THE TEACHING OF RELIGIOUS MODERATION IN THE *ARBA'IN* HADITH OF MAHFUZH AL-TARMASI AND THE *ARBA'IN* HADITH OF HASYIM ASH'ARI

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Abstract

In the first of 20ᵗʰ century, there were two local hadith books written by two archipelago scholars whose teacher and student status, namely the al-Minḫah al-Khairiyah fi Arba'îna Ḫadîtsan min Aḫâdîtsi Khair al-Bariyyah by Mahfuzh al-Tarmasi (d. 1919/1920 AD) and the Arba'ûna Ḫadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ' by Hasyim Ash'ari (d. 1947 AD). Both of books have a different theme structure from the Arba'in tradition books written by their teachers in the Middle East. For this reason, this paper focuses on how the writing context and the intelectual discourse are contained in the text. The two books of Arba'in hadith were written in order to counter wahabism that at that time attacked the religious thoughts and practices of the archipelago Muslims with the accusations of takfirism. The morality in these books is more directed to moderate the attitudes towards anyone, even against the enemy. As like Ritchey, yellow book or turats is an effective medium for moderating religious attitudes in Islam.

Keywords: Arba'in Hadith, Morality, Moderation

Abstrak

Pada awal abad ke-20, terdapat dua karya hadis lokal yang ditulis oleh dua ulama nusantara yang statusnya adalah guru-murid, yakni kitab al-Minhah al-Khairiyah fi Arba'îna Ḫadîtsan min Aḫâdîtsi Khair al-Bariyyah karya Mahfuzh al-Tarmasi (w. 1919/1920 M) dan Arba'ûna Ḫadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ' karya Hasyim Asy'ari (w. 1947 M). Kedua kitab tersebut memiliki struktur tema yang berbeda dari hadis-hadis arba'in yang ditulis oleh guru-guru mereka di Timur Tengah. Untuk itu tulisan ini terfokus pada bagaimana konteks penulisan serta diskursus pemikiran yang terkandung di dalam teksnya. Kedua kitab hadis itu ditulis dalam rangka mengkounter wahabisme yang pada saat itu menyerang pemikiran dan praktik-praktik keagamaan umat Islam nusantara dengan tuduhan takfirisme. Moralitas yang diajarkan dalam kitab-kitab tersebut lebih mengarah pada upaya moderasi sikap terhadap siapapun, sekalipun terhadap musuh. Sepakat dengan Ritchey, kitab kuning atau turats merupakan media yang efektif untuk melakukan moderasi sikap beragama dalam Islam.

Kata Kunci: Hadis Arba'in, Moralitas, Moderasi

Introduction

Reaffirmation of Archipelago Islam (*Islam Nusantara*) is a response to the radicalism and terrorism issue that is being discussed in the international arena. A group of researchers, Jeffrey A. Ritchey and Nurhaya Muchtar, wrote their concerns over the negative stigma attached to Islam after the September 11th 2001 tragedy, which brought down the WTC building of America. Since, radicalism and terrorism have often been pinned to Islam. Ritchey's researh findings attack that Islam does not have religious teachings that lead to the radicalism and terrorism. He found a model of peaceful Islam that represented by *santri* group in *pesantren* (Islamic Boarding Schools). *Pesantren* are considered successful in creating moderate Muslims through a learning system that is based on the study of *turâts* or *kitab kuning* (yellow book). One of the keys to succeeding Islamic moderation in Indonesia is the literacy movement by studying the books of *kitab kuning* in *pesantren*.[1]

What Ritchey and Muchtar did gave an evidence that *kitab kuning* (*turats*) has a major influence in moderating Islam in Indonesia. The *kitab kuning* in question includes every books written by archipelago scholars. Therefore, in the last decade there has been propaganda to explore the scientific treasures of the books of archipelago scholars. This livelihood gives a meaning to the awakening of Islamic thought (*fikrah al-Islâm*), Islamic movement (*harâkah al-Islâm*) and real actions (*amâliyah*) that are in accordance with the local culture of archipelago. Islamic teachings are contextualized with the cultural principles and traditional roots of archipelago. Islam that initiated was not Arabic Islamic style, but Islam

based on the local wisdom in archipelago.[2]

One of the Islamic studies topics in Indonesia that became the focus of archipelago scholars was the hadith. It was noted that there were a number of archipelago scholars who had works in the hadith studies.[3] The hadith books that they wrote have some uniqueness: first, the books are patterned in *arba'in* hadith sistematically (a book compilation containing about 40 hadith/traditions). Second, the books contain the traditions relating to the basic needs of archipelago Muslims, namely about theology (*aqîdah*), morality (*akhlâq*) and the practice of worship (*ibâdah*).[4] Third, they had studied of hadith in Harâmain, but their books still contain the elements of locality and adjusted to the character of Indonesian people.[5] For example, the

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[2]Akhiyat Akhiyat, "Islam Nusantara antara Ortodoksi dan Heterodoksi," *Al-Tahrir: Jurnal Pemikiran Islam* 17, no. 1 (28 Mei 2017): 256–57, https://doi.org/10.21154/altahrir.v17i1.881.

