al-Fikriyyah Sharḥ al-Minḥab al-Khairiyyah* having distinctions and privileges compared to other *sharḥ arba'in* books.

Additionally, he also expressed his attention to the *sanad* in a special work entitled *Kifāyah al-Mustafid li Mā 'Alā min al-Asānid*. In the book, his *sanads* are written from various fields of religious knowledge, including the *sanad* of the science of interpretation, the science of ḥadīth, the science of *fiqh*, the science of tools (*Nahwu Sharaf*), the science of Sufism and the practices of wirid as well as explanations of his *sanad* meetings with Syaikh Yāsīn al-Fādānī as an archipelagic *ad-dunyā musnid*. Among the *sanad* of ḥadīth books and *muṣṭalah* knowledge that he possessed was the books *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan at-Tirmidhī*, *Sunan an-Nasāī*, *Sunan Ibn Mājah*, *al-Muwatṭa'*, *Musnad al-Imām ash-Shāfi'ī*, *Musnad al-Imām Abī Ḥanīfah*, *Musnad al-Imām Aḥmad bin Ḥanbal*, *Mukhtaṣar Ibn Abī Jamrah*, *ash-Shifa'*, *al-Arba'ūn an-Nawawī*, *ash-Shamāil*, *al-Jāmi' aṣ-Ṣaghīr*, *al-Mawāhib dan as-Sīrah li Sayyid Aḥmad Zaini Daḥlān* (*At-Tarmasai, Kifayah al Mustafid*). These *sanads* indicate that Shaykh at-Tarmasī has legitimacy from his teachers to convey ḥadīth and related knowledge to other people. It is not an exaggeration that many scholars call at-Tarmasī the pioneer of Indonesian ḥadīth science and it is very appropriate for him to hold the title *muḥaddith*.

The credibility of Shaykh Hasyim Asy'ari in the ḥādīth studies

A cleric, born in Jombang on February 14, 1871 AD, is also famous for his mastery of the science of *riwāyah ḥādīth*. His intelligence made him always enthusiastic in studying at several Islamic boarding schools in Java and studying with great scholars for seven years in Mecca. Having studied there for a long time he decided to come home and spread his knowledge by teaching at the Islamic boarding school he built in Jombang.

Beside preaching through education, he also has many works to provide knowledge about Islam through writing. His works are among others: the books entitled *Adāb al-‘Alim wa al-Muta’allim*, *Risālah Abl as-Sunnah wa al-Jamā’ah fī Hadīth al-Mawta wa ‘Ashrat as-Sā’ab wa Bayān Maḥabbah as-Sunnah wa al-Bid’ah*, *Mawā’iz*, *An-Nūr al-Mubīn fī Maḥabbah Sayyid al-Mursalin*, *At-Tibyān fī an-Nahyī ‘an Muqāṭa’ah al-Arḥām wa al-Aqārib wa al-Ikhwān*, *At-Tanbihāt al-Wājibāt li Man Yaṣna’ al-Mawlid bi al-Munkarat*, *Risālah fī Ta’kīd al-Akhbā’i bi Madhhab al-A’immah al-Arba’ah*, *Muqaddimah al-Qānūn al-Asasi Li Jam’iyyah Nabḍat al-Ulamā’*, *Arba’in Ḥadīthan Tata’allaq bi Mabādi’ Jam’iyyah Nabḍat al-Ulamā’*, *Ziyādah at-Ta’līqāt ‘Alā Manzūmah ash-Shaiḥ ‘Abd Allah Ibn Yasīn al-Fasuruani*, *Ar-Risālah fī al-Aqā’id*, *Ar-Risālah at-Taṣawwuf*, *Ḍaw’ al-Miṣbah fī Bayān Ahkām an-Nikāḥ* and *Adh-Dhurrāh al-Muntashirah fī Masāil Tis’a ‘Asharah*.

His insight into *ḥādīth* is reflected on several of his works, like a book entitled *Adāb al-‘Alim wa al-Muta’allim* quoting a lot of the narrations of the Prophet. For example, in the first chapter when he explains the primacy of knowledge, scholars, learning and teaching:

الباب الأول

في فضل العلم والعلماء وفضل تعليمه و تعلمه

قَالَ اللهُ تَعَالَى : يَرْفَعُ اللهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ اِي وَيَرْفَعُ الْعُلَمَاءَ مِنْكُمْ دَرَجَاتٍ بِمَا جَمَعُوا مِنَ الْعِلْمِ وَالْعَمَلِ . قَالَ قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا : دَرَجَاتُ الْعُلَمَاءِ فَوْقَ الْمُؤْمِنِينَ بِسَبْعِمِائَةِ دَرَجَاتٍ مَا بَيْنَ دَرَجَتَيْنِ خَمْسِمِائَةِ عَامٍ .

وَقَالَ اللهُ تَعَالَى : شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ . فَبَدَأَ اللهُ تَعَالَى بِنَفْسِهِ وَثَنِي بِمَلَائِكَةٍ وَثَلَّثَ بِأَهْلِ الْعِلْمِ وَنَاهَبِكُ بِهَذَا شَرَفًا وَفَضْلًا وَجَلَالَةً وَنُبْلًا .

