

Syeikh Mahfudz Al-Tirmisi's Thought And His Contribution Towards Hadith: Study On The Book Manhaj Zawi Al-Nazar

Adrika Fithrotul Aini

Abstract: This paper discusses the thinking of scholars in the archipelago that have international gait, namely Syeikh Mahfudz al-Tirmisi. Wanderings in search of knowledge made an enormous contribution to the development of science and education in the archipelago. He produced many works and became a reference for science assemblies both in the archipelago and abroad. One of his monumental works is *Manhaj Zawi al-Nazar*, a book of commentary of Alfiyyah al-Suyuti. This book gives a great contribution in the scientific tradition. Thus, this paper will discuss the Mahfudz's idea contained in the book and also its contribution in the scientific tradition in Indonesia.

Index Terms: Manhaj Zawi al-Nazar, Mahfudz Termas, Hadis Study, Archipelago.

1 INTRODUCTION

THE tradition of giving annotation (syarh) in the scholarly world of Islam has been entrenched. This tradition has delivered many formidable intellectuals in the Islamic world. In fact, syarh not only for Islamic intellectual work but also for non-Muslim intellectual work. The tradition has become an intellectual bridge between classical thinking with intellectuals who came later. At least, through Syarh, thoughts of previous Muslim intellectuals tried to be presented by the reader or descriptors trying to read these thoughts. Thus, the position of the reader or descriptors is as an explanation for the thoughts of the author wanted to say. Annotating tradition is not only monopolized by middle east Muslim intellectuals, but there are many apart from them. One example, is Mahfudz al-Tirmisi, an intellectual born in Termas, East Java. He wrote a commentary book of hadith called *Manhaj Zawî Al Nazar*. This is a book on the book *Nazm Syarh Alfiyyah Al Suyuti* who spoke about hadith. Al-Suyuti was known as a very productive expert in the field of Hadith and Koran. He is even nicknamed Ibn Al Kutub (Son of Books) because he was born on top of a pile of books. Through his *Nazhm Alfiyyah, Al Suyuti* wanted to contribute his thoughts in the field of hadith. Of the many works that he wrote, he was given the title as musnid and muhaddis where his writings and lectures gained international recognition. In fact, he was known as a most responsible scholar for reviving the traditions and science of dirayah hadith, criticisms towards hadith after a long periode that tends to be dominated by narration tradition (riwayah hadith). *Manhaj Zawy al-Nazar* book is a monumental book in the field of Ulumul Hadith. The book is studied in a variety of religious meetings including Mecca, Medina, Egypt, and also in Indonesia. Thus, it is interesting to examine the book and Syeikh Mahfudz al-Tirmisi's contribution in the development of field of hadith.

2 HISTORICAL OF MAHFUDZ AL-TIRMISI

Mahfudz al-Tirmisi was born in an elite family of Java on 12 Jumada Ula 1258 H/1868 AD in village Tremas. Mahfudz was a smart kid, he was able to memorize the Koran before adult. At 6 years old, his father, Abdullah, brought Mahfudz to Mecca in the year 1291 H / 1874 AD. There, he studied with many renowned scholars. In the late 1890s, when Mahfudz was growing adult, his father took him back to Java and send him to a Java renowned scholar namely Kyai Saleh Darat in 1820-1930 [1]. After his father died, he didn't studied in Java for long periode and he returned to Mecca in the 1880s, and lived there until his death. (Snouk Hurgronje, 1996: 44) In addition to Makkah, he also wandered to Medina and Egypt. As a tradition that had evolved in the early development of Islam, the knowledge wanderers went to the various areas to seek knowledge from the scholars at that time [2]. In Mecca, he married Demak born women, Central Java, Muslimah. They had three children, two of them passed away when when they were five years old [3]. Mahfudz encouraged his only son left named Muhammad to cultivate the religious science and Muhammad finally managed to become a teacher of religion knowledge in Demak and had many students. Mahfudz was died on 1 rajab 1338 H / 1919 AD in Mecca. His body was buried in the Sayyid Sayyid Muhammad bin Abu Bar Syata cemetery [4].