[3]The books of the hadith in question are: 1) Nuruddin al-Raniri (d. 1658 AD) with his work of *Hidâyat al-Habîb fî al-Targhîb wa al-Tarhîb*, 2) Abdurrauf al-Sinkili (d. 1693 AD) with his work of *Syarh Hadis Arba'in al-Nawawi* dan *al-Mawâ'idz al-Badî'ah*, 3) Muhammad bin Umar al-Nawawi al-Bantani (d. 1897 AD) with his work of *Tanqîh al-Qaul fî Syarh Lubâb al-Hadîts li al-Imâm Jalaluddin al-Suyuti* (d. 1505 AD), 4) Mahfuz al-Tarmasi (d. 1919/1920 AD) with his work of *al-Minhah al-Khairiyah fî Arba'îna Hadîtsan min Ahâdîtsi Khair al-Bariyyah* dan *Manhâj Zawi al-Nadzar*, 5) Hasyim Ash'ari (d. 1947 AD) with his work of *Arba'ûna Hadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'*, and 6) Muhammad Yasin Bin Muhammad Isa Al-Fadani (d. 1990 AD) with his work of *al-Arba'ûna Hadîtsan min Arba'îna Kitâban 'an Arba'îna Syaikhan*. See Mochamad Samsukadi, "Paradigma Studi Hadis di Dunia Pesantren," *Religi: Jurnal Studi Islam* 6, no. 1 (April 2015): 50–51; Munirah, "Kasyful Anwar dalam Dinamika Syarah Hadis Banjar: Studi Kitab al-Tabyîn al-Rawî Syarah Arba'în Nawawi," 23 April 2018, http://idr.uin-antasari.ac.id/6240/1/Kasyful%20 Anwar%20Dalam%20Dinamika%20Syarah%20Hadis%20 Banjar.pdf.

[4]Muhammad Mahfuz bin Abdullah al-Tarmasi, *al-Minhah al-Khairiyah fî Arba'îna Hadîtsan min Ahâdîtsi Khairi al-Bariyyah*, ed. oleh Abdullah Adib Masruhan, 1 (Kementerian Agama RI, 2008), 20; Rimanur Sakdiyah dan Ria Candra Widayaningsih, "Diskursus Pemikiran Hadis K.H. Mahfudz al-Tarmasi: Studi Kitab Hadis Al-Minhah al-Khairiyah fi Arba'in Haditsan min Ahadits Khair al-Bariyah," Penelitian Kompetitif (Salatiga: Fak. Ushuluddin, Adab dan Humaniora, 2017), viii.

[5]Abdurrachman Mas'ud, *Dari Haramain ke Nusantara: Jejak Intelektual Arsitek Pesantren*, 1 (Jakarta: Kencana Prenada Media Group, 2006), 163 dan 179; Samsukadi, "Paradigma Studi Hadis di Dunia Pesantren," 47. The locality element is meant more to the chapter structure recorded in the books of the archipelago scholar. The writing of the chapters in these books does not follow the structure of hadith books by Moslem scholar in the Middle East that follow the pattern as in the fiqh

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[1]Jeffrey A Ritchey dan Nurhaya Muchtar, "Indonesian Pesantren and Community Social Change: Moderate Islam's Use of Media and Technology for Nonformal, Community-Based Education," 2014, 420–25, htp://newprairiepress.org/aerc/2014/papers/72.

hadith work of Mahfuz al-Tarmasi (d. 1919/1920 AD) was written in *arba'in* model, and it first theme were about mutual love (*rahmah*). Al-Tarmasi's work was not jurisprudent model, as like as the majority of hadith works by the *muḥaddith,* but contains the morality.

The emergence of archipelago Islamic manuscripts cannot be separated from the creativity of archipelago scholars in preaching their religious teachings. For this reason, this paper focuses on how the writing context and the intelectual discourse are contained in the *arba'in* text. Therefore, the discussion focused on the content analysis of hadiths that teach about the moderation of religious attitudes, especially in the work of Mahfuz al-Tarmasi (d. 1919/1920 AD) and the work of Hasyim Ash'ari (d. 1947 AD). Focusing study to the two books of hadith is because of the ideological relationship between the teacher and the student in one period. For this reason, the philological approach is used to explore the classical books of *arba'in* hadith. The philological studies of Archipelago Islam is not limited to how the manuscript can be read by Indonesian people, but cultural elements, history, tradition, social, literary, discourse and the others are the knowledge products contained in the Islamic texts of archipelago.

