

A STUDY OF NUSANTARA ARBA'ĪN HADITH LITERATURE: GENEALOGY, CHARACTERISTICS, AND THE DYNAMICS OF ITS COMPOSITION

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ABSTRACT

Historical evidence shows that Hadith literature in the Nusantara experienced a revival and golden age in the 20th century, marked by the emergence of arba'īn-style compilations. This article aims to investigate the genealogy of the structure and themes found in these arba'īn works. Employing historical and content analysis methods, the study follows three key stages: data reduction, display, and interpretation. The analysis was supported by the ATLAS.ti application as an analytical tool. The findings reveal that during the 20th century, three notable arba'īn-style works emerged: at-Tarmasī's collection of 22 *Tṣulāṣiyyāt al-Bukhārī* hadiths; Hāsyim Asy'arī's compilation, intended as ethical and devotional guidance for members of Nahdlatul Ulama (NU); and al-Fadānī's compilation of 40 hadiths sourced from 40 different books and scholars. These works laid the foundational model for arba'īn-style hadith writing in the Nusantara. The thematic focuses of the texts also vary: at-Tarmasī emphasizes the virtues of religious practices, Hāsyim Asy'arī highlights the Prophet Muhammad's moral teachings, and al-Fadānī concentrates on Islamic legal principles governing human relations with God and all living beings.

Keywords: Nusantara Arba'īn, at-Tarmasī, Hāsyim Asy'arī, al-Fadānī, 20th-Century Hadith Studies.

ABSTRAK

Fakta sejarah menjelaskan bahwa literatur hadis Nusantara mengalami kebangkitan dan masa keemasan kisaran abad XX dengan lahirnya kitab-kitab berpolakan *arba'īn*. Artikel ini bertujuan untuk menyelidiki genealogi dari sistematika kitab *arba'īn* tersebut dan isu yang dihadirkan didalamnya. Dengan menggunakan metode sejarah dan konten analisis yang memuat tiga tahapan seperti: *reduksi*, *display* dan *interpretasi* untuk proses menganalisis data penulis menggunakan aplikasi ATLAS.ti sebagai pisau analisis. Sehingga berhasil mengungkapkan bahwa kisaran abad XX telah lahir tiga kitab yang berpolakan *arba'īn* yang ditulis oleh at-Tarmasī dengan mengumpulkan 22 hadis *Tṣulāṣiyyāt al-Bukhārī*, Hāsyim Asy'arī membuat hadis untuk landasan beramal warga Nahdlatul Ulama (NU) dan al-Fadānī yang mengumpulkan 40 hadis dari 40 kitab dan 40 guru yang berbeda. Ketiga kitab inilah yang menjadi cikal bakal lahirnya konsep penulisan berpolakan *arba'īn* di Nusantara. Isu yang dihadirkan pun juga bervariasi seperti at-Tarmasī lebih cenderung pada isu keutamaan suatu ibadah, Hāsyim Asy'arī tentang nasihat Nabi Muhammad Saw dan al-Fadānī lebih berfokus kepada isu hukum Islam dalam menjaga hubungan baik antara manusia dengan tuhan dan semua makhluk hidup yang ada.

Kata kunci: *Arba'īn* Nusantara; at-Tarmasī; Hāsyim Asy'arī; al-Fadānī; Studi Hadis Abad Ke XX.

A. Introduction

According to Van Den Berg, the study of Hadith in the Nusantara has not gained widespread popularity,¹ primarily because Hadith-related materials were scarcely available before the 20th century. During that period, the core subjects taught included the Qur'an, tafsir,² morphology (*ṣarf*), syntax (*naḥw*), jurisprudence (*fiqh*), and Sufism.³ Federspiel also noted that Hadith literature in the region largely revolved around Islamic legal matters, serving as a source of religious legitimacy.⁴ However, based on preliminary research conducted by the author, it appears that these Orientalist perspectives overlooked a crucial aspect: the genealogy of Hadith literature in the Nusantara can be traced back as early as the 17th century. This is evidenced by the emergence of *Sharḥ Laṭīf 'alā al-Arba'īn Ḥadīthan li Imām an-Nawawī*, written by 'Abd al-Ra'ūf al-Sinkilī in 1693 CE.⁵ This commentary was inspired by *al-Arba'īn fī Mabānī al-Islām wa Qawā'id al-Aḥkām*, widely known as *Arba'īn an-Nawawī*.⁶ The text became a highly influential and widely studied Hadith compilation in the Nusantara, particularly within the pesantren (Islamic boarding school) tradition.⁷

The popularity of *Arba'īn an-Nawawī* and the Arba'īn-style compilation method gained significant recognition in the Nusantara, as evidenced by the emergence of three Arba'īn texts that marked the early development of this literary tradition. These works include *al-Minhatu al-Khairiyyah fī al-Arba'īn Ḥadīthan min Aḥādīthi Khairi al-Bariyyah* by at-Tarmasī (d. 1920),⁸ a prominent scholar who contributed significantly to the field of Hadith in the region.⁹ His compilation focused on practical Hadiths sourced from the *Kutub al-Sittah*.¹⁰ In addition, Hāsīm Asy'arī (d. 1947) authored *al-Arba'īn Ḥadīthan*

¹ Azumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII Akar Pembaharuan Islam Indonesia*, 3 (Prenada Medua Group, 2007), p. 10.

² Rahman Arivaie, Sri Erdawati, and Ridhoul Wahidi, 'Eksistensi Literatur Tafsir Nusantara-Indonesia Dalam Tafsir al-Azhar Karya Hamka', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 3.2 (2021), pp. 83–104 (p. 86), doi:10.15548/mashdar.v3i2.2895.

³ A. Streenbrink, *Beberapa Aspek Tentang Islam Di Indonesia Abad Ke-19* (Bulan Bintang, 1984), pp. 155–57; Karel Streenbrink, *Pesantren, Madrasah Dan Sekolah, Pendidikan Islam Dalam Kurun Modern* (LP3ES, 1994), p. 150.

⁴ Howard Federspiel, 'Hadīth Literature in Twentieth Century Indonesia', *Oriente Moderno*, 21 (82).1 (2002), pp. 115–24 (pp. 115–16).

⁵ Risa Farihatul Ilma, *Tradisi Penulisan Kitab Hadis Arba'īn* (Penerbit Sahaja, 2018), p. 65.