3 ACADEMIC CAREER AS "HADITH SPECIALIST" AND INTELLECTUAL HERITAGE OF SYEIKH MAHFUDZ AL-TIRMISI

Shaykh Mahfudz al-Tirmisi was a very prolific writer. Mahfudz only spent time in a cave of Hira mountain, the valley of Mecca. He was so productive so much so that he can complete the work in several fields, one of which is in the field of Hadith, namely *Zawy Manhaj al-Nazhar*, which is a fairly detailed commentary on Alfiyyah by Abdurrahmn as-Suyuti (d. 911 H) within 4 months 14 days, Book with these 302 pages is mostly done in Makkah in the year 1329 H/1911 AD, and partly written during in Mina and Arafah [5]. Because of this book, Mahfudz was better known as an expert in the field of hadith. As cited in the book "Kifayatul Mustafid" that Mahfudz in addition to a scholar known for devout 'in worship, humble in behavior, also known as expert on Bukhari hadith. He was recognized as legitimated figure in teaching Sahih Bukhari.

- Adrika Fithrotul Aini, Lecturer State Institute for Islamic Studies (IAIN) of Tulungagung, City Tulungagung, East Java, Indonesia. Email: adrikaaini01@gmail.com

This sanad was directly from Imam Bukhari himself through 23 generations of scholars who had mastered the work of Imam Bukhari [6]. His existence as the last link of al-Bukhari in the late XIX was very possible because al-Bukhari was his imaginary teacher. As at the end of the isnad (transmission chain of hadith) where he was a leading musnid [7]. For Mahfudz, isnad is part of religion [8]. As Sufyan al-Sauri said: "Isnad is the weapon of a believer, if this is not available then how come someone wants to fight". Sanad is so important, so much so that Mahfudz as student reminded himself and others about the dangers of delivering fake hadith by referring to the Prophet's warning: "someone who says what never I say (and think of it comes from me) get ready to be the inhabitants of hell". It is not difficult to understand why Mahfudz preferred the field of hadith than others. He assumed that experts in various science disciplines consider that the best knowledge are theirs. Theologians will maintain that theology is the most excellent science because of the unity of God is set with the help of this knowledge, and so do other disciplines. Based on this understanding, he concluded that 'ilm Astar or the science of Hadith is a knowledge that is -absolutely- most important of all. This opinion is based on the fact that one can go back to the noblest creatures, Muhammad through this science to know the authenticity of the words and deeds. Additionally, the hadith is regarded as the most superior interpretation of the Koran [9]. Mahfudz showed that the isnad purity is very reassuring for those who mastered the science. He said: "God truly honored those people who are skilled in the science of isnad" [10]. In addition, Mahfudz also quoted several paragraphs of Syafi'i statements, that Syafi'i assumed someone who is looking for hadith without sanad is like a searching wood at night and careless that there are poisonous snakes in it. Some other scholars also found isnad is like a sword, if one fails to hold it, how is it possible to win the battle. Mahfudz get sanad or ijazah, Zamakhsyari Dhofier said that in the field of teaching Sahih Bukhari after studying the entire content of hadith that exist in the Sahih in the presence of his teacher, Abu Bakr bin Muhammad al-Makki Syata, waiting for his corrections and comments. Mahfudz performed the same tasks as much as four times. Hasyim Ashari was one of the students getting ijazah in teaching Sahih Bukhari directly from Mahfudz. Students loyalty to Mahfudz was so great that those who worked in the field of hadith continued their wanderings to Mecca for guidance and ijazah directly from Mahfudz in Sahih Bukhari knowledge, such as KH Hasyim Asy'ari [11]. In addition, Mahfudz also taught thariqah knowledge both Naqsabandiyah and Qadariyyah obtained from Syeikh al-Nawawi Banten. Previously, Nawawi accepted the knowledge from Syeikh Ahmad Khatib Sambas, a mystic who incorporated the teachings tariqat both Qadariyyah and Naqsabandiyah. Thus, Mahfudz was the tradition connector between Ahmad Nawawi Banten-Khatib Sambas and Hashim Asy'ari. In addition to their chain of transmission in the field of hadith, he also got some sanads in other knowledge fields, such as interpretation, jurisprudence, nahwu, sharf, ushul, thariqah, and aurad. Everything is written in his book, Kifayat al-Mustafid. Mahfudz also gained recognition for transferring hadith collections from another Imams of hadith, Sahih Muslim (d. 261 H), Abu Dawud (d. 275 H), al-Tirmidzi (d. 279 H), Nasai (d. 303 H), and some others [12].