The Writing Context of *Arba'in* Hadith in Indonesia

In the hadith studies, it cannot be known exactly when the compilation book of hadith was written firstly in Indonesia. Azyumardi Azra said that when the propaganda to return the Koran and the hadith came up, around the second half of the 17th century, Islamic scholars of archipelago had begun writing works, such as Nuruddin al-Raniri (d. 1658 AD) from Aceh with his work namely *Hidâyat al-Ḥabîb fi al-Targhîb wa al-Tarhîb* that contains a collection of hadith translated into

books. This fact shows the existence of scientific independence possessed by the archipelago scholar. They are not carried away by mainstream Hadith books from the Middle East.

Malay language in order to give an understanding to the Malay-Indonesian Muslims correctly. Also the anotation of *Arba'in* Hadith of al-Nawawi and *al-Mawâ'iḏ al-Badî'ah* that contains a collection of *qudsî* hadith writen by Abdur Rouf al-Sinkili (d. 1693 AD) at the request of prince (*sulṭanah*) Zakiyyat al-Din (d. 1688 AD). Through these works, they started pioneering and emphasizing the importance of hadith studies in archipelago, unfortunately the models of the teaching is still consumptive-repetitive in nature to strengthen the learning of theology, sharia and morals in all of religious activities.[6]

The spirit of writing tends to decrease, even though there is no literacy activity when the archipelago area enters the colonial era of Dutch. The aggressive and intimidative attitude of the Dutch government greatly impacted to the decline of science, especially the hadith.[7] Howard M. Federspiel said that the hadith studies in the Dutch colonial period was still part of the fiqh studies, not an independent study.[8] Until the end of the 19th century, the work of hadith was discovered with the work entitled by *Tanqîḥ al-Qaul fi Syarh Lubâb al-Ḥadîs* written by Muhammad bin Umar al-Nawawi al-Bantani (d. 1897 AD) that contained an annotation (*syarh*) of the *arba'in* hadith by Jalaluddin al-Suyuti (d. 1505 AD). The next book is *al-Minḥah al-Khairiyah fi Arba'îna Hadîtsan min Aḥâdîtsi Khair al-Bariyyah* and *Manhâj Zawi al-Nadzar* written by Mahfuz

[6]Azyumardi Azra, *Jaringan Ulama: Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia* (Jakarta: Kencana, 2004), 210 and 239; Samsukadi, "Paradigma Studi Hadis di Dunia Pesantren," 50–51; "Kasyful Anwar dalam Dinamika Syarah Hadis Banjar: Studi Kitab al-Tabyîn al-Rawî Syarah Arba'în Nawawi"; Afriadi Putra, "Pemikiran Hadis KH. M. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 1, no. 1 (2 Februari 2016): 46, https://doi.org/10.15575/jw.v1i1.577.
[7]Muhammad Rikza Muqtada, "Independensi Keilmuan Hadis KH. Mahfuzh al-Tarmasi: Jaringan Pemikiran, Pesantren dan Kolonialisme," dalam *Santri Membaca Zaman: Percikan Pemikiran Kaum Pesantren*, ed. oleh Nur Said dan Izul Mutho', 1 (Kudus: Santrimenara Pustaka, 2016), 28.
[8]Muh. Tasrif, et.al., "Rekontekstualisasi Al-Hadits di Indonesia," *Jurnal Istiqro'* 3, no. 1 (2004): 271–72.

al-Tarmasi (d. 1919/1920 AD). Al-Tarmasi was known as the pioneer of the development of hadith studies in archipelago by making the hadith as a pesantren curriculum.[9] Al-Tarmasi's enthusiasm was continued by his students, Hasyim Ash'ari (d. 1947 AD), who founded the hadith boarding school in Tebuireng Jombang area. Hasyim Ash'ari (d. 1947 AD) had the book of *arba'in* hadith entitled with *Arba'ûna Hadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'*. A few years later Muhammad Yasin Bin Muhammad Isa Al-Fadani (d. 1990 AD) performed with his work *al-Arba'ûna Hadîsan min Arba'îna Kitâban 'an Arba'îna Syaikhan*.

In accordance with the limitation above, neither the work of Mahfuz al-Tarmasi (d. 1919/1920 AD) nor the work of Hasyim Ash'ari (d. 1947 AD) found any specific reason for the writing background of the book. Even so, the context of their life can be used as the analysis sources for the writing reasons of the hadith book. There are two social conditions at that time; first, if it is related to the Indonesian context at that time, in the early 20th century, Indonesian Muslims were carrying out a strugle movement in order to get an independence from the Dutch colonialism. The *devide et impera* politic launched by the Dutch at that time was the strong threat for the national unity. Therefore, Hasyim Ash'ari (d. 1947 AD) in his other book invites to build the national and religious unity. Here is a quote for national unity:

ومن المعلوم ان الناس لابد لهم من الاجتماع والمخالطة. لأن الفرد الواحد لايمكن أن يستقل بجميع حاجته. فهو مضطر بحكم الضرورة الى الإجتماع الذي يجلب الى أمته الخير ويدفع عنها الشر والضير. فالإتحاد وارتباط القلوب ببعضها، وتضافرها على أمر واحد، واجتماعها على كلمة واحدة من أهم أسباب السعادة, وأقوى دواعي المحبة والمودة، وكم به عمرات البلاد، وسادات العباد، وانتشر العمران، وتقدمت الأوطان، وأسست الممالك، وسهلت المسالك، وكثر التواصل الى غير ذلك من فوائد الإتحاد الذي هو أعظم الفضائل، وأمتن الأسباب والوسائل.[10]

"As it is known, human beings are the creatures who must live in a community (communal) and interact with the others. Because everyone will not be able to meet all their own needs. They have to socialize, gathering with other which brings benefits to the people and rejects the damage and the threats from him. Therefore, unity, inner bond, mutual symbiosis in a problem and mutual agreement are the causes of happiness and important factors in creating brotherhood and affection. Indeed, many countries have prospered, many people becomes great leaders, the development is evenly distributed, many countries become developed, the government sovereignty has been established, the traveling becomes easy, the transportation become crowded and there are many benefits from unity that is the great virtue and become the most effective medium."

The statement above clearly presents a discourse on the importance of unity as a pillar of the nation integrity. To strengthen the argument, Hasyim Ash'ari (d. 1947 AD) wrote the hadith told by al-Tirmidhi and Ibn Majah:

عن ابن عمر أنّ رسول الله صلى الله عليه وسلم قال إنّ الله لا يجمع أمتي أو قال أمة محمد على ضلالة، ويد الله مع الجماعة ومن شذّ شذّ إلى النار (رواه الترمذي). إن أمتي لاتجتمع على ضلالة فإذا رأيتم اختلافا فعليكم بالسواد الأعظم (رواه ابن ماجه).[11]

"From Ibn Umar Ra. indeed the Prophet. said: Allah does not gather my people (*umma*) or Muhammad's people in digression, and Allah's decision is in the group (*jamâ'ah*), and whoever goes out of the rules then he will go to hell (Narrated by al-Tirmidhi). Surely my people are not gathered in eror, when you see the dispute, you have to the majority (Narrated by Ibn Majah)."

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[9]Muqtada, "Independensi Keilmuan Hadis KH. Mahfuzh al-Tarmasi: Jaringan Pemikiran, Pesantren dan Kolonialisme," 29.
[10]Hasyim Asy'ari, *al-Muqaddimah al-Qanun al-Asasi Li Jam'iyyah Nahdlatul Ulama'* (Jombang: Pustaka Warisan Islam Tebuireng, t.t.), 5.

[11]Al-Tirmidzi, *Sunan al-Tirmizi, Bab jâ'a fî luzûm al-jamâ'ah*, vol. 7, 71; Ibnu Mâjah, Sunan Ibn Mâjah, Bâb al-Sawâd al-A'dham, vol. 11, 313; Hasyim Asy'ari, *Arba'ûna Hadîsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'* (Cipasung: Ma'had Cipasung, t.t.), 8.

Second, there is a contestation history of religious authority in Indonesia at the late of 19th century until the beginning of the 20th century. There was ideas competition that were built from various kinds of religious text interpretations by some of Indonesian Islamic groups. Oman Fathurrahman's record shows a tendency for polarization among these Islamic groups. On the other hand, the Islamic groups that are identified as orthodoxy practice the religious doctrine and rituals by believing it to be 'right', while on the other Islamic groups that are identified as heterodox are often considered 'wrong' simply because they are not in accordance with the norms that is believed to be true by orthodox Islamic groups.[12]

The implication of these two trends is the emergence of differences in the religious attitudes. Islamic orthodoxy groups are more exclusive and closed from all of information that is not from authoritative sources, while Islamic heterodoxy groups are more inclusive and open to all of religious information. However, for the author, this phenomenon cannot be regarded as a form of conflict, but it is a wealth of intellectual treasure that occurs in Indonesia. This wealth of treasure is the basic of genealogy studies of Islamic thought in Indonesia, including the genelogy of moderatisme vis a vis radicalism which is currently being discussed.

The intellectual treasure was recorded in the religious texts written by archipelago scholar. These writings appeared as a response to the socio-religious issues that occurred during his time. *Arba'ûna Hadîsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'* written by Hasyim Ash'ari is present as a counter narrative of thought over wahabism. When Hasyim returned to his homeland, he saw the shift of thoughts and religious practices of Javanese Muslims. This phenomenon is inseparable from the role of

Middle Eastern alumnus from Indonesia who have been affected by Wahabism. Consequently, many religious practices in Indonesia have begun to be accused of deviating from the Koran and hadith, starting from *tahlilan, ziarah kubur, mauludan,* even to the disbelief (takfirisme) of those who continue to carry out these rituals. The incident of the Hijaz Committee (January 31, 1926), with the approval of Hasyim Ash'ari, was the culmination of the protests of archipelago scholars to the King Ibn Sa'ud over the phenomenon of prohibiting religious freedom in Mecca, which at that time became the center of Islamic studies, which caused the Muslims world began to move away from the locality.[13]

A manuscript is indeed a past cultural product that stores the wealth of intellectual treasures and spirituals of the past that are loaded with the local wisdom values, so that it can be used as an inspiration source for sustainable nation-building.[14] The limited access to the archipelago manuscripts is one reason why the history of the orthodoxy and heterodoxy of Islam in archipelago has not been comprehensively portrayed. Therefore, the existence of the books of hadith *arba'in* by the archipelago scholar became a link in examining the attraction between Islamic traditionalism vis a vis Arab Islamism.

