

Network of Hadith of Madurese Scholars: Genealogy, Diffusion, and Intellectual Treasures of Hadith

Mohammad Subhan Zamzami

Institut Agama Islam Negeri (IAIN) Madura, Indonesia
Email: mszamzami@iainmadura.ac.id

Achmad Fauzi

Institut Agama Islam Negeri (IAIN) Madura, Indonesia
Email: Achmad.fauzi@iainmadura.ac.id

Abstract: *Hadith is a field of science that is less desirable, so the study of hadith and research on hadith in Indonesia, including in Madura, is far behind other fields of Islamic sciences. Whereas hadith is the mother of Islamic science and should be the main object of study. So far, various pesantren in Madura is more identical to Arabic, interpretation, and fiqh, so research on pesantren, including pesantren in Madura, is dominated by research on these three fields of study. This type of research is descriptive research with a hadith approach through library research and field research to describe the network of hadith scholars in Madura. This study shows that in general, the network of hadith scholars in Madura cannot be separated from the network of hadith scholars in Indonesia which originates from the network of Middle Eastern scholars, especially Mecca from the late 19th to 21st centuries, which was formed and spread through teacher-student relationships and friendships. They contributed to the development of hadith studies in Indonesia through the study of hadith books, sharing of records and ijazah sanad hadith, and writing and publishing work in the field of hadith.*

Keywords: *Hadith Studies; Genealogy Studies; Diffusion; Network of Hadith Scholars*

Abstrak: *Hadis merupakan bidang ilmu yang kurang diminati, sehingga kajian hadis dan penelitian tentang hadis di Nusantara, termasuk di Madura, kalah jauh dari bidang ilmu keislaman yang lain. Padahal hadis merupakan induk ilmu keislaman yang seharusnya menjadi objek kajian utama. Selama ini, pelbagai pesantren di Madura lebih identik dengan bahasa Arab, tafsir, dan fikih, sehingga penelitian tentang pesantren, termasuk pesantren di Madura didominasi oleh penelitian tentang tiga bidang studi tersebut. Jenis penelitian ini adalah penelitian deskriptif dengan pendekatan hadis melalui studi pustaka (library research) dan studi lapangan (field research) untuk mendeskripsikan jaringan ulama hadis di Madura. Penelitian ini menunjukkan bahwa secara umum, jaringan ulama hadis di Madura tidak bisa dilepaskan dari jaringan ulama hadis di Nusantara yang bermuara dari jaringan ulama Timur Tengah terutama Makkah sejak akhir abad 19 hingga 21 M., yang terbentuk dan tersebar melalui*

hubungan guru-murid dan pertemanan. Mereka berkontribusi terhadap perkembangan kajian hadis di Nusantara melalui pengajian kitab hadis, pembagian catatan dan ijazah sanad hadis, dan penulisan dan penerbitan karya di bidang hadis.

Kata Kunci: *Kajian Hadis; Studi Genealogi; Difusi; Jaringan Ulama Hadis*

INTRODUCTION

In Islamic studies, hadith is the most important field of study compared to other fields of study, such as interpretation, jurisprudence, fiqh, and history, because all these main fields of study were initially rooted and based on hadith but later separated themselves from it as an independent field of study, especially during the codification period in the III-IV centuries H. In Indonesia, hadith studies have begun since the 17th century AD.¹ But the study of this hadith has long been dim and has only been seriously developed over the past few years. Whereas other fields of study have survived, and even developed significantly with a variety of approaches and innovations.

In the field of hadith, some of the great scholars of international hadith come from Indonesia, such as Muhammad ibn 'Umar Nawawi al-Bantani (d. 1896 AD.),² Muhammad Mahfudz al-Turmusi (d. 1919 AD.),³ and Muhammad Yasin ibn Muhammad 'Isa al-Fadani (1915-1990 M.).⁴ In addition to them, other

¹ Saifudin, et. al., *Peta Kajian Hadis Ulama Banjar* (Banjarmasin: IAIN Antasari Press, 2014), 2.

² Among al-Bantani's works are *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadis*. Muhajirin, "Genealogi Ulama Hadis Nusantara", *Jurnal Holistic Al-Hadis*, vol. 2, no. 1 (Juni, 2016): 102.

³ Al-Tarmasi's work in the field of hadith is *Manhaj Dzawi al-Nadhar Syarh Mandhumah al-Atsar, al-Khil'ah al-Fikriyah bi Syarh al-Minhah al-Khairiyyah, al-Minhah al-Khairiyyah fi Arba'ina Haditsan min Ahadits Khair al-Bariyah, Tsulatsiyat al-Bukhari, Inayah al-Muftaqir fi ma Yata'allaq bi Sayyidina al-Khidr, Bughyah al-Adzkiya' fi al-Bahts 'an Karamah al-Auliya', and Kifayah al-Mustafid fi ma 'Ala min al-Asanid*. Ahmad Fauzan, "Syekh Mahfudz al-Tarmasi: Muhaddis Nusantara, *TAHDIS*, vol. 9, no. 2 (2018): 129-130.

⁴ Al-Fadani's work in the field of hadith is *al-Arba'una Haditsan, Qurrah al-'Ain fi Asanid A'Lam al-Haramain, Nihayah al-Mathlab fi 'Ulum al-Isnad wa al-Adab, dan al-'Ujalah*. 145-146. Ilyas

scholars contributed to the field of hadith who were alumni of Haramain, such as 'Abd al-Ra'uf al-Sinkili (d. 1693 AD.),⁵ Nur al-Din al-Raniri (w. 1658 M.),⁶ Muhammad Kasyful Anwar al-Banjari (w. 1939 C.E.),⁷ Muhammad Hashim Asy'ari (d. 1947 AD.), and Muhadjirin Amsar al-Dary (d. 2003 AD.).⁸

Of the many Indonesian scholars who have a network to hadith scholars and have works in the field of hadith, some of them come from Madura. Among them are: (a) KH. Thaifur Ali Wafa, Ambunten, Sumenep who wrote *Fath al-Lathif* and was a disciple of al-Fadani and Sayyid Muhammad ibn 'Alwi al-Maliki; (b) KH. Abdul Hamid Mahfudz, Bata-Bata, Pamekasan who wrote in the field of hadith and was a disciple of al-Fadani and Sayyid 'Alwi al-Maliki; (c) KH. Munif Sayutie, Panempan, Pamekasan who were disciples of al-Fadani; and (d) KH. Muhammad Syamsul Arifin, Banyuanyar, Pamekasan who wrote *Arba'una Hadith*. They are pengasuh pesantren in Madura who also teach hadith in addition to Arabic, tafsir, and Sufism.⁹

So far, various Islamic boarding schools in Madura are more synonymous with Arabic, interpretation, and fiqh, so research on pesantren, including pesantren in Madura is dominated by research on these three fields of study. Because some Islamic boarding school scholars in Madura have an intellectual network with Haramain in the field of hadith, the research gap on the network of

Daud, "Kitab Hadis Nusantara: Studi atas Kitab al-Arba'una Hadits dan Karya Muhammad Yasin al-Fadani, Padang", *Al-Ulum*, vol. 16, no. 1 (Juni, 2016): 145-146.

⁵ Al-Sinkili's work in the field of hadith is *Syarh Lathif 'ala Arba'in Hadisan li Imam al-Nawawi* dan *al-Mawa'idz al-Badi'ah*. Muhajirin, "Genealogi Ulama", 100-101.

⁶ Al-Raniri's work in the field of hadith, namely *Hidayât al-Habîb fî al-Targhîb wa al-Tartîb, al-Fawa'id al-Bahiyah*, dan *Mukhtashar Shahih al-Turmudzi*. Ibid., 101-102.

⁷ Al-Banjari's work in the field of hadith, namely *al-Tabyin al-Rawi Syarh 'Arba'in al-Nawawi*. Saifudin, *Peta Kajian Hadis*, 119-123.

