

THE CONTRIBUTION OF INDONESIAN HADITS SCHOLAR MAHFŪZ AL-TERMASI ON TSABAT: A Study of Kifayat al-Mustafid

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Abstract: This study examines the contribution of Indonesian scholars to the tsabat tradition in preserving authentic hadîts transmission. Central to the hadîts tradition is the isnâd—a reliable chain of narrators—ensuring each transmitter’s integrity. Students recorded scholarly lineages in tsabat manuscripts, often traveling to Islamic centers like the Haramain for direct learning. Using a qualitative descriptive method, the study analyzes manuscripts by Yasin al-Fadani, Mukhtar ‘Atarid al-Bughuri, and Mahfuz al-Termasi. The findings reveal that Indonesian scholars maintained rigorous documentation and sanad preservation comparable to Middle Eastern standards. Mahfuz al-Termasi’s Kifâyat al-Mustafid exemplifies meticulous sanad recording. The study underscores tsabat as vital to scholarly authenticity and calls for digitization to safeguard this intellectual heritage.

Keywords: Hadîts criticism, tsabat manuscripts, Mahfuz al-Termasi, Indonesia

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Introduction

Arabic manuscripts represent some of the oldest and most significant intellectual and cultural artifacts preserved to these days. Their number and diversity surpass those of any other global intellectual heritage,¹ including the manuscripts housed in European libraries, many of which are comparatively modern.² The science of *hadits* has profoundly influenced the scientific methodology of Muslims across various centuries. One of the fundamental principles of this methodology is the rigorous critique of knowledge sources and the meticulous tracking of transmission methods to ensure the integrity of narrations. This meticulous approach led *hadits* scholars to document and verify their chains of transmission. Following the establishment of the principal *hadits* books, foundational rules, and clear methodologies, *hadits* scholars continued to emphasize the importance of accurate transmission and narration. They established rules of authorization that allowed scholars to teach and narrate *hadits*, demonstrating their qualifications in this field. As scholars accumulated multiple authorizations for narrating *hadits* and related texts, they began organizing these authorizations, listing their *syaykhs*, the authorizations received and the books narrated.³

In contemporary times, intellectuals often present university degrees and academic certificates as evidence of their scholarly achievements and cultural standing. However, in earlier times, such formal systems did not exist. Instead, evidence of one's scholarly level was provided through certificates indicating the knowledge acquired and the notable *syaykhs* from whom they learned. This practice led to the creation of *tsabat*, documents that recorded and validated a scholar's academic and intellectual heritage. These *tsabat* books served as crucial documentation, detailing the transmission of knowledge and the scholar's connections to esteemed teachers, thereby reflecting the scholar's intellectual pedigree and the authenticity of their narrations.⁴

This study addresses several pertinent questions: What is *tsabat*, and what is its significance within the field of *Hadits* science? How interested are contemporary scholars, both in the East and the West, in the study of *tsabat*? What contributions have Indonesian *hadits* scholars made to the writing of *tsabat*? What content is typically included in the *tsabat* books authored by these scholars? These questions will be systematically examined in this research. This study is very relevant and contributive to Indonesian *hadits* scholarship that has not been developing as many would expect.

Method

This study employs a qualitative research method with an intellectual biography, focusing on the contributions of Indonesian *hadits* scholars, particularly Mahfûz al-Termasi, to the *tsabat* tradition. As such, this study approach is selected to provide an in-depth biographical and intellectual analysis of al-Termasi's scholarly contributions, as documented in his *tsabat* text, *Kifayat al-Mustafid lima 'ala min al-Asanid*. This method

facilitates a detailed exploration of al-Termasi's intellectual lineage, his critical engagement with *hadits* transmission, and his role in bridging Indonesian and global Islamic scholarly networks, as outlined in the Results and Discussion section.

The research adopts a library research approach, relying on the systematic analysis of primary and secondary sources. The primary source is al-Termasi's *Kifayat al-Mustafid*, edited and commented on by Yasin al-Fadani, which provides detailed records of al-Termasi's *sanad* across disciplines such as *hadits*, jurisprudence, grammar, and Sufism. Secondary sources include scholarly works on the *tsabat* tradition, Indonesian *hadits* scholarship, and related Islamic studies, such as Akram and Anwar⁵, and al-Kattani's writings on *fahrasah*. Data collection involves textual analysis of *tsabat* manuscripts to identify al-Termasi's *sanad*, teaching methods, and scholarly connections, particularly with al-Haramain. Data analysis is conducted through a qualitative interpretive approach, examining the significance of al-Termasi's contributions within the broader *tsabat* tradition and their impact on Islamic intellectual heritage.