وَقَالَ اللهُ تَعَالَى : إِنَّمَا يَخْشَى اللهُ مِنَ الْعِبَادِ الْعُلَمَاءَ . وَقَالَ اللهُ تَعَالَى : إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ . جَزَاؤُهُمْ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ لِمَنْ خَشِيَ رَبَّهُ .

فَاقْتَضَتْ الْآيَاتَانِ أَنَّ الْعُلَمَاءَ هُمُ الَّذِينَ يَخْشَوْنَ اللهُ تَعَالَى . وَالَّذِينَ يَخْشَوْنَ اللهُ هُمُ خَيْرُ الْبَرِيَّةِ , فَيَبْتَغِي أَنَّ الْعُلَمَاءَ هُمُ خَيْرُ الْبَرِيَّةِ .

وَقَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : « مَنْ يُرِدِ اللهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ . » وَقَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ : الْعُلَمَاءُ وَرَثَةُ الْأَنْبِيَاءِ , وَحَسْبُكَ هَذِهِ الدَّرَجَةُ مَجْدًا وَفَخْرًا , وَبِهَذِهِ الرِّتْبَةُ شَرَفًا وَذِكْرًا , وَإِذَا كَانَ لَا رِتْبَةَ فَوْقَ النُّبُوَّةِ , فَلَا شَرَفَ فَوْقَ شَرَفِ الْوَرَاثَةِ لِتِلْكَ الرِّتْبَةِ .

و غاية العلم العمل به لأنه ثمرته وفائدته العمر وزاد الأخرة . فمن ظفر به سعد ومن فاتته خسر ولما ذكر عنده صلى الله عليه وسلم رجلا من أحدهما عابد والأخر عالم ، قال فضل العالم على العابد كفضلي على ادناكم .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ سَلَكَ طَرِيقًا يَطْلُبُ فِيهِ عِلْمًا سَلَكَ اللَّهُ بِهِ طَرِيقًا مِنْ طُرُقِ الْجَنَّةِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : طَلَبُ الْعِلْمِ قَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ ، وَطَالِبُ الْعِلْمِ يَسْتَغْفِرُ لَهُ كُلُّ شَيْءٍ حَتَّى الْحَوْتِ فِي الْبَحْرِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ غَدَا لَطَلَبِ الْعِلْمِ صَلَّتْ عَلَيْهِ الْمَلَائِكَةُ وَبُورِكَ لَهُ فِي مَعِيشَتِهِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ غَدَا إِلَى الْمَسْجِدِ لَا يَرِيدُ إِلَّا أَنْ يَتَعَلَّمَ خَيْرًا أَوْ يَعْلَمَهُ كَانَ لَهُ كَأَجْرِ حَجٍّ تَامٍ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : الْعَالِمُ وَالْمُتَعَلِّمُ كَهَذِهِ مِنْ هَذِهِ وَجَمَعَ بَيْنَ الْمَسْبُوحَةِ وَالَّتِي تَلِيهَا شَرِيكًا فِي الْأَجْرِ ، وَلَا خَيْرَ فِي سَائِرِ النَّاسِ بَعْدَ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اغد عالما او متعلما، او مستمعا، او محبا لذلك ولا تكن الخامس فتهلك .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَعَلَّمُوا الْعِلْمَ وَعَلِمُوا النَّاسَ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : إِذَا رَأَيْتُمْ رِيَّاضَ الْجَنَّةِ فَارْتَعُوا فَقِيلَ يَا رَسُولَ اللَّهِ وَمَا رِيَّاضُ الْجَنَّةِ ، قَالَ حَلَقِ الذِّكْرِ ، قَالَ عَطَاءُ هِيَ مَجَالِسُ الْحَلَالِ وَالْحَرَامِ ، كَيْفَ تَشْتَرِي وَكَيْفَ تَصَلِّي وَكَيْفَ تَزْكِي وَكَيْفَ تَحُجُّ وَكَيْفَ تَنْكِحُ وَكَيْفَ تَطْلُقُ وَمَا شَبِهَ ذَلِكَ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَعَلَّمُوا الْعِلْمَ وَاعْمَلُوا بِهِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : تَعَلَّمُوا الْعِلْمَ وَكَانُوا مِنْ أَهْلِهِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يُوزَنُ يَوْمَ الْقِيَامَةِ مِدَادُ الْعُلَمَاءِ وَدَمُ الشُّهَدَاءِ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَا عَبَدَ اللَّهُ بِشَيْءٍ أَفْضَلَ مِنْ فِقْهِ فِي الدِّينِ ، وَلَفَقِيهِ وَاحِدٌ أَشَدُّ أَشَدُّ عَلَى الشَّيْطَانِ مِنْ أَلْفِ عَابِدٍ .
 وَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ : الْأَنْبِيَاءُ ، ثُمَّ الْعُلَمَاءُ ، ثُمَّ الشُّهَدَاءُ .
 وروي ان العلماء يوم القيامة على منابر من نور . ونقل القاضي حسين في أول تعليقاته انه روي عن النبي صلى الله عليه وسلم انه قال: مَنْ صَلَّى عَالِمًا فَكَانَتْ صَلَاتُهُ خَلْفَ نَبِيٍِّّ فَمَنْ صَلَّى خَلْفَ نَبِيٍِّّ فَقَدْ غُفِرَ لَهُ .
 وفي حديث أبي ذر رضي الله عنه أن حضورَ مجلسِ علمٍ أفضلُ من صلاةِ ألفِ ركعةٍ وشهودِ ألفِ جنازةٍ وعبادِ ألفِ مريضٍ .
 وَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ الرَّجُلَ لِيُخْرَجَ مِنْ مَنْوَلِهِ وَعَلَيْهِ مِنَ الذُّنُوبِ مِثْلُ جَبَلِ تِهَامَةَ ، فَإِذَا سَمِعَ الْعَالِمَ خَافَ وَاسْتَرْجَعَ عَنْ ذُنُوبِهِ وَانصَرَفَ إِلَى مَنْزِلِهِ وَلَيْسَ عَلَيْهِ ذَنْبٌ ، فَلَا تَفَارَقُوا مَجَالِسَ الْعُلَمَاءِ فَإِنَّ اللَّهَ تَعَالَى لَمْ يَخْلُقْ عَلَى وَجْهِ الْأَرْضِ تَرَبِيَّةً أَكْرَمَ مِنْ مَجَالِسِ الْعُلَمَاءِ .
 ونقل الشارح مسأحي المالكي في أول كتابه نظم الدرر عن النبي صلى الله عليه وسلم قال: من عظم العالم فإنما يعظم الله تعالى . ومن تهاون بالعالم فإنما ذلك استخفاف بالله تعالى ورسوله (Asy'ari, 1415: 12-17)

