

## DISSEMINATION OF SANAD *ṢAḤĪḤ AL-BUKHĀRĪ* IN WEST JAVA: A Biographical Study of KH. Muhammad Qudsi Garut

M. Khoirul Huda<sup>1</sup>; Akbar Nasrullah<sup>2</sup>;

<sup>1</sup> UIN Syarif Hidayatullah Jakarta, Indonesian, [m.khoirul@uinjkt.ac.id](mailto:m.khoirul@uinjkt.ac.id);

<sup>2</sup> UIN Syarif Hidayatullah Jakarta, Indonesian;

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### Abstract

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*This article aims to explore the traces of the spread of Ṣaḥīḥ al-Bukhārī sanad in West Java. This research is important because no one has photographed the spread of the sanad of the book Ṣaḥīḥ al-Bukhārī in the region, even though it is the area with the largest number of Islamic boarding schools on the island of Java. The relationship between the spread of Ṣaḥīḥ al-Bukhārī in East Java, Central Java and the West Java is not so clear. With a qualitative approach and literature method, this study analyzes the book Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah by KH. Muhammad Qudsi Garut (1936-present). Based on the analysis, it was found that the sanad of Ṣaḥīḥ al-Bukhārī in the book by KH. Muhammad Qudsi was connected to KH. Ahmad Asy'ari Salatiga, a student of KH. Hasyim Asy'ari Jombang. KH. Hasyim Ash'ari was a student of Shaykh Mahfuz Tremas (d. 1920 A.D.). The Sanad of Shaykh Mahfuz Tremas in Kifāyat al-Mustafīd Li Mā 'Aā Min al-Asānīd is connected with Imam Ibn Ḥajar al-'Asqalānī (d. 852 H.) in Faṭḥ al-Bārī Syarḥ Ṣaḥīḥ Bukhārī. Thus, the sanad of Ṣaḥīḥ Bukhārī KH. Muhammad Qudsi is a historically valuable and confirmed sanad in older sanad books. It was also found that the sanad of Ṣaḥīḥ al-Bukhārī is the oldest, complete, and still actively disseminated in Indonesia sourced from KH. Hasyim Asy'ari, this sanad spread to West Java, connecting the network of scholars that continues to expand to this day.*

**Keywords:** Dissemination, Sanad, *Ṣaḥīḥ Bukhārī*, Jawa Barat, Qudsi

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## PENYEBARAN SILSILAH SANAD *ṢAḤĪḤ AL-BUKHĀRĪ* DI JAWA BARAT: Studi Tokoh KH. Muhammad Qudsi Garut

M. Khoirul Huda<sup>1</sup>; Akbar Nasrullah<sup>2</sup>;

<sup>1</sup> UIN Syarif Hidayatullah Jakarta, Indonesian, [m.khoirul@uinjkt.ac.id](mailto:m.khoirul@uinjkt.ac.id);

<sup>2</sup> UIN Syarif Hidayatullah Jakarta, Indonesian;

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### Abstrak

Artikel ini bertujuan mengeksplorasi jejak penyebaran sanad *Ṣaḥīḥ al-Bukhārī* di Jawa Barat. Penelitian ini menjadi penting karena belum ada yang memotret penyebaran sanad kitab *Ṣaḥīḥ al-Bukhārī* di kawasan tersebut, padahal ia merupakan daerah dengan jumlah pesantren terbanyak di pulau Jawa. Hubungan penyebaran *Ṣaḥīḥ al-Bukhārī* di Jawa Timur, Jawa Tengah, dan Jawa Barat belum begitu jelas. Dengan pendekatan kualitatif dan metode kepustakaan, penelitian ini menganalisis kitab *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-ʿIlmiyyah* karya KH. Muhammad Qudsi Garut (1936-sekarang). Berdasarkan analisis, ditemukan bahwa sanad *Ṣaḥīḥ al-Bukhārī* dalam kitab karya KH. Muhammad Qudsi tersebut terhubung dengan KH. Ahmad Asy'ari Salatiga, murid KH. Hasyim Asy'ari Jombang. KH. Hasyim Asy'ari adalah murid Syaikh Mahfuz Tremas (w. 1920 M). Sanad Syaikh Mahfuz Tremas yang dimuat dalam *Kifāyat al-Mustafīd li Mā 'Alā Min al-Asānīd* terhubung dengan Imam Ibnu Hajar al-'Asqalānī (w. 852 H) dalam *Fath al-Bārī* Syarḥ *Ṣaḥīḥ al-Bukhārī*. Dengan demikian, sanad *Ṣaḥīḥ al-Bukhārī* KH. Muhammad Qudsi merupakan sanad yang memiliki nilai historis dan validitasnya terkonfirmasi melalui komparasi kitab-kitab sanad yang lebih tua. Ditemukan pula bahwa sanad *Ṣaḥīḥ al-Bukhārī* tertua, lengkap, dan masih aktif disebarkan di Indonesia bersumber dari KH. Hasyim Asy'ari, sanad ini menyebar hingga Jawa Barat, menghubungkan jaringan ulama yang terus meluas hingga saat ini.

**Kata Kunci:** Penyebaran, Sanad, *Ṣaḥīḥ Bukhārī*, Jawa Barat, Qudsi

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## PENDAHULUAN

There has been no study focusing specifically on the transmission of the chain of transmission (sanad) of *Ṣaḥīḥ al-Bukhārī* in West Java. This is despite the fact that West Java has been a significant region for the spread of Islam since the fifteenth century CE, particularly through its most prominent figure, Sunan Gunung Jati.<sup>1</sup> During the Dutch colonial era in the 19th century, West Java became a productive center for the emergence of Islamic scholars and scholarly works. The 19th-century scholars of West Java were directly connected to the centers of Islamic knowledge in the Middle East. In later periods, East Java became a favored destination for students from West Java. However, the relationship between West Javanese scholars and these two regions has not been widely explored, especially in relation to the dissemination of *Ṣaḥīḥ al-Bukhārī* and its sanad.

One of the books that spread and circulated in West Java is *Ṣaḥīḥ al-Bukhārī*. *Ṣaḥīḥ al-Bukhārī* was compiled by Muḥammad ibn Ismā'īl al-Bukhārī (d. 256 AH), a renowned scholar from Central Asia in the 3rd century Hijri. By the 7th century Hijri, the book had gained recognition as the most authentic text after the Qur'an.<sup>2</sup> Historically, *Ṣaḥīḥ al-Bukhārī* spread from the author's hometown of Bukhara, in present-day Uzbekistan, to Egypt<sup>3</sup> and Morocco in the western part of the Islamic world.<sup>4</sup> Its transmission also extended to the Southeast Asian/Malay region.<sup>5</sup> It is said that in Southeast Asia, *Ṣaḥīḥ al-Bukhārī* has exerted a significant influence.<sup>6</sup>

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<sup>1</sup> Mumuh Muhsin Z, "Penyebaran Agama Islam di Jawa Barat," *Universitas Padjajaran*, 2010, 1–21. Usman Supendi, Zahra Nur Azizah, dan Shaleh Afif Januri, "Sejarah Mucul dan Berkembangnya Islam di Bandung," *Priangan* 2, no. 2 (2023): 32–44.

<sup>2</sup> Abū 'Amr Uṣmān bin Musā al-Kurdī al-Syahrāzūrī al-Syafī'ī al-Ma'ruf bi Ibnu Al-Shalah, *Muqaddimah Ibnu al-Shalah* (Beirut: Dar al-Fikr, 1986), hlm. 17.

<sup>3</sup> Aḥmad Ibrāhīm Aḥmad al-Minyawī al-Mālikī al-Azhārī, *Madrasah al-Imām al-Bukhārī Fī Miṣra Baḥṣ Fī Al-Juhūd Al-Mabzūlah Min Al-Madrasah Al-Miṣriyyah Fī Khidmah Ṣaḥīḥ al-Bukhārī*, (Kairo: Dār al-Ṣālih, 2018), cet. ke-1.

<sup>4</sup> Yūsuf al-Kattānī, *Madrasah al-Imām al-Bukhārī fī al-Magrib*, (Beirut: Dār al-Lisān, tt).

<sup>5</sup> Farah Nur-rashida Binti Rosnan et al., "Ilmuwan Pengamal Sanad Sahih Al-Bukhari Alam Melayu," *Jurnal Perspektif* 18, no. 2 (2019): 256–67.

<sup>6</sup> Faisal Ahmad Shah Mohamad Hasbullah Salim Abstrak, "Pengaruh Sahih al-Bukhari dalam Masyarakat Islam di Malaysia: Satu Analisis dari Aspek Pengajaran, Penulisan dan Penerjemahan Influence of Sahih al-Bukhari in Muslim Community in Malaysia: An Analysis on Aspects of Its Teaching, Writing and Translation," *Jurnal Perspektif Jil. 2 Bil 2* (1985): 1–17.

The dissemination of the *Ṣaḥīḥ al-Bukhārī* often occurred alongside the transmission of its sanad among scholars. These sanads were typically written on special sheets, in dedicated notebooks, or on specific parts of the *Ṣaḥīḥ al-Bukhārī* manuscript itself, usually after a student had completed the recitation of the text. One of the scholars actively involved in teaching *Ṣaḥīḥ al-Bukhārī* and transmitting its sanad was KH. Muhammad Qudsi Garut, who was born in 1936 CE. Commonly known as Ajengan Qudsi, he was the caretaker of Pondok Pesantren Suci in Karangpawitan, Garut Regency, West Java. Ajengan Qudsi disseminated *Ṣaḥīḥ al-Bukhārī* and its sanad through regular study forums and certification (*ijazah*) gatherings held at Pondok Pesantren Suci. In addition, KH. Muhammad Qudsi authored a *sabat* (a book documenting chains of transmission) titled *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-ʿIlmiyyah*. In this work, he recorded the sanads of various hadith books he received from his teachers, including the sanad of *Ṣaḥīḥ al-Bukhārī*. It is therefore important to highlight the contributions and role of Ajengan Qudsi in the transmission of *Ṣaḥīḥ al-Bukhārī* and its sanad in West Java.

Studies on Nusantara scholars and their intellectual networks have been abundant. One of the earliest and most foundational references is *Mekka in the Latter Part of the 19th Century* by Snouck Hurgronje (1857–1936 CE). Hurgronje studied the lives of Nusantara scholars in the Holy City of Mecca, including those from Java, Sunda, Kalimantan, and Sumatra.<sup>7</sup> Later, Martin van Bruinessen, a researcher originally interested in the Kurdish ulama community, developed an interest in studying the student networks of Kurdish scholars who came from the Nusantara region. Bruinessen explored the spread and social relations between Nusantara and the Haramain in his article entitled *Seeking Knowledge and Merit: Indonesians on the Hajj* (1990).<sup>8</sup> Azyumardi Azra wrote his famous dissertation, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-*

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<sup>7</sup> C. Snouck Hurgronje, *Mekka in the Latter Part of the 19th Century* (Leiden: Brill, 1931).