Results and Discussion

***Tsabat* in the *Hadits* Literature Discourse**

The term "*tsabat*" was not initially known to early *hadits* scholars who instead used "*mashyakhah*" to refer to the section in which a *hadits* scholar compiled the names of his sheikhs and the narrations he received from them. Later, this practice evolved into the term "*al-mujam*," wherein scholars would single out the names of their sheikhs and arrange them alphabetically. The use of dictionaries proliferated alongside "*masyyakhah*." In Andalusia, the term (*al-barâmiy*) was commonly used, whereas, in recent centuries, scholars in the East have used (*al-tsabat*), and those in the Maghreb have referred to it as *al-fahrasah*.⁶

The term "*atsbât*" is the plural of "*tsabat*," which derives from "*tsabat*" meaning strong evidence or proof. This term signifies a book that serves as proof as it contains references to the scholar's sheikhs and the chains of transmission (*isnd*) from them. Al-Kattani notes that the first to discuss the reliability of preservation in *tsabat* was al-Sakhawi (902 AH) when he addressed terms of modification (*alfâz al-ta'dîl*), explaining the distinction between (*tsabat*) and (*tsabt*). *Tsabt*, with a *sukun* on the *ta*, is a term of modification, while *tsabat*, with a *fatha* on the *ta*, refers to what the *hadits* scholar confirms regarding the audibility with the names of its participants.

Al-Kattani likely means the term "*tsabat*" itself, suggesting that Imam Al-Sakhawi was the first to mention this term, though the practice of documenting sheikhs' names predates Al-Sakhawi. Many early *hadits* scholars recorded the names of their sheikhs in specific books.⁷

Regarding "*fahrasah*" (index), Al-Suyuti, in his explanation of Al-Nawawi's work (*al-Taqrîb*), discussed approval statements such as "*Ajztuka al-Bukhârî*" (I authorize you

with Al-Bukhari or whatever is included in my index), indicating the totality of his narrations. The term “*fahrasah*” is an Arabized Persian word.⁸ The dictionary defines “*al-fihris*” (index) as a book that compiles other books. Al-Rahwani further clarified in *Tâliyat Awdah al-Masâlik* that it is a book where the sheikh lists his sheikhs, chains of transmission and related details, including travels and meetings with sheikhs in various locations, as well as high chains of transmission (*asânîd âliyah*).⁹

Thus, indexing (*fahrasah*) books are indispensable sources for historians of scientific life. Their authors aimed to document and preserve the memory of the nation, recording all aspects of their scholarly lives, including residence, travel and academic pursuits. These records provide gratitude to those who contributed to scientific development in the Islamic world. Afifa Kharoubi notes that Algerian scholars, like their Maghrebian counterparts, valued this art and left behind catalogs documenting their memories and contributions.¹⁰

Masyaykhah, the plural of *syaykh*, refers to notebooks where students compiled the names of their sheikhs. In Andalusia, a similar term used was *al-Barnâmiy* (the program), an Arabized Persian word. Al-Huraini stated that *al-fahrasah* (indexing) is synonymous with *al-barnâmiy* (program), a term used by Ibn Khaldun in his *Al-Muqaddimah*.¹¹ The term “*al-mu»jam*” (dictionary) does not differ significantly from *masyaykhah*, as it refers to a book where the sheikh lists his sheikhs alphabetically, detailing narrations received from each. Later scholars expanded the definition to include books where a sheikh lists his peers or students, or a *hadits* scholar’s listing of the *sheikhs* of *Hâfez* or his students, as seen in the “*Mu»jam of the sheikhs of al-Sadfi*” by Iyâd.

In conclusion, terms such as *al-tsabat*, *al-fihris* (index), *al-fihrist*, *al-masyaykhah*, *al-mu»jam* (dictionary) and *al-barnâmiy* (program) essentially refer to the same concept, books in which *hadits* scholars compile the names of their sheikhs and the narrations received from them. The variations in terminology reflect regional preferences and methodological approaches.