The first step taken by Shaykh Hāsyim in presenting a discussion in the book entitled *Adāb al-'Alim wa al-Muta'allim* was to write down the words of Allah in the Qur'an, followed by the *ḥadīth* of the Prophet and followed by the words of the *ṣaḥābah* and scholars. The order of sources taken by him suggests that *ḥadīth* is the second main point of Islamic teachings after the Qur'an. *Hādīth* plays an important role as a repeater, reinforcer and explanation of the verses of the Qur'an. Thus, to provide a comprehensive explanation, it is necessary to convey the related *ṣarḥ* arguments.

Even though in the second and subsequent chapters he does not use the same structure as the first chapter, it is in the following chapters that the dominance of *ḥadīth* and *athar* is seen in providing explanations to readers of the book. It can be seen in the second

chapter when Shaykh Hāsyim explains the nature of scientific experts entitled to the privileges explained in the first chapter:

فصلٌ

جميع ما ذكر من فضل العلم وأهله إنما هو في حق العلماء العاملين بعلمهم الإبرار المتقين الذين قصدوا به وجه الله الكريم والرُفَى لَدَيْهِ بِجَنَاتِ النَّعِيمِ. لا مَنْ قَصَدَ به أَعْرَاضًا دُنْيَوِيَّةً مِنْ جَاهٍ أَوْ مَالٍ أَوْ مَكَائِرَةٍ فِي الْأَنْبَاعِ وَالتَّلَامِذِ، فَقَدْ رَوَى عَنْ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مَنْ طَلَبَ الْعِلْمَ لِيَحَارِيَ بِهِ الْعُلَمَاءَ أَوْ يَمَارِسَ بِهِ الْفَقَهَاءَ أَوْ يَصْرِفَ بِهِ وَجْهَ النَّاسِ أُذْخَلَهُ اللهُ فِي النَّارِ. رواه الترمذي.

وعنه صلى الله عليه وسلم مَنْ تَعَلَّمَ عِلْمًا مِمَّا يَبْتَغِي بِهِ وَجْهَ اللهِ تَعَالَى لَا يَتَعَلَّمُهُ إِلَّا لِيَصِيبَ بِهِ غَرَضًا مِنَ الدُّنْيَا لَمْ يَجِدْ عَرَفَ الْجَنَّةَ.

وعنه صلى الله عليه وسلم مَنْ تَعَلَّمَ عِلْمًا لِغَيْرِ اللهِ أَوْ أَرَادَ بِهِ غَيْرَ وَجْهِ اللهِ تَعَالَى فَلْيَنْبَوُا مَفْعَدَهُ مِنَ النَّارِ.

وعنه صلى الله عليه وسلم يُؤْتَى بِالعَالَمِ يَوْمَ الْقِيَامَةِ قَيْلَى فِي النَّارِ فَتَنْدَلِقُ أَقْتَابُهُ فَيَدُورُ بِهَا كَمَا يَدُورُ الْحَمَارُ بِالرَّحَى. (Asy'ari, 1415: 12-17).