The writing pattern of hadith by al-Tarmasi and Hasyim Ash'ari is using an *arba'in* or a hadith script containing about 40 hadiths. Indeed, most of the hadiths are written following the pattern of *muṣannaf* (in the order of fiqh), *musnad* (writing the hadith without explaining the quality or merely mentioning the early narrators), *sunan* (based on the fiqh chapter and only the quality of *marfû'* (to the Prophet), *jâm'i* (covering all of

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[12]Oman Fathurahman, "Sejarah Pengkafiran dan Marginalisasi Paham Keagamaan di Melayu dan Jawa," *Analisis* XI, no. 2 (Desember 2011): 448.

[13]Putra, "Pemikiran Hadis KH. M. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia," 50–52; Muchamad Coirun Nizar, "Pemikiran KH. Hasyim Asy'ari tentang Persatuan," *Endogami: Jurnal Ilmiah Kajian Antropologi*, n.d., 71.

[14]Asep Yudha Wirajaya, "Preservasi dan Konservasi Naskah-Naskah Nusantara di Surakarta sebagai Upaya Penyelamatan Asset Bangsa," *Etnografi* XVI, no. 2 (2016): 59.

religious topics), *ajza'* (collecting the hadith from one person), *ṣaḥîh* (only consisting of authentic hadiths), *aṭrâf* (based on the beginning or the last of hadith), *mustakhrâj* (hadiths taken from the *mu'tabar* book), *mustadrak* (collecting hadiths that not recorded in the *mu'tabar* book) until *arba'în* (comprising about 40 thematic hadiths). It is not without reason the writing of the hadith uses the *arba'in* pattern. Muhajirin mentions that al-Tarmasi chose the *arba'in* pattern because of Prophet Saw's words:

من حفظ على أمتي أربعين حديثا ينتفعون بها بعثه الله يوم القيامة فقيها عالما.

"Whoever from my Ummah who memorizes the 40 Hadith will benefit and Allah Swt. will raise him on the Day of Judgment as a group of saints and faqih."

من حفظ علي أمتي أربعين حديثا من أمر دينها قيل لها دخل من أي ابواب الجنة شئت.¹⁵

"Whoever from my Ummah who memorizes 40 hadith from their religious case, then he can enter to the heaven from any door he wants."

This is the basis of which makes al-Tarmasi (d. 1919/1920 AD) and Hasyim Ash'ari (d. 1947 AD) to write 40 hadith concerning religious matters, namely faith (*imân*), worship (*ibâdah*) and relationship (*mu'âmalah*). In addition, the traditions wraiting of the 40 hadiths have become the trend of writing hadith of previous scholars, such as Yasin al-Fadani. Al-Fadani in his book has mentioned the scholars who wrote the 40 hadith pattern, such as Zahid Abdullah bin Mubarak in his work *al-Zuhd*, al-Hafidz Abu al-Qasim 'Ali bin Husain bin' Asakir and Ismail bin Abdul Ghafir al-Farisi.¹⁶

As for the writing method of the two books is using the method of *aṭrâ* and *isnâd*, the author

uses the following steps: first, quoting the hadith by mentioning the first narrator (*râwi*) and transmitter (*mukhârij*) of hadith. Secondly, quoting the hadith by writing its own texts. Third, quoting the hadith by mentioning the first narrator only.

The Authority of Hadith Narrator (*Muḥaddits*) in Indonesia

After Nuruddin al-Raniri (d. 1658 M) with his work entitled *Hidâyat al-Ḥabîb fî al-Targhîb wa al-Tarhîb* using the Malay language¹⁷ and Abdurrauf al-Singkily (d. 1693 AD) with his work entitled *al-Mawâ'id al-Badî'ah,*¹⁸ or in the half of the 17th century, the authority of hadith scholars had experienced emptiness. Because Muhammad bin Umar al-Nawawi al-Bantani (d. 1897 AD) did not the author of hadiths independently. Al-Nawawi al-Bantani just wrote the annotation (*syarh*) of the hadith *arba'in* writen by Jalaluddin al-Suyuti (d. 1505 AD) entidled with *Tanqîh al-Qaul fî Syarh Lubâb al-Ḥadîts*. At the end of the 19th century, Mahfuz al-Tarmasi (d. 1919/1920 AD) came with his three works at the same time in the hadith topic, namely *Tanqîh al-Qaul fî Syarh Lubâb al-Ḥadîts* and his annotation entitled *al-Khil'ah al-Fikriyyah bi Syarh al-Minḥah al-Khairiyyah*, also *Manhaj Ẓawi al-Naẓar bi Syarh Manẓûmati 'Ilm al-Aṣâr* in the *ulum al-ḥadîts* topic.