<sup>8</sup> Martin Van Bruinessen, "Mencari Ilmu dan Pahala di Tanah Suci: Orang Nusantara Naik Haji," *Ulumul Qur'an* II, no. 5 (1990): 13, [https://www.researchgate.net/profile/Martin-Van-Bruinessen/publication/46636044\\_Mencari\\_ilmu\\_dan\\_pahala\\_di\\_tanah\\_suci\\_orang-Nusantara\\_naik\\_haji/links/58b8024b45851591c5d7c231/Mencari-ilmu-dan-pahala-di-tanah-suci-orang-Nusantara-naik-haji.pdf](https://www.researchgate.net/profile/Martin-Van-Bruinessen/publication/46636044_Mencari_ilmu_dan_pahala_di_tanah_suci_orang-Nusantara_naik_haji/links/58b8024b45851591c5d7c231/Mencari-ilmu-dan-pahala-di-tanah-suci-orang-Nusantara-naik-haji.pdf).

Indonesian and Middle Eastern Ulama in the Seventeenth and Eighteenth Centuries (2004).<sup>9</sup>

Continuing the research of the three aforementioned pioneering scholars, Ahmad Levi Fachrul Avivy wrote "*Jaringan Keilmuan Hadis dan Karya-Karya Hadis di Nusantara*," which strengthens the thesis regarding the relationship between Nusantara and Haramain scholars from the 17th to the 20th century. He focuses on the works of Shaykh Abdur Rauf al-Fansuri and Muhajirin Amsar.<sup>10</sup> Hafidhuddin and Saifuddin Zuhri Qudsy further examined the position and role of *Shaykh* Nawawi al-Bantani in Hadith studies in Mecca through their article "*Nawawi Al-Bantani, Ashhab Al-Jawiyyin di Bidang Hadis: Rihlah, Genealogi Intelektual, dan Tradisi Sanad Hadis*."<sup>11</sup> In line with the two researchers above, Ulfatun Hasanah wrote "*Pesantren dan Transmisi Keilmuan Islam Melayu-Nusantara; Literasi, Teks, Kitab dan Sanad Keilmuan*."<sup>12</sup> Here, Ulfatun focuses on the relationship between the position of pesantren and the origins of texts within this traditional educational system. She does not specifically discuss the sanad of the books.

A common thread among the three researchers mentioned above is their focus on scholars who lived in Mecca and had connections with the Nusantara region. However, recent studies have shown a shift in focus toward scholars who lived in the Nusantara but maintained connections with Mecca. Ramli, for instance, has written several articles, including those on the role of *Shaykh* Mahfuz Tremas in disseminating the sanad of the *al-Kutub al-Sittah*,<sup>13</sup> the contributions of Jalaluddin al-Malayuwi, Tuan Guru Haji Abdullah

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<sup>9</sup> Azyumardi Azra, *The Origins Of Islamic Reformism In Southeast Asia Networks of Malay-Indonesian and Middle Eastern in The Seventeenth and Eighteenth Centuries* (Honolulu: University of Hawai'i Press, 2004).

<sup>10</sup> Ahmad Levi Fachrul Avivy, "Jaringan Keilmuan Hadis dan Karya-Karya Hadis di Nusantara," *Hadis* 8.16 (2018): 63-82.

<sup>11</sup> Hafidhuddin and Saifuddin Zuhri Qudsy "Nawawi Al-Bantani, Ashhab Al-Jawiyyin Di Bidang Hadis: Rihlah, Genealogi Intelektual, Dan Tradisi Sanad Hadis." *Al-Izzah: Jurnal Hasil-Hasil Penelitian* (2021): 14-26.

<sup>12</sup> Ulfatun Hasanah menulis "Pesantren dan Transmisi Keilmuan Islam Melayu-Nusantara; Literasi, Teks, Kitab dan Sanad Keilmuan." *Anil Islam: Jurnal Kebudayaan dan Ilmu Keislaman* 8.2 (2015): 203-224.

<sup>13</sup> Abd Hamid Ramli, Farah Zaidar Muhammed, and Siti Zaharah. "Salasilah Sanad Al-Kutub Al-Sittah Tokoh Al-Musnid Melayu Nusantara Syekh Muhammad Mahfuz Al-Tarmasi (1868-1920 M.)." *4th International Conference on Islamiyyat Studies. Faculty of Islamic Civilisation Studies. International Islamic University College Selangor, Malaysia*. 2018.

Lubok Tapah,<sup>14</sup> and Maulana Hamid bin Hashim in the transmission of the *Ṣaḥīḥ al-Bukhārī* chain in the Malay world,<sup>15</sup> as well as the role of women in narrating the sanad of *Ṣaḥīḥ al-Bukhārī*.<sup>16</sup> Furthermore, Ramli and his colleagues have investigated why some Muslims in Malaysia are motivated to obtain an uninterrupted hadith sanad and how this practice is implemented on the ground.<sup>17</sup>

The spread of the *Ṣaḥīḥ al-Bukhārī* sanad in Indonesia is mentioned by Fathurrahman Karyadi in a number of his works, including “*Mengkaji (Budaya) Sanad Ulama Tanah Jawa*” and “*Biografi Intelektual Muhaddits Nusantara Abad XX: Habib Salim Bin Jindan*.”<sup>18</sup> If in the first article Karyadi examines in general the sanad of Javanese scholars, then in the second article he focuses on studying the sanad of Habib Salim bin Jindan. There is also Ahmad Ridho who examines the genealogy of the hadith scholars of the archipelago in his thesis entitled “*Genealogi Sanad Keilmuan Hadis Ulama Nusantara*” published in 2022.<sup>19</sup> This thesis discusses three generations of hadith scholars of the archipelago; *Shaykh* Abdus Shamad, *Shaykh* Mahfuzh Tremas, *Shaykhah* Fatimah, and *Shaykh* Yasin al-Fadani. The main conclusion of this study is the existence of continuity of focus in these three generations through; *ijāzah fī al-sanad*, *syurūḥ al-ḥadīth* in the classical period and *naqd al-ḥadīth*, *taṣḥīḥ wa taḍīf* in the modern period. The development of sanads in

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<sup>14</sup> Ramli, Farhah Zaidar Mohamed, Mohd Hasbie Al-Shiddieque Ahmad, And Siti Mursyidah Mohd Zin. “Salasilah Sanad Kitab Turath Hadis Tokoh Ulama Kelantan Tuan Guru Haji Abdullah Lubok Tapah (1933-2008).” *Hadis* 7.14 (2017): 1-23.

<sup>15</sup> Ramli, Farhah Zaidar Mohamed, Siti Mursyidah Mohd Zin, and Sharifah Hana Abdul Rahman. “Maulana Hamid Bin Hashim Tokoh Pengamal Sanad Sahih Al-Bukhari Alam Melayu Di Malaysia.”

<sup>16</sup> Ramli, Farhah Zaidar Mohamed, And Phayilah Yama. “Penglibatan Wanita Dalam Ijazah Periwiyatan Sanad Kitab Turath Islam: Sumbangan Ratu Sayyidah Fatimah Al-Shifa Binti Sayyid Ahmad Al-Sharif Al-Sanusi (1911-2009).” *Jurnal Pengajian Islam* 14.2 (2021): 121-135.

<sup>17</sup> Ramli, Farhah Zaidar Mohd, Latifah Abdul Majid, And Mohd Arif Nazri. “Faktor Dorongan Persambungan Sanad Kitab Hadis Dalam Pengajian Talaqqi Bersanad Di Malaysia (The Motivational Factors Behind Continuous” Sanad” In The Learning Of” Talaqqi Bersanad” In Malaysia).” *Ummran-International Journal Of Islamic And Civilizational Studies* 4.1 (2017). Ramli, Farhah Zaidar Mohamed, Et Al. “Penerokaan Aplikasi Talaqqi Bersanad (TB) Terhadap Kitab Sahih Al-Bukhari Secara Kaedah Al-Hall Wa Al-Baḥth Di Malaysia.”

<sup>18</sup> Fathurrochman Karyadi, “Biografi Intelektual Muhaddits Nusantara Abad XX: Habib Salim Bin Jindan.” *Nabawi: Journal of Hadith Studies* 1.2 (2021).

<sup>19</sup> Ahmad Ridho, *Genealogi Sanad Keilmuan Hadis Ulama Nusantara*. Diss. Uin Sunan Gunung Djati Bandung, 2022.

these three generations is related to the motives of *tabarruk fī 'ilm and ijāzah fī al-kitāb*.

Misbakhuddin examined *Shaykh* Yasin al-Fadani's contribution to the development of sanad in Nusantara,<sup>20</sup> and Nur Hidayatullah traced *Shaykh* Yasin's phalac science sanad.<sup>21</sup> Meanwhile, Muhammad Mutawali examined the development of sanads in the Bima region of West Nusa Tenggara through tracing the pedigree of *Shaykh* Abdul Ghani al-Bimawi and Tuan Guru Said Amin.<sup>22</sup> In Kalimantan, a center for the spread of hadith book sanads was found.<sup>23</sup> Bengkulu has traces of hadith books that are connected to a network of scholars outside Bengkulu and the Middle East.<sup>24</sup> Scholars who are known to have contributed to the dissemination of sanads in Java and Madura have also been the object of research by Indonesian researchers.<sup>25</sup> However, there is no research that reviews the spread of *Ṣaḥīḥ al-Bukhārī* and its sanad in West Java.

Therefore, this article seeks to reveal the spread of *Ṣaḥīḥ al-Bukhārī* sanad contained in the book *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah* as evidence of the spread of *Ṣaḥīḥ al-Bukhārī* book in West Java. This research ultimately seeks to portray how the spread of the book *Ṣaḥīḥ al-Bukhārī* and its sanad in West Java, and how KH. Muhammad Qudsi Garut's role in this regard. This research uses a qualitative approach, and is based on library research. The primary data sources are the books *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah*, *Kifāyah al-Mustafīd li Mā 'Alā Min al-Asānīd and*

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<sup>20</sup> Misbakhuddi, Alfian Dhany, dan Muhammad Rokim, "Muhammad Yasin Al-Fadani Dan Kontribusinya Dalam Sanad Keilmuan Ulama Nusantara." *Universum* 12.1 (2018).

<sup>21</sup> Nur Hidayatullah, "Jaringan Ulama Falak Nusantara: (Studi Geneologi Keilmuan Falak Syekh Muhammad Yasin Al-Fadani)." *Al-Afaq: Jurnal Ilmu Falak Dan Astronomi* 1.1 (2019): 33-66.

<sup>22</sup> Muhammad Mutawali, "Syekh Abdul Ghani Al-Bimawi: Mahaguru Ulama Nusantara." Muhammad Mutawali, "Tuan Guru HM. Said Amin Bima: Ulama Lokal Dalam Jaringan Sanad Hadis." *Diroyah: Jurnal Studi Ilmu Hadis* 4.1 (2019).