⁶ Herman Abba, Syamsuri, and Mappasiara, 'Nilai-nilai Pendidikan Akhlak Dalam Kitab Al-Arba'īn Al-Nawawiyah Karya Imam Nawawi', *Al asma : Journal of Islamic Education*, 4.2 (2022), pp. 147–68 (p. 147), doi:10.24252/asma.v4i2.31535; Saleh Adri, 'Manhaj Imam An-Nawawi Dalam Kitab Al-Arba'īn An-Nawawiyah: Kajian Filosofi Di Balik Penulisan Kitab Hadis al-Arba'īn an-Nawawiyah', *AT-TAHDIS: Journal of Hadith Studies*, 1.2 (2017), p. 35 <<http://jurnal.uinsu.ac.id/index.php/attahdits/article/view/713>>.

⁷ Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat*, 1 (Gading Publishing, 2012), p. 181.

⁸ Muhammad Mahfudz At-Tarmasi, *Al-Minhatul Khairiyah Fi Arba'īn Haditsan Min Ahaditsi Khairil Bariyah* (Kementrian Agama Republik Indonesia, 2008); Muhammad Mahfudz bin Abdullah At-Tarmasi, *Al-Khil'ah Al-Fikriyyah Bi Syarḥ Al-Minhah Al-Khairiyah*, 1st edn (Maktabah at-Tarmasi, 2020); Muhammad Mahfuz At-Tarmasi, *Manhaj Zawin Nadhzar* (Dar Al-Kutub Al-Ilmiyah, 2003).

⁹ Ahmad Fauzan, 'Kontribusi Syaikh Mahfuz al-Tarmasi Dalam Perkembangan Ilmu Hadis di Nusantara', *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 19.1 (2019), p. 111 (p. 116), doi:10.14421/qh.2018.1901-06.

¹⁰ Ali Masrur and others, 'The Contribution of Muhammad Mahfuz Al-Tarmasi to the Hadith Studies in Indonesia', *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya*, 4.1 (2019), pp. 48–64 (p. 48), doi:10.15575/jw.v4i1.1593.

Tata'allaq bi Mabādi Jam'iyyah Nahḍat al-'Ulamā',¹¹ a collection of 40 Hadiths intended to guide the practices of *Nahdlatul Ulama* (NU) and to serve as a unifying foundation for the Muslim community.¹² The third figure, Yāsīn al-Fadānī (d. 1990), compiled *al-Arba'ūn Ḥadīthan min al-Arba'īn Kitāban 'an al-Arba'īn Shaykhān*,¹³ a work consisting of 40 Hadiths selected from 40 different books and 40 distinct teachers.¹⁴

Despite their scholarly value, these Arba'īn compilations were relatively obscure and did not attract significant attention at the time of their publication.¹⁵ A closer look at the structure and compilation methods employed by these three scholars reveals notable differences, suggesting that each developed a unique approach.¹⁶ This is particularly interesting considering their close intellectual lineage: at-Tarmasī was the teacher of Hāsyim Asy'arī, who in turn mentored al-Fadānī.¹⁷ These divergences in style may reflect differing motivations, as well as the distinct socio-political contexts in which each scholar lived and worked, thereby shaping the thematic and methodological choices in their respective Arba'īn compilations.

In the context of Nusantara Arba'īn Hadith studies, several related works have emerged. For instance, Samsul Ma'rif Ilyas and Muh. Rizaldi¹⁸ conducted a comparative analysis of the Arba'īn compilations by at-Tarmasī (d. 1920) and Hāsyim Asy'arī (d. 1947). Muhajirin¹⁹ observed that the Arba'īn works of Nusantara scholars have received

¹¹ Hasyim asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'* (Indonesia).

¹² Samsul Ma'arif Ilyas and Muh. Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'īn; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari', *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman*, 9.2 (2023), p. 39 <<http://ejournal.kopertais4.or.id/madura/index.php/elfurqania/article/view/6956>>; Arif Friyadi, 'Gugusan Pemikiran Dan Ideologi Hadratussyaikh Untuk Bangsa Dalam Kitab Hadis Ar-Abain KH. Hasyim Asy'ari', *DIRAYAH: Jurnal Ilmu Hadis*, 3.2 (2023), pp. 207–21 (p. 207); Shihabul Millah, 'Arba'ina Hadisan Tata'allaqu Bi Mabadi'i Jam'iyyati Nahdlati al-Ulama'i Karya KH Hayim Asy'ari' (unpublished other, Uin Sunan Gunung Djati Bandung, 2021), p. 13 <<https://theses.uinsgd.ac.id/44778/>>.

¹³ Muhammad Yasin bin Isa al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikhān* (Darul Basyar Al-Islamiyah, 1983); Muhammad Yasin bin Isa al-Fadani, *Al-Arba'un al-Buldaniyyah Arba'una Haditsan 'An Arba'īn Syaikhān Min Arba'īn Baladan* (Dar al-Shira).

¹⁴ Khabibul Khoiri, Purwanto Purwanto, and Mukhlizar Mukhlizar, 'Studi Komperatif Kitab al-Khil'ah al-Fikriyyah bi Syarh al-Minhah al-Khairiyyah Dan Kitab al-Arb'una al-Buldaniyyah Arba'una Hadits 'an Arba'ina Syaikhah Min Arba'ina Baladan', *Tapis: Jurnal Penelitian Ilmiah*, 2.2 (2018), p. 235 (p. 235), doi:10.32332/tapis.v2i2.1230.

¹⁵ Idri Idri and Rohaizan Baru, 'The History and Prospect of Hadith Studies in Indonesia', *International Journal of Academic Research in Business and Social Sciences*, 8.7 (2018), pp. 1037–49 (p. 1034).

¹⁶ Ismail Yahya and Farkhan Farkhan, 'Pemetaan Tema dan Pola Penulisan Manuskrip Hadis di Indonesia', *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)*, 5.1 (2019), pp. 129–41 (p. 137), doi:10.18784/smart.v5i1.709.

¹⁷ Hasman Zhafiri Muhammad and Dzulkifli Hadi Imawan, 'Karakteristik Kitab-Kitab Hadis Dan Muhadis Nusantara', *Holistic Al-Hadis*, 9.1 (2023), pp. 55–72 (pp. 65–66), doi:10.32678/holistic.v9i1.6517.

¹⁸ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'īn; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', pp. 26–27.