With the existence of three works above, al-Tarmasi (d. 1919/1920 AD) became the figure who had authority in the hadith studies in archipelago. Al-Tarmasi (d. 1919/2020 AD) was the person who entered the hadith studies in the pesantren curriculum firstly, where initially only revolved around the Islamic jurisprudence

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¹⁵Muhajirin, *Muhammad Mahfudz at-Tarmasi (1868-1919): Ulama Hadits Nusantara Pertama* (Yogyakarta: Idea Press, 2016), 83.

¹⁶Yasin bin Isa al-Fadani, *al-Arba'ûna Ḥadîtsan min Arba'îna Kitâban 'an Arba'îna Syaikhan*, 2 (Jakarta: al-Ṭâhiriyyah, 1983), 3.

¹⁷Oman Fathurahman, "The Roots of the Writing Tradition of Hadith Works in Nusantara: Hidâyât al-Ḥabîb by Nûr Al-Dîn al-Rânîri," *Studia Islamika* 19, no. 1 (2012), https://doi.org/10.15408/sdi.v19i1.369.

¹⁸Muhammad Imron Rosyadi, "Pemikiran Hadis Abdurrauf As-Singkili dalam Kitab Mawa'izat al-Badi'ah," *Diroyah: Jurnal Studi Ilmu Hadis* 2, no. 1 (2017): 55–62, https://doi.org/10.15575/diroyah.v2i1.2495.

and Islamic Sufism. Previously, al-Tarmasi (d. 1919/1920 AD) had been a teacher at the masjid al-Harâm in early 1890 until the end of 1919 AD, because of his expertise in the hadith.[19] In his anotation book (syarh) of hadith *arba'in*, namely *al-Khil'ah al-Fikriyah*, al-Tarmasi wrote that forty hadiths that he wrote had a connection of sanad transmission in *musalsal* (interconnected with the same method as the teacher) with the Prophet Mohamed Pbuh.[20] Al-Tarmasi's statement further shows his authority in the hadith studies.

The effort of al-Tarmasi (d. 1919/1920 AD) was then continued by his student, Hasyim Ash'ari (d. 1947 AD). Hasyim Asy'ari is an Indonesian hadith scholar who gets the *isnâd* (link) directly from his teacher. Therefore, he is a archipelago scholar who has authority in the hadith studies because of; first, he was seen as a charismatic scholar, as the founder of the Moslem organization Nahdlatul Ulama' (NU). Secondly, the book of *Risâlah Ahlu al-Sunnah wa al-Jamâ'ah* that he wrote was very influential and became the main reference in the hadith studies by Nahdliyîn (NU's people). This book plays a role in the filtration of the modernity movement, which is affiliated with Wahabism and the Muslim Brotherhood (*Ikhwanul Muslimun*), which has often clashed with the traditions and behaviors of native people.[21]

Hasyim Ash'ari (d. 1947 AD) wrote forty hadiths which were adapted to NU's vision and mission, as an archipelago Islamic organization that was actively involved in stemming the takfirism of Wahhabi, so it was given the title *Arba'ûna Hadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'*. The book contains excerpts from the *kutub al-mu'tabarah* (authoritative books), both canonical books (*kutub al-sittah*) and non-canonical books (besides *kutub al-sittah*). Thus, the texts existence written by Hasyim Ash'ari (d. 1947 AD) is a response to the social conditions of the community at that time. This book as the reference or proposition for any actions (*amaliyah*) of the NU's people.

Writing Structure of *Arba'in* Hadith of al-Tarmasi and Hasyim Ash'ari

To explore the Islamic intellectual treasure of archipelago, it is necessary to read the text of the work text of archipelago scholar. The Hadiths listed in the book of *al-Minhah al-Khairiyyah fî Arba'îna Hadîtsan min Ahâdîts Khair al-Bariyah* by al-Tarmasi and *Arba'ûna Hadîtsan Tata'allaqu bi Mabâdi'u Jam'iyyatu Nahdlatu al-Ulamâ'* by Hasyim Asy'ari are excerpts from the authoritative books. Among them *Sahîh al-Bukhârî*, *Sahîh Musim, Sunan al-Nasâ'i, Sunan Abu Dâwud, Sunan Ibnu Mâjah, Sunan al-Tirmidzî, Sahîh Ibnu Hibban, al-Mu'jam li Tabrânî, Sunan al-Baihaqî, Sahîh Ibnu Huzaimah* and *al-Mustadrak li al-Hâkim*. By compiling from these books, the majority of hadiths written there in include the authentic hadith, although there is one *mauquf* (backed up to the *sahâba* (the prophet companions)) and one *maqtu'* (backed up to the *tabi'în*).[22] Even al-Tarmasi claimed his hadiths is taken from the beginning and the end of the *kutub al-sittah* and the *Sulâsiyât al-Bukhârî* that he writes *musalsal* with his teachers.[23]

[19]Muqtada, "Independensi Keilmuan Hadis KH. Mahfuzh al-Tarmasi: Jaringan Pemikiran, Pesantren dan Kolonialisme," 30; Mas'ud, *Dari Haramain ke Archipelago*, 163 and 179.