⁸ Al-Dary's work in the field of hadith is *Mishbah al-Dhalam Syarh Bulugh al-Maram min Adillah al-Ahkam, al-Istidzkar, al-Qaul al-Hadits fi Mushthalah al-Hadits*, dan *Ta'liqat 'ala Matn al-Baiquni*. Mahmudah Nur, "Pemikiran KH. Muhadjirin Amsar Al-Dary (1924-2003) in the Book *Mishbah al-Dhalam Syarh Bulugh al-Maram min Adillah al-Ahkam*", *Jurnal Pustaka*, vol. 5, no. 2 (2018): 10-11.

⁹ Yanwar Pribadi, "Religious Networks in Madura: Pesantren, Nahdlatul Ulama and Kiai as the Core of Santri Culture", *Al-Jami'ah*, vol. 51, no. 1 (2013): 9.

hadith scholars in Madura, especially among Islamic boarding schools, is still open, because pesantren is an important means of spreading Islam in Madura.¹⁰

Some researchers have previously researched the network of hadith scholars in the archipelago in general and some have researched it in certain areas of the archipelago, but there has not been a single study that specifically examines the network of hadith scholars in Madura. Agung Danarto in *hadith studies in Indonesia in 1900-1945 (A study of the thoughts of several scholars on Hadith)*¹¹ focused on the study of hadith in Indonesia in general from 1900 to 1945. Hasan Su'adi in the *Indonesian Hadith Scholars Network*¹² only examines the network of hadith scholars in Indonesia in general, which is related to the history of the formation of the ulama network in Indonesia including hadith scholars, the spread of hadith in Indonesia, and the role of scholars in hadith studies. Saifuddin, Dzikri Nirvana, and Bashori in *the Map of Hadith Studies of Banjar Ulama*¹³ only focuses on the development of hadith studies from classical to modern and maps of the development of hadith of Banjar scholars, so that the network of hadith scholars in other regions of the archipelago. Muhajirin in *The Genealogy of The Hadith Scholars of the Archipelago*¹⁴ only photographs the origins of hadith scholars in the archipelago in general sorted by lifetime and Work. Hanafi in *Genealogy of Hadith Studies ulama al-Banjari*¹⁵ only focuses on the origins of the

¹⁰ Abdul Halim Subahar dan Faturachman, "Islamic Teachers and Reproductive Health Issue in Madura Indonesia", in *Islam, The State and Population*, Gavin W. Jones and Mehtab S. Karim (editors), (London: Hurst & Company, 2005), 160.

¹¹ Agung Danarto, *Hadith Studies in Indonesia 1900-1945 (A Review of the Thoughts of Several Scholars about Hadith)* (Jogjakarta: Sunan Kalijaga State Islamic College Project, 2000)

¹² Hasan Su'adi, "Jaringan Ulama Hadits Indonesia", *Jurnal Penelitian*, vol. 5, no. 2 (November, 2008), <https://doi.org/10.28918/jupe.v5i2.240>

¹³ Saifuddin, et. al., *Peta Kajian Hadis Ulama Banjar* (Banjarmasin: IAIN Antasari Press, 2014)

¹⁴ Muhajirin, "Genealogi Ulama Hadis Nusantara", *Jurnal Holistic Al-Hadis*, vol. 2, no. 1 (Juni, 2016)

¹⁵ Hanafi, "Genealogi Kajian Hadis Ulama Al-Banjari," *Millati: Journal of Islamic Studies and Humanities*, vol. 2, no. 2 (Desember, 2017), <https://doi.org/10.18326/millati.v2i2>

network of hadith scholars in Banjar, Kalimantan, starting from the Middle East as an intellectual destination for Banjar scholars and three generations of hadith scholars in Banjar.

Based on sanad theory, this article discusses descriptively-analytically three issues, namely: *first*, how the network of hadith scholars in Madura; *second*, how is the formation, dissemination, and figures in the network of hadith scholars in Madura; and *third*, how the hadith scholar network in Madura contributes to the development of hadith studies in the archipelago. Sanad theory is used to trace and describe the formation, dissemination, and figures in the network of hadith scholars in Madura and their contribution to the development of hadith studies in the archipelago.

Sanad is a genealogy or link in the hadith passage that shows the relationship between the teacher-student of the periwayat and the history of the hadith. Something that is dikleim as a hadith will be rejected if it is not accompanied by sanad. The process of narrating hadith from the beginning to the end of the III century H as the end of the hadith passage period involved five generations (*thabaqah*) of hadith periwayat, namely: friends, tabiin, *atba' al-tabi'in*, *atba' al-tabi'in*, *atba' atba' al-tabi'in*.¹⁶ However, the tradition of using sanad in hadith narration did not stop at the end of the III century H. as the end of the hadith passage period, but it still lasts to this day. In addition to sanad, the terms *mu'jam al-syuyukh*, *masyaikhah*, *tsabat*, *fihris*, *barnamaj*, *taqyid*, *awa'il*, *ijazat*, *marwiyat*, and *sama'at* which also describe the guru-murid relationship in the hadith passage.¹⁷ This type of research is descriptive research with a hadith approach through library research and field research to the network of hadith in Madura.

¹⁶ Nur al-Din 'Itr, *Manhaj al-Naqd fi 'Ulum al-Hadits* (Damaskus: Dar al-Fikr, 2008), 290.

¹⁷ Muwaffiq ibn 'Abd Allah ibn 'Abd al-Qadir, *Ilm al-Atsbat wa Ma'ajim al-Syuyukh wa al-Masyaikhah wa Fann Kitabah al-Tarajim* (Makkah: Universitas Umm Al-Qura, 1419 H.), 15-20.

RESULTS AND DISCUSSION

Hadith Scholars Network in Madura

In general, the network of hadith scholars in Madura cannot be separated from the network ulama hadith in the archipelago, which is from the old network of the Middle East, especially Makkah since the last 19th century to 21 AD. According to Muhammad Mahfudz ibn 'Abd Allah ibn 'Abd al-Mannan al-Tarmasi (1868-1920).¹⁸ Al-Tarmasi is a key figure in the network of ulama hadith in the archipelago¹⁹ previously there was Nur al-Din al-Raniri and 'Abd al-Ra'uf al-Sinkili who were involved in the study of hadith.

Sanad hadith al-Tarmasi was then connected to sanad hadith al-Fadani through the disciples of al-Tarmasi who were al-Fadani's teachers, namely: Habib Allah al-Syinqithi, 'Umar ibn Hamdan al-Mahrasi, Ahmad al-Mukhallalati al-Syami al-Makki, Muhammad al-Baqir ibn Nur Yogyakarta, Ma'shum ibn Ahmad Lasem, Shiddiq ibn 'Abd Allah Lasem-Jember, 'Abd al-Wahhab ibn Hasb Allah Jombang, 'Umar ibn Abu Bakr Bajunaid al-Makki, 'Ali ibn 'Abd Allah Banjar al-Makki, Muhammad 'Abd al-Baqi al-Ayyubi al-Laknawi al-Madani, and 'Abd al-Qadir ibn Shabir Mandailing al-Makki.²⁰

In later generations, the sanad hadith of the Nusantara hadith scholars, including the sanad hadith of madurese hadith scholars, was connected to the sanad hadith of Middle Eastern scholars through the sanad hadith of Muhammad Hasyim Asy'ari, al-Fadani, Isma'il Uthman Zain al-Yamani, 'Abd Allah ibn Sa'id al-Lahji, Muhammad ibn 'Alawi al-Maliki, and al-Sayyid Hamid ibn 'Alawi al-Kaf

¹⁸ Among the hadith scholars in the archipelago who were in contact with al-Tarmasi was Muhammad Kasyful Anwar (1884-1939) in Banjar. Like al-Tarmasi, he also studied in Mecca and referred to al-Sayyid Abu Bakr ibn Muhammad Shatha al-Makki. Saifudin, *Peta Kajian Hadis*, 120-121.