Al-Nadrumi is a prominent figure in Algerian Nedroumi, a city known for producing esteemed intellectuals like A. Salam b. A. Al-Nadrumi (808 H.), Sahnun (634 H.) and Ahmed b. Abd. Rahman Al-Nadrumi (830 H.). The author of the *Tsabat* record is Muhammad b. Muhammad b. Yahya, also known as Abu Abdullah Al-Kumi Al-Nadrumi.¹² He possesses a book titled *Tsabat al-Nadrumi* in which he succinctly translated several scholars from whom he acquired knowledge, as well as numerous *hadits* scholars from whom he conducted studies. The book concludes with a few pertinent findings.¹³

Tsabat books are crucial sources for students studying the cultural revolution and historians researching scientific life in various Islamic centers. The significance of this text lies in the fact that the authors directly referred to their own spiritual leaders or the leaders of their leaders. They provided accurate descriptions of these leaders, translated their teachings, mentioned the books that were widely circulated in different fields of knowledge and documented the lineage of transmission from the original authors of these books.

Some even recorded the specific dates and locations in acquiring knowledge from each spiritual leader. The text provides an explanation of the instructional approach and its various components.¹⁴

The scientific significance of index books is apparent in the content they encompass, which has been the subject of thorough examination and analysis. These books serve the purpose of documenting the history of other books, shedding light on their origins, their journey to Islamic Egypt, and the individuals responsible for their introduction. It is a highly influential record for understanding the student's academic life, their relationship with their teacher and their teaching approach.¹⁵ The authors of the catalogs (*al-fahâris*) may have embarked on scientific expeditions, motivated by their enthusiasm to meet renowned current sheikhs and their aspiration to acquire certification, attain elevated degrees of chain of transmission and seek a multitude of sheikhs. Ibn Khaldun asserted that the development of talents through direct instruction and guidance is more robust and potent. The acquisition and establishment of faculties will be achieved based on the number of sheikhs. The voyage is an essential component in the quest for knowledge, as it allows one to acquire benefits and achieve perfection through encounters with learned others and engaging in meaningful interactions.¹⁶ Travel blogging can sometimes adopt an indexical nature, with the travel blogger extensively discussing the scholars they contacted, the lessons they attended, the sheikhs they consulted, the books whose chain of transmission reached their authors, the *hadits* they heard, the poems they narrated and other related experiences.¹⁷

The primary purpose of documenting indexes (*al-fahâris*) and indexical voyages (*al-rahâlât al-fahrasiyah*) as said in their introductions, is to facilitate the dissemination of knowledge, to be accessible to those seeking knowledge and to become part of the lineage of narrators. Similarly, the reason for creating indexes is often to fulfill the request for permission from certain students, as Abd al-Hayy ibn Abd al-Kabir al-Kattani did when he wrote *Fahras al-Fahâris wa al-Atsbât* in two volumes in response to a request from the scholar M. Habibullah Ibn Sidi Abdillah Ibn Mayaba Al-Jakni Al-Syanqiti Al-Makki, who was from Mecca in the year 1342 AH. The Indonesian chain of narrators (*al-musnid*), led by M. Yasin bin M. Isa Al-Fadani,¹⁸ had the task of writing several *tsabats* in answer to the request of the sheikhs and pupils of his day who were responsible for preserving the chain of transmission.¹⁹ The greatest among them is the book "Bughyat al-Murîd min 'Ulûm al-Asânîd," which comprises a substantial compilation of works spanning four volumes.²⁰

The Interest of Indonesian *Hadits* Scholars in Writing *Tsabat* Books:

Indonesian *hadits* scholars were equally interested in documenting their sheikhs and their teachings in a dedicated book, just as they were interested in the actual collections of *hadits* themselves. These collections included *al-Jawami'*, *al-Sunan*, *al-Mucannafât*,

al-Mustadrakât, al-Mustakhrajât, al-Masânids, al-Atrâf, al-Ma'âjim, al-Majâmi', compilations of *al-Zawâid, al-'Ilal* and other books of *hadits*.²¹ Here, we will list the names of renowned Indonesian *hadits* scholars who gained fame for their role in recounting and authoring volumes of *tsabat* and then passing them on to their pupils who learned from them. Who are those individuals?

- (1) Yasin al-Fadani is a person's name.
- (2) Mukhtar bin Atarid Al-Jawi is another person's name, and he is known for narrating the story of *tsabat*.