The Mahfudz's teachers were:

1. K.H. Abdullah (d. 1314 AH), the father Mahfudz;
 2. Syeikh Saleh Army or Muhammad Saleh bin Omar al-Samarangi (d. 1903 CE);
 3. Mohammed al-Munyawī (d. 1314 H).
 4. Syeikh Omar bin Barakat al-Shami (d. 1313 H);
 5. Syeikh Mustafa bin Muhammad bin Sulaiman al-Afifi (d.1308 H);
 6. Allama Sayyid Husayn al-Habib bin Muhammad bin Husain al-Habshi (d. 1330 AH / 1911 AD);
 7. Babasil Muhammad Sa'id bin Muhammad al-Hadrami (d. 1330 AH / 1911 AD);
 8. Sayyid Ahmad Zawawi (d. 1330 AH / 1911 AD);
 9. Sayyid Muhammad Amin bin Ahmad Ridwan al-Madani (d. 1329 AH / 1911 AD);
 10. Sayyid Abu Bakr ibn Sayyid Muhammad Syata (d. 1310 H).
- While the Mahfudz's intellectual heritages were:
1. Al-Siqayah al-Mardiyyah fi Asma' Kutub Ashabina al-Syafi'iyyah, 3 small parts;
 2. Muḥibbah Dzī Al Fahdli 'Alā Syarḥ Al 'Allāmah Ibn Hajar Muqaddimah Ba Fadhal. A commentary book on Al Muqaddimah Al Hadhrāmīyyah by 'Abdullāh Ba Fadhl. 4 large volumes;
 3. Kifāyah Al Mustafid limā 'Alā min Al Asānid, discussing various scientific sanads of Syeikh Mahfuz Al Tirmasī. 1 part;
 4. Manhaj Dzawī Al Nazhar fī Syarḥi Manzhūmat 'Ilmi Al Astar. The content is about Mushthalaḥ Al Hadith. This is Syarḥ Manzhūmah 'Ilmi Al Atsar by Imam Jalāl Al Dīn Al Suyūthī. This book became the book reference for the scholars of the world, especially scholars of hadith. 1 volume;
 5. Book in the fields of Ushul, namely Nayl Al Ma'mūl, Syarḥ on Zakariyya Ansari work, 3 volumes. Lubb Al Ushūl and its Sharḥ which is Ghāyah Al Wushūl. There is also the book 'Is'āf Al Muthallīf, syarḥ on various versions of the Subki work, namely Jam 'Al Jawāmi'. 2 volumes. Other books on Fiqh namely Taklīmāt Al Minhaj Al Qawīm, in the form of additional notes on the works of Ibn Hajar al Haythami, Minhāj Al Qawīm;
 6. Al Khil'ah Al Fikrīyyah fī Syarḥ Al Minhaj Al Khairīyyah.. the content is about hadith, namely Syarḥ Ḥadīth 'Arba'īn. 13 parts;
 7. Al Badr Al Munīr fī Qirā'ati Ibni Katsīr. 6 parts;
 8. Tanwīr Al Shadr fī Qirā'ati al-imam abi Amir. 8 volumes;
 9. Insyirah Al Fawā'id fī Qirā'ati Hamzah. 13 parts;
 10. Ta'mīm Al Manāfi' fī Qirā'ati Nāfi'. 16 parts;
 11. Insyirah Al Fu'ād Fi qira'at Al Imam Hamzah. 13 parts;
 12. 'Āniyah Al Thalābah bi Syarḥ Nazhm Al Thayyibah fī Qirā'at Al 'Asyarīyyah.. 1 volume;
 13. Al Saqāyah Al Mardhiyyah fī Asmā'i Kutub Ashhabinā Al Syāfi'iyyah. Study of the works of Syafi'i fiqh and history of their authors;
 14. Al Fawā'id Al Tamāsiyyah fī Asāmī Al Qirā'ati 'Asyarīyyah. 1 part;
 15. Is'āf Al Mathallīf, Syarḥ Al Badri Al Lāmī. 2 vols;
 16. Al Minhaj Al Khairīyyah. 2 parts;
 17. Bugyat al-Azkiya 'fi al-Bahs 'an Karamat al-Auliya'. 3 parts;
 18. Fath al-Khabir bi Syarḥ Miftah al-Sair. 15 parts;
 19. Tahay al-Fikr bi syarḥ Alfiyyah al-Sair. 14 parts;
 20. Sulasiyyat al-Bukhari. 1 section. (Mahfudz al-Tirmasī: 142-143).