<sup>23</sup> Hanafi. "Genealogi Kajian Hadis Ulama Al-Banjari." *Millati: Journal of Islamic Studies and Humanities* 2.2 (2017): 169-194.

<sup>24</sup> Ahmad Abas Musofa, "Melacak Geneologi Keilmuan Masyarakat Jalur Sanad Intelektual Muslim Bengkulu Tahun 1985-2020." *Indonesian Journal of Islamic History and Culture* 1.2 (2020): 104-121.

<sup>25</sup> Zainal Anshari, "Sang Pengkader Ulung: Melacak Sanad Keilmuan Dan Kader Syaikhona Mohammad Kholil Bangkalan." *Prosiding Muktamar Pemikiran Dosen PMII* 1.1 (2021): 1041-1052. Farihin, Aah Syaafaah, dan Didin Nurul Rosidin. "Jaringan Ulama Cirebon Abad Ke-19 Sebuah Kajian Berdasarkan Silsilah Nasab dan Sanad." *Jurnal Tamaddun: Jurnal Sejarah Dan Kebudayaan Islam* 7.1 (2019).

*Fath al-Bārī Syarḥ Ṣaḥīḥ al-Bukhārī*. The discussion will be divided into several main sections. First, researchers will describe the biography of KH. Muhammad Qudsi. Second, the contribution of KH. Muhammad Qudsi in spreading the sanad. Third, the construction of the lineage of *Ṣaḥīḥ al-Bukhārī* in the work of KH. Muhammad Qudsi.

## RESULTS AND DISCUSSION

### The Concept of Sanad

Ibn Hajar al-'Asqalānī (d. 852 AH) wrote the following definition of sanad: *al-isnād wa huwa al-ṭarīq al-mūṣilah ilā al-matn wa al-matnu huwa gāyat ma yantahī ilaihi al-isnād min al-kalām (al-isnād, it is the path that leads to the matan. The matan is the utterance at the end of the isnad).*<sup>26</sup> On another occasion, Ibn Hajar al-'Asqalānī defined sanad or *isnād* with the expression, *wa al-isnādu ḥikāyah 'an ṭarīq al-matn (al-isnād is the mention of the path of a hadith text).*<sup>27</sup> The definition of sanad or *isnād* here is closely related to the lineage of narrators contained in the book of hadith, which connects the author of the book of hadith with the owner of the hadith text, namely the Prophet Muhammad. Ibn Hajar al-'Asqalānī's definition above is the standard followed by scholars in the modern era.<sup>28</sup>

However, the concept of sanad underwent a change of meaning when the tradition of narrating books of hadith emerged. The sanad came to be used in a new sense, namely the type of book that contains the genealogy of the narrators who narrated a book. Either a book of hadith or other than hadith. Muwaffaq 'Abdullāh writes: *wa ustu'ira al-sanad li al-kitāb allaẓi yaktub fīhi al-muḥaddiṣ asmā' shuyūkhīhi wa asānīda marwiyātihi* (The term sanad was later borrowed to refer to a book in which a hadith scholar writes in it the names of his teachers and the sanads of the traditions/books he narrates).<sup>29</sup>

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<sup>26</sup> Ibnu Hajar al-'Asqalānī, *Nukhbah al-Fikr Fī Muṣṭalah Ahl al-Aṣār* (Kairo: Dār al-Ḥadīṣ, 1997), cet. ke-1, jilid 2, hlm. 724.

<sup>27</sup> Ibnu Hajar Al-'Asqalānī, *Nuzhat al-Nazar Fī Tahūḍīḥ Nukhbat al-Fikar Fī Muṣṭalah Ahl al-Aṣār* (Damaskus: Maṭba'ah al-Ṣabah, 2000), cet. ke-1, hlm. 41.

<sup>28</sup> Nuruddin 'Itr, *Manhaj al-Naqd Fī 'Ulūm al-Ḥadīṣ* (Damaskus: Dār al-Fikr Damaskus, 1997), cet. ke-3, hlm. 33.

<sup>29</sup> Muwaffaq Abdullāh, *'Ilm al-Aṣbāt wa Ma'ājim al-Syuyūkh wa Masyīkhāt wa Fann Kitābat al-Tarājim* (Mekah: Jāmi'ah Umm al-Qurā, 1419), hlm. 20.



In analyzing the sanad of *Ṣaḥīḥ al-Bukhārī*, it is the latter sense that will be used in this study, i.e. the sanad that connects a scholar to the compilers of a book of hadith. Post-codification of the hadith books, this notion has expanded with the number of scholars who have genealogical records of the books they own and are connected to the compilers of the books. Of course the more contemporary the book, the longer the number of narrators.

### **The Profile of KH. Muhammad Qudsi Garut (born 1926 AD)**

KH. Muhammad Qudsi bin KH. Ma'mun bin KH. Suyuti bin KH. Musa was born on Thursday, 10 Muharram 1355 H, coinciding with April 2, 1936 AD. He was born in the family environment Pondok Pesantren Suci, Karangpawitan, Garut Regency. This *pesantren* was established long before Indonesian independence. The Holy Islamic Boarding School is a large family network of Bani Nuryayi. Bani Nuryayi itself is a family that has a lineage to Raden Kian Santang aka Sunan Rohmat who is buried in the Godog area, Suci, Garut. Raden Kian Santang was one of the leading Islamic preachers who was still affiliated as a relative of Prabu Siliwangi. Raden Kian Santang had a son named Dalem Pagerjaya. Pagerjaya had a daughter named Embah Selir. Embah Selir gave birth to a daughter named Nyimas Sompok who married KH. Hasan Nuryayi.<sup>30</sup>

KH. Hasan Nuryayi is known by the people of Garut as a clerical figure who gave birth to the kiai caretakers of Islamic boarding schools in Garut and surrounding areas. Nyimas Sompok's marriage with KH. Hasan Nuryayi gave birth to Nyimas Kafiyah. Nyimas Kafiyah married Ali Muhammad and gave birth to Aliyasan or Hasan Sanusi. Hasan Sanusi married Nyimas Hj. Jubaedah and had a child named Nyimas Enol.<sup>31</sup>

Nyimas Enol married KH. Musa (Ateken). From the marriage of Nyimas Enol and KH. Musa, eight children were born. They are (1) KH. Marjuki, (2) KH. A. Jaenal Arif, (3) KH. Ahmad Aslah, (4) KH. Ahmad Suyuti, (5) Nyai Waliut, (6) Nyai Bocoh, (7) Nyai Hamidah, and (8) Nyai Eyoh. Furthermore, the fourth child, KH. Ahmad Suyuti,

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<sup>30</sup> Moh. Thamrin Bey, *Silsilah Dari Raja Siliwangi Ke Mbah Guru Kanjeng Guru KH. Hasan Sanusi Catakayam, Mojowarno, Jombang* (Jombang: Keluarga Besar Dzurriyah Mbah Guru KH. Hasan Sanusi, 2022).

<sup>31</sup> Moh. Thamrin Bey, *Silsilah Dari Raja Siliwangi Ke Mbah Guru Kanjeng Guru KH. Hasan Sanusi Catakayam, Mojowarno, Jombang* (Jombang: Keluarga Besar Dzurriyah Mbah Guru KH. Hasan Sanusi, 2022).

had a son named KH. Ma'mun. KH. Ma'mun is the father of KH. Muhammad Qudsi (hereafter referred to as Ajengan Qudsi).<sup>32</sup>

Ajengan Qudsi grew up in the atmosphere of the independence war. The socio-political dynamics had constrained his education. However, he was able to get through dramatic events. At first, Ajengan Qudsi learned to read the Qur'an from his mother, father, and eldest brother. According to Ajengan Qudsi's information, his first education was interrupted because of the Dutch military aggression that destroyed *komplek* Pondok Pesantren Suci. Because of the Dutch attack, the big family of the caretaker of *komplek* Pondok Pesantren Suci had to flee to their family home which was still in the Garut area. After conditions improved, Ajengan Qudsi learned the basics of religion by continuing to study religion with a number of Garut scholars, namely KH. Afifuddin, KH. Ain, KH. Ma'mun. All three are scholars in the Paledang area, Garut. After that, Ajengan Qudsi continued to study with KH. Dabiki, Sukaraja, Garut.<sup>33</sup>

In the 1950s, Ajengan Qudsi began traveling to several *pesantren* outside Garut. First, he studied with KH Ahmad Suhrawardi (1880-1993 AD) or better known as Mama Santiong. He was a prominent scholar from the Cicalengka area, Bandung who was known as a student of *Hadratussyaiikh* Hasyim Asy'ari, Jombang, East Java. Ajengan Qudsi said that Mama Santiong was his grandmother's side of the family. During 1954-1956, Ajengan Qudsi studied a number of books such as *Tafsir al-Jalalain*, *Arba'in al-Nawawiyyah*, books of *nahwu*, *sharaf*, *fiqh*, and others. While studying in Cicalengka Bandung, Ajengan Qudsi became acquainted with his grandmother's relatives who had joined an organization supporting the Islamic renewal agenda, namely the Islamic Union (PERSIS). PERSIS at that time was keen on developing hadith studies. Ajengan Qudsi admits that the seeds of his interest in hadith studies began with a meeting with his grandmother's brother. He occasionally attended recitation meetings with the brother, even though he was studying at a traditional *pesantren* that had a different, even contradictory,

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<sup>32</sup> Muhammad Thamrin Bey, "Dari Raja Siliwangi ke Mbah Guru Kanjeng Guru KH. Hasan Sanusi Catakgayam, Mojowarno, Jombang", (Jombang: Keluarga Besar Dzurriyah Mbah Guru KH. Hasan Sanusi, 2022), h. 30. Sumber: <https://www.scribd.com/document/650275758/Silsilah-Bani-Syeh-Nuryayi>. Diakses pada Senin, 13 Mei 2024, jam 09.47 WIB.