An Example of *Tsabats* from the Indonesians: Sheikh Mahfuz Al-Termasi al-Jawi

Indonesian *hadits* scholars are interested in this technique because they want to emulate earlier scholars who wrote books that documented all the information they acquired from their sheikhs. We examine here the work of the Indonesian *hadits* scholar M. Mahfuz bin Abdullah Al-Termasi (1285-1338 AH), titled *Kifâyat al-Mustafîd li mâ'alâ min al-Asânîd*. This work has been commented on and verified by the *al-Musnid* Al-Fadani. It is the earliest among their *Tsabats* that I have obtained and encountered. Indeed, there are several *tsabats* available, including »Aqib al-Filimbani. However, acquiring it is unattainable. Therefore, I selected from the *tsabats* I own and determined that this particular *tsabat* is the most ancient among them. Mahfuz al-Termasi commenced his discourse by emphasizing the significance of the chain of transmission in religious matters, a characteristic shared by numerous *tsabats*.²² He proceeded to expound upon the views of scholars regarding this matter. Furthermore, he asserted that one's esteemed mentors in knowledge serve as spiritual fathers, acting as intermediaries between the individual and the Almighty. Why is it not considered shameful to be unaware of one's ancestry and the relationships associated with it, despite being instructed to pray for and honor them? Subsequently, the reliable imams diligently documented it, ensuring its accuracy by recording *tsabat* beside it. Therefore, it is imperative for an individual to emulate their behavior and replicate their acts, even if one does not possess the same level of merit.²³

Upon the poet's mention, it is advised to emulate those individuals if you do not possess similar qualities. Emulating males leads to achievement. Subsequently, he commenced discussing his sheikhs, emphasizing the need of enumerating my esteemed sheikhs and seeking solace in the revered imams. One of the most influential figures in my life is my father, Sheikh Abdullah bin Abdul Manan Al-Termasi, who passed away in the year 1314 AH. I had the privilege of studying various works with him, including *Syar% al-Ghâyah* by Ibn al-Qasim al-Ghazzi, *al-Manhaj al-Qawîm*, *Fat% al-Mu»în*, *Syar% al-Manhaj*, and *Syar% Syarqâwi »alâ al-Hikam*. The text discusses the comprehensive interpretation of Al-Jalalayn, specifically focusing on Surah Yunus. It also mentions other subjects like literary sciences and rational arts. Al-Termasi appears to have studied

these texts at his institute in his hamlet, Termas, located in East Java, prior to his journey to Hijâz in search of knowledge.²⁴ Among them is M. Salih bin Omar Al-Samarani: I attended him twice in *Tafsîr Al-Jalalayn* in its entirety, and *Syarah Syarqâwi ‘ala al-Hikam* as well, and *Wasîla Al-Tullâb*, and *Syarh Al-Mardini fi al-Falak*. It also appears that Al-Termasi received it from Sheikh Saleh Al-Samarani, named after the city of Semarang in Central Java, who was one of the leading Javanese scholars of his time and had a large institute that received students from all over the island.

Among them is M. al-Minsyawî (d. 1314 AH), known as Al-Muqri. I read to him the Glorious Qur’an, Asim’s recitation from the narration of Hafc, with whatever Tajwîd was possible, and I attended a reading of an explanation by the scholar Ibn al-Qasih on Shâmibiyyah, but it was not completed. It seems that Al-Termasi learned from him after his trip to Hijaz.²⁵

Among them is Omar bin Barakat Al-Syami (1313 AH) from the students of Ibrahim Al-Bajuri (d. 1277 AH). I attended his author’s explanation of Shuzûr al-Dhahab.

Among them is Mustafa bin M. bin Suleiman Al-Afifi (d1308 AH). I attended his Syarh al-Muhaqqiq al-Mahalli ‘alâ Jam’i al-Jawâmi’ and Mughni al-Labib.

Among them is the beloved and pious scholar and relative, Hussein bin Muhammad b. Hussein Al-Habshi (d. 1330 AH). I heard from him an extensive sentence from the beginning and end of bahih al-Bukhârî.

Among them is the Syafi’i Mufti, in protected Mecca, M. Saïd bin M. Babasil al-Hadrami (d. 1330 AH). I attended his lessons in Sunan Abî Dâwûd, Al-Tirmidhi, and Al-Nasâ’i.