4 THE STYLE OF THE MANHAJ ZAWI AL-NAZHAR'S BOOK

1. Writing Background

Book about hadith matters by Mahfudz al-Tirmisi entitled *Manhaj Zawy al-Nazhar fi Syarh Manzumah 'Ilm al-Asar* (Tirmisi, 2003: 3). This book is a commentary on the book of al-Suyuti (d. 911 H). The preparation of this book took 4 months 14 days in age 70-year-old, 10 years before he died. He wrote it in the year 1328 H up to 14 Rabiul Awwal 1329. The book is 302 pages mostly done in Makkah.

There are several factors that trigger Mahfudz wrote this book. One of them is Mahfudz would like to remind (tadzkiroh) himself and also others. A modest intention, but there is a gold value of his work, which is to regrow dirayah of hadith that have not received attention for a long time.

2. Method and Writing Systematic of the Book

This *Manhaj Zawy al-Nazhar* book by Mahfudz al-Tirmisi was printed by publisher Dar al-Kutub al-Ilmiyyah. This book is a book of commentary on al-Suyuti. According to the preface of the book, this book is based on teaching of Alfiiyah through two pathways of Mahfudz's two teachers which are Abu Bakr bin Muhammad Syata 'al-Makki and Muhammad Amin bin Ahmad al-Madani. They are Abu Bakr bin Muhammad Syata' al-Makki, Ahmad bin Zaini Dahlan, Usman bin Hasan al-Dimyati, Abdullah bin Hajjari al-Sarqawi, al-Syams Muhammad bin Salim al-Hafni. Kemudian jalur lain, Muhammad Amin bin Ahmad al-Madani, 'Abdul al-Hamid al-Syarwani, Ibrahim al-Bajjuri 'Abdullah bin Hijjazi al-Syarqawi, al-Syams Muhammad bin Salim al-Hifni, Muhammad bin Muhammad al-Badiri, 'Ali bin Ali al-Sibramilisi, 'Ali al-Halbi, al-Nur al-Ziyadi, Yusuf al-Armiyuni, al-Suyuti. As the book of commentary, Mahfudz in his explanation refers to the two books namely Muqaddimah ibn al-Salah and Tadrib al-Rawi by al-Suyuti. While Alfiiyah is not separated from the previous book method, Muqaddimah ibn al-Salah, which directly addresses the main issues that exist in the discourse of the knowledge of Hadith and the purpose of Ulumul hadith knowledge, ie gaining knowledge of the hadith quality. Therefore, the three initial chapters directly address the partition of hadith based on quality; shahih, hasan and da'eef. While the next chapter is to follow the rules outlined in the earlier main issue. Mahfudz explanation is naturally described as commentary (syarah). It is so because the commentator task is explaining by separating and classifying [13]. Thus, based on the translation rules, the translation of the al-Suyuti's text should be in accordance with the characteristic of the source language and the language of the recipient. This indicates that a commentary should reflect explained subject. Therefore, the mastery towards explained subject is important for musyarih (explanator). From the description, Mahfudz did not want to be separated entirely from two main sources above. It was proven by viewing that classifications he made can not be separated from the Tadrib al-Rawi book. Before entering the commentary, he gave preface which contains a general introduction and explanation of the naming book and reference sources in information retrieval, as well as the description of a series of Mahfudz's sanad transmission in teaching Alfiiyah. He commented by using tartib al-kitabi systematics which is explanation by sentence, depending on the needs of the explanation. Sometimes the commentary itself needs to be explained again in a note. As seen in "anwa'