¹⁹ Ahmad Fauzan, "Kontribusi Shaykh Mahfuz al-Tarmasî dalam Perkembangan Ilmu Hadis di Nusantara," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis*, vol. 19, no. 1 (Januari, 2018): 109, DOI: <https://doi.org/10.14421/qh.2018.1901-06>

²⁰ al-Tarmasi, *Kifayah al-Mustafid*, 42.

al-Banjari al-Makki. Among the Madurese scholars who have sanad hadiths that they mention in their work are Ahmad Barizi Muhammad Fathullah, Ahmad Ghazali Muhammad Fathullah, and Thoifur Ali Wafa. Most of the sanad hadith of these three Madurese scholars was obtained when they studied with many scholars in Makkah. In addition to these three scholars, other Madurese scholars who were of the same rank and as were educated at the time they studied with many scholars in Makkah, especially Isma'il Uthman Zain al-Yamani, were assumed to also have sanad hadith, although they did not write works in the field of hadith and did not mention their sanad hadith.

Formation and Dissemination of Jaringan Ulama Hadith in Madura

The network of hadith scholars in Madura was formed and spread through teacher-student relationships and friends, especially when they studied in Makkah and owned an islamic boarding school after returning from Makkah. These two points can be proven by sanad hadith, works in the field of hadith, and their hadith studies. The formation and dissemination of a network of hadith scholars in Madura can be grouped into three as follows: *Pertama*, scholars who have sanad directly from their teachers in Makkah, such as Ahmad Barizi Muhammad Fathullah, Ahmad Ghazali Muhammad Fathullah, and Thoifur Ali Wafa. *Second*, scholars who pursue hadith through teachers from their teachers who have studied in Makkah, such as Abdul Majid Tamim (Pamekasan), Thofur Ali Wafa, and Abdul Ghofur Syamsul Bahri (Sampang). *Third*, scholars who have worked in the field of hadith and taught them to their students without being sure whether they belong to the first group or the second group, such as Muhammad Syamsul Arifin (Banyuanyar, Pamekasan) and Baghdad al-Maliki (Kedungdung, Sampang).

The following institutions and networks of hadith scholars in Madura, include:

Abdul Majid Tamim

Raden Abdul Majid Tamim was born on June 22, 1919 in Pamekasan and died on December 8, 2000 in Jember. He was the son of a noble married couple,

namely K.H.R. Moh Tamim and R. Ayu Maimunah. His nasab lineage shows that he was the 15th descendant of Sunan Giri from the path of his father, namely Raden Abdul Majid Tamim ibn K.H.R. Moh. Tamim ibn K.H.R. Abdul Latif ibn K.H.R. Isma'il ibn K.H.R. Ibrahim ibn K.R. Anwar Ya'kub ibn Kyai Raden Aziruddin ibn Kyai Raden Sukandar ibn K.H.R. Abdul Adzim ibn K.H.R. Tepi Salasi ibn R. Adipati Pratamanggala II ibn R. Adipati Pratamanggala I ibn R.K.H. Zainal Abidin (Sunan Cendana) ibn Pangeran Wiryadi ibn Pangeran Kulon 1 ibn Raden Paku Prabu Satmata (Sunan Giri).²¹

Although it is only recorded that he has studied KH directly. M. Hasyim Asy'ari at Pondok Pesantren Tebuireng, Jombang, around 1930 to 1940 AD, but Tamim is a prolific writer who has successfully written and translated many books across scientific fields in Islam, namely tafsir, hadith, fiqh, and kalam science. Among his works are the following: (1) *Tarjamah Tafsir al-Jalalain bi al-Lughah al-Maduriyah*, (2) *Tafsir Alam Nasyrah al-Karim*, (3) *Tafsir Surah al-Ikhlash*, (4) *Al-Mar'ah al-Shalihah*, (5) *Treatise al-Mahidh Madura*, (6) *Lubab al-Hadith*, (7) *Mi'ah Hadith Sharifah Mutarjamah bi al-Lughah al-Maduriyah*, (8) *Al-Ahadits al-Nabawiyah*, (9) *Tarjamah Durus al-'Aqa'id al-Diniyah*, (10) *Al-Jawahir al-Kalamiyah fi Idhah 'Aqidah al-Islamiyah*, (11) *Matan al-Jauharah fi 'Ilm al-Tauhid*, (12) *Fath al-Qarib 'ala Matn al-Ghayah wa at-Taqrīb*, (13) *Al-Mabadi' al-Fiqhiyah 'ala Madzhab al-Imam al-Syafi'i*, (14) *Safinah al-Naja Madura fi Ushul ad-Din wa al-Fiqh*, dan (15) *Sullam al-Taufiq Madura*.

From many Abdul Majid Tamim's works above, his works that are specified in the field of hadith are *Lubab al-Hadith*, *Al-Ahadits al-Nabawiyah*, and *Mi'ah Hadith Sharifah Mutarjamah bi al-Lughah al-Maduriyah*. As the title implies,

²¹ Ahmad Zaidanil Kamil, "Tafsīr Al-Jalālain dan Bahasa Madura: Lokalitas Kitab Tarjamah Tafsīr al-Jalālain bi Al-Lughah al-Madūriyyah Karya Abdul Majid Tamim (1919-2000)," *Shuhuf*, vol. 13, no. 1 (Juni, 2020): 33-34, DOI: <https://doi.org/10.22548/shf.v13i1.533>

Mi'ah Hadith Syarifah Mutarjamah bi al-Lughah al-Maduriyah is a book containing one hundred hadiths translated into Madurese. This book is a thin hadith book consisting of only 16 pages. The book was printed by Maktabah Al-Shaikh Salim ibn Sa'd Nabhan. The collection of hadiths in it is only a short matan of hadiths without sanad, both the generation of companions as the first periwayat and *mukharrij* as the last periwayat who wrote it in his hadith book.²² The hadith material is related to science, love for the poor and the poor, unity, division, morals, love for fellow human beings, disgrace, shame, anger, hasud, shirk, apostate, neighborly ethics, silaturahmi, hypocrisy, faith, *birr al-walidain*, piety, honesty, zakat, almsgiving, khamar, kindness, adultery, men, promises, bakhil, talak, salat, prayer, prayer, sheep fighting, pride, heresy, joy, gratitude, deceit, folly, merchant, illegitimate food, help, compassion, advice, surge, hell, conjecture, and obedience.

Muhammad Syamsul Arifin

Muhammad Syamsul Arifin is the fifth generation caretaker of Darul Ulum Banyuwangi Islamic Boarding School, Pamekasan, Madura. He was the son of a married couple named Abdul latif and Alwiyah Zayyadi. His nasab lineage from the path of his mother, Alwiyah Zayyadi binti Salma binti Abdul Hamid ibn Itsbat.²³ Itsbat is the founder of Pondok Pesantren Darul Ulum Banyuwangi, Pamekasan, Madura who is the great-grandfather (*bhujū'*) of many caregivers large Islamic boarding schools in Madura and East Java, especially in the regions Tapal Kuda.

Muhammad Syamsul Arifin studied at the People's School (SR), Nurul Abror Islamic Boarding School, Alas Bulu, Wongsorejo, Banyuwangi, Miftahul Ulum Islamic Boarding School, Bata-Bata, Pamekasan, Madura, Darul Ulum Islamic Boarding School, Banyuwangi, Pamekasan, Madura, Al-Khoirot Islamic Boarding School, Karang Suko, Malang. In addition, he also studied with Kiai

²² 'Abd al-Majid Tamim, *Mi'ah Hadits Syarifah* (t.k: Maktabah al-Syaikh Salim ibn Sa'ad Nabhan, t.th.)

²³ Achmad Baidhowi, et. al., *Kiai Istiqomah: Biografi RKH. Muhammad Syamsul Arifin* (Yogyakarta: Samudra Biru, 2021), 2.

Syafiuddin Tamberuh, Sampang, Kiai Ahmad Faqih Toronan, al-Sayyid 'Alawi Makkah, Al-Sayyid Amin Makkah, and Hasan Yamani Makkah.