<sup>33</sup> Wawancara dengan KH. Muhammad Qudsi, 29 Maret 2024, di Pesantren Suci, Karangpawitan, Garut, Jawa Barat.

direction. It was this interest that led him to pursue hadith studies later on, until today.<sup>34</sup>

Ajengan Qudsi continued to study religion with KH Syuja'i and KH Abdullah Ciharashas, in Cianjur in 1957. Despite living in a traditional *pesantren*, he attended several studies organized by the PERSIS community in Cianjur City, continuing his interest while in Bandung. Ajengan Qudsi recounted that Kiai Shu'ja'i was a scholar who opposed the PERSIS movement and reformist thinking. Ajengan Qudsi was actually worried if he was caught participating in activities held by the organization.<sup>35</sup>

During his studies in Cianjur, KH. Mansur from Batavia, Ustadz Yusuf Mansur's grandfather, visited Cipanas, Cianjur. The traditional scholars of *pesantren* caregivers in Cianjur and its surroundings gathered to welcome him. At that moment, Ajengan Qudsi received the scientific sanad of the Shafi'i school of thought. In 1958, after studying in Cianjur, Ajengan Qudsi continued his wanderings to a *pesantren* in the Kadungora area, Garut, under the care of KH. Enjang. The book taught here was *Jam' al-Jawāmi'*, a book on the discipline of *uṣūl fiqh*, by Tāj al-Dīn al-Subkī.<sup>36</sup>

Two years later, in 1960, Ajengan Qudsi continued to study at Pondok Pesantren Minhajul Karomah, in Banjar, Ciamis. The caretaker of the *pesantren* at that time was KH. Muhammad Kholil bin KH. Ilyas. KH. Muhammad Kholil is known as the father of Banjar who was a network of students of *Hadratussyaiikh* Hasyim Asy'ari in East Priangan. His father, KH. Ilyas, was a student of Ajengan Sobari Ciwedus. Ajengan Sobari was one of the students of *Syaikhona* Kholil, Bangkalan, Madura. One of the famous students of KH Kholil Banjar is Abuya Uci Turtusi, Pasar Kemis, Tangerang. According to Ajengan Qudsi, the recitation of books at Pesantren Minhajul Karomah is very long. He preferred the flash recitations. Therefore, he began to hunt for *pesantren* that teach books using the flash method.<sup>37</sup>

Therefore, when he heard that there was a flash hadith study in Salatiga, Central Java, he was immediately interested in joining the

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<sup>34</sup> Wawancara dengan KH. Muhammad Qudsi, 29 Maret 2024, di Pesantren Suci, Karangpawitan, Garut, Jawa Barat.

<sup>35</sup> Wawancara dengan KH. Muhammad Qudsi, 29 Maret 2024, di Pesantren Suci, Karangpawitan, Garut, Jawa Barat.

<sup>36</sup> Muhammad Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah* (Garut: Ma'had al-Sujī al-Islāmi, n.d.).

<sup>37</sup> Wawancara dengan KH. Muhammad Qudsi, 29 Maret 2024, di Pesantren Suci, Karangpawitan, Garut, Jawa Barat.

program. He left by train, departing from Leles station, Garut. On the way, he met a group from Banten who wanted to join the flash program (*program kilatan*). Although at first he did not know the name of the pesantren or its caretaker kiai, in the end he recognized that the pesantren he visited was known as Pesantren Poncol, located in Poncol, Salatiga. The teacher was KH. Ahmad bin Hasan Asy'ari who at that time opened a flash study (*kilatan*) of the book of *Ṣaḥīḥ al-Bukhārī*. KH. Ahmad bin Hasan Asy'ari himself was one of the student networks of Pesantren Tebuireng, Jombang, under the care of *Hadratussyaikh* KH. Hasyim Asy'ari.<sup>38</sup>

At the same time, in the 1960s, Ajengan Qudsi studied with KH. Afandi in Kalatunjang, Salatiga. He completed the book *Ihyā' 'Ulūm al-Dīn*. For traditional pesantren circles, *Ihyā' 'Ulūm al-Dīn* is a book of high Sufism that is only studied by santri who already have strong religious foundations. Ajengan Qudsi continued this pilgrimage in Central Java to Mranggen-Demak to study with KH. Muslih, the leading murshid of the influential Qadiriyyah wa Naqsyabandiyah Tariqah. There, Ajengan Qudsi completed the study of the book *Mīzān al-Kubrā* by al-Sya'rānī.<sup>39</sup>

Still in 1960, Ajengan Qudsi moved to Pondok Kacangan in Boyolali. He studied with KH Muhammad Qulyubi bin Thoyib, Kacangan, Boyolali. Kacangan was very famous at that time for its recitation of *Ṣaḥīḥ al-Bukhārī*.<sup>40</sup> Ajengan Qudsi followed the daurah (flash) of *Ṣaḥīḥ al-Bukhārī* and *Fath al-Wahhāb* in *fiqh*. *Shaykh* Qulyubi is said to be one of the student networks of *Hadratussyaikh* Hasyim Asy'ari. At Pondok Kacangan, Ajengan Qudsi also studied with KH. Hasan Abdul Mannan bin Amiruddin. To Kiai Hasan, Ajengan Qudsi followed the flashes (*kilatan*) of *Ṣaḥīḥ Muslim*, *Riyāḍ al-Ṣāliḥīn*, and *al-Waraqāt*.<sup>41</sup>

Ajengan Qudsi then studied with KH Ma'mun Baqi, known as KH Mumu, at Pesantren Qiraat Sab'ah in Limbangan, Garut. It was here that he received the certificate of *Surat al-Fatihah*. After

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<sup>38</sup> Tim Sarkub, "Bentengi Ummat Dengan Bukhori-Muslim," sarkub.com, 2015, <https://www.sarkub.com/bentengi-ummat-dengan-bukhori-muslim/>.

<sup>39</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

<sup>40</sup> Terdapat beberapa sumber tentang profil KH. Qulyubi. Salah satunya dapat dilihat di situs pondok pesantren zumrotuthalibin, Kacangan, Andong, Boyolali. Baca Redaktur, "Tentang Pondok Pesantren Zumrotuttholibin," n.d., <https://ponpeszumro.tripod.com/sejarah.html>.

<sup>41</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

Limbangan, Ajengan Qudsi returned to *Pesantren* Kacangan Boyolali, to follow the *Ṣaḥīḥ al-Bukhārī* book flash for the second time..<sup>42</sup>

Finally, Ajengan Qudsi traveled to Makkah to study in 1975. He had the opportunity to perform the *Hajj* pilgrimage, in order to become the *badal haji* of his mother who had passed away. At that time, he had the opportunity to study a number of hadith books to Sheikh Sulaiman bin Abdurrahman al-Najdī (d. 1977 H). He was a prominent Wahabi scholar in Makkah.<sup>43</sup>

Ajengan Qudsi then devoted himself to the Pondok Pesantren Suci by teaching hadith books. After that, he was recorded as being married twice. From his two wives, he had 9 sons. They are: Drs. Aceng Teten Tajul Muttaqin (Teacher at PP Al-Falah Cicalengka), KH. Abdurahman Qudsi (Elder of PP Al-Muhajirin Kec. Karangpawitan Garut), Aceng Abdullah, Aceng Usep Zakaria Ansor, Aceng Aas Abdul Malik, Aceng Aam, and Aceng Deni.<sup>44</sup>

In his scientific journey, Ajengan Qudsi has written several works. One of them is the book of *ṣabab* entitled *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah*. This book was printed together with a book of inscriptions by *Shaykh* Sulaiman al-Hamdan, entitled *Kitāb Ittihāf al-'Udūl al-Ṣiqāt bi Ijāzah Kutub al-Aḥādīs wa al-Aṣbāt*. Other works include dozens of articles discussing various socio-political-religious issues published in an anthology entitled "Kronologi Memperjuangkan Syari'at Islam" on the occasion of KH. Muhammad Qudsi's 81st birthday (7 Muharram 1355-1436 H).<sup>45</sup>

### **KH. Muhammad Qudsi's Contribution in Sanad Dissemination**

In the context of spreading the genealogy of *Ṣaḥīḥ al-Bukhārī*, Ajengan Qudsi has contributed greatly in this field. First, he did *riḥlah fī ṭalab 'uluww al-isnād*, which is a journey to trace the sanad of the book by studying with scholars who lived in his youth. As recorded in the genealogy of *Ṣaḥīḥ al-Bukhārī*; Ajengan Qudsi studied with KH. Ahmad Suhrawardi Cicaleng, KH. Muhamamd Kholil Banjar, KH. Ahmad Asy'ari Salatiga, and KH. Qulyubi Boyolali. According to Ajengan Qudsi, these four scholars were a network of students of

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<sup>42</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

<sup>43</sup> Wawancara dengan KH. Muhammad Qudsi, 29 Maret 2024, di Pesantren Suci, Karangpawitan, Garut, Jawa Barat.

<sup>44</sup> Bey, *Silsilah Dari Raja Siliwangi Ke Mbah Guru Kanjeng Guru KH. Hasan Sanusi Catakgayam, Mojowarno, Jombang*.

<sup>45</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

KH. Hasyim Asy'ari. Apart from the Javanese-Sunda network of scholars, Ajengan Qudsi also took sanad from Betawi scholars, namely KH. Mansur, as well as Sheikh Sulaiman al-Ḥamdān from Saudi Arabia. The scholars above represent the two main currents of Sunni Islam; namely, scholars who follow the Shafi'i-Ash'ari school of thought and scholars who follow the Hanbali-Salafi school of thought. This illustrates the diversity of Ajengan Qudsi's sources of knowledge. Sometimes it is not easy to accept knowledge from different sources and is often perceived as opposing each other. Ajengan Qudsi displays a side of tolerance towards diversity, a side that is rarely portrayed in Ajengan Qudsi.<sup>46</sup>

Secondly, he wrote a book of *ṣabat* to document and preserve the sanadic lines that developed in his time. The book of *ṣabat* he wrote is entitled *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah*. In this *ṣabat*, it is written that Ajengan Qudsi has two sanadic lines of *Ṣaḥīḥ al-Bukhārī*, namely from KH. Ahmad Asy'ari Poncol Salatiga, from KH. Hasyim Asy'ari, from *Shaykh* Mahfuzh Tremas; and from *Shaykh* Sulaiman al-Ḥamdān, from *Shaykh* Abd al-Sattār bin 'Abd al-Wahhāb al-Ṣiddīqī al-Dihlawī.<sup>47</sup>

Third, teaching and certifying the books of hadith and their sanads. In the tradition of the *muta'akhirin* hadith scholars, this process is called *simā'* and *ijāzah* assemblies. This method is the tradition of the *muta'akhirin* hadith scholars. KH Muhammad Qudsi held recitations of hadith books; *Muwaṭṭa'*, *al-kutub al-sittah*, and others. After that, the recitation activity ends by giving a certificate of the book's sanad. In addition, KH. Muhammad Qudsi also received guests from various communities who wanted to have patience and ask for certificates of hadith books.<sup>48</sup>

Fourth, making a sanad scheme of the teacher's lineage, especially the teacher's lineage of the book of *Ṣaḥīḥ al-Bukhārī*. The researcher got it for the first time from Ajengan Qudsi at an international conference organized in collaboration between the Indonesian Hadith Science Association (ASILHA) and STAI Persis Garut, in Garut, West Java. On this occasion, ASILHA hadith science academics had the opportunity to receive a certificate of the sanad of *Ṣaḥīḥ al-Bukhārī*. The recipient scholars get it in the form of an automatically generated sanad scheme. By filling in the name on the

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<sup>46</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

<sup>47</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

<sup>48</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

google document link provided by the conference committee, the certificate was automatically sent to a personal email.