asyrah min al-asma' wa al-kunna", in explaining prohibition of using "Abu Qasim" nickname [14]. It seems that granting foot note is a must, as Mahfudz did not want an explanation from sources that he referred cut. Methodically before entering the discussion of each chapter, in every chapter Mahfudz always gave a classification, which he called nau'. The classification is identical to Tadrib al-Rawi. As shown in commentary of chapter al-Maqtu' in, he outlined a separated chapter, namely al-mauquf. Where al-Suyuti did not make a special chapter. While in Tadrib al-Rawi, Suyuti gave a special chapter [15]. First step of commentary, as a result word by word commentary, Mahfudz often explained word position according to nahwu perspective, both in terms of mufradat and grammar, as shahih word, he explained from its authentic root beforehand. Al-Saheeh follows wazan of fa'il which means pure, healthy. The actual meaning is related to body condition. The use of the word in this case is as majaz. Mahfudz described the word as Ataf in ibn Shihab's statement, which is Imam Abu Bakr al-Zuhri's tafsir. Or of a synonym, as seen in the words wa'da, Mahfudz used meaning "utruck". Furthermore, in commentary, Mahfudz used al-bayan method which is a comprehensive description of the sentences in the couplet, so that there is clarity about the meanings contained therein intact and larger understanding. In citing the explanation, other than the above two books, he also sometimes gave an explanation from other books, such as taking an explanation from the book Mukhtasar al-Muzni by al-Shafi'i in the chapter 'al-Mursal'. Mahfudz closed the end of the discussion of the book with a description of the commentary process, regarding both the place and time. He also gave ijazah to anyone who has the will to concern in this field. In addition, he also noted that he called the "Tanbih" that he really gave extra explanation towards work of al-Suyuti with reasons as the above statement. He also described that al-Suyuti's additional explanation on Alfiiyah al-Iraqi is marked with red ink. In providing an explanation, Syeikh Mahfudz still used classical methods as described previously. For example, when Syeikh Mahfudz described stanza which reads:

تَحَدُّ قَوَانِينُ ذُو الْحَدِيثِ عِلْمٌ
سُنْدٌ وَمَنْ أَحْوَالُ بِهَا يُدْرَى

Meaning: ulumul hadith is knowledge that has specified rules, which with it can be known the conditions of matan and sanad [16].

In his explanation, Syeikh Mahfudz said:

شَدِيحٌ بِهِ صَرَحَ مَا عَلَى الْإِطْلَاقِ عِنْدَ الْأَمْرَادِ هُوَ كَمَا دَرَايَةُ (الْحَدِيثِ عِلْمٌ) فِ -
عَلَيْهِ يَطْلُقُ لَا فِ الْآنِ إِلَّا وَ، الْأَمَاضِي فِي هَذَا لَعَلَّ الْأَمْرَادِ قَالَ . الْإِسْلَامِ
قَانُونٌ جَمْعٌ ، مَضْبُوتَةٌ أَيْ (تَحَدُّ قَوَانِينُ ذُو) عِلْمٌ : بِالْمَصْطَلَحِ مَقْدِيمًا إِلَّا
لَا تَعْرِفُ جِزْئًا يَأْتِيهِ جَمِيعٌ عَلَى يَنْطَلِقُ كُلِّي حُكْمٌ هُوَ ، قَاعِدَةٌ بِمَعْنَى
أَحْوَالٍ (وَمَنْ أَحْوَالُ) الْقَوَانِينُ بِنِ تِلْكَ يَعْرِفُ أَيْ (بِهَا يَدْرِي) مِنْهُ أَحْكَامُهَا
وَنَزُولٌ وَعُلُوٌّ وَقَطْعٌ وَوَقْفٌ وَرَفْعٌ وَضَعْفٌ وَحَسَنٌ وَصَحَّةٌ مِنْ (سَدَنُ)
. ذَلِكَ غَيْرُ الرَّجَالِ صَفَاتِ وَالْأَدَاءِ وَالْأَحْوَالِ كَيْفِيَّةٌ

Meaning: (knowledge of hadith) means absolutely is the science of hadith dirayah. According to Al Amir: (a title) is in the past, but is now called musthalah al-Hadith. Knowledge of hafith is the knowledge (which has specified rules). Qawanin word is the plural form of the qanun word which means rules, (to be known), that is by the rules, it is known (the circumstances of matan and) circumstances of (sanad) such as shahih, hasan, dalaif, marfu', ' maqthu', mauquf, ' alu, nuzul, tahammul methods, characteristic of rijalul hadith, and so forth.