Other evidence can also be found in his other works, namely the book entitled *Risālah Abl as-Sunnah wa al-Jamā'ah fī Hadīth al-Mawta wa 'Asbrat as-Sā'ah wa Bayān Maḥbūm as-Sunnah wa al-Bid'ah*. From its name, it can be seen that this *ḥādīth* contains *ḥādīths* about death, signs of the apocalypse and explanations about *sunnah* and heresy. Explanation of *sunnah* and *bid'ah*. The book contains 10 chapters, including 1) Explanation of the *sunnah* and *bid'ah*, 2) Explanation of the *abl as-sunnah wa al-jamā'ah* group in Java, the birth and spread of heresy as well as various types of heresy existing today, 3) The thought patterns of Salaf scholars, *as-sawād al-a'zam* and the basics used by scholars of the four schools of thought, 4) The obligation of *taqlīd* for people having no capacity to perform *ijtihād*, 5) The caution in taking religion and its knowledge and avoiding the slander created by heretics, hypocrites and misguided leaders, 6) Explanation of the *ḥādīths*, the rise of knowledge, the decline of ignorance and the large number of people who follow the teachings heresy, 7) The sins of people who lead to error or people who create sayyi'ah heresy, 8) The division of Muhammad's Ummah into 73 groups, 9) The signs of the end of the world and 10) The *ḥādīths* describing the deceased being able to see and hear the people around him.

In his book, he narrated many *ḥādīths* related to the discussion, for example in the ninth chapter about the signs of the nearness of doomsday:

فصلٌ

في ذكر أمارت اقتراب الساعة

وهي كثيرةٌ منها عدمُ المُساعدِ والمعاونِ على الدينِ، وهو قوله صلى الله عليه وسلم : يأتي على الناس زمانٌ الصَّابِرُ على دينه كالقابضِ على الجمرِ، رواه الترمذي عن أنس بن مالك رضي الله عنه.
 ومنها يكون في آخر الزمان عبادةٌ جهالٌ وقرأءٌ فسقةٌ، رواه أبو نعيم في الحلية والحاكم في المستدرک عن أنس بن مالك رضي الله عنه أيضاً.
 ومنها لا تقوم الساعةُ حتى يتباهى الناسُ في المساجدِ، رواه الإمام أحمد في مسنده وأبو داود في سننه عن أنس بن مالك رضي الله عنه.
 ومنها قطيعةُ الرِّجمِ وتحويلُ الأيمنِ وأنتيمانُ الخائنِ، رواه الطبراني عن أنس بن مالك رضي الله عنه أيضاً.
 ومنها انْتِفَاحُ الأهلَةِ، وان يرى الهلال قبلًا بفتحيتين أى سلعة ما يطلع فيقال لليلتين ، رواه الطبراني عن ابن مسعود رضي الله عنه.
 ومنها يذهبون الصَّالِحُونَ الأوَّلُ فالأوَّلُ، وتبقى حنَّالَةٌ كَحَنَّالَةِ الشَّعِيرِ أو التَّمْرِ، رواه الإمام أحمد والبخاري.
 ومنها لا تقوم الساعةُ حتى يكونَ الزُّهْدُ رَوَايَةً وَالْوَرَعُ تَصَنُّعاً، رواه أبو نعيم في الحلية.
 ومنها أن يكونَ الولدُ غَيْظاً وَالْمَطَرُ قَيْظاً، وَتَفِيضُ اللَّيْلِ نَامٌ فَيَضاً، رواه الطبراني عن ابن مسعود رضي الله عنه.
 ومنها لا تقومُ الساعةُ حتى يَسُودَ كُلُّ قَبِيلَةٍ مُنَافِقُوهَا، وكان زعيم القوم اردلهم ، وساد القبيلة فاسقوهم ، رواه الطبراني عن عبد الله بن مسعود رضي الله عنه ، والترمذي عن أبي هريرة رضي الله عنه.
 ومنها ان تُزخرَفَ المحارب وتخرَبَ القلوب ، رواه الطبراني عن ابن مسعود رضي الله عنه
 (Asy'ari, 1418: 25-26)

Having written the title of discussion, Shaykh Hāsyim gave a short prologue and then conveyed the related points and wrote down *ḥādīth* as supporting evidence for these points. It seems impossible that such steps can be carried out by people who have minimal insight into the narrations originating from the Prophet or the *ṣaḥābah*.

Sanad ḥādīth of Shaykh Mahfudz and Shaykh Hasyim Asy'ari

Sanad is one of the elements that a *ḥādīth* or narration must have. He plays a very urgent role in assessing a *ḥādīth* of *ṣaḥīḥ*, *ḥasan* or *ḍa'īf* quality. *Sanad* criticism or what is usually called *naqd al-khārījī* is carried out to find the connection of the chain of transmitters, assess the justice and *ḍabitān* of the transmitters and see whether or not there is *shādh* and *'illat* in a *sanad*. This criticism mainly aims to obtain a truly authentic narration from the Prophet (*marfū*), *ṣaḥābah* (*mauqūf*) and *tābi'in* (*maqṭū*).