Muhammad Shamsul Arifin has only one work in the field of hadith, namely *Arba'una Hadith*. He composed it for various socio-religious activities such as recitation, marriage, and Isra' Mi'raj.²⁴ *Arba'una Hadith* is a small hadith book written in the handwriting of 46 pages. This book contains 40 hadiths without a complete sanad, that is, it only mentions the perawi of the generation of friends and *mukharrij* hadith, which was later translated into Madurese with the Arabic script pegon. The systematics of writing *the Arba'una Hadith* is as follows: Muhammad Shamsul Arifin gives a brief preface to the usefulness of the content of this book, mentions the hadith one by one and its translation in Madurese with the Arabic script pegon from the first hadith to the fortieth hadith, and gives an afterword. The hadith material in *arba'una Hadith* is as follows: (1) *al-islam wa al-iman wa al-ihsan*, (2) *husn islam al-mar'*, (3) *ittaqi Allah haitsu ma kunta*, (4) *ihfadz Allah yahfadzka*, (5) *ushikum bi taqwa Allah*, (6) *al-muslim akhu al-muslim*, (7) *man salima al-muslimuna min lisanihi wa yadihi*, (8) *wa la tahasadu*, (9) *tahrim al-dzulm*, (10) *fi huquq al-muslimina*, (11) *fi mahabbah al-muslimina*, (12) *al-rahmah*, (13) *nashr al-muslimina*, (14) *kafalah al-orphan*, (15) *al-ihsan ila al-dhu'afa'*, (16) *al-du'a' ila huda au dhalalah*, (17) *fi qadha' hawa'ij al-muslimina*, (18) *fi al-istiqamah*, (19) *fi al-nashihah*, (20) *fi al-shabr wa al-syukr*, (21) *fi fadhl al-'ilm*, (22) *fi al-tawadhu'*, (23) *fi birr al-walidaini*, (24) *fi tahrim al-'uquq*, (25) *fi haqq al-jar*, (26) *fi haqq al-jar wa al-dhaif*, (27) *fi shilah al-arham*, (28) *fi kamal al-shilah*, (29) *fi shuhbah al-khiyar*, (30) *fi shuhbah al-mu'min*, (31) *fi fadhl qira'ah al-qur'an*, (32) *fi syafa'ah al-qur'an*, (33) *fi fadhl ta'allum wa ta'lim al-qur'an*, (34) *fi fadhl al-wudhu'*, (35) *fi fadhl al-shalawat*, (36) *fi wujub*

²⁴ Muhammad Syamsul Arifin, *Arba'una Haditsan* (Pamekasan: Itsbatiah Press Banyuwang, t.th.), 1.

al-muhafadzah 'ala al-shalawat al-khams, (37) fi fadhl shalah al-jama'ah, (38) fi fadhl al-shiyam, (39) fi fadhl al-hajj wa al-'umrah, dan (40) fi 'iyadah al-maridh.

Although *Arba'una Hadith* is only the only work of Muhammad Shamsul Arifin in the field of hadith, as chairman of the al-Khairat Foundation he can also be considered involved in the preparation of several textbooks for the basic level (*al-marhalah al-ibtida'iyah*) within the al-Khairat Foundation, namely: (1) In the field of hadith in the form of *the Kitab al-Ahadits al-Nabawiyah* (three volumes); (2) In the field of jurisprudence in the form of *kitab al-Mi'yar al-Islami* (four volumes) and *kitab al-Fiqh al-Islami Kitab Kitab* (two volumes); (3) In the field of Arabic in the form of the *Book of Manhaj al-Lughah al-'Arabiyah* (six volumes); (4) In the field of nahu in the form of *the Book of Tanwir al-Mukhtar fi 'Ilm al-I'rab* (four volumes); and (5) In the field of sharaf in the form of *the Book of 'Ilm al-I'lal* (three volumes).

Ahmad Barizi Muhammad Fathullah

Ahmad Barizi Muhammad Fathullah is the second generation caretaker of Al-Mubarak Islamic Boarding School, Lan-Bulan, Batorasang, Tambelengan, Sampang, Madura. He was born in Lan-Bulan, Batorasang, Tambelengan, Sampang, Madura without any certainty about his date of birth from his family side. His silsilah nasab from his father's path is Ahmad Barizi ibn Muhammad ibn Fathullah ibn Sa'idan to Sunan Cendana which is continued to the Prophet Muhammad saw.²⁵

Since childhood, he studied with his father, namely Muhammad Fathullah, and with his eldest brother, namely kurd Muhammad Fathullah. He then studied with KH. Maimun Zubair Sarang. After that, he studied several Islamic scientific disciplines with dozens of scholars in Makkah for more than eight years, namely from Muharam 1397 H. to Shawal 1405 H.,²⁶ especially to Isma'il 'Uthman Zain

²⁵ Ahmad Ghazali Muhammad Fath Allah, *Bahr al-Madad fi Ba'dh Musalsalat Syaikhina Ahmad Barizi Muhammad* (t.k.: t.p., t.th.), 5.

²⁶ Ahmad Barizi Muhammad Fath Allah, *Ithaf al-Thalib al-Nasysyath bi Dzikr Ittishali bi al-'Allamah al-Syaikh Hasan al-Masysyath* (t.k.: t.p., 1433 H), 4.

al-Yamani,²⁷ so that he could have sanad to several authors of the classics, especially the books of jurisprudence and hadith. Of all his teachers, some of them pursued and had sanads in the field of hadith, namely: Isma'il 'Uthman Zain al-Yamani, Muhammad Hasan al-Masysyath, Muhammad Yasin ibn Muhammad 'Isa al-Fadani, al-Sayyid Hamid al-Kaf al-Banjari al-Makki, Muhammad Mukhtar al-Din ibn Zain al-'Abidin al-Falimbani al-Makki, Muhyi al-Din Mahmud al-Malibari, 'Abd Allah ibn Shiddiq al-Ghumari, 'Abd al-'Aziz ibn Shiddiq al-Ghumari, Muhammad al-Amin al-Harari al-Makki, 'Abd al-Fattah Abu Ghuddah al-Syami, and al-Sayyid Muhammad ibn 'Alawi al-Maliki.

Ahmad Barizi Muhammad Fathullah had many students from within the country and abroad, both while studying in Makkah and after returning home and devoting himself to the Al-Mubarak Lan-Bulan Islamic Boarding School, Tambelengan, Sampang. Among his students were: Thoifur Ali Wafa (Sumenep), Abdul Qadir Ahmad Mahfudz (Pamekasan), Ahmad Ghazali Muhammad Fathullah (Sampang), Abdul Haq ibn Ahmad Damanhuri, Abdullah Khon Thabrani (Bangkalan), Abdus Salam Abdul Mujib (Sidoarjo), Fauzi Mustajab (Probolinggo), Al-Habib Zainal Abidin Ali ibn Yahya (Cirebon), Alwi Zain (Jakarta), Bahruddin Ali Wafa (Banjar), Ahmad Mulyadi (Lombok), Ahmad Mani' (Yaman), and Abdul Ghafur Syamsul Bahri (Sampang).

Ahmad Barizi Muhammad Fathullah has many works in various Islamic scientific disciplines, such as the science of the Qur'an, hadith, nahu, sharaf, kalam science, history, fiqh, logic, and prayer, in total 75 works have been printed and seven works are being written.²⁸ Of all his works, there are two of his works related to the field of hadith, namely: *Ta'dzim al-Minnah bi Ittishal Sanad al-Mushafahah al-Mudkhilah li al-Jannah* and *Ithaf al-Talib al-Nasysyath bi Dzikh*

²⁷ Fath Allah, *Bahr al-Madad*, 6-7.

²⁸ Fath Allah, *Bahr al-Madad*, 20-31.