Syeikh Mahfudz's explanation above, will make easiness for people who want to understand the mind of al-Suyuti in his Nazhm Alfiiyah.

5 CONTENT ANALYSIS OF MANHAJ ZAWI AL-NAZAR'S BOOK

Mahfudz divided the chapters in the book into 79 chapters with 1005 stanzas. In addition, in his alfiyyah, al-Suyuti split into 70 chapters. Of the 70 chapters, Mahfudz described into 81 chapters, or that he called nau'. From the chapter difference, there are a few additions that Mahfudz did, ie. as many as 10 verses. Among others are:

| Chapter Name | Manhaj Zawy al-Nazar | |
|----------------------|----------------------|------------|
| | Addition | Less |
| Mas'alah II | - | 3 stanzas |
| Al-Marfu' | - | 1 stanzas |
| Al-Mu'all | 14 stanzas | - |
| Adab Thalib al-Hadis | 1 stanzas | - |
| Mukhtalif al-Hadis | - | 1 stanzas |
| Ashab al-Hadis | 4 stanzas | - |
| Ma'rifah al-Sahabah | - | 5 stanzas |
| Anwa' asyrah | 1 stanzas | - |
| Total | 20 stanzas | 10 stanzas |

Thus, the Mahfudz's real reason in giving addition on alfiyyah al-Suyuti above is less proper. Because in the other texts there are 985 alfiyyah stanzas. While there is a shortage in Mahfudz version as many as 5 stanzas. So actually if there is no Mahfudz's addition the total of stanzas is still 985.

As for some additional text Mahfudz gave, namely:

1. Adab Talib al-Hadith

ذريات الحديث طلاب في رباعيات ول بخاري

Mahfudz bluntly explained that the text is addition. The reason is, because he saw messages virtue for a student delivered by Bukhari hadith. Thus, Mahfudz described it with 'inayyarat' which means full of light. This Imam Bukhari's message he got from his teachers until Abu al-Mudaffar Muhammad bin Ahmad bin al-Fadl al-Bukhari.

2. Ashab al-Hadith

Additional text was described in a separated chapter after ashab al-Hadith chapter ie with Tawarikh al-Mutun chapter;

البلقيني سراجنا فرده الم تون ت و اريخ هكذا
راسخ فهم له ف كنى النا سخ علم منه اس ت ف بدما
وغ ير ذاب حديقه ق بلية كذا ما كان باب تداء ي عرف
ب ريدة لادى وضوئه مثل سنة شهر الامر ين كآخر

First transmitter of tawarikh mutun is Imam Siraj al-Din Abu Hafs Umar ibn al-Bulqini Salar in the book Mahasin al-Istilah [17]. The contents of the book stated that the benefit of knowing tawarikh mutun is knowing nasikh and mansukh of hadith. Several methods to determine dates are:

a. There are words ibtida 'or awwal, such as the hadith of Aisyah;

4573: (بخارى) الصلحة الرؤيا وسلم عليه الله صلى الله رسول به يدئ ما أول

b. There is a word qabliyyah, as the hadith narrated by Jabir;

أن عن نهانا قد وسلم عليه الله صلى الله رسول كان قال الأ نصاري الله عبد بن جابر عن

مستقبل بيول بعام مؤته قبل رأيته ثم قال الماء أهرقنا إذا بفر وجنا نستقبلها أو القبلة نستدير القبلة

Meaning: from Jabir bin Abdullah Al Ansari said; Prophet sallallaahu 'alaihi wasallam prohibit to turned face of qibla or face towards it by our genital, when we pour water (urine). "But later on I saw he sallallaahu' alaihi wasallam a year before the death pee facing the qibla" (HR: Ahmad: 14 343).

c. There is a word ba'diyah, such as Jarir hadith;

إبراهيم عن الأعمش عن معاوية أبو أخبرنا قال ليحيى واللفظ ووكيع معاوية أبو حدثنا
سولر رأيت نعم فقال هذا تفعل فقيل حقه على ومسح توضأ ثم جرير بال قال همام عن
كان إبراهيم قال الأعمش قال حقه على ومسح توضأ ثم بال وسلم عليه الله صلى الله
المانية نزول بعد كان جرير إسلام لأن الحديث هذا يعجبهم

d. There is a word that shows the time, for example, End (akhir), such as the hadith of Jabir;