As a religious person, *sanad* is something urgent and has a very important position. Even in the Muslim book of *ṣaḥīḥ* there is a chapter that specifically explains the importance of *sanad*

entitled *أَنَّ الْإِسْنَادَ مِنَ الدِّينِ*, meaning that *sanad* is actually part of religion. The chapter begins with the history of Ibn Sirrīn who said:

إِنَّ هَذَا الْعِلْمَ دِينٌ فَانظُرُوا عَمَّنْ تَأْخُذُونَ دِينَكُمْ .

In fact, this knowledge (*sanad*) is part of religion, so look at who you take your religion from.

Ibn al-Mubārak emphasized it further with his expression, by Abu al-Husayn Muslim bin al-Ḥajjāj bin Muslim al-Qushayrī an-Nīsābūrī in *Ṣaḥīḥ Muslim*:

مَنْ طَلَبَ الْحَدِيثَ بِلاِ إِسْنَادٍ كَانَ كَمَنْ يَرْتَقِي السَّطْحَ بِلاِ سُلْمٍ

Anyone searching for *ḥādīth* without a *sanad* is like a person who wants to climb to the roof without using a ladder.

(Muqri', 1996:5/209). *الإِسْنَادُ عِنْدِي مِنَ الدِّينِ لَوْلَا الْإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ*.

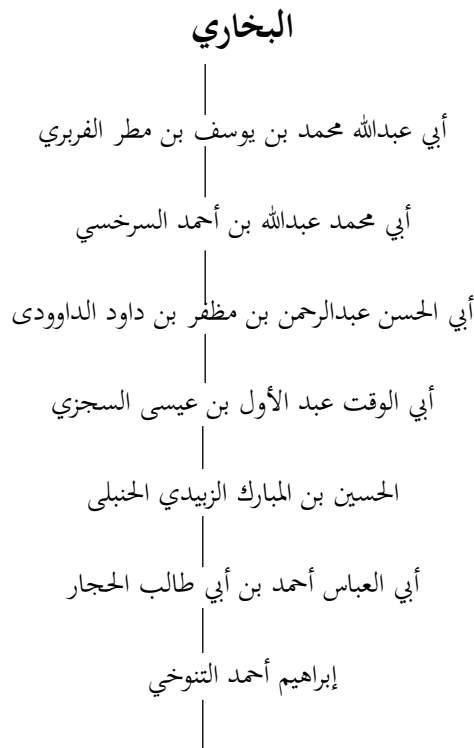
To the author, *sanad* is part of religion. If there was no *sanad*, everyone would say whatever they wanted.

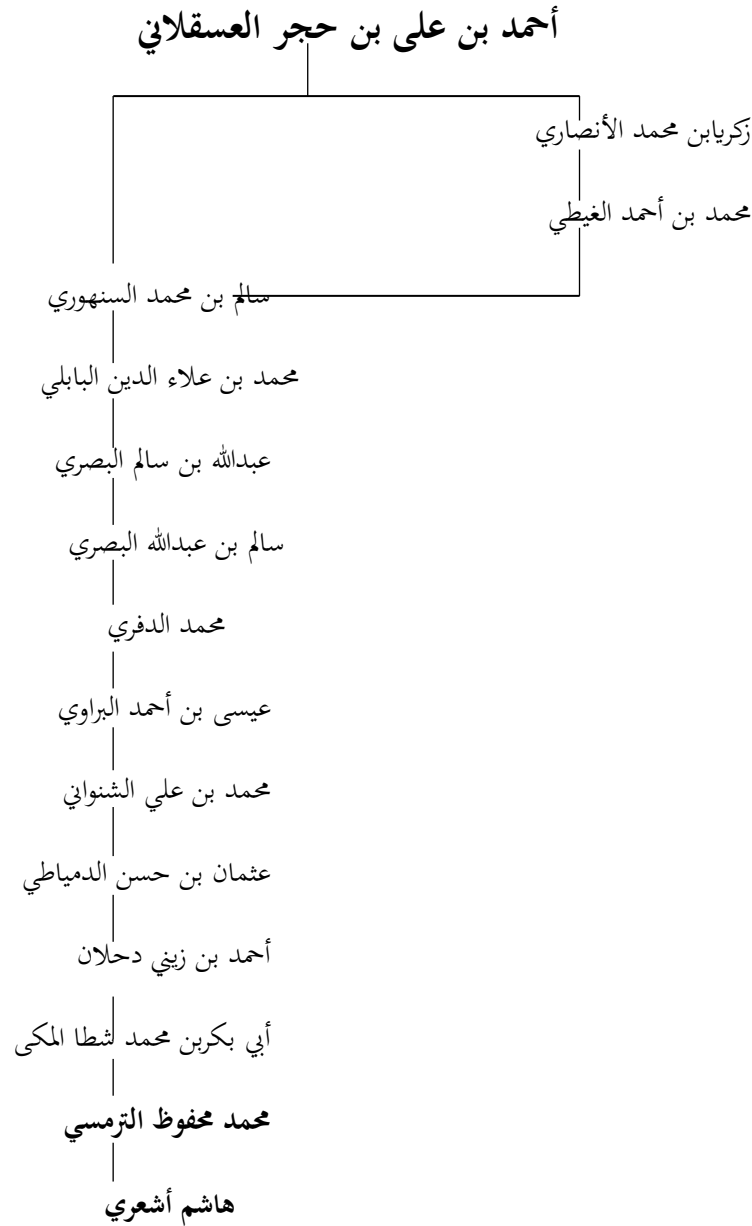
In addition to being a benchmark for whether a *ḥādīth* can be accepted or rejected, the *sanad* also functions as a control for everyone so that it is not easy to spread news whose authenticity is still in doubt and it is not easy to tell lies. The clerics' caution in narrating *ḥādīths* was also motivated by the presence of *ḥādīths* of the Prophet which contained threats to anyone who lied in the name of the Prophet. Moreover, *sanad* in Islamic boarding schools is an important thing that a teacher or kyai must have. *Sanad* seems to determine the credibility of a kyai. Students or students of science are more interested in studying with kyai having clear scientific knowledge and are connected to the Prophet.