Fifth, making a *ṭibāq*. *Ṭibāq* is a list of names of people who received certificates from scholars who certify the sanad of hadith books. KH. Muhammad Qudsi has a book containing records of people who have taken certificates from him. In this context, hundreds to thousands of people have taken the sanad from him.

### **The Construction of the Sanadic Lineage of *Ṣaḥīḥ al-Bukhārī* in the Work of KH. Muhammad Qudsi**

The sanad of Ajengan Qudsi's *Ṣaḥīḥ al-Bukhārī* book comes from two main lines. First, the line of KH. Hasyim Asy'ari Jombang. According to the sanad genealogy provided to researchers, Ajengan Qudsi is connected to KH. Hasyim Asy'ari through four scholars who are known as his student network. They are KH Ahmad Suhrawardi Cicalengka (Mama Sentiong), KH Muhammad Kholil Banjar (Mama Banjar), KH Ahmad Asy'ari (Poncol Salatiga), and KH Qulyubi bin Thoyib Kacangan Boyolali. KH. Hasyim Asy'ari obtained the sanad of *Ṣaḥīḥ al-Bukhārī* from Sheikh Mahfuzh bin 'Abdullah Tremas, from Sayyid Zaini Dahlan, and through the path of Ibn Hajar al-'Asqalānī connected to Imam al-Firabrī, then Imam al-Bukhārī.

Second, the path of *Shaykh* Sulaimān ibn 'Abdurrahman al-Ḥamdān al-Najdī. *Shaykh* Sulaimān is related to *Shaykh* Muhammad Ḥayāt al-Sindī. He was an Indian descendant who settled in Medina and was the teacher of two great scholars, Al-Ṣan'ānī (author of *Subul al-Salām Syarḥ Bulūg al-Marām*) and Muhammad ibn 'Abd al-Wahhāb al-Najdī (founder of the Wahabiyah movement). Al-Sindī's line connects to Ibn Hajar al-'Asqalānī. Thus, the two lines of transmission of *Ṣaḥīḥ al-Bukhārī* belonging to Ajengan Qudsi are connected to Ibn Hajar al-'Asqalānī.

More details will be outlined in the review below;

*Arwī* (1) 'an al-syaikh al-kiyāhī ḥaj Aḥmad al-Funjulī, (2) 'an al-syaikh al-kirām wa 'umdaḥ Muhammad Hāsyim al-Asy'arī al-Junbanjī wa Syaikhinā wa 'umdatunā al-marḥūm Muhammad Dimyaṭi bin 'Abdullāh al-Turmusī, kilā humā (3) 'an syaikhhihimā Muhammad bin 'Abdullāh al-Turmusī, (4) 'an syaikhhihi Abī Bakr Syaṭā, (5) 'an al-Sayyid Aḥmad Zainī Daḥlān al-Makkī, (6) 'an Syaikh 'Usmān bin Ḥasan al-Dimyāṭi, (7) 'an Syaikh Muhammad bin 'Alī al-Syinwānī, (8) 'an 'Īsā bin Aḥmad al-Barāwī, (9) 'an Syaikh Ahmad al-Dafri, (10) 'an Syaikh Sālim bin 'Abdullāh al-Baṣrī, (12) 'an wālidhihi 'Abdullāh bin Sālim al-Baṣrī,

(13) 'an Syaikh Muhammad bin 'Alā' al-Dīn al-Bābilī, (14) 'an Syaikh Salim bin Ahmad al-Sanhūrī, (15) 'an al-Najm Muhammad bin Aḥmad al-Gaiṭī, (16) 'an Syaikh al-Islām Zakariyā al-Anṣārī, (17) 'an al-Hāfiẓ Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī, (18) 'an Ibrāhīm bin Aḥmad al-Tanūkhī, (19) 'an Ibn al-'Abbās Aḥmad bin Ṭālib al-Hajjār, (20) 'an al-Ḥusain bin al-Mubārak al-Zabīdī al-Ḥanbalī, (21) 'an Abī al-Waqt 'Abd al-Awwal bin 'Isā al-Sijzī, (22) 'an Ibn al-Ḥasan 'Abd al-Raḥmān bin Muẓaffar bin Dāwud al-Dāwudī, (23) 'an Ibn Muhammad 'Abdullāh bin Aḥmad al-Sarakhsī, (24) 'an Ibn Abdillāh Muhammad bin Yūsuf bin Maṭar al-Firabrī, (24) 'an Jāhid al-Imām al-Ḥāfiẓ al-Hujjah Ibn 'Abdullāh Muhammad bin Ismā'īl bin Ibrāhīm bin al-Mugīrah bin Bardizbah al-Ma'rūf bi Imām al-Bukhārī.<sup>49</sup>

Based on the text above, it can be understood that the sanad of *Ṣaḥīḥ al-Bukhārī* originates from KH. Ahmad Asy'ari of Poncol, through KH. Hasyim Asy'ari, and ultimately from Shaykh Mahfuz Tremas. The following section will present the profiles of these three scholars and the continuity of their sanad chain.

### **KH. Ahmad Asy'ari Poncol Salatiga**

KH. Ahmad Asy'ari bin KH. Hasan Asy'ari bin KH. Misbah bin KR. Mertochito (d. 1977 CE) was the caretaker of the Pondok Pesantren al-Ittihad, located in Dusun Poncol, Popongan Village, Bringin District, Semarang Regency, an area near the city of Salatiga in Central Java.

KH. Ahmad Asy'ari was the son of KH. Hasan Asy'ari, who in turn was the son of KH. Misbah. KH. Misbah was a scholar born and active in Poncol, where he established the Pondok Pesantren al-Ittihad. KH. Misbah passed away in Mecca while performing the *Hajj* pilgrimage in 1913 CE. Leadership of the pesantren was then passed down to his son, KH. Hasan Asy'ari. Pesantren al-Ittihad continued to grow under his care until his death, after which it was led by his son, KH. Ahmad Asy'ari. KH. Ahmad Asy'ari was a student of Hadratussyaikh Hasyim Asy'ari.<sup>50</sup>

The sanad of *Ṣaḥīḥ al-Bukhārī* held by KH. Ahmad Asy'ari, which he received from Hadratussyaikh Hasyim Asy'ari, is well-

<sup>49</sup> Qudsi, *Silsilah al-Qudsiyyah Bi Ijāzah Asānīd al-'Ilmiyyah*.

<sup>50</sup> Pondok Pesantren Al-Ittihad Poncol, "Kilatan Bukhari dan Muslim", Pondokponcol.blogspot.com, 2015. Sumber: <https://pondokponcol.blogspot.com/2015/03/kilatan-bukhori-dan-muslim.html>. Diakses 18 Mei 2024, jam 15.27 WIB.



known among pesantren scholars (*kiai*) in Banten, West Java, Central Java, and East Java. One of the scholars from Banten who possessed this sanad was KH. Khaerudin Syukaris (1933–2019 CE). He resided in Leuwi Jaksi Village, Margatirta, Cimarga District, Lebak Regency.<sup>51</sup> Another was Abuya Ahmad Widara Cidodol (1925–2005 CE), founder and caretaker of Pondok Pesantren Riyadhul Mubarakah located in Cidodol Village, RT 006/RW 001, Harumsari, Cipanas, Lebak.<sup>52</sup> In West Java, among those who studied under KH. Ahmad Asy'ari and received the sanad from him was KH. Muhammad Zainul Akhyar (1943–2008 CE), caretaker of Pondok Pesantren Babussalam in Sindangkerta, West Bandung, West Java.<sup>53</sup> KH. Muhammad Qudsi from Garut is one of the few remaining living students of KH. Ahmad Asy'ari of Poncol in West Java.

One of the students of KH. Ahmad Asy'ari in Central Java was KH. Ahmad Zainuddin bin Ma'shum (1936–2008), the caretaker of Pondok Pesantren Darus Salikin in Tempelsari, Wonosobo.<sup>54</sup> Another notable figure in Central Java who was also a student of KH. Ahmad Asy'ari was KH. Syamsuri Brabo (d. 1988), the caretaker of Pondok Pesantren Sirajuth Thalibin in Brabo, Tanggunharjo, Grobogan, Central Java.<sup>55</sup> In East Java, one of KH. Ahmad Asy'ari's students was KH. Ahmad Maimun Adn an (1933–2015), the caretaker of Pondok

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<sup>51</sup> "Mama KH. Khaerudin Syukari, Jejak Kyai Kampung yang Berguru kepada Ulama Nusantara", Ruangbicara.co.id, 2023. Sumber: <https://ruangbicara.co.id/mama-kh-khaerudin-syukaris-jejak-kyai-kampung-yang-berguru-kepada-ulama-nusantara/>. Diakses pada 18 Mei 2024, jam 15.36 WIB.

<sup>52</sup> Raud Fuady, "Abuya Ahmad Widara Cidodol, Pendiri Pondok Pesantren Riyadhul Mubarakah," Alkhudriyyah.wordpress.com, 2021. Sumber: <https://alkhudriyyah.wordpress.com/2021/05/09/abuya-ahmad-widara-cidodol-pendiri-pondok-pesantren-riyadhul-mubarakah/>. Diakses pada 18 Mei 2024, jam 15.41 WIB.

<sup>53</sup> Iip Yahya, "Aa Babussalam Sindangkerta Pemegang Sanad Bukhari Muslim," NU Online, 2020. Sumber: <https://jabar.nu.or.id/tokoh/aa-babussalam-sindangkerta-pemegang-sanad-bukhari-muslim-n8mD4>. Diakses pada 18 Mei 2024, jam 16.59 WIB.

<sup>54</sup> Ulfah Fauziah, Luluk Ma'nunah dan Khotimatun, "Sekilas Tentang Biografi Sosok Kharismatik Syaikhina Al Maghfurlah Ahmad Zainuddin Bin Ma'shum", Sumber: <https://web.facebook.com/ppdarussalikin/photos/a.126112479267845/126112299267863/?type=3&rdc=1&rdr>. Diakses pada 18 Mei 2024, jam 15.54 WIB.

<sup>55</sup> "Kiai Syamsuri Brabo dan Kitabnya", NU Online, 2012. Sumber: <https://nu.or.id/tokoh/kiai-syamsuri-brabo-dan-kitabnya-kVfaz>. Diakses pada 18 Mei 2024, jam 16.02 WIB.