النار مسنت مما الوضوء ترك وسلم عليه الله صلى الله رسول من الأمرين آخر كان

Meaning: One of two things left behind by the Prophet sallallaahu 'alaihi wasallam is not taking ablution due to eating something that is touched by the (cooked) fire. (HR. Nasa'i: 148)

A month before / after, such as the hadith Abdullah bin Akim;

عصب ولا بإهاب الميتة من تفوات لا أن وسلم عليه الله صلى الله كتاب آتانا

Meaning: Letter of the Prophet sallallaahu 'alaihi wasallam came to us (contents): "Do not take advantage of the carcass, either skin or bone" (HR, Ibn Majah: 3603).

3. Anwa' asyrah min al Asma' wa al-Kunna Mazidah 'ala Ibn al-Salah wa alfiyyah, 307.

او صلا ب المحمدين كذاك سلا ب الأحمدين منه

This chapter is al-Suyuti's addition in Muqaddimah ibn al-Salah and Alfiyyah al-Iraqi. Mahfudz provide additional towards al-Suyuti's text on the sixth type of the ten kinds, which is suitability of transmitters name with the their teacher and also a teacher of teachers. Mahfudz insert text above because there is a match in the chapter. He cited the riwayat musalsal with rawi named Ahmad bin Muhammad. The first is mentioned by al-Sanwani in al-Durar, he mentioned the sanad as follows: Abu 'Abd al-Rahman Shoaih Ahmad bin al-Nasa'i, narrated from Ahmad ibn Muhammad, from here tasalsul disconnected until Abu Hurairah.

Second, as happened in al-Bukhari's sanad narrated from Muhammad ibn Ibrahim al-Adib al-Maliki from Muhammad bin Ahmad al-Mahdawi from Ruzaiq bin Muhammad bin Muhammad bin Mushrif from Yusuf al-Barzani al-Hafiz from Muhammad bin Abi al-Husayn al-Sufi from Muhammad bin Ali al-Kirani of al-Hafiz Muhammad ibn Ishaq ibn Yahya al-Abdi from Muhammad ibn Sa'd al-Bawadi from Muhammad bin 'Aid al-Hadrami from Muhammad ibn Abd Allah ibn al-Musni from Muhammad bin Basyar from Muhammad bin 'Amr Muhammad bin Sirin from Abu Kasir Muhammad Maula Ibn Jahsy from Muhammad.

Seeing the chain of transmission lines, Ibn Hajar even say "This is outstanding hadith musalsal [18]. There's only one of the narrators who should be investigated more deeply, namely Muhammad bin Umar whose grandfather was Sahl. Yahya al-Qattan considered him weak, while Ibn Hibbaan considered him tsiqqah and he has muttabi'.

6 SHAIKH MAHFUDZ AL-TIRMISI AS ARCHITECTS OF INDONESIAN PESANTREN

Manhaj al-Nazar Zawy book by Mahfudz has great influence in the development of knowledge in Indonesia. Although his work is just a simple commentary on the book of previous scholar,