Among them is our sheikh, Ahmad al-Zawawi al-Maliki (d. 1316 AH), I attended with him *Syarh ‘Uqûd al-Jimân* (in a lesson explaining the contracts of Al-Jiman) by its author and some of Al-Shifa by Judge ‘Iyâd.²⁶

Among them is our sheikh and our mayor in reading, and even the mayor of reciters in honorable Mecca, M. al-Sherbini al-Dumyati (d. 1321 AH). I received the explanation (explanation) of Ibn al-Qasih on al-Shâmibiyyah, the explanation of *al-Durra al-Mudhî’ah*, the explanation of *Tayyibat al-Nashr fi al-Qirâ’ât al-‘Ashr*, *al-Rawd al-Nadîr* by al-Mutawali, *Syarh al-Zâ’iyah wa Ithâf al-Bashr fi al-Qirâ’ât al-Arba’at ‘Asyar* by Ibn al-Banna and several edits (*tahrîrât*) by al-Shâmibiyyah and I attended with him a lesson in *Tafsîr al-Baydâwi* with a footnote of Sheikhizadeh.

Among them is our venerable sheikh and our noble refuge, M. Amin bin Ahmad Ridwan Al-Madani (d. 1329 AH), *Al-Dalâ’il*, *Al-Ahzâb*, *Al-Burdah*, Al-Ajlouni’s *Awwalîyât* (d. 1162 AH) and *Al-Muwaththa’* were read to him, all of that completely in the Prophet’s Mosque, may the best prayers and peace be upon its owner. He granted me all his many narrations, orally and in writing.²⁷

Among them is our eminent sheikh, our most complete role model. He is the one I relied on and I won the honor of belonging to the scholar, the eminent scholar. He is the eminent scholar, our Master Abu Bakr bin M. Syata (d.1310 AH). I took the legal sciences (*al-'Ulûm al-Syar'iyyah*) and their literary tools (*al-Âlât al-Adabiyah*), from what is transmitted and what is reasonable, branches and origins, then he authorized me specifically and generally with what was included in the *tsabats* of the scholar Abdullah Al-Syarqawi (d. 1227 AH) and Al-Shinwani (d. 1233 AH).

To provide a more systematic overview of Mahfûz al-Termasi's scholarly scope, Table 1 summarizes the list of books he studied, categorized by discipline, along with the teachers who guided him. This table reflects the breadth of Termasi's knowledge, encompassing tafsîr, hadîts, fiqh, tasawuf, nahwu, and the science of Qirâ'at, as well as his scholarly network connected to prominent ulama in Java and al-Haramain. Sourced from *Kifâyat al-Mustafîd*, this data underscores Termasi's meticulousness in documenting sanad and his contribution to preserving the authentic tradition of tsabat.²⁸

Table 1. List of books studied by Mahfûz al-Termasi

No	Books Studied by Termasi	Discipline	Teacher(s)	Location Studied
1	<i>Al-Jalâlayn</i>	Tafsîr	Abdullah b. A. Manan Al-Termasi (d. 1314 AH), Abu Bakr b. M. Shata (d. 1310 AH)	Termas, Mecca
2	<i>Al-Baghawi</i>	Tafsîr	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
3	<i>Al-Sirâj Al-Munîr</i>	Tafsîr	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
4	<i>Sharh Sharqâwi ala al-Hikam</i>	Tasawuf	M. Salih b. Omar Al-Samarani	Termas
5	<i>Sharh Al-Mardini fi al-Falak</i>	Astronomy	M. Salih Al-Samarani	Termas
6	<i>Shuzûr al-Dhahab</i>	Nahwu	Omar b. Barakat Al-Shami (d. 1313 AH)	Mecca
7	<i>Kitab Sibawayh</i>	Nahwu	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
8	<i>Urûs al-Afrâh by Al-Baha b. Al-Subki</i>	Balâghah	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
9	<i>Sharh al-Muhaqqiq al-Ma alli alâ Jam i al-Jawâmi</i>	Ushul Fiqh	Mustafa Al-Afifi (d. 1308 AH)	Mecca