[20]Muhammad Mahfuz bin Abdullah al-Tarmasi, *al-Khil'ah al-Fikriyyah bi Syarh al-Minhah al-Khairiyyah* (Jakarta: Departemen Agama RI, 2008), 6; Muhajirin, *Muhammad Mahfudz at-Tarmasi (1868-1919): Ulama Hadits Archipelago Pertama*, 77.

[21]Putra, "Pemikiran Hadis KH. M. Hasyim Asy'ari dan Kontribusinya terhadap Kajian Hadis di Indonesia," 47–48.

[22]Hasan Su'aidi, "40 Hadits Pedoman NU Karya KH. Hasyim Asy'ari; Studi Takhrij dan Analisis Konteks Sosial Keagamaan," *Jurnal Penelitian* 11, no. 1 (30 Januari 2015): 42–50, https://doi.org/10.28918/jupe.v11i1.413.

[23]al-Tarmasi, *al-Khil'ah al-Fikriyyah bi Syarh al-Minhah al-Khairiyyah*, 6; Muhajirin, *Muhammad Mahfudz at-Tarmasi (1868-1919): Ulama Hadits Nusantara Pertama*, 7; Sakdiyah dan Widayaningsih, "Diskursus Pemikiran Hadis K.H. Mahfudz al-Tarmasi: Studi Kitab Hadis Al-Minhah al-Khairiyah fi Arba'in Haditsan min Ahadits Khair al-Bariyah," 45.

The hadith themes of the two books of *Arba'in* hadith can be classified as follows:

No.	Themes of *Arba'in* Hadith	Hadith Number in the *Arba'in* Hadith of al-Tarmasi	Total	Hadith Number in the *Arba'in* Hadith of Hasyim Ash'ari	Total
1	Religion and da'wah	3, 7, 9, 13, 14, 26, 33, 35, 36, 38 and 39	11	1, 7, 8, 9, 10, 11, 27, 28, 29, 32 and 40	11
2	Morality	1, 4, 8, 15, 16, 21, 32 and 34	8	13, 14, 15, 17, 19, 20, 21, 23, 24, 25, 26, 30, 31, 33, 34, 35, 36, 37 and 38	19
3	Worship	2, 5, 6, 10, 11, 12, 17, 30 and 37	9	3, 4, 5 and 6	4
4	*Imârah* (leadership) and *Siyâsah* (politic)	19, 20, 22, 23, 25, 29 and 31	7	2, 12, 16, 18, 22 and 39	6
5	*Jinâyah* (crime)	18, 24, 27 and 28	4	-	-

Based on the data above, the theme of morality is the important themes in the book of *arba'in* hadith by al-Tarmasi and *arba'in* hadith by Hasyim Asy'ari. But there are differences in the composition of them. The number of morality theme in al-Tarmasi's work is eight hadiths, while in the work of Hasyim Ash'ari it reaches almost half of the book contents, namely 19 hadiths.

Morality in the *Arba'in* Hadith of al-Tarmasi and Hasyim Ash'ari as an Effort to Moderate the Religion

Because of the many hadiths about morality, the author limits on the two issues; the ethics towards all beings and the ethics towards the enemy. First, related to the morality towards all living beings, al-Tarmasi wrote the hadith about *rahmah* (loving one another) for the first time in his book:

وبالسـند المتصل الى سفيان بن عيينة، عن عمرو بن دينار، عن أبي قابوس مولى عبد الله بن عمرو بن العاص رضي الله عنهما، أنّ رسول الله صلى الله عليه وسلم قال: الراحمون يرحمهم الرحمن تبارك وتعالى، ارحموا من في الأرض يرحمكم من في السـماء. (حديث صحيح حسن، رواه أبو داود والترمذي).[24]

"With the *sanad* connected to Sufyan bin Uyainah, from Amr bin Dinar, from Abu Qabus *maula* Abdullah bin Amr bin al-'Ash, the Messenger of Allah. said: The people who love will be loved by Allah SWT, love those who live in the world, you will be loved by the inhabitants of the sky" (*hadits hasan sahîh*, narrated by Abu Dâwud and al-Tirmidzî).