¹⁹ Muhajirin Muhajirin, 'At-Tarmasi: Icon Baru Hadis Arba'īn Di Indonesia', *At-Tarmasi: Icon Baru Hadis Arba'īn Di Indonesia*, 2018, pp. 1–13 (p. 310); Muhajirin, 'Transmisi Hadis Di Nusantara Peran Ulama Hadis Muhammad Mahfuzh Al-Tarmasi' 2010, 2010, p. 18 <<https://repository.uinjkt.ac.id/dspace/handle/123456789/6958>>; Muhajirin Muhajirin, 'Geneologi Ulama Hadis Nusantara', *Holistic Al-Hadis*, 2.1 (2016), pp. 87–104 (p. 88), doi:10.32678/holistic.v2i1.926;

less scholarly attention compared to *Arba'īn an-Nawawī*. Faisal²⁰ explored at-Tarmasī's contribution to Hadith scholarship in Indonesia, a theme also examined by Sakdiyah and Candra,²¹ Fauzan,²² Azizah, and Istianah²³—most of whom focused on at-Tarmasī's role and his *Arba'īn* work. Risa Farihatul Ilma²⁴ investigated the structural patterns in *Arba'īn*-style compilations authored by Nusantara scholars. Umar Muhammad Noor²⁵ studied al-Fadānī's views on the reliability of traditional Hadith transmission chains (*sanad*) in contemporary contexts, while Imawan²⁶ explored al-Fadānī's scholarly lineage in relation to the development of Hadith scholarship in both Mecca and the Nusantara. In a related study, Harun²⁷ examined al-Fadānī's methodological approach to compiling *Arba'īn* Hadiths. In a global context, Lucas analyzed the content of the *arba'in* hadith in two Zaydī literature that existed in Northern Yemen in the sixth century AH. These works are *Silsilat al-Ibrīz* and *al-Arba'ūn al-Awliyā'*. According to Lucas, the appearance of these literatures signaled the absence of hadith literature among the twelfth Shia. To this end, Qādī Ja'far b. Aḥmad (d. 573/1177-1178) imported traditions from Persian and Iraqi scholars.²⁸

Despite these contributions, there remains a gap in the literature regarding the genealogy, characteristics, and thematic dynamics of *Arba'īn* texts in the Nusantara. This is especially significant given that the development of Hadith literature in the region experienced a notable revival during the 20th century, with *Arba'īn*-style works marking a formative stage in this trajectory. In light of this, the present study focuses on three key issues: (1) the transformation in *Arba'īn* compilation patterns within the Nusantara; (2) a comparative study of the three major *Arba'īn* texts from the region; and (3) the defining characteristics of Nusantara *Arba'īn* Hadith literature.

This study employs a qualitative research design with a library-based approach.²⁹ According to Zed, library research is characterized by four main features: first, the researcher directly engages with texts (*nass*); second, the data are readily available (*ready-*

Muhajirin Muhajirin, *Muhammad Mahfudz At-Tarmasi: Ulama Hadits Nusantara Pertama*, 2 (Idea Press, 2016).

²⁰ Ahmad Faisal, 'Kontribusi Mahfuz Al-Tarmasi Dalam Pengkajian Hadis Di Indonesia', *Al-Bukhari : Jurnal Ilmu Hadis*, 1.2 (2018), pp. 239–54 (p. 239), doi:10.32505/al-bukhari.v1i2.964.

²¹ Rimanur Sakdiyah and Ria Candra Widayaningsih, 'Menjadi Islam Nusantara yang Unggul (Studi atas Kitab al-Minhaj al-Khairiyah Karya Mahfuzh at-Tarmasi)', *Millati: Journal of Islamic Studies and Humanities*, 3.2 (2018), pp. 261–75 (p. 261), doi:10.18326/mlt.v3i2.261-275.

²² Fauzan, 'Kontribusi Syaikh Mahfuz al-Tarmasi Dalam Perkembangan Ilmu Hadis di Nusantara', p. 108.

²³ Laili Noor Azizah and Istianah, 'Kontribusi Muhammad Mahfudz At-Tarmasi Dalam Mengembangkan Hadis Di Indonesia', *Jurnal Holistic Al-Hadis*, 8.1, p. 72.

²⁴ Ilma, *Tradisi Penulisan Kitab Hadis Arba'in*, p. 210.

²⁵ Umar Muhammad Noor, 'Preserving Hadith Tradition in The Modern Times: Muhammad Yāsīn al-Fādānī's Thought on Sanad in His al-'Ujālāh Fi al-Aḥādīth al-Musalsalah', *Journal of Contemporary Islam and Muslim Societies*, 4.1 (2020), pp. 1–22 (p. 1), doi:10.30821/jcims.v4i1.6904.

²⁶ Dzulkifli Hadi Imawan, 'Contribution of Shaykh Muhammad Yasin Al-Fadani's Da'wah in Makkah al-Mukarramah 20th Century AD', *Academic Knowledge*, 5.1 (2022), pp. 167–78 (p. 167).

²⁷ Daud Rasyid Harun, 'Ināyat al-Muḥaddithīn al-Indūnisiyyīn bi al-Arba'īniyyāt; Dirāsah 'an Kitāb al-Fādānī fī al-Arba'īn', *Journal Of Qur'an and Hadith Studies*, 9.2 (2020), pp. 103–27 (p. 103), doi:10.15408/quhas.v9i2.18324.

²⁸ Scott C. Lucas, 'Chapter 2 Teaching Islam in Yemen' (Brill, 2023), doi:10.1163/9789004529083_004.

²⁹ Ifit Novita Sari and others, *Metode Penelitian Kualitatif* (UNISMA PRESS, 2022), p. 13.

made); third, the sources reflect the perspectives of their original authors; and fourth, the materials are not bound by temporal or spatial limitations.³⁰ To collect relevant information,³¹ the primary method applied is historical research,³² specifically through an intellectual history approach. Data analysis was conducted in three stages: reduction, display, and interpretation.³³ To facilitate this process, the researcher utilized ATLAS.ti³⁴ as a tool to identify and categorize the key issues and themes³⁵ presented in each Arba'īn compilation. Additionally, Microsoft Excel was employed to map and visualize the dynamic patterns of these issues, allowing the researcher to trace their development and to distinguish the unique characteristics of each text.