The tradition of guarding the *sanad* was started by predecessors of *ḥādīth* scholars such as al-Bukhārī, an-Nīsābūrī, at-Tirmidhī, an-Nasāī, Ibn Mājah and Abū Dāwūd. Now, it is continued by scholars, not only in the realm of *ḥādīth* science. Many of them think that a science can be justified by the existence of *sanad* connected to the Prophet Muhammad in *Saḥīḥ Muslim* juz 1, *Aḥādīth fī Dhamm al-Kalām wa Ahlihi*, Juz 5:209, Aḥmad bin 'Alī bin Ṣābit Abū Bakr al-Khaṭīb al-Bagdādī, *al-Kifāyah fī 'Ilm ar-Riwāyah*: 393. Therefore, the critical study of *sanad*, especially related to its connection, must be considered in various religious sciences, especially *ḥādīth*. Both Shaykh Mahfudz and Shaykh Hasyim Asy'ari have *ḥādīth sanads*. One of the *sanads*

he has is the *sanad* of **Ṣaḥīḥ** al-Bukhārī book. In full, the genealogy of the *sanad* of the book **Ṣaḥīḥ** al-Bukhārī owned by Shaykh Hāsīm derived from Syaikh Maḥfūz at-Tarmasī from Sayid Abī Bakr bin Muḥammad Shaṭā al-Makkī from Sayyid Aḥmad bin Zaynī Daḥlān from Syaikh ‘Uṣmān bin Ḥasan ad-Dimyāṭī from Syaikh Muḥammad bin ‘Alī ash-Shanwānī from Syaikh ‘Īsā bin Aḥmad al-Barāwī dari Syaikh Muḥammad ad-Dafarī from Syaikh Sālīm bin ‘Abdillah al-Başrī from his father ‘Abdullah bin Sālīm al-Başrī dari Syaikh Muḥammad bin ‘Alāu ad-Dīn al-Bābilī al-Miṣrī ash-Shāfi‘ī from Syaikh Sālīm bin Muḥammad as-Sanhūrī from Syaikh Muḥammad bin Aḥmad al-Gīṭī from Syaikh Zakariyya al-Anṣārī from Syaikh Aḥmad bin ‘Alī bin Ḥajar al-‘Asqalānī from Syaikh Ibrāhīm bin Aḥmad at-Tunūkhī from Syaikh Abī al-‘Abbās Aḥmad bin Abī Ṭālib al-Ḥijār from al-Ḥusayn bin al-Mubārak az-Zabīdī from Abī al-Waqt ‘Abd al-Awwal bin ‘Īsā as-Sijzī from Abī al-Ḥasan ‘Abd ar-Raḥmān bin Muẓaffar ad-Dāwūdī from Abī Muḥammad ‘Abdillah as-Sarakhsī from abī ‘Abdillah Muḥammad bin Yūsuf bin Maṭar al-Farbarī from Abī ‘Abdillah Muḥammad bin ‘Ismā’īl al-Bukhārī.

Shaykh at-Tarmasi and Shaykh Hasyim have numerous chains of transmission (*sanad*) for ḥādīth, including the *sanad* for the book **Ṣaḥīḥ** al-Bukhārī, as illustrated below:





Shaykh at-Tarmasi, with his expertise in various Islamic sciences, attracted many individuals to seek knowledge from him. They were, among others, Shaykh Sa'dullah al-Maymanī (Bombay, India), Shaykh 'Umar bin Ḥamdan (Ḥaramayn), Ash-Shihāb Aḥmad bin 'Abdullah (Syria), Shaykh Hasyim Asy'ari, Kyai Wahab Hasbullah (Jombang), Muhammad Bakir bin Nur (Yogyakarta), Kyai Raden Asnawi (Kudus), Mu'ammār bin Bayḍawī (Lasem), Ali bin Mahmud bin Muhammad Arsyad bin 'Abdullah al-Banjari, Kyai Muḥammad Dimiyati at-Tarmasi, 'Umar bin Abī Bakr bin 'Abdullah bin 'Umar bin 'Alī bin Muḥammad al-Bajind al-Ḥaḍrami al-Maliki, and Muḥammad Ḥabīb bin 'Abdullah bin Aḥmad as-Sanqīṭī (Hayati, 2015).