No	Books Studied by Termasi	Discipline	Teacher(s)	Location Studied
10	<i>Matan Al-Shâhibiyyah</i>	Qirâ'at	M. al-Sherbini al-Dumyati (d. 1321 AH)	Mecca
11	<i>Al-Rawd al-Nadîr by al-Mutawali</i>	Qirâ'at	M. al-Sherbini al-Dumyati (d. 1321 AH)	Mecca
12	<i>shahîh al-Bukhârî</i>	Hadîts	Hussein b. M. b. H. Al-Habshi (d. 1330 AH), Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
13	<i>shahîh Muslim</i>	Hadîts	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
14	<i>Muwatta' Imam Malik</i>	Hadîts	M. Amin b. Ahmad Ridwan Al-Madani (d. 1329 AH)	Madinah
15	<i>Musnad Imam Al-Shafi'i</i>	Hadîts	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
16	<i>Musnad Imam Abu Hanifa</i>	Hadîts	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
17	<i>Al-Arba'în Nawawi</i>	Hadîts	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
18	<i>Al-Burdah</i>	Awrad	M. Amin Ridwan Al-Madani (d. 1329 AH)	Madinah
19	<i>Al-Shifa by Qadi 'Iyâd</i>	Sirah	Ahmad al-Zawawi al-Maliki (d. 1316 AH)	Mecca
20	<i>Al-Sihâh by Al-Jawhari</i>	Arabic Grammar	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
21	<i>'Uqûd al-Jimân by Al-Suyuti</i>	Al-Bayan	Ahmad al-Zawawi al-Maliki (d. 1316 AH)	Mecca
22	<i>Nukhbat al-Fikar by Ibn Hajar</i>	'Ulum al-Hadîts	Abu Bakr b. M. Shata (d. 1310 AH)	Mecca
23	<i>Al-Manhaj al-Qawîm</i>	Fiqh	Abdullah b. Abdul Manan Al-Termasi (d. 1314 AH)	Termas
24	<i>Fath al-Mu'în</i>	Fiqh	Abdullah b. Abdul Manan Al-Termasi (d. 1314 AH)	Termas
25	<i>Sharh al-Manhaj</i>	Fiqh	Abdullah b. Abdul Manan Al-Termasi (d. 1314 AH)	Termas

Subsequently, he proceeded to explicitly discuss the legal disciplines he acquired through the study of interpretation, *hadits*, jurisprudence, principles, instruments, Sufism, rites and other related subjects.¹ He also mentioned the books he received from his mentors, providing comprehensive details of their transmission chains (Asânîd) and crediting their respective authors. He commenced his discourse with the field of interpretation,

highlighting his books and their transmission chains, with the first among them being a book on interpretation. According to Al-Jalalayn, I have personally listened to and approved the *Tafsîr al-Jalalayn* up until the verse "The believers have succeeded." I received this information from my late sheikh, Abu Bakr Syatta al-Makki, who received it from his sheikh, Ahmad b. Zaini Dahlan. This chain of transmission continues with Othman b. Hassan Al-Dumyati, Abdullah Hijazi Al-Syarqawi, Al-Syams M. bin Salem Al-Hafni, M. bin M. Al-Budairi, Ali b. Ali Al-Shibramalisi, Ali al-Halabi, Ali al-Zayyadi, Sayyid Yusuf al-Armiuni and finally al-Jalal al-Suyuti, who is the interpreter of the first half and the transmitter of the second half. The transmission of this chain is ascribed to Al-Suyuti, based on the authority of Al-Jalal Al-Mahali (d. 864 AH). The user did not provide any text.

May I divine kindness be bestowed upon them and may we derive benefit from their works thus, I recount all the works of Al-Suyuthi and Al-Mahalli. Subsequently, he proceeded to expound upon the interpretation of Al-Qadi Al-Baydawi, citing it as relayed through oral tradition (*samâ'an*) from his esteemed teacher, the erudite scholar M. Al-Sherbini, who had received it through a documented chain of transmission and endorsement (*ijâzatan*) from Abu Bakr Syatta Al-Makki. Next, the text is analyzed by Imam Al-Fakhr Al-Razi, followed by Al-Baghawi's interpretation, and then the interpretation of Al-Khatib M. bin Ahmed Al-Shirbini, also known as *Al-Sirâj Al-Munîr*. Additionally, Imam Al-Suyuti's interpretation, Al-Durr Al-Manthûr, is considered. Regarding the *hadits* books, he started by discussing the chains of transmission for the six books. The first one mentioned was *Shahih al-Bukhârî*, and he stated that he had orally transmitted it, namely four chapters, from his teacher Sayyed Abu Bakr b. M. Syatta al-Makki. Subsequently, he connected it to *Shahih Muslim*, followed by *Sunan Abu Dawud*, *Sunan al-Tirmidhi*, *Sunan al-Nasa'i*, and *Sunan Ibn Majah*. He then transmitted it to Imam Malik in *Al-Muwaththa*, followed by the *Musnad of Imam Al-Syafi'i*, the *Musnad Imam Abu Hanifa*, the *Musnad f Imam Ahmad Ibn Hanbal*, and finally the *Mukhtacar Ibn Abi Jamrah*. *Al-Arba'în* of Al-Nawawi, the *Syamâ'îl*, the *Jâmi' al-Shaghîr* of Al-Suyuti, *Al-Mawahib Syarh al-Bukhari* by Al-Qastalani (d. 923 AH) and other works by Al-Qastalani were also mentioned. He then described the Aleppo biography by Ali bin Ibrahim Al-Halabi and all his works, followed by the biography of Sayyid Ahmed Dahlan.