B. Discussion

1. The Shift in Arba'īn Hadith Compilation Patterns in the Nusantara

The compilation of Arba'īn Hadith texts in the Nusantara cannot be separated from the influence of Imam al-Nawawī and his renowned *Arba'īn* collection.³⁶ In the region, Hadiths in the Arba'īn format have held a special place among Islamic scholars and students, not only due to the Prophet's narration regarding the virtue of memorizing forty Hadiths, but also due to the strong tradition of emulating earlier scholars who authored similar collections. Based on the author's analysis,³⁷ the development of Arba'īn Hadith literature in the Nusantara saw significant progress from the late 19th century to the early 20th century. This period marked a turning point, as it witnessed the emergence of three foundational Arba'īn works that laid the groundwork for the rise of Hadith scholarship in the region.³⁸

Lutfi Fathullah (d. 2021) notes that at least three notable Nusantara scholars produced Arba'īn compilations: Maḥfūẓ at-Tarmasī (d. 1920), Hāsyim Asy'arī (d. 1947), and Yāsīn al-Fadānī (d. 1990).³⁹ These scholars developed their own distinct systems of

³⁰ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Obor Indonesia, 2008), pp. 3–6.

³¹ Milya Sari and Asmendri Asmendri, 'Penelitian Kepustakaan (Library Research) dalam Penelitian Pendidikan IPA', *Natural Science*, 6.1 (2020), pp. 41–53 (pp. 41–53), doi:10.15548/nsc.v6i1.1555.

³² Dyah Rosanti, 'Metodologi Studi Sejarah Peradaban Islam', 2022, pp. 5–6.

³³ Kaelan, *Penelitian Kualitatif Bidang Filsafat* (Paradigma, 2005), p. 168.

³⁴ Ekasatya Aldila Afriansyah, 'Penggunaan Software ATLAS.Ti Sebagai Alat Bantu Proses Analisis Data Kualitatif', *Mosharafa: Jurnal Pendidikan Matematika*, 5.2 (2016), pp. 53–63 (p. 54), doi:10.31980/mosharafa.v5i2.357.

³⁵ Syahwan Tumanggor and others, 'Software Analisis Data Kualitatif (Studi Penggunaan Software ATLAS.Ti Dalam Penelitian Kualitatif)', *Al-Muhajirin: Jurnal Pendidikan Islam*, 1.1 (2024), p. 8 <<https://ejournalstithasiba.my.id/index.php/muhajirin/article/view/17>>.

³⁶ Adri, 'Manhaj Imam An-nawawī dalam Kitab Al-Arba'in An-Nawawīyyah', p. 35.

³⁷ Khalid Alavi, 'The Concept of Arba'īn and Its Basis in the Islamic Tradition', *Islamic Studies*, 22.3 (1983), pp. 71–93 (p. 71); Khalid Alavi, 'Arba'īn Al-Nawawī and Its Commentaries: An Overview', *Islamic Studies*, 24.3 (1985), pp. 349–56 (p. 349).

³⁸ Rudi Edwaldo Jasmit, 'Sejarah Perkembangan Karya al-Arba'inat', *Jurnal Khazanah Uloom Ekonomi Syariah (JKUES)*, 2.1 (2018), pp. 111–72 (p. 11), doi:10.56184/jkues.v2i1.14; Rudi Edwaldo Jasmit, 'Sumbangsi Syaikh Yasin Al-Fadani Dalam Karya Al-Arba'inat: Analisis Terhadap Kitab Al-Arba'inat Al-Buldaniyah'' (unpublished Disertasi, Universiti Malaya, 2015).

³⁹ Ahmad Lutfi Fathullah, *40 Hadis Mudah Dihafal Sanad & Matan* (Al-Mughi Press, 2014), p. 3; Ahmad Lutfi Fathullah, *40 Hadis Mudah Dihafal Sanad & Matan- Riwayat Imam Muslim*, 2, 1st edn (Al-Mughi Press, 2016), p. 4; Abdurrahman bin Muhammad bin Ali Al-Habsyi and Ahmad Lutfi Fathullah, *40 Hadis Keutamaan Zikir & Berdzikir* (Majelish Dzikir SBY Nurussalam, 2008), p. 4.

compilation, each contributing uniquely to the field of Hadith studies.⁴⁰ Their works represent a significant intellectual breakthrough in Nusantara Hadith literature, signaling a shift toward originality and scholarly confidence. It was during this period that the study of Arba'īn Hadith in the Nusantara entered what could be considered its golden era, as scholars began to compile Arba'īn texts with their own thematic structures—something that had not been done in earlier periods.⁴¹ Previous scholars had largely focused on commentaries (*sharḥ*) rather than producing original Arba'īn compilations with independently selected Hadiths. These three scholars and their Arba'īn works form the central focus of this study:

The *al-Minhatu al-Khairiyyah fī al-Arba'īn Ḥadīthan min Aḥādīthi Khairi al-Bariyyah* is recognized as the first Arba'īn Hadith compilation in the Nusantara, authored by Maḥfūz at-Tarmasī (d. 1920).⁴² It is considered the first of its kind because, based on the author's analysis, it was the earliest known text to adopt an independent and original method of compilation. This distinguishes it from earlier scholars such as 'Abd al-Ra'ūf al-Sinkilī (d. 1693), who wrote a commentary (*sharḥ*) on *al-Arba'īn an-Nawawī*, and Nawawī al-Bantanī (d. 1897), who authored a commentary on *Lubāb al-Ḥadīs* by Jalāl al-Dīn al-Suyūṭī. During at-Tarmasī's era, Hadith scholarship in the Nusantara began to advance significantly, marked by the development of Arba'īn compilations based on a standardized, author-driven methodology. This intellectual breakthrough was, either directly or indirectly, initiated by at-Tarmasī through his pioneering work.

In the preface to *al-Minhatu al-Khairiyyah* and its commentary *al-Khil'ah al-Fikriyyah*,⁴³ Maḥfūz at-Tarmasī (d. 1920) states that the text was completed on Sunday, 16th of Ramadan 1313 AH, corresponding to March 1, 1896 CE.⁴⁴ The manuscript has been transcribed at least three times: by 'Abdullāh Zaynī bin 'Uzair al-Hattāwī, by the Indonesian Ministry of Religious Affairs, and by Ḥarīr bin Muḥammad bin Maḥfūz at-Tarmasī. Among these versions, the one used in this study is the edition published by the Ministry of Religious Affairs, edited by 'Abdullāh 'Adīb Maṣrūḥā in 2008, consisting of 82 pages.⁴⁵ At-Tarmasī notes that the work was intended as a gift to the Muslim community, a medium for teaching Hadith, and an expression of his accountability before God for the knowledge he had received.⁴⁶ He recounts that after listening to 22 *Tṣulāsiyyāt al-Bukhārī* Hadiths, his teacher, Shaykh Abū Bakr bin Sayyid Muḥammad Syathā, advised him to complete the collection by adding 18 more Hadiths to reach a total of forty.⁴⁷ This strongly suggests that his teacher's guidance was a central motivation for the compilation. Additionally, at-Tarmasī expressed hope that through this work, he would attain the merit

⁴⁰ Yahya and Farkhan, 'Pemetaan Tema dan Pola Penulisan Manuskrip Hadis di Indonesia', p. 130.