Although he never returned to his hometown in Tremas, the intellectual interaction with Nusantara scholars remained very strong. Shaykh Muḥammad Maḥfūz at-Tarmasī consistently communicated intensively with Kyai Muḥammad Dimiyati at-Tarmasi (Shaykh Maḥfūz's younger brother), who successfully developed a large pesantren in Java, Pesantren Tremas. In addition to the efforts of Kyai Muḥammad Dimiyati, the reputation of Shaykh Maḥfūz also had a significant influence on the progress of the pesantren (Farida, 2020).

At-Tarmasi himself has some works in the field of hadith named entitled *al-Minḥab al-Khayriyyah*, *al-Khil'ah al-Fikriyyah*, *Kifāyah al-Mustafid*, *'Ināyah al-Muftaqir bi Mā Yata'allaq bi Sayyidinā al-Khaḍir* and *Manhaj Dhawī an-Nazar*.

Scholars who inheriting the knowledge of Shaykh Hāsyim are KH. Abdul Wahid Hasyim, KH. Ahmad Shidiq, KH. Bisyrī Syamsuri, KH. Wahab Hasbullah, and KH. Ali Ma'shum (Maftuhin, 2018). On the 26th of Rab'ū al-awwal 1317 Hijri, or on August 3, 1899, Shaykh Hāsyim Asy'ari established a pesantren in the Cukir area, Diwek District, Jombang Regency, named Pesantren Tebuireng (Ma'arif, et.al., 2015). At the pesantren, Shaykh Hāsyim Asy'ari taught various religious sciences, including *ḥādīth*. After Shaykh Hāsyim passed away, the efforts to continue the development of *ḥādīth* were taken by his son-in-law (KH. Idris Kamali) and one of his students (KH. Syansuri Badawi). Both of them held the *sanad* of the *ḥādīth* books *Ṣaḥīḥ al-Bukhārī* and *Muslim* then transmitted to their students, including KH. Ma'ruf Amin (who received the *ijazah* from KH. Idris Kamali). The study of *Ṣaḥīḥ al-Bukhārī* and *Muslim* continues every Ramadhan at Pesantren Tebuireng to this day, led by KH. Habib Ahmad (Musfirah, 2019).

In addition to his teaching activities at the pesantren, Shaykh Hāsyim also engaged in dakwah through writing. Many works were created by the scholar well known for his struggle against colonialism. They are, among others: *at-Tibyān fī an-Nahy 'an Muqāṭi'ah al-Arḥām wa al-Aqārib wa al-Ikhwān*, *an-Nūr al-Mubīn fī Maḥabbah Sayyid al-Mursalīn*, *Ḍaw' al-Miṣbāḥ fī Bayān Ahkām an-Nikāḥ*, *Andāḥ al-Bayān fī Mā Yata'allaq bi Wazā'if Ramaḍān*, *Irsyād al-Mu'minīn ilā Sirah Sayyid al-Mursalīn*, *Adāb al-Ālim wa al-Muta'allim*, and *Risalah Abl as-Sunnah wa al-Jamā'ah*, as well as many newspaper articles that published his speeches (Fadli and Sudrajat, 2020). The book entitled *Risalah Abl as-Sunnah wa al-Jamā'ah* is one of his works compiling many of the Prophet's *ḥādīths*.

Contributions of Shaykh Mahfudz and Shaykh Hasyim Asy'ari to Living Ḥadīth Studies

As having been discussed previously, both scholars from Java have played a significant role in the world of (Islam) education. The credibility of Shaykh Mahfudz and Shaykh Hasyim Asy'ari in various fields of Islamic religious knowledge has been recognized by the community, including in the field of ḥadīth science. Their works have provided real evidence that both have contributed to the development of ḥadīth science. Through their works, Shaykh Mahfudz and Shaykh Hasyim Asy'ari have guided Muslims (Indonesian Muslims in particular) to live the *sunnah* in everyday life.

Shaykh at-Tarmasi, with his expertise in various Islamic sciences, attracted many individuals to seek knowledge from him. They were, among others: Shaykh Sa'dullah al-Maymanī (Bombay, India), Shaykh 'Umar bin Ḥamdan (Ḥaramayn), Ash-Shihāb Aḥmad bin 'Abdullah (Syria), Shaykh Hasyim Asy'ari, Kyai Wahab Hasbullah (Jombang), Muhammad Bakir bin Nur (Yogyakarta), Kyai Raden Asnawi (Kudus), Mu'ammār bin Bayḍawī (Lasem), Ali bin Mahmud bin Muhammad Arsyad bin 'Abdullah al-Banjari, Kyai Muḥammad Dimiyati at-Tarmasi, 'Umar bin Abī Bakr bin 'Abdullah bin 'Umar bin 'Alī bin Muḥammad al-Bajind al-Ḥaḍrami al-Maliki, and Muḥammad Ḥabīb bin 'Abdullah bin Aḥmad as-Sanqīṭī (Hussin, et.al., 2015:198).