Ittishali bi al-'Allamah al-Shaikh Hasan al-Masysyath. The manuscript of *Ta'dzim al-Minnah* consists of two "minor books" of a kind of treatise, namely: (a) *Ta'dzim al-Minnah bi Ittishal Sanad al-Mushafahah al-Mudkhilah li al-Jannah* as many as seven pages completed on Friday, 9 Ramadan 1428 H, which contains sanad-sanad hadith *al-musalsal bi al-mushafahah* owned by Ahmad Barizi Muhammad Fathullah of Muhammad ibn 'Alawi al-Maliki, Muhammad Yasin ibn 'Isa al-Fadani, Hasan ibn Muhammad al-Masysyath, 'Uthman ibn Sa'id Tunkal, Isma'il 'Uthman Zain al-Yamani al-Makki, Muhammad Fathullah, and 'Abd al-Qadir ibn Ahmad Sahal al-Fasuruani; and (b) sanad Ahmad Barizi Muhammad Fathullah to all the works of al-Habib 'Abd Allah ibn 'Alwi al-Haddad al-Hadhrami al-Shafi'i, especially the *Treatise al-Mu'awanah wa al-Mudzaharah wa al-Mu'azarah*, ratib, and his wirid-wirid, which were completed on Saturday, 10 Ramadan 1428 H.²⁹

The *ithaf al-Talib* manuscript consists of two books, namely: (a) Ahmad Barizi's *Ithaf al-Talib* which was completed on Thursday, 20 Ramadan 1433 H; and (b) ³⁰*al-Shaikh Hasan ibn Muhammad al-Masysyath al-'Alim al-Faqih wa Rajul al-Din al-Mu'tha'* by Muhammad Abu Bakr Basalamah, one of the disciples of Hasan ibn Muhammad al-Masysyath, published in the newspaper *al-Bilad*, page 10, edition 7486, Saturday, 8 Safar 1404 H-12 November 1983 AD. *Ithaf al-Talib* is not a book in the field of hadith specifically, but Ahmad Barizi tells the story of his scholarly relationship with al-Masysyath as his teacher and the teacher of his teachers in this book, including the sanad diplomas of his teacher's works. Ahmad Barizi has a link in the chain of narration connected to all the works of the hadith of al-Masysyath through the general diplomas of his teachers who are disciples of al-Masysyath, namely *Raf' al-Astar 'ala Thal'ah al-Anwar fi 'Ilm Mushthalah al-Hadith*, *al-Taqirrat al-Saniyah 'ala al-Mandzumah al-Baiquniyah fi 'Ilm Mushthalah al-Hadith*, and *al-Irshad bi Dzikr Ba'dh ma li min al-Ijazah wa al-Isnad*.

²⁹ Ahmad Barizi Muhammad Fath Allah, *Ta'dzim al-Minnah bi Ittishal Sanad al-Mushafahah al-Mudkhilah li al-Jannah* (t.k.: t.p., t.th.), 1-6.

³⁰ Fath Allah, *Ithaf al-Talib*, 8.

Ahmad Ghazali Muhammad Fathullah

Ahmad Ghazali Muhammad Fathullah is the caretaker of Al-Mubarak Islamic Boarding School, Lan-Bulan, Batorasang, Tambelengan, Sampang, Madura. He was the younger brother of Ahmad Barizi Muhammad Fathullah. The nasab side of his father's path was Ahmad Ghazali ibn Muhammad ibn Fathullah ibn Sa'idan to Sunan Cendana which continued until the Prophet Muhammad saw.³¹ He was born in Lan-Bulan, Batorasang, Tambelengan, Sampang, Madura.

Ahmad Ghazali only studied formally until the 3rd grade of elementary school. Nevertheless, he studied with his father, KH. Muhammad Fathullah and his two older brothers, KH. Kurdish Muhammad and KH. Ahmad Barizi Muhammad Fathullah. He also studied with KH. Maimun Zubair Sarang Rembang, KH. Hasan Iraqi Sampang. He then studied at al-Shaulatiyah in Makkah. In addition to al-Shaulatiyah, he also studied with Isma'il 'Uthman Zain al-Yamani, 'Abd Allah ibn Sa'id al-Lahji, Muhammad Yasin ibn 'Isa al-Fadani, and Mukhtar al-Din al-Falimbani about 9 years in Makkah. He also studied with KH. Nasir Syuja'i Prajjan Sampang, KH. Kamil Hayyan, KH. Hasan Basri Said, KH. Zubair Abdul Karim, KH. Zubair Bungah Gresik, Yahya Gresik, Musthafa Gresik, Muhyiddin Khazin Yogyakarta, Noor Ahmad Jepara, and Syaukat Odeh Jordan.³²

Ahmad Ghazali Muhammad Fathullah has many works in various Islamic scientific disciplines, such as hadith, tajwid, history, faraid, akhlak, fiqh, falak, sufism, and prayer, which in total is more than 30 works. Of all his works, there are two works specifically in the field of hadith, namely: *Bahr al-Madad fi Ba'dh Musalsalat Shaikhina Ahmad Barizi Muhammad Al-Qaul al-Mukhtashar fi 'Ilm*

³¹ Fath Allah, *Bahr al-Madad*, 5.

³² Hanik Wafirotin, *Studi Komparatif Metode Hisab Arah Kiblat Ahmad Ghazali dalam Kitab Anfa' al-Wasilah dan Irsyâd al-Murîd* (Skripsi, IAIN Walisongo Semarang, 2014), 65-68.

Mushthalah Ahl al-Atsar, and *Syuruq al-Anwar al-Shamadiyah Shah Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah*.

Bahr al-Madad is a book written by Ahmad Ghazali specifically to collect some of the sanad hadith *musalsal* owned and read by Ahmad Barizi Muhammad Fathullah, his older brother and teacher. Ahmad Ghazali's desire to write this book arose after he heard Ahmad Barizi's call to compile the *musalsal* hadiths that he conveyed to the students and enthusiasts of hadith science on the feast day, 'Ashura', and other occasions. This happened when Ahmad Barizi read the hadith *al-musalsal bi yaum al-'id* on Eid al-Adha in 1436 A.D. in front of his students, including Ahmad Ghazali.³³ The systematics of *writing Bahr al-Madad* consists of a preface, a biography of Ahmad Barizi (name, nasab, birth, scientific career development, perseverance in learning, personality, return to the homeland, teacher, student, 75 works that have been printed, and 7 works that are still in the process of being completed), *musalsal* hadith (definition, sort, example, *faidah*, and law), and 21 *musalsal hadiths* owned and read by Ahmad Barizi.

According to its name, *al-Qaul al-Mukhtashar* is a book in the field of hadith written by Ahmad Ghazali in a nutshell which is reserved for new students.³⁴ The number of pages of this book is 33 pages completed on Friday, 18 Shawal 1424 H/12 December 2003. Although the prints of these two books were published in 1430 H/2009 AD in the white paper, the writing style follows the yellow book writing style typical of traditional pesantren, namely without mention of references in the form of *footnotes*. His footnotes are just further explanations of certain points in the main text. Ahmad Ghazali only clearly mentions the six names of scholars whose opinions are his reference in this book, namely al-Shafi'i, al-Baihaqi, Ibn 'Abd al-Bar, al-Khalili, and al-Nasa'i each of which is only mentioned once except al-Daruquthni who is mentioned twice. This seems to be because of the purpose of the pronunciation of *al-Qaul al-Mukhtashar* as a summary book, as Ahmad Ghazali implied expression in this book and the title. *Al-Qaul al-Mukhtashar* contains meanings, terms, rules, laws, and examples that

³³ Fath Allah, *Bahr al-Madad*, 3-4.

³⁴ Ahmad Ghazali Muhammad Fath Allah, *al-Qaul al-Mukhtashar fi 'Ilm Mushthalah Ahl al-Atsar* (Sampang: Syirkah al-Qamar, 2009), 1.

are generally basic and commonly found in the books of musthalah al-hadith, both classical and modern-contemporary.