⁴¹ Al-Habsyi and Fathullah, *40 Hadis Keutamaan Zikir & Berdzikir*, p. 5.

⁴² Azizah and Istianah, 'Kontribusi Muhammad Mahfudz At-Tarmasi Dalam Mengembangkan Hadis Di Indonesia', p. 78.

⁴³ At-Tarmasī, *Al-Khil'ah Al-Fikriyyah Bi Syarḥ Al-Minhah Al-Khairiyah*, p. 3.

⁴⁴ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*.

⁴⁵ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'in; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', p. 38.

⁴⁶ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*, p. 15.

⁴⁷ Azizah and Istianah, 'Kontribusi Muhammad Mahfudz At-Tarmasi Dalam Mengembangkan Hadis Di Indonesia', p. 80.

promised by the Prophet Muhammad (peace be upon him) to those who memorize forty Hadiths, along with the spiritual rewards associated with it.⁴⁸

The structure of this work is based on the sequence of the *Kutub as-Sab'ah* rather than alphabetical order or fiqh-based thematic categorization. In each Hadith entry, at-Tarmasī begins by stating the Hadith number, such as in the first entry: الْحَدِيثُ الْأَوَّلُ (the first Hadith). However, unlike the others, the first Hadith also includes a thematic label—حَدِيثُ الرَّحْمَةِ (the Hadith of Mercy). Similar thematic headings are found in Hadith 38 (concerning matters of the lawful, unlawful, and doubtful), Hadith 39 (regarding the trees of Paradise), and Hadith 40 (on ultimate happiness). The remaining Hadiths, however, are introduced simply by their number and source—for example, Hadith no. 2 is narrated by al-Bukhārī, no. 3 by Muslim, and so forth.⁴⁹ Unlike the first eight Hadiths, which come from a range of sources, Hadiths 9 through 30 are drawn exclusively from the *Tsūlāsiyyāt* of al-Bukhārī. Hadiths 31 to 37 consist of the concluding Hadiths from each of the major collections—*Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan at-Tirmidī*, *Sunan an-Nasā'ī*, *Sunan Ibn Mājah*, and *al-Muwatta'*—serving as a form of completion and comprehensive reference.⁵⁰ At-Tarmasī consistently uses the phrase *wa bi as-sanad al-muttaṣil ilā...* (“with a connected chain of transmission to...”),⁵¹ after which he provides the full chain (*sanad*) and links it directly to the Hadith text (*matan*):

وَبِالسَّنَدِ الْمُتَّصِلِ (١) إِلَى سُفْيَانَ بْنِ عُيَيْنَةَ (٢)، عَنْ عَمْرِو بْنِ دِينَارٍ (٣) عَنْ أَبِي قَابُوسٍ (٤)
مَوْلَى عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
(الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ تَبَارَكَ وَتَعَالَى، إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُمُ مَنْ فِي السَّمَاءِ)
(٥)

The first hadith mentioned above features a continuous chain of transmission (*isnād*) linking at-Tarmasī (d. 1920) to Sufyān ibn 'Uyaynah, as clarified in footnote 2. Footnote 3 elaborates on 'Amr ibn Dīnār al-Makkī, a prominent figure who transmitted hadiths from Jābir, Abū Hurayrah, and Ibn 'Umar. Footnote 4 provides information on Abū Qābūs—whose full name is Abū Qābūs Mukharīq ibn Sālim al-Shaibānī—one of the Companions of the Prophet Muhammad (peace be upon him). The final footnote indicates that this hadith is also found in *Sunan Abī Dāwūd* and *Sunan al-Tirmidhī*, specifically in the narration of 'Abdullāh ibn 'Amr.⁵²

The second text, *al-Arba 'in Hadīthan Tata'allaq bi Mabādi Jam'iyyah Nahḍat al-'Ulamā'*, was authored by Hāsyim Asy'arī (d. 1947) and compiled within the work *Irsyād as-Sārī*, edited by Ishom Hadziq and published by Maktabah at-Turāth al-Islāmīyah in Jombang in 1995. After Ishom's passing, the project was continued by Zakky Hadziq, with assistance from Saifuddin Zuhri and Gus Wahib Wahhab.⁵³ The *Arba 'in* text spans only

⁴⁸ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'in; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', p. 39.

⁴⁹ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*, pp. 80.

⁵⁰ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*, pp. 80.

⁵¹ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'in; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', p. 51.

⁵² At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*, pp. 20.

⁵³ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'in; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', p. 41.

four pages, contains no preface or explanatory commentary, and consists solely of forty selected hadiths.⁵⁴ Although Hāsyim Asy'arī does not explicitly state the rationale or urgency behind the compilation, the title itself implies that the collection serves as a foundational guide for *Nahdlatul Ulama* (NU), a role further clarified in his other work, *Risālah Ahl as-Sunnah wa al-Jamā'ah*.⁵⁵

Historical evidence shows that *Nahdlatul Ulama* (NU) was established in response to a period of socio-political turbulence within the Islamic world. To address these challenges, *Jam'iyyah Nahdlatul 'Ulamā'*⁵⁶ was officially founded on 16 Rajab 1344 AH (31 January 1926 CE) with the aim of preserving and upholding the teachings of Ahl al-Sunnah wa al-Jamā'ah, as well as providing a platform for scholarly dialogue between students in the Haramain and the Nusantara. At the same time, reformist ideas advocating a return to the Qur'an and Hadith were gaining traction, sparking significant controversy. These ideas often labeled traditional Muslim practices as *bid'ah* (innovation) and questioned the authority of *kiai* (religious scholars), dismissing their influence as blind *taqlid* (imitation).⁵⁷