Although he never returned to his hometown in Tremas, the intellectual interaction with Nusantara scholars remained very strong. Shaykh Muḥammad Maḥfūz at-Tarmasī consistently communicated intensively with Kyai Muḥammad Dimiyati at-Tarmasi (Shaykh Maḥfūz's younger brother), who successfully developed a large pesantren in Java, Pesantren Tremas. In addition to the efforts of Kyai Muḥammad Dimiyati, the reputation of Shaykh Maḥfūz also had a significant influence on the progress of the pesantren (Hussin, et.al., 2015).

At-Tarmasi himself, he has some works in the field of hadīth entitled kitab *al-Minhāb al-Khayriyyah*, *al-Khil'ah al-Fikriyyah*, *Kifāyah al-Mustafīd*, *'Ināyah al-Muṣtaqir bi Mā Yata'allaq bi Sayyidinā al-Khaḍir* and *Manhaj Dhawī an-Nazar*.

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Jombang Regency, which was named Pesantren Tebuireng (Ma'arif, et. al., 2015). At the pesantren, Shaykh Hāsīyīm Asy'ari taught various religious sciences, including ḥādīth. After Shaykh Hāsīyīm passed away, the efforts to continue the development of ḥādīth were taken by his son-in-law (KH. Idris Kamali), and one of his students (KH. Syansuri Badawi). Both of them held the *sanad* of the ḥādīth books *Ṣaḥīḥ al-Bukhārī* and *Muslim*, then transmitted to their students, including KH. Ma'ruf Amin (who received the ijazah from KH. Idris Kamali). The study of *Ṣaḥīḥ al-Bukhārī* and *Muslim* still continues every Ramadhan at Pesantren Tebuireng to this day, led by KH. Habib Ahmad (Musfiroh, 2019).

In addition to his teaching activities at the pesantren, Shaykh Hāsīyīm also engaged in dakwah through writing. Many works were created by the scholar well known for his struggle against colonialism. They are, among others: *at-Tibyān fī an-Nabī 'an Muqāṭi'ah al-Arḥām wa al-Aqārib wa al-Ikhwān*, *an-Nūr al-Mubīn fī Maḥabbah Sayyid al-Mursalīn*, *Ḍaw' al-Miṣbāḥ fī Bayān Ahkām an-Nikāḥ*, *Andāḥ al-Bayān fī Mā Yata'allaq bi Wazā'if Ramaḍān*, *Irsyād al-Mu'minin ilā Sīrah Sayyid al-Mursalīn*, *Adāb al-Ālim wa al-Muta'allim*, and *Risalah Abl as-Sunnah wa al-Jamā'ah*, as well as many newspaper articles that published his speeches (Fadli and Sudrajat, 2018). The book *Risalah Abl as-Sunnah wa al-Jamā'ah* is one of his works compiling many of the Prophet's ḥādīths.

CONCLUSION

Both Shaykh Mahfudz at-Tarmasi and Shaykh Hasyim Asy'ari are two scholars born in the archipelago, specifically in Java Islan, having colored much of the Islamic world. Both of them have made many contributions to developing Islamic sciences, including ḥādīth and other sciences of Islamic Studies. Because of his expertise, he became a focal point for students to gain religious knowledge, especially in the field of ḥādīth. The expertise of both scholars can be seen from the various books they authored, related to ḥādīth and its sciences. Shaykh at-Tarmasi's specific expertise in the field of ḥādīth *dirayah* can be observed in his book entitled *Manhaj Dhawī an-Nazar*, while his expertise in the field of ḥādīth *riwayah* is evident in his books entitled *al-Minḥab al-Khayriyyah* and *al-Khil'ah al-Fikriyyah*.

Meanwhile, Shaykh Hasyim Asy'ari's expertise in ḥādīth is demonstrated through the presence of his books entitled *Risalah Abl as-Sunnah wa al-Jamā'ah*, *an-Nūr al-Mubīn fī Maḥabbah Sayyid al-Mursalīn*, and *Irsyād al-Mu'minin ilā Sīrah Sayyid al-Mursalīn*. In terms of the genealogy of their knowledge, both scholars have trustworthy chains of transmission (*sanad*) leading to the

prominent hadith compilers, such as Imam Bukhari. Through these two scholars, many experts in *ḥadīth* emerged, contributing significantly to the development of Islamic studies, especially *ḥadīth*, in the Indonesian region. Such studies are essential to examine continuously the role and contributions of Nusantara (archipelagic) scholars, having enriched the development of *ḥadīth* knowledge. It must be acknowledged that *ḥadīth* is one of the Islamic studies that can be considered somewhat left behind compared to other fields, such as the study of the Qur'an and *Tafsir, Fiqh*, and Islamic history.

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