Syuruq al-Anwar al-Shamadiyah was the *shah* of Ahmad ibn Ibrahim al-Hasyimi's *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* (1878-1943 AD), a disciple of Muhammad 'Abduh and director of three private schiots in Cairo Egypt.³⁵ *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* contains 15800 selected hadiths including from *Shahih al-Bukhari*, *Shahih Muslim*, *Sunan al-Tirmidzi*, *Sunan al-Nasa'i*, *Sunan Ibn Majah*, *Sunan Abu Dawud*, *al-Muwaththa'*, *al-Jami' al-Shaghir*, *al-Jami' al-Kabir*, and *al-Tarhib wa al-Tarhib* . According to Zainuddin, an alumnus of Pondok Pesantren Al-Mubarak Lan-Bulan Sampang, the draft of *Syuruq al-Anwar al-Shamadiyah* has been completed in four volumes, but only the first volume and the second volume are on the market. When this study was conducted, the researcher only got the print of the second volume, since the first volume was not reprinted after it was sold out. Currently, Ahmad Ghazali is reviewing the first volume in front of the students at once for the benefit of *tashhih* before he is reprinted.³⁶ The second volume contains the 502 hadith *syarhs* in *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah*, i.e. from the 436th hadith to the 938th hadith 346 pages thick accompanied by four indices, namely the verse index, hadith index, figure index, and theme index.³⁷

Thoifur Ali Wafa

Thoifur Ali Wafa was born on the night of 23 Syakban 1384 H in East Ambunten, Sumenep, Madura to a married couple named Ali Wafa and

³⁵ Khair al-Din al-Zirikli, *al-A'Lam: Qamus wa Tarajim li Asyhar al-Rijal wa al-Nisa' min al-'Arab wa al-Musta'ribin wa al-Mustasyriqin*, vol. I (Beirut: Dar al-'Ilm li al-Malayin, 2002), 90.

³⁶ Zainuddin, *Wawancara*, 18 September 2021.

³⁷ Ahmad Ghazali Muhammad Fath Allah, *Syuruq al-Anwar al-Shamadiyah Syarh Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* (t.k.: t.p., 1442 H.)

Muthmainnah. His nasab lineage from his father's path is Thoifur ibn Ali Wafa ibn Muharrar. He was the 7th descendant of 'Abd al-Quddus because there were five people between his father and 'Abd al-Quddus. 'Abd al-Quddus was one of the figures in the 10th century A.D. who came from Hadramaut and then hijra and settled in Sumenep Madura more than four centuries ago. Meanwhile, his nasab lineage from his mother's path is Thoifur ibn Muthmainnah binti Dzilhija who came from Waru, Pamekasan, Madura, and is said to be a descendant of Prince Katandur Sumenep.³⁸

Thoifur studied with many scholars, both in Indonesia and in the Middle East, especially in Makkah. Among his teachers were: (1) Ali Wafa Muharrar, (2) Ali Hisyam, (3) Ahmad Zaini Miftahul Arifin, (4) Abdullah Zahrawi, (5) Jamaluddin Muhammad Fadhil, (6) 'Abd Allah ibn Ahmad Dardum, (7) 'Abd Allah ibn Sa'id 'Ibadi al-Lahji al-Hadhrami al-Shihari, (8) Muhammad Yasin ibn 'Isa al-Fadani al-Makki, (9) Muhammad Mukhtar al-Din al-Falimbani al-Makki, (10) Aisyah, (11) Isma'il 'Uthman Zain, (12) Al-Sayyid Muhammad ibn 'Abd Allah al-Madini Sha'im al-Dahr, (13) Qasim ibn 'Ali al-Maqrani al-Yamani, (14) Abu Yunus Shalih al-Arkani al-Rabighi, (15) Al-Sayyid Muhammad ibn 'Alwi al-Maliki al-Hasani al-Makki, and (16) Ahmad Barizi Muhammad Fathullah. Of all his teachers, there are several of his teachers who pursue, have sanad, and work in the field of hadith, namely: Jamaluddin Muhammad Fadhil, 'Abd Allah ibn Sa'id 'Ibadi al-Lahji al-Hadhrami al-Shihari, Muhammad Yasin ibn 'Isa al-Fadani al-Makki, Muhammad Mukhtar al-Din al-Falimbani al-Makki, Al-Sayyid Muhammad ibn 'Alwi al-Maliki al-Hasani al-Makki, and (16) Ahmad Barizi Muhammad Fathullah. Thoifur obtained the sanad hadith of *Shahih al-Bukhari* and *Shahih Muslim* through a general diploma from Jamaluddin ibn Muhammad Fadhil, Patokan, Kediri, after following the recitation of the khataman of the two books in the month. He also obtained the sanad hadith of *Shahih Muslim* through Sayyid Muhammad ibn 'Alawi al-Makki and Isma'il Utsman Zain al-Yamani al-

³⁸ 'Ali Wafa, *Manar al-Wafa*, 8-13.

Makki, which differs from sanadnya to *Shahih Muslim* through Jamaluddin ibn Muhammad Fadhil aforementioned.³⁹

Thoifur Ali Wafa has many works in various Islamic scientific disciplines, such as tafsir, hadith, history, faraid, Arabic language and literature, kalam science, fiqh, and Sufism,⁴⁰ which in total is 48 works. Of all his works, there are four of his works in the field of hadith, namely: *Al-Dzahab al-Sabik fi al-Kalam 'ala Hadith Anta wa Maluka li Abika, Daf' al-Iham wa al-Haba fi al-Kalam 'ala Hadith Kull Qardh Jarra Manfa'ah fa huwa Riba, Fath al-Lathif fi 'Ilm Musthalah al-Hadith al-Sharif*, and *Al-'Alam al-Munif Syarh Fath al-Lathif fi 'Ilm Musthalah al-Hadith al-Sharif*. *Fath al-Lathif fi 'Ilm Musthalah al-Hadith al-Sharif* is Thoifur's work in the form of a *nadzam* on the basics of hadith science in 65 stanzas, which was completed on Friday the 20th of Shawal 1425 H. Thoifur deliberately composed *Fath al-Lathif* in the form of a *nadzam* to be easily memorized by novice learners and to be a reminder to the educated, as Thoifur revealed it in the seventh stanza in *Fath al-Lathif*, i.e. "*nadzamtuha musahhilan li hifdziha # li al-mubtadi mudzakkiran uli al-nuha.*"⁴¹ *Al-'Alam al-Munif* is the *shah* of *Fath al-Lathif fi 'Ilm Musthalah al-Hadith al-Sharif*. In other expressions, Thoifur wrote *al-'Alam al-Munif* to explain *Fath al-Lathif* which was his work in the field of hadith science. Thoifur completed the writing of *al-'Alam al-Munif* on 26/7/1426 H-30/8/2005 AD with a total of 393 pages plus 8 pages for the table of contents. In the printed edition of *al-'Alam al-Munif*, the entire *nadzam* in *Fath al-Lathif* is placed separately at the beginning of *al-'Alam al-Munif*. The entire *nadzam* in *Fath al-Lathif* was later written again in *al-'Alam al-Munif* to be

³⁹ Imam Sadili, *Wawancara*, 6 Oktober 2021.

⁴⁰ 'Ali Wafa, *Manar al-Wafa*, 237-245.

⁴¹ Thaifur 'Ali Wafa Muharrar al-Maduri, *Al-'Alam al-Munif Syarh Fath al-Lathif fi 'Ilm Mushthalah al-Hadits* (t.k.: t.p., t.th.)

explained in more depth. Like fath *al-Lathif* content, *al-'Alam al-Munif's* content is also about the basics of hadith science.