Amidst this socio-religious tension, Hāsyim Asy'arī (d. 1947) felt a deep responsibility to offer guidance to the community. His response was to compile a collection of hadiths as a religious reference and a means of resolving contemporary theological issues.⁵⁸ However, from a structural perspective, Hāsyim Asy'arī's *Arba'in* lacks formal standardization. On the opening page, for example, he begins with the phrase *basmalah* but provides no introduction before listing the first hadith. Each hadith is numbered using Arabic *abjad* numerals.⁵⁹ In terms of isnād presentation, the collection reflects three patterns: first, hadiths that include a named Companion narrator—such as those numbered 1, 2, 3, 4, 5, 6, 7, 10, 11, 13, 16, 18, 19, 22, 23, 24, 25, 26, 28, 29, 31, 33, 34, 35, 36, 38, and 40; second, hadiths directly attributed to the Prophet without intermediary names—such as numbers 8, 9, 12, 17, 21, 27, 30, and 37; and third, hadiths where only the *matan* (text) is presented, without any isnād—such as numbers 14, 15, 20, and 32.⁶⁰ This structure suggests that Hāsyim Asy'arī did not prioritize *Muṣṭalah ḥadīṣ* (hadith classification and technical terms) in this compilation but instead focused on the thematic content and the functional purpose of the selected hadiths. This orientation becomes evident in the following example:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ قُلْنَا لِمَنْ قَالَ لِلَّهِ وَلِكِتَابِهِ
وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ (رواه مسلم)

The hadith cited above is the first in the collection and discusses the concept of religion as sincere counsel (*al-dīn al-naṣīḥah*). In this entry, only the initial transmitter is

⁵⁴ asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'*, p. 1.

⁵⁵ Hasyim Asy'ari, *Risalah Ahlulussunnah Wal Jama'ah* (Pustaka Al-Muqsih, 2021), p. 8.

⁵⁶ Muchamad Coirun Nizar, 'Pemikiran KH. Hasyim Asy'ari Tentang Persatuan', *Endogami: Jurnal Ilmiah Kajian Antropologi*, 1.1 (2017), pp. 63–74 (pp. 63–66), doi:10.14710/endogami.1.1.63-74.

⁵⁷ Ilyas and Rizaldi, 'Historiographical Analysis of the Hadith Book Al-Arba'in; A Study of the Works of Muhammad Mahfuz al-Tarmasi and Hasyim Asy'ari | El-Furqania', p. 42.

⁵⁸ Asy'ari, *Risalah Ahlulussunnah Wal Jama'ah*, p. 8.

⁵⁹ asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'*, pp. 1–4.

⁶⁰ asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'*, pp. 1–4.

mentioned—Tamīm ad-Dārī, who narrated the hadith from the Prophet Muhammad (peace be upon him). The source (*mukhrij*) is identified as a narration from Muslim, with a note at the end indicating that the hadith is found in *Ṣaḥīḥ Muslim*, volume 1, page 97.⁶¹ In addition to quoting single hadiths as the main reference, Hāsyim Asy'arī (d. 1947) also includes supplementary hadiths to provide clarification or elaboration, as seen in entries no. 7 and 29. There are also two hadiths (nos. 20 and 32) that are cited without footnotes and only include the *mukhrij*'s name. In several instances, he presents the *matan* (text) alone without any accompanying isnād. Overall, this work contains forty selected hadiths with no preface, minimal attention to transmission chains, and a clear emphasis on the content of the hadiths themselves. As previously noted, the socio-political conditions of the Islamic world in the 20th century serve as the contextual backdrop for this compilation. This context explains the author's choice to prioritize substantive guidance over methodological rigor, as the urgency of the time called for a focus on practical religious instruction rather than complex scholarly format.⁶²

Third, *al-Arba 'un Hadīthan min al-Arba 'in Kitāban 'an al-Arba 'in Shaykhān*⁶³ is one of the few works that was successfully printed and distributed, first by Maṭba'ah al-Ṭāhiriyyah in Jakarta in 1983, and later by Dār al-Bashā'ir al-Islāmiyyah in Beirut in 1987. The book consists of 88 pages.⁶⁴ Its final section includes a table of contents, a sequential list of hadiths, source references, narrators, and the corresponding page numbers of each hadith. In the introduction, al-Fadānī (d. 1990) states that this was the first *Arba 'in* collection he composed, completed in 1363 AH (1944 CE). He notes that the work was partially inspired by both the Qur'an and Hadith.⁶⁵ Furthermore, during his tenure as a teacher of Imam al-Nawawī's *al-Arba 'in fī Mabānī al-Islām wa Qawā'id al-Aḥkām* at *Madrasah Dār al-'Ulūm ad-Dīniyyah* in Mecca, many of his colleagues and students urged him to produce his own *Arba 'in*. They viewed this as a continuation of the scholarly tradition of the *salaf*—and considered the compilation of forty hadiths a practice deeply rooted in classical Islamic scholarship.⁶⁶

The methodology employed in this compilation reflects al-Fadānī's (d. 1990) expertise as a hadith scholar, particularly in the science of transmission (*sanad*). One of the clearest indicators of this is the breadth of his source material.⁶⁷ The work opens with a *muqaddimah* explaining the background and date of completion. Following this, he presents the selected hadiths. For hadith numbering, al-Fadānī uses written Arabic words instead of *abjad* numerals—slightly different from Hāsyim Asy'arī's (d. 1947) format and

⁶¹ asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlah al-'Ulama'*, p. 1.

⁶² asy'ari, *Arb'ina Haditsan Tata'allaqu Bi Mabadi'i Jam'iyyah Nahdlah al-'Ulama'*, pp. 1–4.

⁶³ Alfian Dhany Misbakhuddi Muhammad R Okim, 'Muhammad Yasin Al-Fadani dan Kontribusinya Dalam Sanad Keilmuan Ulama Nusantara', *UNIVERSUM*, 12.1 (2019), p. 5, doi:10.30762/universum.v12i1.1056.

⁶⁴ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikhah*.

⁶⁵ Khoiri, Purwanto, and Mukhlizar, 'Studi Komperatif Kitab al-Khil'ah al-Fikriyyah bi Syarh al-Minhah al-Khairiyyah Dan Kitab al-Arb'una al-Buldaniyyah Arba'una Hadits 'an Arba'ina Syaikhah Min Arba'ina Baladan', p. 250.

⁶⁶ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikhah*, p. 10.