Pesantren Al-Ishlah in Bungah, Gresik, East Java.<sup>56</sup> In addition, there was KH. Djamaludin Ahmad (1943–2022) from Pondok Pesantren Tambak Beras in Jombang, East Java.<sup>57</sup>

### **KH. Hasyim Asy'ari (d. 1366 H/1947 AD)**

The most prominent transmitter of *Ṣaḥīḥ al-Bukhārī* sanad in the twentieth century on the island of Java was KH. Muhammad Hasyim Asy'ari (1871–1947). He obtained the sanad of *Ṣaḥīḥ al-Bukhārī* during his studies in Mecca. It can be said that the complete study of *Ṣaḥīḥ al-Bukhārī* using the pesantren's interpretive approach was pioneered by KH. Hasyim Asy'ari. He studied *Ṣaḥīḥ al-Bukhārī* while he was in Mecca between 1892 and 1899.<sup>58</sup>

KH. Hasyim Asy'ari resided in Mecca for six years. He studied under *Shaykh* Mahfuzh bin 'Abdullah al-Turmusī, who was his principal teacher during his time in Mecca. Nevertheless, he also studied with *Sayyid* 'Alawi bin Ahmad al-Saqqāf and *Sayyid* Husain bin Muhammad al-Ḥabsyī. Kiai Hasyim also learned from scholars who came to Mecca for pilgrimage and visitation. Among them were Habib Ahmad bin Hasan al-'Aṭṭās, *Sayyid* Abū Bakar 'Aṭā, *Shaykh* Ṣāliḥ Bafaḍal, *Shaykh* Raḥmatullāh bin Khalīl al-Hind, the author of *Izhār al-Ḥaqq*, and *Shaykh* Muhammad 'Ābid bin Husain al-Mālikī. *Shaykh* Yāsīn al-Fadānī compiled a book listing the teachers of Kiai Hasyim Asy'ari.<sup>59</sup>

As far as this research has found, Kiai Hasyim Asy'ari did not leave behind a *ṣabaṭ* specifically listing his teachers. According to Karomi, in his dissertation on Kiai Hasyim's understanding of hadith, successfully defended at UIN Sunan Ampel, Kiai Hasyim's sanad of *Ṣaḥīḥ al-Bukhārī* is included in a compilation edited by his grandson,

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<sup>56</sup>Farichah Choirun Nisa, "Peran KH. Ahmad Maimun Adnan Dalam Memajukan Pondok Pesantren Al-Ishlah Di Bungah Gresik Jawa Timur Tahun 1982-2015", Skripsi UIN Sunan Ampel, 2019. Sumber: [http://digilib.uinsa.ac.id/29228/2/Farichah%20Choirun%20Nisa\\_A72214059.pdf](http://digilib.uinsa.ac.id/29228/2/Farichah%20Choirun%20Nisa_A72214059.pdf). Diakses pada 18 Mei 2024, jam 16.19 WIB.

<sup>57</sup>Moh. Qoyyimudin, "Biografi Alm. KH. Moh. Djamaluddin Ahmad", Tambakberas.com, 2022. Sumber <https://www.tambakberas.com/artikel/biografi-alm-kh-moh-djamaluddin-ahmad-part-2/>. Diakses pada 18 Mei 2024, jam 16.21 WIB.

<sup>58</sup>Rifa'atul Chuluqiyah dan Suhari, "Strategi Dakwah KH. Hasyim Asy'ari Dalam Penyebaran Islam Di Tebuireng," *Spektra Komunika* 1, no. 2 (2022): 128–39, <https://doi.org/10.33752/v1i2.3031>.

<sup>59</sup>Mamdūh, *Tasyrif al-Asmā' Bi Syuyūkh al-Ijāzah wa al-Simā'* (Beirut: Dār al-Kutub al-Miṣriyyah, 1334), cet. ke-1, jilid 2, hlm. 704–707.

Kiai Ishomudin Hadziq, titled *Irsyād al-Sārī*.<sup>60</sup> In addition, Kiai Hasyim Asy'ari's sanad can be traced through the chain of transmission disseminated among his students. Among his students and their successors who are known to have a sanad of *Ṣaḥīḥ al-Bukhārī*, and whom the writer has identified, are KH. M. Mahfuzh Anwar (1912–1999), KH. Syansuri Badawi (1918–2000), KH. Ali Mustafa Yaqub (1952–2016), KH. Habib Ahmad (1949–2020), and KH. Kamuli Chudhori (1949–present). One example is the sanad of *Ṣaḥīḥ al-Bukhārī* possessed by KH. Mahfuzh Anwar as follows:

1. *Shaykh* Mahfuzh Anwar,
2. *Shaykh* Hasyim Asy'ari,
3. *Shaykh* Muhammad Mahfuzh al-Turmusī,
4. *Sayyid* Abū Bakar Syaṭā al-Makkī,
5. *Sayyid* Zainī Daḥlān,
6. *Shaykh* Uṣmān bin Ḥasan al-Dimyāṭī,
7. *Shaykh* Muhammad bin 'Alī al-Syinwānī,
8. *Shaykh* 'Īsā bin Aḥmad al-Barāwī,
9. *Shaykh* Aḥmad al-Dafrī,
10. *Shaykh* Sālim bin 'Abdullāh al-Baṣrī,
11. *Shaykh* 'Abdullāh bin Sālim al-Baṣrī,
12. *Shaykh* Muhammad bin 'Alā' al-Dīn al-Bābilī,
13. *Shaykh* Sālim bin Aḥmad al-Sanhūrī,
14. *Shaykh* al-Najm Muhammad bin Aḥmad al-Gaiṭī
15. *Shaykh* al-Islām Zakariyā al-Anṣārī,
16. *Shaykh* al-Ḥāfiẓ Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī,
17. *Shaykh* Ibrāhīm bin Aḥmad al-Tanūkhī,
18. *Shaykh* Abū al-'Abbās Aḥmad bin Abī Ṭālib al-Hajjār,
19. *Shaykh* al-Ḥusaini bin al-Mubārak al-Zabīdī al-Hanbalī,
20. *Shaykh* Abū al-Waqt 'Abdul Awwal 'Isa al-Sijzī,
21. *Shaykh* Abū al-Ḥasan 'Abdurrahmān bin Muẓaffar bin Dāwud al-Dāwudī,
22. *Shaykh* Abū Muhammad 'Abdullāh bin Aḥmad al-Sarakhsī,
23. *Shaykh* Abū 'Abdullāh bin Yūsuf bin Muẓaffar,
24. *Shaykh* al-Firabrī,
25. *Imam* al-Bukhārī

### ***Shaykh* Mahfuzh bin 'Abdullah Al-Turmusī (d. 1920 M)**

<sup>60</sup>Ahmad Karomi, "Pemahaman Hadis Kiai Hasyim Asy'ari" (UIN Sunan Ampel Surabaya, 2021), h. 106.

*Shaykh* Muhammad Mahfuzh bin ‘Abdullah al-Turmusī (1285–1338 AH / 1868–1920 CE) was a scholar born in Tremas, Pacitan, East Java. He pursued his studies and scholarly career in Mecca, beginning with learning from fellow Nusantara scholars residing there, and later from scholars of other countries who visited Mecca. Subsequently, most Nusantara scholars studied under him and received their scholarly sanad from him. The sanad of *Ṣaḥīḥ al-Bukhārī* commonly found among Nusantara scholars today originates from him.

In the book *Kifāyat al-Mustafid li Mā ‘Alā Min al-Asānīd*, *Shaykh* Mahfuzh Tremas narrates *Ṣaḥīḥ al-Bukhārī* from *Sayyid* Abū Bakr bin Muhammad Shaṭṭā al-Makkī, from *Sayyid* Ahmad bin Zaynī Dahlān, from *Shaykh* Uthmān bin Ḥasan al-Dimyātī, from *Shaykh* Muhammad bin ‘Alī al-Shinwānī, from ‘Īsā bin Ahmad al-Barāwī, from *Shaykh* Muhammad al-Dafrī, from *Shaykh* Sālim bin ‘Abdullāh al-Baṣrī, from *Shaykh* ‘Abdullāh bin Sālim al-Baṣrī, from *Shaykh* Muhammad bin ‘Alā’ al-Dīn al-Bābilī, from *Shaykh* Sālim bin Muhammad al-Sanhūrī, from al-Najm Muhammad bin Ahmad al-Ghayṭī, from *Shaykh* al-Islām Zakariyā al-Anṣārī, from al-Ḥāfiẓ Aḥmad bin ‘Alī bin Ḥajar al-‘Asqalānī (d. 852 AH), from Ibrāhīm bin Aḥmad al-Tanūkhī (d. 800 AH), from Abū al-‘Abbās Aḥmad bin Abī Ṭālib al-Ḥajjār (d. 733 AH), from al-Ḥusain al-Mubārak al-Zabīdī al-Ḥanbalī (d. 631 AH), from Abū al-Waqt ‘Abd al-Awwal bin ‘Īsā al-Sijzī, from Abū al-Ḥasan ‘Abdurrahmān bin Muẓaffar bin Dāwūd al-Dāwūdī, from Abū Muḥammad ‘Abdullāh bin Aḥmad al-Sarakhī, from Abū ‘Abdullāh Muḥammad bin Yūsuf bin Maṭar al-Firabrī (d. 320 AH), from Imām Abū ‘Abdullāh Muḥammad bin Ismā‘īl al-Bukhārī (d. 256 AH).<sup>61</sup>

The chain of transmission (*silsilah sanad*) of *Ṣaḥīḥ al-Bukhārī* held by Kiai Mahfuzh Anwar is almost identical to the chain mentioned in the book *Kifāyat al-Mustafid*. The following is a comparison of the two:

**Tabel 1:** Comparison of the Sanad of Mahfuzh Anwar and al-Turmusī

<i>Ṣabat Li Mahfuzh Anwar</i>	<i>Kifāyah al-Mustafid Li al-Turmusī</i>
1. <i>Shaykh</i> Mahfuzh Anwar,	1. Mahfuzh al-Turmusi
2. <i>Shaykh</i> Hasyim Asy’ari,	2. al-Sayyid Abū Bakr bin
3. <i>Shaykh</i> Muhammad	Muhammad Syaṭā al-

<sup>61</sup> Muhammad Mahfuzh al-Turmusī, *Kifāyat al-Mustafid Li Mā ‘Alā Min al-Asānīd* (Jeddah: Dār al-Basyā’ir al-Islāmiyyah, 1987).