Baghdad al-Maliki

Baghdad al-Maliki is the founder of Nurul Hidayah Islamic Boarding School, Rahayu Village, Kedungdung District, Sampang Regency, Madura. Like Abdul Majid Tamim, he was also the translator of various Arabic books into Madurese published by two legendary publishers of the yellow book, namely Maktabah Nabhan and Maktabah Al-Hidayah Surabaya. The books in Arabic that have been translated by Baghdad al-Maliki that are traced are as follows: (1) *Fath al-Mu'in*, *Syarh Qurrah al-'Ain bi Muhimmat al-Din*, (2) *Washiyah al-Musthafa li al-Imam 'Ali Karrama Allah Wajhah*, (3) *Ta'lim al-Muta'llim li Thariq al-Ta'allum*, (4) *Safinah al-Naja*, (5) *Al-'Awamil*, (6) *Al-Jawahir al-Kalamiyah*, (7) *Matn al-Zubad*, (8) *Hidayah al-Shibyan*, (9) *Adab al-Mar'ah*, (10) *Tuhfah al-Wildan*, (11) *Al-Muqaddimah al-Hadramiyah*, (12) *Al-Silah fi Bayan al-Nikah*, and ⁴²*Lubab al-Hadith*.

Of the works of Baghdad al-Maliki, *Lubab al-Hadith* is his work specifically in the field of hadith. *Lubab al-Hadith* is a book of hadith by Jalal Din al-Suyuthi. The purpose of al-Suyuthi writing *Lubab al-Hadith* was to collect the hadith of the Prophet with sanad sahih. *Lubab al-Hadith* consists of 40 chapters. In each chapter, there are 10 hadiths that are only matan without sanad, so the total number is 400 matan hadiths about certain virtues.⁴³ Baghdad al-Maliki translates *Lubab al-Hadith* into Madurese literally, which is tarjamah the word word in the form of the meaning of gandum with the Arabic-Madurese script pegon. In addition to translating, Baghdad al-Maliki also added prefaces and afterwords with Arabic and the Arabic-Madurese script pegon.

Abdul Ghafur Shamsul Bahri

⁴² Iswahyudi, *Socio-Religious Movements in Madura in the Year 1857-1945* (Dissertation, UIN Sunan Kalijaga, Yogyakarta, 2019), 406-411.

⁴³ Jalal al-Din ibn Kamal al-Din al-Suyuthi, *Lubab al-Hadits* (Surabaya: Maktabah al-Hidayah, t.th.)

Abdul Ghafur Syamsul Bahri is a Sampangite. He is an alumnus of Pondok Pesantren Al-Mubarak, Lan-Bulan, Batorasang, Tambelangan, Sampang. He is a loyal student of KH. Ahmad Barizi Muhammad Fathullah, caretaker of Al-Mubarak Islamic Boarding School, Lan-Bulan, Batorasang, Tambelangan, Sampang. He wrote four works, namely: (1) *Kasyf al-Niqab fi Syarh al-Nadzm al-Musamma bi Manhaj al-Thullab fi Fadhl al-'Ilm wa Ahlihi wa fi al-Adab* by 'Uthman ibn Sa'id Tunkal, (2) *Irsyad al-Thalibin ila Syarh al-Ahadits al-Arba'in* by 'Abd Allah ibn Sa'id al-Lahji, (3) *Bughyah al-Murid fi Syarh Nadzm Jauharah al-Tauhid* by Ibrahim al-Laqqani, and (4) *Faidh al-Mannan fi Ba'dh ma Yahillu wa ma Yahrumu min al-Hayawan* of his four works, *Irshad al-Thalibin ila Syarh al-Ahadits al-Arba'in* is his work specifically in the field of hadith. *Irshad al-Thalibin* is the book of *syarh* over *al-Ahadits al-Arba'in* by 'Abd Allah ibn Sa'id al-Lahji al-Hadhrami al-Shihari. The number of pages of *Irshad al-Thalibin* is 278 pages. As Abdul Ghafur's teacher, Ahmad Barizi gave a foreword (*taqridh*) to *Irshad al-Thalibin* on Sunday, 12 Zulhijah 1430 H. *Al-Lahji's Al-Ahadits al-Arba'in* contains 40 short hadiths without complete sanad, i.e. al-Lahji only mentions the name of the companion as the first devotee, matan hadith, and his *mukharrij*.

Abdul Ghafur's *syarh* method of *al-Ahadits al-Arba'in* by al-Lahji in *Irshad al-Thalibin* is as follows: (1) mentions the original text of *al-Ahadits al-Arba'in*; (2) explaining the biography of the companions as the first *periwayat*, i.e. if their biography is already described in the previous *hadith syarh*, then he does not explain it again; (3) explaining the meaning of language and the terms and functions of a particular vocabulary in the hadith, (4) sometimes explaining the way of reading and the grammatical function of a particular vocabulary in the hadith; (5) explain the content of the hadith descriptively-analytically, that is, in the form of words, phrases, or sentences in the hadith; (6) sometimes explains the

quality of the hadith, and (7) explains the biography of the *mukharrijs* as the last periwayat, that is, if their biography has been described in the previous hadith *syarh*, then he does not explain it again. In *Irshad al-Thalibin*, Abdul Ghafur referred to verses of the Qur'an, other hadiths, as well as the opinions of scholars and used his personal opinions to explain *al-Lahji's al-Ahadits al-Arba'in*.

Al-Khairat Pamekasan Foundation

Al-Khairat Foundation is a forum for several Islamic boarding schools in Pamekasan Madura and its surroundings. Among several Islamic boarding schools under the auspices of the Al-Khairat Foundation are the Darul Ulum Banyuwang Islamic Boarding School, the Mambaul Ulum Bata-Bata Islamic Boarding School, and the Nurul Yaqin Gunung Sari Islamic Boarding School which has several formal and non-formal educational institutions. The location of the first office of Al-Khairat Foundation is at The Darul Ulum Banyuwang Islamic Boarding School, Palengaan, Pamekasan, with a Notarial Deed dated May 21, 1985.⁴⁴

At the time of KH. Muhammad Syamsul Arifin serves as the Chairman of Al-Khairat Foundation and KH. Abdul Hamid Ahmad Mahfudz served as head of the Al-Khairat Foundation Teaching and Education Institute, this foundation succeeded in compiling several textbooks for the basic level (*al-marhalah al-ibtida'iyah*) within the al-Khairat Foundation, namely: (1) In the field of hadith in the form of *kitab al-Ahadits al-Nabawiyah* (three volumes), (2) In the field of jurisprudence in the form of *Kitab al-Mi'yar al-Islami* (four volumes) and *Kitab al-Fiqh al-Islami* (two volumes), (3) In the field of Arabic in the form of *the Book of Manhaj al-Lughah al-'Arabiyah* (six volumes), (4) In the field of nahu in the form of *the Book of Tanwir al-Muhtar fi 'Ilm al-I'rab* (four volumes), and (5) In the field of sharaf in the form of *the Book of 'Ilm al-I'lal* (three volumes).

The kitab al-Ahadits al-Nabawiyah in the three volumes is a hadith textbook for the basic level (*al-marhalah al-ibtida'iyah*) within the Al-Khairat Foundation