⁶⁷ Ilyas Daud, 'Kitab Hadis Nusantara: Studi Atas Kitab Al-Arbauna Haditsan Karya Muhammad Yasin Al-Fadani, Padang', *Al-Ulum*, 16.1 (2016), pp. 142–64 (p. 157), doi:10.30603/au.v16i1.153.

more closely resembling the style of at-Tarmaṣī (d. 1920). For example, each entry begins with الحديث الأول (The First Hadith). Immediately afterward, al-Fadānī cites the source text from which the hadith is drawn, as in من صحيح البخاري, indicating that the first hadith is taken from *Ṣaḥīḥ al-Bukhārī*. He continues in this manner, incorporating narrations from *Ṣaḥīḥ Muslim* and the other canonical collections, following the order of *Kutub as-Sab'ah*. Afterward, he includes narrations from additional works, ultimately compiling forty hadiths from forty distinct books and forty different teachers, as reflected in the title.⁶⁸

Each hadith is structured into four distinct paragraphs. In the first paragraph, al-Fadānī signals that the narration is not merely cited from a book but was transmitted directly and formally received through his teachers,⁶⁹ emphasizing the authenticity and scholarly legitimacy of the hadith:

حدثنا أبو حفص عمر بن حمدان المحرسي التونسي محدث الحرمين الشريفين، قال: حدثنا السيد أحمد بن إسماعيل البرزنجي المدني، قال: حدثني أبي السيد إسماعيل بن زين العابدين البرزنجي المدني، قال: حدثني المحدث المسند صالح بن محمد بن نوح العمري الفلاني، قال: حدثنا المعمر محمد بن محمد بن سینه العمري الفلاني، قال: حدثنا الشريف محمد بن عبد الله الرولاتي القرشي، قال: حدثنا أبو المعارف عبد الرحمن بن محمد الفارسي وأبو السرور محمد العربي وعبد الواحد بن عاشر، قالوا: أخبرنا أبو الذخائر محمد بن قاسم القصار القيسي الغرناطي، قال: حدثنا أحمد بن الحسن بن عبد الرحمن بن عبد العزيز التسولي، قال: حدثنا محمد بن جابر القيسي الوادياشي التونسي، قال: حدثنا ابن مجاهد، قال: حدثنا أحمد بن خليل السبتي، قال: حدثنا القاضي عياض بن موسى اليحصبي المالكي وأبو بكر بن العربي الإشبيلي، قالوا: حدثنا القاضي حسين بن محمد بن فيره بن حيون بن سكرة الصدفي، قال: حدثنا أبو الوليد سليمان بن خلف الباجي التجيبي، قال: أخبرنا عبد بن أحمد بن محمد الهروي، قال: حدثنا عبد الله بن أحمد بن حمويه الرخسي وأبو إسحاق إبراهيم بن أحمد بن إبراهيم البلخي المستملي وأبو الهيثم محمد: زراع الكشميهني، هارون بن بن مكي بن زراع بن قالوا: حدثنا محمد بن يوسف بن مطر الفبري، قال:

In the first paragraph, al-Fadānī traces the hadith's transmission to 'Umar bin Ḥamdān, his own teacher, whose scholarly chain (*sanad*) extends back to Muḥammad bin Yūsuf bin Mukhtār al-Fārābī, a direct student of al-Bukhārī.⁷⁰ It is only in the following paragraph that al-Fadānī includes his own transmission chain, positioning himself as the final link in the isnād.

حدثنا محمد بن إسماعيل البخاري، قال: حدثنا الحميدي، قال: حدثنا الوليد بن مسلم وبشر بن بكر التنيسي، قالوا: حدثنا أبو عمرو الأوزاعي، قال: حدثنا يحيى بن أبي كثير قال: حدثني عكرمة: أنه سمع ابن عباس يقول: أنه سمع عمر بن الخطاب رضي الله عنه يقول:

In the second paragraph, the isnād is presented in full detail, tracing the transmission from al-Bukhārī back to the Companion 'Umar ibn al-Khaṭṭāb (RA). Only after outlining this extensive chain of transmission does al-Fadānī (d. 1990) introduce the *matan* of the hadith, which serves as the central textual content of the compilation.

سمعت رسول الله صلى الله عليه وسلم بوادي العقيق^(١) يقول: أتاني الليلة آت من ربي فقال: صل في هذا الوادي المبارك وقل: عمرة في حجة^(٢)

⁶⁸ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikhah*, p. 5.

⁶⁹ Adri, 'MANHAJ IMAM AN-NAWAWI DALAM KITAB AL-ARBA'IN AN-NAWAWIYYAH', p. 80.

⁷⁰ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikhah*, p. 5.

At the end of each hadith entry, al-Fadānī (d. 1990) provides a *takhrīj*—a citation of the hadith's sources—along with an assessment of its authenticity and a brief discussion of the scholarly disagreements concerning its classification. Footnotes are used to clarify specific phrases or points, as indicated by the marked references within the hadith text itself. In the final paragraph, he lists the source works consulted and explicitly states the hadith's status or level of authenticity within his *Arba 'in* compilation.⁷¹

هذا حديث صحيح أخرجه البخاري في صحيحه في كتاب الحج بهذا اللفظ والإسناد، ورواه أبو داود وابن ماجه في سننهما، وابن أبي شيبة في المصنف، وابن الجارود في صحيحه.

In the final paragraph, al-Fadānī notes that the hadith is sourced from *Ṣaḥīḥ al-Bukhārī*, specifically within the chapter on Hajj. In addition to *Ṣaḥīḥ al-Bukhārī*, the hadith is also transmitted by Abū Dāwūd, Ibn Mājah in his *Sunan*, and several other collections.⁷² This level of detailed referencing underscores the scholarly rigor of *Arba 'in al-Fadānī*, making it a particularly distinguished and comprehensive work in terms of both transmission chains and content quality.

2. Comparative Study of the Three *Arba 'in* Works in the Nusantara

At-Tarmasī (d. 1920), Hāsyim Asy'arī (d. 1947), and al-Fadānī (d. 1990) each played a significant role in shaping the development of hadith scholarship in the Nusantara. This section presents a comparative analysis of the three scholars' *Arba 'in* compilations, beginning with the underlying motivations behind their respective works.⁷³ For at-Tarmasī, the composition of his *Arba 'in* collection served as a spiritual endeavor—an act of devotion aimed at becoming among those chosen by Allah.⁷⁴ This religious motivation provided the impetus for his compilation. In contrast, Hāsyim Asy'arī's work was driven by socio-religious concerns. His *Arba 'in* was intended to serve as a doctrinal guide for *Nahdlatul Ulama* (NU), closely tied to the socio-political context of his time.⁷⁵ Meanwhile, al-Fadānī's motivation aligned more closely with that of at-Tarmasī. His goal was to emulate the scholarly legacy of earlier generations and to contribute to the preservation of the Prophet Muhammad's hadith tradition.⁷⁶ A more detailed comparison of their respective motivations is presented in the following table:

Title of the Work	Motivation for Compilation
<i>al-Minhatu al-Khairiyyah</i> by at-Tarmasī (d. 1920)	<ol style="list-style-type: none"> 1) As a means to attain spiritual blessings from past scholars and salvation through the reward promised in the Prophet's hadith. 2) In obedience to the instruction of his teacher, Shaykh Abū Bakr bin Sayyid Muḥammad Shattā. 3) As a personal obligation to transmit the

⁷¹ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikh*, p. 6.