In the field of jurisprudence, the chains of transmission can be traced back to four distinguished sheikhs: Ibn Hajar, Al-Ramli, Al-Khatib Al-Shirbini, and Sheikh Al-Islam Abu Yahya Zakaria b. M. Al-Ansari. Furthermore, it possesses a continuous chain of transmission leading to two esteemed scholars, Abu Zakaria Yahya al-Nawawi and Abu al-Qasim Abdul Karim al-Rafi'i. Subsequently, the chain of transmission extends to Muhammad b. Idris al-Syafi'i through his mentor, Abu Bakr b. M. Syata al-Makki. Regarding machine sciences, he first mentioned his evidence for the book *Matn Al-Ajrûmiya* which he received from Abu Bakr Syatta Al-Makki, who referred to its author, M. bin M. Al-Sanhaji (d. 723 AH). He then referred to *Mulhat al-I'rab* and all the works of

Al-Qasim b. Ali Al-Hariri (d. 516 AH), followed by *al-Alfiyyah* and all the works of M. ibn Malik Al-Andalusi (d. 672 AH). He also mentioned *Mughni Al-Labîb* and all the works of Ibn Hisyam Al-Ansari (d. 761 AH), *Kitab Sibawayh* (d. 180 AH), *Al-Sihâh* by Al-Jawhari (d. 393 AH), *Al-Qâmûs* and the remaining works M. al-Fayrouzabadi (d. 816 AH). Additionally, he referred to *Talkhîs al-Miftâh* and the remaining works of M. ibn Abd al-Rahman al-Qazwini (d. 739 AH), including both the short *Al-Mukhtasar* and long *Al-Mumawwal* explanations.

Lastly, he mentioned the works of Saʿad al-Din Masoud b. Omar Al-Taftazani (792 AH). He also acquired the chain of transmission for *ʿUrûs al-Afrâh* and all other writings by Al-Baha b. Al-Subki (763 AH), as well as *ʿUqûd al-Jimân* by Al-Suyuti and its explanation called *Hall al-Uqûd* by Abd al-Rahman b. Issa Al-Murshidi Al-Amri Al-Makki. He also obtained *Al-Shâtibiyyah* and other works by Qasim b. Firah Al-Syatibi (590 AH), *Tayyiba Al-Nashr* and *Al-Durra* and other works by Ibn Al-Jazari. Additionally, he acquired *Syarh Al-Bayquniyah* and other works by Al-Zarqani (1122 AH), as well as *Al-Nukhba* and its explanation and other works by Al-Hafiz Ibn Hajar.²

Next, this discussion turns to *Al-Alfiyyat al-ʿIrâqi* and the associated commentary by Sheikh al-Islam. Following this, a list of texts related to *ʿIlm al-Ucûl + n* (the discipline concerning foundational Islamic legal principles) is presented, along with the corresponding chains of transmission (*isnâd*) tracing back to the original authors. Starting with *Al-Waraqât* and the other writings of the Imam of the Two Holy Mosques, the works of Imam Al-Razi, the works of Al-ʿAdud such as the commentary on *Mukhtasar Ibn Al-Hâjib*, *Minhâj Al-Wushûl* and the other works of Al-Baydawi, *Al-Tahrîr* and all the writings of Ibn Al-Hammam Al-Hanafi, *Jamʿu al-Jawâmiʿ* and *Syarh Al-Mahali* on it, *Al-Kawkab Al-Sâtiʿ* which composed *Jamʿu al-Jawâmiʿ* with its explanation, and *Al-Jawhara*. The remaining works of Al-Laqqani, *Umm Al-Barâhîn* and Al-Sanusi, as well as the writings of Al-Syarif Al-Jurjani, were also studied by the author. Additionally, the author acquired the method of Al-Ashʿari and the method of Al-Maturidi from the original authors through chains of transmission. He concluded by discussing the knowledge of Sufism and Wîrds, specifically mentioning the chains of transmission for various works such as *Al-Hikam*, *Al-Risâlah Al-Qusyayriyya*, *Minhâj Al-Abidin*, *Al-Ihyâ* and other works by Al-Ghazali. He also mentioned works by Al-Busiri, including *ʿAwârif Al-Maʿârif* and *Al-Burdah*, as well as *Al-Hizb Al-Aʿzam* by Ali b. Sultan M. Al-Qari (d. 1014 AH), *Hizb al-Nawawi*, *Hizb al-Bahr*, *Dalâʾil al-Khairât*, *Adal al-Khairât* and *Hicn al-Hacîn*.