<p>Mahfuzh al-Turmusī,</p> <p>4. <i>Sayyid</i> Abū Bakar Syaṭā al-Makkī,</p> <p>5. <i>Sayyid</i> Zainī Daḥlān,</p> <p>6. <i>Shaykh</i> Uṣmān bin Ḥasan al-Dimyāṭī,</p> <p>7. <i>Shaykh</i> Muḥammad bin ‘Alī al-Syinwānī,</p> <p>8. <i>Shaykh</i> ‘Īsā bin Aḥmad al-Barāwī,</p> <p>9. <i>Shaykh</i> Aḥmad al-Dafrī,</p> <p>10. <i>Shaykh</i> Sālim bin ‘Abdullāh al-Baṣrī,</p> <p>11. <i>Shaykh</i> ‘Abdullāh bin Sālim al-Baṣrī,</p> <p>12. <i>Shaykh</i> Muḥammad bin ‘Alā’ al-Dīn al-Bābilī,</p> <p>13. <i>Shaykh</i> Sālim bin Aḥmad al-Sanhūrī,</p> <p>14. <i>Shaykh</i> al-Najm Muḥammad bin Aḥmad al-Gaiṭī,</p> <p>15. <i>Shaykh</i> al-Islām Zakariyā al-Anṣārī,</p> <p>16. <i>Shaykh</i> al-Ḥāfiẓ Aḥmad bin ‘Alī bin Ḥajar al-‘Asqalānī,</p> <p>17. <i>Shaykh</i> Ibrāhīm bin Aḥmad al-Tanūkhī,</p> <p>18. <i>Shaykh</i> Abū al-‘Abbās Aḥmad bin Abī Ṭālib al-Hajjār,</p> <p>19. <i>Shaykh</i> al-Husaini bin al-Mubārak al-Zabīdī al-Hanbalī,</p> <p>20. <i>Shaykh</i> Abu al-Waqt ‘Abdul Awwal ‘Īsā al-Sijzī,</p> <p>21. <i>Shaykh</i> Abū al-Ḥasan ‘Abdurrahmān bin Muẓaffar bin Dāwud al-Dāwudī,</p>	<p>Makkī,</p> <p>3. <i>al-Sayyid</i> Aḥmad bin Zainī Daḥlān,</p> <p>4. <i>Shaykh</i> Uṣmān bin Ḥasan al-Dimyāṭī,</p> <p>5. <i>Shaykh</i> Muḥamad bin ‘Alī al-Syinwānī,</p> <p>6. <i>Shaykh</i> ‘Īsā bin Aḥmad al-Barāwī,</p> <p>7. <i>Shaykh</i> Muḥammad al-Dafrī,</p> <p>8. <i>Shaykh</i> Sālim bin ‘Abdullāh al-Baṣrī,</p> <p>9. <i>Shaykh</i> ‘Abdullāh bin Sālim al-Baṣrī,</p> <p>10. <i>Shaykh</i> Muḥammad bin ‘Alā’ al-Dīn al-Bābilī,</p> <p>11. <i>Shaykh</i> Sālim bin Muḥammad al-Sanhūrī,</p> <p>12. al-Najm Muḥammad bin Aḥmad al-Gaiṭī,</p> <p>13. <i>Shaykh</i> al-Islām Zakariyā al-Anṣārī,</p> <p>14. <i>al-Ḥāfiẓ</i> Aḥmad bin ‘Alī bin Ḥajar al-‘Asqalānī</p> <p>15. Ibrāhīm bin Aḥmad al-Tanūkhī (w. 800 H),</p> <p>16. Abū al-‘Abbās Aḥmad bin Abī Ṭālib al-Ḥajjar (w. 733 H),</p> <p>17. al-Husain al-Mubārak al-Zabīdī al-Ḥanbalī (w. 631 H),</p> <p>18. Abū al-Waqtī ‘Abd al-Awwal bin ‘Īsā al-Sijzī,</p> <p>19. Abu al-Ḥasan ‘Abdurrahmān bin Muẓaffar bin Dāwud al-Dāwudī,</p> <p>20. Abū Muḥammad ‘Abdullāh</p>
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22. <i>Shaykh</i> Abū Muhammad ‘Abdullāh bin Aḥmad al-Sarakhsī,	21. Abu ‘Abdullāh Muhammad bin Yūsuf bin Maṭar al-Firabrī (w. 320 H),
23. <i>Shaykh</i> Abū ‘Abdullāh bin Yūsuf bin Muẓaffar,	22. <i>Imām</i> Abū ‘Abdullāh Muhammad bin Ismā’il al-Bukhārī (w. 256 H)
24. <i>Shaykh</i> al-Firabrī,	
25. <i>Imām</i> al-Bukhārī	

Thus, the document belonging to KH. Mahfuzh Anwar can be verified for its authenticity by comparing it with the document of *Shaykh* Mahfuzh Tremas.

### **Imam Ibnu Hajar al-‘Asqalānī (d. 1448 AD)**

In the context of the transmission chain (*silsilah*) of *Ṣaḥīḥ al-Bukhārī*, *Imam* Ibn Hajar al-‘Asqalānī recorded that he narrated the book from five transmitters who were direct students of *Imam* al-Bukhārī in the third century AH. These students of al-Bukhārī were al-Firabrī, Ibrāhīm bin Ma‘qil al-Nasafī, Ḥammād bin Shaykār al-Nasafī, Abū Ṭalḥah Manṣūr bin Muḥammad al-Bazdawī, and al-Qāḍī al-Ḥusain bin Ismā’il al-Mahāmīlī.<sup>62</sup>

Among these five students of al-Bukhārī, only al-Firabrī (231–320 AH) is known to have had students who continued the transmission of *Ṣaḥīḥ al-Bukhārī*. Al-Firabrī himself taught *Ṣaḥīḥ al-Bukhārī* to nine individuals: Ibn al-Sakan, al-Mustamlī, al-Akhsikashī, Abū Zayd al-Marwazī, Abū ‘Alī al-Shabawī, Abū Aḥmad al-Jurjānī, al-Kushmihānī, Abū Muḥammad al-Sarakhsī, and al-Kashānī. This information highlights the central role of *Imam* al-Firabrī in the transmission of *Ṣaḥīḥ al-Bukhārī*, as it was primarily through him that the book spread to other regions and reached later generations in the Muslim world.<sup>63</sup>

*Imam* Ibn Hajar al-‘Asqalānī actually possessed thirteen (13) *silsilah* that trace back to al-Firabrī through his aforementioned students. Among these thirteen chains, the one most relevant to the dissemination of *Ṣaḥīḥ al-Bukhārī* in the Nusantara is the tenth chain. The tenth chain follows this sequence: *Imam* Ibn Hajar al-‘Asqalānī narrated from Abū Muḥammad bin ‘Abdurrahīm bin ‘Abdul Karīm bin ‘Abdul Wahhāb al-Ḥamawī, Abū ‘Alī Muḥammad bin Muḥammad

<sup>62</sup>Aḥmad Ibn ‘Alī Ibn Hajar al-‘Asqalānī, *Faṭḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī* (Mesir: Maṭba‘ah Al-Miṣriyah al-Kubrā Bi Bulāq, 1301/1884), jilid 1, h. 2-5.

<sup>63</sup>Aḥmad Ibn ‘Alī Ibn Hajar al-‘Asqalānī, *Faṭḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī* .., jilid 1, h. 2-5.

bin 'Alī al-Jizī, Abū Ishāq Ibrāhīm bin Aḥmad bin 'Alī bin 'Abdul Wahhāb bin 'Abdul Mu'min al-Ba'li, and Abū al-Ḥasan 'Alī bin Muḥammad bin Muḥammad al-Jazarī. The first two scholars narrated from Abū al-'Abbās Aḥmad bin Abī Ṭālib bin Abī al-Ni'm Ni'mah bin al-Ḥasan bin 'Alī bin Bayān al-Ṣāliḥī and Sittu al-Wuzarā' Wazīrah bint Muḥammad bin 'Umar bin As'ad al-Munajjā al-Tanūkhiyyah.

Abū Ishāq Ibrāhīm bin Aḥmad bin 'Alī narrated from Aḥmad bin Abī Ṭālib bin Ni'mah. 'Alī bin Muḥammad bin Muḥammad al-Jazarī narrated from Sittu al-Wuzarā'. 'Alī al-Jazarī also narrated from Sulaimān bin Ḥamzah bin Abī 'Umar, 'Īsā bin 'Abdurrahmān bin Ma'ālī, and Abū Bakr bin Aḥmad bin 'Abd al-Dā'im.<sup>64</sup>

Abū al-'Abbās, Sittu al-Wuzarā', Sulaimān bin Ḥamzah, 'Īsā bin 'Abdurrahmān, and Abū Bakr bin Aḥmad narrated from Abū 'Abdullāh al-Ḥusain bin al-Mubārak bin Muḥammad bin Yahyā al-Zabīdī. In addition, Sittu al-Wuzarā' also narrated from Abū al-Ḥusain Muḥammad bin Aḥmad bin 'Umar al-Qaṭī'i and Abū al-Ḥasan 'Alī bin Abī Bakr bin Ruzbah al-Qalānīsī. Sulaimān bin Ḥamzah also narrated from Muḥammad bin Zuhayr Sha'rānah, Ṭābit bin Muḥammad al-Khujandī, and Muḥammad bin 'Abd al-Wāḥid al-Madīnī. All of them narrated from Abū al-Waqt 'Abd al-Awwal bin 'Īsā bin Shu'ayb al-Harawī, who narrated from Abū al-Ḥasan 'Abd al-Rahmān bin Muḥammad bin al-Muẓaffar al-Dāwūdī, from al-Sarakhsī, from al-Firabrī, from al-Bukhārī.<sup>65</sup>

Given the scholarly network outlined in the chain of *silsilah* sanad of *Ṣaḥīḥ al-Bukhārī* above, it can be concluded that Imam Ibn Ḥajar al-'Asqalānī holds a crucial position in the history of the transmission of this book. He served as a central transmitter who connected many earlier generations with those that followed. Imam Ibn Ḥajar al-'Asqalānī occupied the position of *madār al-sanad* (the pivotal link in the chain) in the dissemination network of *Ṣaḥīḥ al-Bukhārī*. From the perspective of Western hadith criticism theory, Imam Ibn Ḥajar al-'Asqalānī can be regarded as a common link. To reinforce this central position, he authored a *ṣabaṭ* (certification work) that became a reference for later scholars. It is therefore unsurprising that many scholars after him traced their chains of transmission back to the lineage of Imam Ibn Ḥajar al-'Asqalānī.

<sup>64</sup> Aḥmad Ibn 'Alī Ibn Ḥajar al-'Asqalānī, *Faṭḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī* ..., jilid 1, h. 2-5.

<sup>65</sup> Aḥmad Ibn 'Alī Ibn Ḥajar al-'Asqalānī, *Faṭḥ al-Bārī Bi Syarḥ Ṣaḥīḥ al-Bukhārī* ..., jilid 1, h. 2-5.

From the above discussion, it can be understood that al-Turmusī (d. 1920 CE) followed the transmission path of Imam Ibn Ḥajar al-ʿAsqalānī, which traces through al-Dāwūdī, from al-Sarakhsī, from al-Farabrī, and ultimately from al-Bukhārī. This corresponds to the tenth transmission chain recorded in the book *Fatḥ al-Bārī*.