but the students who learned from him transmitted the knowledge among Indonesian students. Thus, knowledge in the field of Hadith in Indonesia spread and create the scholars of hadith. Writing pattern of the *Manhaj al-Nazar Zawy* book indirectly become a reference of hadith knowledge in Indonesia. The procedure for writing as it was very typical with pesantren writing pattern. This is becoming one of the references of pesantren in transmitting hadith knowledge to the students. In addition, learning pattern that has sanad was also very firmly held by traditional pesantren until now. This was affecting Hasyim Ashari to suggest his students learning from Mahfudz in order to obtain sanad knowledge of valid hadith [19]. The book also becomes the main reference in the traditional pesantren, such as Pesantren Tremas, Tebuireng, Pesantren Betengan, Pesantren al-Mahfudz, and other pesantrens. Pesantren Termas and Pesantren Tebuireng until now still preserve the tradition of learning hadith with bandongan pattern. Pesantren Tebuireng every Ramadan finishes Sahih Bukhari. In addition to transmitting sanad knowledge of hadith, this pesantren also attaches hadith scholarly of Hashim Asy'ari until Mahfudz al-Tirmisi. Pesantren Termas that is genealogically directly related to Mahfudz also every day holds reading *Zawy Manhaj al-Nazar* book. In addition, Mahfudz al-Tirmisi along with other scholars, had played an important role in shaping tradition of thought and religious practices of Muslims of Malay Indonesian in their time. They were also known as the pioneers of Islamic knowledge by raising substantial aspects of Islam and reconstructing them to regional world, the world of the Malay Archipelago. The results of their work, such as books, especially those written in the seventeenth century, played a major role in the transformation of religious thought and culture in the archipelago. Extensive evidence and the strong influence of these works are the many discoveries of a certified copy of their work in various centers spread of Islam in the archipelago. These books became important references in scientific tradition in education, especially pesantren education at various places in the archipelago [20]. In addition to contributions in the form of book in the Field of Hadith, author thinks that the contribution of no less importance is Mahfudz also became one of the knowledge doors opening scientific treasures of Islamic scholarship into Indonesia. Many Indonesian scholars who studied from him, then return to Indonesia to bring much new knowledge. It is true, that Syekh Mahfudz did not return to Indonesia after studying and teaching in Mecca. However, as long as he was there, he delivered many of the scholars who would give a major influence on Islam in Indonesia. Mahfudz's closeness with students and teachers is more significant when compared with other scholars who do not have authorization to continue ijazah in the knowledge of hadith like that of Mahfudz. Intensity of this clerical affiliation is no less crucial to the membership of the thariqah. When the thariqah in Java membership strengthened, notably by the loyalty and the struggle of the students to improve the quality of their piety under the guidance of a Sufi teacher, then an Mahfudz 's affiliation with his students was intensified by the persistence of his students to improve their knowledge in the field. Bruinessen said that Mahfudz is the most well-known figure among senior Kyais and is one of educated Java scholars. This is because he was in a prestigious position, namely as a teacher who is highly respected by founder scholars of NU [21]. Kyai Maimon Zubair said that Mahfudz was Syekh al-Masyayikh al-'Alam (the most

knowledge master) and a prime example for the pesantren community. He recommends that all educational institutions in the archipelago to take advantage of the Mahfudz's book [22]. Students who are not only of archipelago scholars make Mahfudz as a transmission network of world-wide knowledge. Archipelago scholars' transmission is uninterrupted from Mahfudz, such as KH Hashim Asy'ari, K.H. Hasbullah Wahab, son of Nur Muhammad Bakir, K.H.R. Asnawi, Mu'ammam ibn Kiai Baidawi, and K.H. Ma'sum bin Muhammad Lasem. Although almost Mahfudz's entire life was devoted to academic interest in Arabic, but he was born and raised in a Java pesantren community. This promordial ties had contributed to the emergence of a good image for the scholars and the development of the archipelago pesantren. Mahfudz's network with pesantren scholars was very significant, so took him to the highest position in the tradition of pesantren. This significance is based on his position as a famous teacher of hadith, which is very different from the clerical contemporaries, and also the nature of the transmission of hadith is in line with pesantren tradition. Transmission Mahfudz gave to his students played a decisive role in the progress of educational institutions in Java, which strengthened solidarity among clerics organized among Java clerics.

7 CONCLUSION

Shaykh al-Tirmisi Mahfudz was one of the scholars who took part in the International field. Learning knowledge in Makkah made him a teacher of teachers from Indonesia itself and other countries. In addition, sanad knowledge of hadith that he directly acquired up to Imam Bukhari made him as a hadith sanad receiver of 23 generations. Some of his works became a reference book of educational institutions in several countries. One of his books, which is *Zawy Manhaj al-Nazar* is a book of phenomenal commentary of science of hadith among scholars of hadith. This book is a commentary towards Alfiyyah al-Suyuti containing 1000 stanzas. But in his commentary, Mahfudz al-Tirmisi made it up to 1005 stanzas, where there are additional stanzas of Mahfudz. As for writing pattern and reviews Mahfudz used the pesantren pattern. This Book is exactly one of the books that transmits the hadith scientific in Indonesia. Mahfudz as the main teacher of the scholars in Indonesia made him very influential in the scientific developments at pesantrens. The senior scholars in Indonesia were students with sanad from Mahfudz. So Mahfudz is referred as the architect of Indonesian pesantren.

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