Regarding the process of instilling beliefs (indoctrination) through deep thought and reflection (contemplation), he acquired this knowledge from his spiritual mentor (Sheikh). (Syatta, who is linked through his chain of transmission to the Amîr al-Mukminîn, Ali bin Abi Talib (d. 40 AH), narrates that he asked the Prophet for guidance on the path that is most proximate to God, the least burdensome for His servants and the most favorable in the eyes of God Almighty. The Prophet responded by advising Ali to

consistently remember God Almighty in private. Ali stated that this is the merit of recollection, and it is something that all individuals remember. The Messenger of God stated that the judgement day would not arrive until there is no one left on Earth who declares that God is the one true deity. Ali inquired about how he should remember this, seeking guidance from the Messenger of God. He instructed: "Please shut your eyes and attentively listen to me on three occasions. Afterward, utter the word 'You' three times, and I will attentively listen to you." The Prophet emphatically proclaimed the statement "There is no god but Allâh" three times, while closing his eyes and increasing his voice, while Ali attentively listened. Ali proclaimed the phrase "There is no god but Allâh" three times, while shutting his eyes and speaking loudly. According to Al-Termasi, Al-Syanwani cited the *hadits* in his *Tsabat Al-Durar Al-Saniyyah*, referencing *Rayhân Al-Qulûb fi al-Tawassul ilâ al-Mahbûb* by Sheikh Jamal Al-Din Abi Al-Mahasin Yusuf bin Abdullah bin Omar Al-Ajami Al-Kurani.³

In addition, Al-Termasi cites a *hadits* on dzikr without referencing primary *hadîts* sources, making its authenticity difficult to verify.⁴ Extensive research found no record of this *hadîts* in standard *hadîts* collections. Its language and content are deemed inconsistent with Muslim reasoning, particularly the instruction to close one's eyes, which contradicts the Sunnah of prayer emphasizing remembrance. If closing the eyes aimed to aid contemplation of dzikr, the Prophet would likely have recommended it during prayer. Only Allah knows the ultimate truth. In *al-Nafhah al-Miskiyah*, Al-Fadani successfully identifies this *hadîts* as fabricated, originating from certain Sufi groups, notably linked to the Khalwati method emphasizing solitary dzikr. He confirms that it lacks support in *Sahîh*, *Musnad*, or *Juz* collections and is considered weak by *hadîts* critics. To close the *tsabat*, Mahfûz says: "Here is the end of what I wanted to collect of miscellaneous *Tsabats* from the virtuous and trustworthy Imams. Praise and thanks be to God, by whom good deeds are accomplished, and the best blessings and complete greetings are upon this Prophet, the Seal, the Compassionate, the Merciful." Then he mentioned the date of writing the record, which is Blessed Tuesday, the nineteenth of Shafar al-Khair, year 1320 AH in Mecca.

Conclusion

From the above discussion, some conclusion become evident. Al-Termasi's contributions were significant in preserving and advancing the *tsabat* tradition. His *tsabat* meticulously documents *sanad* across diverse disciplines, including *hadits*, jurisprudence, grammar, and Sufism, reflecting a comprehensive scholarly lineage connected to prominent ulama in Java and al-Haramain. Al-Termasi's critical engagement with *hadits*, as evidenced by his inclusion of a dzikir *hadits* critiqued by al-Fadani, underscores his commitment to authenticity, aligning with the *tsabat* tradition's emphasis on reliable transmission chains. Compared to Maghrebian practices, al-Termasi's *tsabat* demonstrates a unique integration of local and global scholarly networks, strengthening Indonesia's

intellectual authority within the wider Islamic scholarship. Furthermore, the study highlights the contemporary relevance of *tsabat* through potential digital preservation, such as manuscript digitization, ensuring its enduring value for future Islamic studies. Thus, al-Termasi's *Kifayat al-Mustafid* not only preserved the *tsabat* tradition but also elevated Indonesia's role in global *hadits* scholarship, bridging historical and modern contexts.

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