**Comparison of *Silsilah Sanad***

The *silsilah sanad* of KH. Ahmad Asy’ari of Poncol, a student of KH. Hasyim Asy’ari, is connected to the transmission chain of Shaykh Mahfuzh al-Turmusī. The sanad of *Ṣaḥīḥ al-Bukhārī* held by Shaykh Mahfuzh al-Turmusī is identical to the tenth transmission chain documented in *Fatḥ al-Bārī*, the commentary on *Ṣaḥīḥ al-Bukhārī* authored by Imam Ibn Ḥajar al-ʿAsqalānī (d. 852 AH). The following table presents a comparison of the *silsilah sanad* of *Ṣaḥīḥ al-Bukhārī* among Ajengan Qudsi, Shaykh Mahfuzh al-Turmusī, and Imam Ibn Ḥajar al-ʿAsqalānī:

**Tabel 2:** Comparison of the Sanad of Ajengan Qudsi, al-Turmusī, and al-ʿAsqalānī



<b><i>Silsilah al-Qudsiyyah</i> (2024)</b>	<b><i>Kifāyah al-Mustafid</i> <i>Li al-Turmusī</i> (1987)</b>	<b><i>Fath al-Bārī</i> (1884)</b>
1. <i>Shaykh</i> Ahmad al-Funjulī, 2. <i>Shaykh</i> Muhammad Hāsyim al-Asy'arī al-Junbanjī wa Syaikhinā wa 'umdatunā al-marḥūm Muhammad Dimyāṭī bin 'Abdullāh al-Turmusī, 3. <i>Shaykh</i> Muhammad bin 'Abdullāh al-Turmusī 4. <i>Shaykh</i> Abī Bakr Syaṭā, 5. <i>al-Sayyid</i> Aḥmad Zainī Daḥlān al-Makkī 6. <i>Shaykh</i> 'Usmān bin Ḥasan al-Dimyāṭī, 7. <i>Shaykh</i> Muhammad bin 'Alī al-Syinwānī, 8. <i>Shaykh</i> 'Īsā bin Aḥmad al-Barāwī 9. <i>Shaykh</i> Aḥmad al-Dafrī, 10. <i>Shaykh</i> Sālim bin 'Abdullāh al-Baṣrī, 11. 'Abdullāh bin Sālim al-Basrī 12. 'an Syaikh Muhammad bin 'Alā' al-Dīn al-Bābilī, 13. <i>Shaykh</i> Sālim bin Aḥmad al-Sanhūrī, 14. al-Najm Muhammad bin Aḥmad al-Gaiṭī, 15. <i>Shaykh</i> al-Islām Zakariyā al-Anṣārī, 16. <i>al-Ḥāfiẓ</i> Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī,	1. <i>al-Sayyid</i> Abū Bakr bin Muhammad Syaṭā al-Makkī, 2. <i>al-Sayyid</i> Aḥmad bin Zainī Daḥlān, 3. <i>Shaykh</i> Usmān bin Ḥasan al-Dimyāṭī, 4. <i>Shaykh</i> Muhammad bin 'Alī al-Syinwānī, 5. <i>Shaykh</i> 'Īsā bin Aḥmad al-Barāwī, 6. <i>Shaykh</i> Muhammad al-Dafrī, 7. <i>Shaykh</i> Sālim bin 'Abdullāh al-Baṣrī, 8. <i>Shaykh</i> 'Abdullāh bin Sālim al-Baṣrī, 9. <i>Shaykh</i> Muhammad bin 'Alā' al-Dīn al-Bābilī, 10. <i>Shaykh</i> Sālim bin Muhammad al-Sanhūrī, 11. al-Najm Muhammad bin Aḥmad al-Gaiṭī, 12. <i>Shaykh</i> al-Islām Zakariyā al-Anṣārī, 13. <i>al-Ḥāfiẓ</i> Aḥmad bin 'Alī bin Ḥajar al-'Asqalānī 14. Ibrāhīm bin Aḥmad al-Tanūkhī (w. 800	1. Ibnu Ḥajar al-'Asqalānī 2. Abū Muhammad bin 'Abdurrahīm bin 'Abdul Karīm bin 'Abdul Wahhāb al-Ḥamawī, Abū 'Alī Muhammad bin Muhammad bin 'Alī al-Jizī, Abū Ishāq Ibrāhīm bin Aḥmad bin 'Alī bin 'Abdul Wahhāb bin 'Abdul Mu'min al-Ba'li, Abu al-Ḥasan 'Alī bin Muhammad bin Muhammad al-Jazarī. 3. Abū al-'Abbās Aḥmad bin Abī Ṭālib bin Abī al-Ni'ām Ni'mah bin al-Ḥasan bin 'Alī bin Bayān al-Ṣālihī dan Sittu al-Wuzarā' Wazīrah binti Muhammad bin 'Umar bin As'ad al-Munajjā al-Tanūkhiyyah, Sulaiman bin Ḥamzah bin Abī 'Umar, 'Īsā bin 'Abdurrahmān bin Ma'ālī, Abū Bakar bin Aḥmad bin 'Abd al-Dā'im. 4. Abū 'Abdullāh al-Ḥusain bin al-Mubārak bin Muhammad bin Yaḥyā al-Zabīdī, Abū al-Ḥusain Muhammad bin Aḥmad bin 'Umar al-Qaṭī'ī dan Abū al-Ḥasan 'Alī bin Abī Bakr bin Ruzbah al-Qalānisī, Muhammad bin Zuhair Sya'ranah, Šābit bin Muhammad al-Khujandī, dan

17. Ibrāhīm bin Aḥmad al-Tanūkhī,	H),	Muhammad bin ‘Abdul Wāḥid al-Madīnī.
18. Ibn al-‘Abbās Aḥmad bin Ṭālib al-Ḥajarī,	15. Abū al-‘Abbās Aḥmad bin Abī Ṭālib al-Hajjār (w. 733 H),	5. Abu al-Waqt ‘Abdul Awwal bin ‘Īsā bin Syu’aib al-Harawī
19. al-Ḥusain bin al-Mubārak al-Zabīdī al-Ḥanbalī,	16. al-Ḥusain al-Mubārak al-Zabīdī al-Ḥanbalī (w. 631 H),	6. Abū al-Ḥasan ‘Abdurrahmān bin Muhammad bin al-Muẓaffar al-Dāwudī,
20. Abi al-Waqt ‘Abd al-Awwal bin ‘Īsā al-Sijzī,	17. Abū al-Waqtī ‘Abd al-Awwal bin ‘Īsā al-Sijzī,	7. al-Sarakhsī,
21. Ibn al-Ḥasan ‘Abd al-Rahmān bin Muẓaffar bin Dāwud al-Dāwudī,	18. Abū al-Ḥasan ‘Abdurrahmān bin Muẓaffar bin Dāwud al-Dāwudī,	8. al-Firabrī,
22. Ibn Muhammad ‘Abdullāh bin Aḥmad al-Sarakhsī,	19. Abū Muhammad ‘Abdullāh bin Aḥmad al-Sarakhsī,	9. al-Bukhārī.
23. Ibn Abdillāh Muhammad bin Yūsuf bin Maṭar al-Firabrī,	20. Abū ‘Abdullāh Muhammad bin Yūsuf bin Maṭar al-Firabrī (w. 320 H),	
24. <i>al-Imam al-Ḥāfiẓ</i> al-Hujjah Ibn ‘Abdullāh Muhammad bin Ismā’īl bin Ibrāhīm bin al-Mugīrah bin Bardizbah al-Ma’rūf bi Imām al-Bukhārī.	21. <i>Imam</i> Abū ‘Abdullāh Muhammad bin Ismā’īl al-Bukhārī (w. 256 H)	

Thus, it can be concluded that the *silsilah sanad* of *Ṣaḥīḥ al-Bukhārī* held by Ajengan Qudsi is a transmission chain that can be verified through earlier sanad texts. This indicates that the sanad is authentic and historically reliable. The historicity of Ajengan Qudsi’s sanad is crucial in demonstrating the dissemination of *Ṣaḥīḥ al-Bukhārī* in West Java in the contemporary era, as well as the active involvement of Nusantara scholars in preserving the continuity of the hadith transmission lineage.

## CONCLUSION

From the research on the transmission of the sanad of *Ṣaḥīḥ al-Bukhārī* in West Java, with a focus on the figure of KH. Muhammad Qudsi of Garut, three main conclusions can be drawn.

*First*, regarding the biography of KH. Muhammad Qudsi of Garut. KH. Muhammad Qudsi was born into a family of scholars in Garut, West Java, in 1936 CE. He began his religious education with his father, followed by several scholars who had studied under *Hadratussyaikh* Hasyim Asy'ari (d. 1947 CE). These included KH. Ahmad Suhrawardi (1880–1993 CE) of Cicalengka, KH. Moh. Kholil of Banjar, KH. Ahmad bin Hasan Asy'ari of Poncol, Salatiga, KH. Qalyubi of Boyolali, as well as KH. Mansur of Betawi and KH. Syuja'i of Cianjur. KH. Muhammad Qudsi narrated *Ṣaḥīḥ al-Bukhārī* from KH. Ahmad Hasan Asy'ari of Poncol, Salatiga, Central Java, who in turn narrated it from *Hadratussyaikh* Hasyim Asy'ari.

*Second*, regarding the contribution of KH. Muhammad Qudsi to the development of the sanad of *Ṣaḥīḥ al-Bukhārī* in West Java, it can be said that he undertook a *riḥlah fī ṭalab al-sanad* (journey in pursuit of transmission) by studying under KH. Ahmad Hasan Asy'ari in Salatiga, Central Java. He then authored a *ṣabat* titled *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah*. He also taught hadith texts, especially *Ṣaḥīḥ al-Bukhārī*, to his students and granted them *ijazah* (authorization) for the sanad of *Ṣaḥīḥ al-Bukhārī*. This tradition continues to this day. He recorded the names of individuals who received *ijazah* from him, a practice known in classical *muḥaddithīn* tradition as *ṭibāq*.

*Third*, the construction of the *silsilah sanad* of *Ṣaḥīḥ al-Bukhārī* held by KH. Muhammad Qudsi, as documented in his book *Silsilah al-Qudsiyyah bi Ijāzah Asānīd al-'Ilmiyyah*, shows that he received the transmission of *Ṣaḥīḥ al-Bukhārī* from KH. Ahmad Asy'ari of Poncol, Salatiga, who received it from KH. Hasyim Asy'ari, who in turn received it from *Shaykh* Mahfuzh al-Turmusī, and ultimately from Imam Ibn Ḥajar al-'Asqalānī. The *silsilah sanad* of *Ṣaḥīḥ al-Bukhārī* held by Ajengan Qudsi can thus be concluded to be an authentic and historically verifiable chain, confirmed by earlier works such as *Kifāyah al-Mustafīd li Mā 'Alā Min al-Asānīd* by *Shaykh* Mahfuzh of Tremas (d. 1920 CE) and *Faṭḥ al-Bārī*, the commentary on *Ṣaḥīḥ al-Bukhārī* by Imam Ibn Ḥajar al-'Asqalānī (d. 852 AH).

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