Selecting hadith as the first order of book is not in empty space. Mahfuz al-Tarmasi (d. 1919/1920 AD) lived in the colonial period, where torture was rampant in his native land, so emphasizing on the hadith of mutual love (*rahmah*) is the right choice for the conditions at that time.[25]

Emphasizing on morality aspects is also found in the work of his students, Hasyim Ash'ari. One of the hadith about morality is:

عـن عبد الله بن عمـرو بن العاص ويبلغ به النبي صلى الله عليه وسلم: الراحمون يرحمهم الرحمن، ارحموا أهل الأرض يرحمكم من في السماء. (رواه أبو داود في باب الرحمة).[26]

From Abdullah bin Amr bin al-'Ash and up to

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[24]al-Tarmasi, *al-Minhah al-Khairiyah fî Arba'îna Hadîtsan min Ahâdîtsi Khairi al-Bariyyah*, 20.

the Prophet: those who love will be loved by Allah, love the inhabitants of the world you will surely be loved by the inhabitants of the sky" (Narrated by Abu Dâwud in chapter of *al-raḥmah*).

The hadith above has the same tone as the work of al-Tarmasi, although it is not the same in the text. Both al-Tarmasi and Hasyim Ash'ari referred to the book of *Sunan Abû Dâwud*. The two hadiths above show the generality of the text, so as not to limit to doing good to anyone without seeing groups, races, religions, even to animals. Hasyim Asy'ari also wrote the importance of mutual respect with the level of one's faith, as follows:

عن أنس عن النبي صلى الله عليه وسلم قال: لا يؤمن أحدكم حتى يحبّ لأخيه ما يحبّ لنفسه. (رواه البخاري)²⁷

From Anas from the Prophet. said: it is not considered to be faithful for those of you who do not love their siblings like they love themselves.

Because these hadith book is the main reference of NU group, so the teachings of *arba'in* hadith are as the character of NU›s people.²⁸

Second, morality towards enemies who have submitted. Al-Tarmasi listed the following hadith:

حدثنا عمرو بن زرارة حدثنا هشيم حدثنا حصين حدثنا أبو ظبيان قال سمعت أسامة بن زيد بن حارثة رضي الله عنهما يحدث قال بعثنا رسول الله صلى الله عليه وسلم إلى الحرقة من جهينة قال فصبحنا القوم فهزمناهم قال ولحقت أنا ورجل من الأنصار رجلا منهم قال فلما غشيناه قال لا إله إلا الله قال فكف عنه الأنصاري فطعنته برمحي حتى قتلته قال فلما قدمنا بلغ ذلك النبي صلى الله عليه وسلم قال فقال لي يا أسامة أقتلته بعد ما قال لا إله إلا الله قال قلت يا رسول الله إنما كان متعوذا قال أقتلته بعد ما قال لا إله إلا الله قال فما زال يكررها علي حتى تمنيت أني لم أكن أسلمت قبل ذلك اليوم. (رواه البخاري)²⁹

"From Usamah bin Zaid bin Haritsah said: the Messenger of Allah. sent our troops to attack the infidels of Huraqah from the Juhainah tribe. We attacked them in the morning and we beat them. I and Anṣar people pursued an escaped Huraqah member, when we surrounded him suddenly he said '*Lâ Ilâha Illa Allah*'. the Anṣar held me back, but I still stabbed the Huraqah people with my spear until he died. When we arrived in Medina, the news came to the Prophet. So he asked to me: O Usamah, do you still kill those who have said *Lâ Ilâha Illa Allah*? I said: O Messenger of Allah, he said it just to protect himself. The Prophet continued with the question: Did you still kill him after he uttered *Lâ Ilâha Illa Allah*? Usmah continued the story: the Prophet Pbuh. continued to repeat the question, so I dreamed that if I hadn›t converted to Islam before that day."

The hadith shows that Muslims should not be able to kill enemies who have submitted. At the present context, this can be analogous to forgiving anyone who has admitted his mistake, even if he is an enemy.

Conclusion

Turâts or *kitab kuning* (yellow book) is an effective medium for moderating Muslims. This case because of the content of the book is very relevant to the socio-cultural context of archipelago Muslims. By the philological approach, the two local hadith books written by Mahfuzh al-Tarmasi (d. 1919/1920 AD) and by Hasyim Ash'ari (d. 1947 AD) has a context in order to counter wahabism with the accusations of takfirism. Therefore, the two authors put forward the teachings of morality in their selection hadiths. The morality in these books is more directed to moderate the attitudes towards anyone, even against the enemy.

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²⁷Ibid., 5.
²⁸Su'aidi, "40 Hadits Pedoman NU Karya KH. Hasyim Asy'ari; Studi Takhrij dan Analisis Konteks Sosial Keagamaan," 51.
²⁹al-Tarmasi, *al-Minḥah al-Khairiyah fî Arba'îna Ḥadîtsan min Aḥâdîtsi Khairi al-Bariyyah*. No. Hadis 33

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