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

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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 pertemuan. 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. 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.), Muhammad Mahfudz al-Turnusi (d. 1919 AD.), and Muhammad Yasin ibn Muhammad ‘Isa al-Fadani (1915-1990 M.). In addition to them, other

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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.), Nur al-Din al-Raniri (w. 1658 M.), Muhammad Kasyful Anwar al-Banjari (w. 1939 C.E.), Muhammad Hashim Asy'ari (d. 1947 AD.), and Muhadjirin Amsar al-Dary (d. 2003 AD.).

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.

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

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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

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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)


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. 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, masyaiikhah, tsabat, fihris, barnamaaj, taqyid, awa'il, ijazat, marwiyat, and sama'at which also describe the guru-murid relationship in the hadith passage. This type of research is descriptive research with a hadith approach through library research and field research to the network of hadith in Madura.

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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), Al-Tarmasi is a key figure in the network of ulama hadith in the archipelago previously there was Nur al-Din al-Raniri and 'Abd al-Ra'uf al-Sinkili who were involved in the study of hadith.


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 Kasfuf 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.
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,


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-Nabawiyyah*, and *Mi'ah Hadith Sharifah Mutarjamah bi al-Lughah al-Maduriyah*. As the title implies,
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’ad 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. 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, silaturahim, 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 Banyuanyar 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. Itsbat is the founder of Pondok Pesantren Darul Ulum Banyuanyar, Pamekasan, Madura who is the great-grandfather (bhuju’) 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, Banyuanyar, Pamekasan, Madura, Al-Khoirot Islamic Boarding School, Karang Suko, Malang. In addition, he also studied with Kiai Abd al-Majid Tamim, Mi’ah Hadits Syarifah (t.k: Maktabah al-Syaikh Salim ibn Sa’ad Nabhan, t.th.)

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. *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 lisanifi wa yadihi, (8) wa la tahasadu, (9) tahrir al-dzulm, (10) fi huqq al-muslimina, (11) fi mahabbah al-muslimina, (12) al-rahamah, (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 tahrir al-‘uqq, (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’allam wa ta’lim al-qur’an, (34) fi fadhl al-wudhu’, (35) fi fadhl al-shalawat, (36) fi wujub

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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’iyyah) 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-‘Arabiyyah (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-Mubarok 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.
al-Yamani, 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-Mubarok 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. Of all his works, there are two of his works related to the field of hadith, namely: *Ta'dzin al-Minnah bi Ittishal Sanad al-Mushafahah al-Mudkhilah li al-Jannah* and *Ithaf al-Talib al-Nasysyath bi Dzikr*

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-Taqrirat 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.

30 Fath Allah, Ithaf al-Talib, 8.
Ahmad Ghazali Muhammad Fathullah

Ahmad Ghazali Muhammad Fathullah is the caretaker of Al-Mubarok 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. 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.

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


_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. 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. The number of pages of this book is 33 pages completed on Friday, 18 Shawal 1424 H̸12 December 2003. Although the prints of these two books were published in 1430 H̸2009 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.
are generally basic and commonly found in the books of mustahalah 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-Targhib wa al-Tarhib_. According to Zainuddin, an alumnus of Pondok Pesantren Al-Mubarok 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

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\(^{36}\) 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.\(^{38}\)


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 ja 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 nadzm 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 nadzm 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 nazdm in *Fath al-Lathif* is placed separately at the beginning of *al-'Alam al-Munif*. The entire nazdm in *Fath al-Lathif* was later written again in *al-'Alam al-Munif* to be

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explained in more depth. Like fath *al-Lathi*f content, *al-‘Alam al-Munif*’s content is also about the basics of hadith science.

**Baghdad al-Maliki**


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 al-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. 43Baghdad al-Maliki translates *Lubab al-Hadith* into Madurese literally, which is tarjamah the word word in the form of the meaning of gandul 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**

Abdul Ghafur Syamsul Bahri is a Sampangite. He is an alumnus of Pondok Pesantren Al-Mubarok, Lan-Bulan, Batorasang, Tambelangan, Sampang. He is a loyal student of KH. Ahmad Barizi Muhammad Fathullah, caretaker of Al-Mubarok 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) *Irshad al-Thalibin ila Syarh al-Ahadits al-Arba'in* by 'Abd Allah ibn Sa'id al-Lahji, (3) *Bugyah 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 *mukharririj*.

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 periyawat, 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 Banyuanyar 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 Banyuanyar 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-‘Arabiyyah (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

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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-Thabran.i

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.ii 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

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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-Syiqithi 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-Hatsats ‘ala Dzikr 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

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fiqh, Sufism, and interpretation also occurs in various regions in Indonesia. 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

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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.


\(^{53}\) https://www.youtube.com/channel/UCTndz2VzleBU27ySN_JmN6g/videos (accessed 21 Oktober 2021)

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