⁴⁴ Anonim, "Sekilas tentang STAI Al-Khairat Pamekasan," *Al-Khairat*, dalam <https://alkhairat.ac.id/2017/04/19/sekilas-tentang-stai-al-khairat-pamekasan/> (Diakses tanggal 10 Oktober 2021 jam 12.07 WIB)

since the academic year 1419-1420 H / 1998-1999 AD with the following details: the first volume is a hadith textbook for the 4th grade of the Ibtidaiyah Islamiyah Madrasah, the second volume is a hadith textbook for the 5th grade of the Ibtidaiyah Islamiyah Madrasah, and the third volume is a hadith textbook for grade 6 Madrasah Ibtidaiyah Islamiyah. Each volume contains 40 short hadith matans and their *mukharrij* without sanad and three main materials with the following details: The first volume contains three main materials, namely: (a) faith, as many as 13 hadiths i.e. from the first hadith to the thirteenth hadith; (b) Islam, as many as 13 hadiths namely from the fourteenth hadith to the twenty-sixth hadith; and (c) science, as many as 14 hadiths i.e. from the twenty-seventh hadith to the fortieth hadith. The *mukharrij* hadith in the first volume are Muslim, Ahmad, Ibn Hibban, al-Hakim, al-Baihaqi, Bakr ibn 'Abd al-Rahman, al-Tirmidzi, al-Bukhari, Abu Dawud, Ibn 'Asakir, al-Bazzar, and al-Thabrani.⁴⁵ The second volume contains three main materials, namely: (a) commendable nature, as many as 14 hadiths i.e. from the first hadith to the fourteenth hadith; (b) despicable nature, as many as 14 hadiths i.e. from the fifteenth hadith to the eighteenth hadith; and (c) birr al-walidain and silaturahmi, as many as 11 hadiths i.e. from the twenty-ninth hadith to the fortieth hadith. The *mukharrij* hadith in the second volume are al-Tirmidzi, Muslim, al-Bukhari, Abu Dawud, and al-Dailami.⁴⁶ The third volume contains three main materials, namely: (a) takwa and tobat, as many as 14 hadiths i.e. from the first hadith to the fourteenth hadith; (b) good association among Muslims, as many as 14 hadiths namely from the fifteenth to the eighteenth hadith; and (c) amar makruf and nahi mungkar, as many as 12 i.e. from the twenty-ninth hadith to the fortieth hadith. The *mukharrij* hadith in the

⁴⁵ Yayasan Al-Khairat, *Kitab al-Ahadits al-Nabawiyah*, vol. I (t.k.: t.p., t.th.)

⁴⁶ Yayasan Al-Khairat, *Kitab al-Ahadits al-Nabawiyah*, vol. II (t.k.: t.p., t.th.)

third volume are al-Tirmidzi, Ahmad, Muslim, Ibn Majah, Ibn Hatim, Ibn Mardawaih, al-Bukhari, and Abu Dawud.⁴⁷

Contribution of the Hadith Ulema Network in Madura in the Development of Hadith Studies in the Archipelago

Based on the teacher-student relationship between Muhammad Mahfudz al-Tarmasi, some of Muhammad Yasin ibn Muhammad 'Isa al-Fadani's teachers who were disciples of al-Tarmasi such as Habib Allah al-Syinqithi and 'Umar ibn Hamdan al-Mahrasi, al-Fadani,⁴⁸ and al-Fadani's disciples such as Ahmad Barizi Muhammad Fathullah, Ahmad Ghazali Muhammad Fathullah, and Thoifur Ali Wafa as seen in the previous discussion, hence the coronation of al-Tarmasi as an important figure behind the establishment of a network of hadith scholars in the archipelago.⁴⁹

Actually, KH. Muihammad Khalil, Bangkalan, Madura, a colleague of al-Tarmasi in Makkah, is an important figure in Madura, but his widely circulated work to date is only in the fields of grammar, jurisprudence, and prayer, such as *al-Silah fi Bayan al-Nikah, Isti'dad al-Maut fi al-Hatsts 'ala Dzīkr al-Maut wa Fiqh al-Janazah, Taqrirat Shaikhina Khalil 'ala Mandzumah Nuzhah al-Thullab fi Qawa'id al-I'rab, Kitab al-Bina' dhimna Tadrib wa Mumarasah fi 'Ilm al-Tashrif, Taqrirat Shaikhina Khalil 'ala Matn al-'Izzi fi 'Ilm al-Sharf, and Ratib Shaikhina Khalil*. Meanwhile, his echoes in the field of hadith have not been revealed. In fact, according to Ahmad Ginanjar Sya'ban, Khalil has sanads and works in the field of hadith which are still manuscripts on the subject of hadith handed down to Habib Salim ibn Jindan.⁵⁰

In the next generation of scholars in Madura, the study of hadith in Madura still lags behind the study of other Islamic scientific disciplines. Not only in Madura, the lag in hadith studies from other Islamic scientific studies, such as

⁴⁷ Yayasan Al-Khairat, *Kitab al-Ahadits al-Nabawiyah*, vol. III (t.k.: t.p., t.th.)

⁴⁸ al-Tarmasi, *Kifayah al-Mustafid*, 42.

⁴⁹ Fauzan, "Kontribusi Shaykh Mahfûz," 109.

⁵⁰ Ahmad Ginanjar Sya'ban, *Wawancara*, 31 Mei 2021.

fiqh, Sufism, and interpretation also occurs in various regions in Indonesia.⁵¹ Madurese scholars who have sanad hadith, work in the field of hadith, and study hadith in their pesantren is only a little bit. Even some Madurese scholars who have sanad hadith, works in the field of hadith, and study hadith in their pesantren are more accurately categorized as fiqh scholars because their work and studies in the field of jurisprudence are far more than their works and studies in the field of hadith. This is evident from the description of the biographies, teachers, students, and the work of seven Madurese scholars who have worked in the field of hadith. Only three of the seven Madurese scholars clearly show that they have sanad hadith and study hadith, namely Ahmad Barizi Muhammad Fathullah, Ahmad Ghazali Muhammad Fathullah, and Thoifur Ali Wafa.

The above description does not mean that scholars in Madura did not contribute to the development of hadith studies in the archipelago, because some of them had sanad, produced works in the field of hadith, and taught hadith to their students, such as Ahmad Barizi Muhammad Fathullah, Ahmad Ghazali Muhammad Fathullah, and Thoifur Ali Wafa. In general, they share notes and worship their sanad hadith after memorizing a book of hadith to their students, writing and publishing their work in the field of hadith independently on a limited scale, and teaching hadith, both with hadith books by classical scholars and their work, to their students and the wider community in the form of recitations in Islamic boarding schools which are sometimes broadcast through social media such as Youtube.

Ahmad Barizi Muhammad Fathullah composed several works in the field of hadith, especially about *the musalsal* hadith that was read and presented to his students at certain *moments*, some of which are certain books, especially the book

⁵¹ Muhajirin, "Genealogi Ulama," 91.

of fiqh, teaching *Shahih al-Bukhari* to his students,⁵² gave a preface to *Irshad al-Thalibin ila Syarh al-Ahadits al-Arba'in* by Abdul Ghafur Shamsul Bahri who was his faithful student. Ahmad Ghazali Muhammad Fathullah composed several works in the field of hadith in the form of books basic hadith science and *syarh* of the book of hadith read to his students, teaching *Sunan al-Tirmidzi* to his students. Thoifur Ali Wafa composed several works in the field of hadith in the form of books of hadith and *shari'a* about certain hadiths, taught *Sunan al-Tirmidzi*, *al-Jami' al-Shaghir*, *Bulugh al-Maram*, *Riyadh al-Shalihin* to his students, alumni of his Islamic boarding school, and the wider community which is more often broadcast *live* from his Islamic boarding school or the home of one of the alumni through the Mutiara Assadad Youtube channel,⁵³ and preached his sanad hadith to his students after preaching a book of hadith such as sanadnya to *the Muslim Shahih* through Sayyid Muhammad ibn 'Alawi al-Makki and Isma'il Uthman Zain al-Yamani al-Makki.⁵⁴

CONCLUSION

In general, the network of hadith scholars in Madura cannot be separated from the network of hadith scholars in the archipelago which boiled down to the network of Middle Eastern scholars, especially Makkah from the end of the 19th to 21st century AD. The network of hadith scholars in Madura was formed and spread through teacher-student and friend relationships, especially when they were studying in Makkah and when they took care of Islamic boarding schools after returning from Makkah. In general, the contribution of the network of hadith scholars in Madura to the development of hadith studies in the archipelago is in the form of recitation of hadith books, the distribution of notes and diplomas of sanad hadith after memorizing a hadith book to their students, writing and publishing their works in the field of hadith independently, and recitation of hadith with hadith books by classical scholars and their works, to their students.

⁵² Ahmadi, *Wawancara*, 6 Oktober 2021.

⁵³https://www.youtube.com/channel/UCTndz2VzlcBU27ySN_JmN6g/videos (accessed 21 Oktober 2021)

⁵⁴ Imam Sadili, *Wawancara*, 6 Oktober 2021.

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