⁷² al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikh*, p. 6.

⁷³ Ilma, *Tradisi Penulisan Kitab Hadis Arba 'in*, p. 70.

⁷⁴ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba 'in Haditsan Min Ahaditsi Khairil Bariyah*, p. 3.

⁷⁵ Friyadi, 'Gugusan Pemikiran Dan Ideologi Hadratussyaikh Untuk Bangsa Dalam Kitab Hadis Ar-Abain KH. Hasyim Asy'ari', p. 209.

⁷⁶ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikh*, p. 4.

	knowledge he had acquired.
<i>al-Arba'īn Ḥadīthan Tata'allāq bi Mabādi Jam'iyyah Nahḍat al-'Ulamā'</i> by Hāsyim Asy'arī (d. 1947)	As a foundational guide for the religious movement and struggle of <i>Nahdlatul Ulama</i> (NU) scholars and students.
<i>al-Arba'ūn Ḥadīthan</i> by Yāsīn al-Fadānī (d. 1990)	<ol style="list-style-type: none"> 1) In pursuit of divine reward and inspired by reports regarding the virtue of memorizing forty hadiths. 2) As a spiritual bridge to be counted among the righteous, following in the footsteps of the earlier pious scholars.

Table 1. Analysis of the Differing Motivations Behind the Compilation of Arba'īn Works

From the table above, it is evident that the motivations behind the compilation of the *Arba'īn* works by each scholar varied, with some driven primarily by religious factors and others shaped by sociocultural circumstances. While certain scholars explicitly stated their reasons, others conveyed them indirectly through related works that supported the objectives of their respective *Arba'īn* compilations. In addition to motivation, each hadith scholar employed distinct methodological structures tailored to their personal goals and the needs of their intended audiences.

From a methodological perspective, al-Fadānī's (d. 1990) *Arba'īn* stands out as the most advanced among the three. His work is notable for its systematic structure, especially the detailed transmission chains (*isnād*) he provides, which are presented in clearly segmented paragraphs. In contrast, Hāsyim Asy'arī's (d. 1947) work is markedly simpler, offering only the *matan* (text) of the hadiths with basic *takhrīj*, lacking further elaboration.⁷⁷ At-Tarmasī's (d. 1920) compilation demonstrates greater methodological care than Hāsyim Asy'arī's, yet still falls short of al-Fadānī's scholarly precision. To further clarify the differences in method among these works, the following comparative table is provided:

Table 2. Comparative Analysis of the Compilation Methods of Arba'īn Works

Title of the Work	<i>Muqaddimah</i>	Compilation Technique	Transmission Chain (<i>Sanad</i>)	Hadith Classification
<i>al-Minhatu al-Khairiyyah</i> by at-Tarmasī (d. 1920)	Contains a <i>muqaddimah</i> by at-Tarmasī	Compiled using 22 hadiths from <i>Tsulāsiyyāt al-Bukhārī</i> along with other <i>al-Kutub as-Sab'ah</i> sources	Includes only the chains of transmission from the source authors	Specifies the hadith quality based on his own evaluation
<i>al-Arba'īn Ḥadīthan</i> by	No <i>muqaddimah</i>	No systematic structure by	Presents three classifications	Does not specify hadith

⁷⁷ asy'ari, *Arb'ina Haditsan Tata'allāqu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'*, p. 4.

Hāsyim Asy'arī (d. 1947)	provided	chapter or alphabet, unlike the other two works	of <i>isnad</i>	quality
<i>al-Arba 'in Hadīthan</i> by al-Fadānī (d. 1990)	Contains a <i>muqaddimah</i> by al-Fadānī	Organized based on a sequence of forty different books, each from a different teacher	Provides a complete <i>isnād</i> divided into two detailed narrative paragraphs	Specifies hadith quality based on his own assessment

From the methodological differences outlined above, it is possible to draw a common thread regarding the level of scholarly rigor and the overall quality of each *Arba 'in* compilation. Among the three, *al-Arba 'in al-Fadānī* demonstrates a remarkable level of hadith scholarship. Al-Fadānī meticulously records the full *isnād* in a clear and systematic sequence—from his own teacher to the original compiler of the source—dividing the transmission into two structured paragraphs. This detailed presentation positions his methodology above that of Hāsyim Asy'arī (d. 1947), whose work, though valuable, reflects a more simplified approach. The author identifies three classifications of *isnād* in Hāsyim Asy'arī's compilation: (1) around 28 hadiths include the name of the Companion narrator; (2) approximately 8 hadiths are attributed directly to the Prophet without mentioning the intermediary Companions; and (3) roughly 4 hadiths are presented solely with their *matan*, entirely omitting the *isnād*. This inconsistency indicates a lesser focus on the science of transmission and a greater emphasis on the content of the hadiths themselves. In contrast, at-Tarmasī (d. 1920) provides a more structured compilation method. He includes hadiths transmitted through the Companions and supplements them with explanatory notes, enhancing the pedagogical value of his *Arba 'in*. Nevertheless, when compared to al-Fadānī's work, at-Tarmasī's methodological and structural approach remains less sophisticated. Al-Fadānī's compilation surpasses the others in both the rigor of *isnād* documentation and the depth of textual explanation, making it the most comprehensive of the three.

The comparison presented above helps to answer a fundamental question regarding the differing processes and patterns in the compilation of the three *Arba 'in* works: why do these texts, despite sharing a similar format, exhibit such methodological divergence? The most essential factor lies in the genealogical lineage of hadith scholarship and the initial motivation behind each scholar's compilation. For at-Tarmasī (d. 1920), the motivation was clear—he compiled his *Arba 'in* in direct response to the request of his teacher, Shaykh Abū Bakr bin Sayyid Muḥammad Shattā, who was also his most influential mentor in hadith.⁷⁸ In the case of Hāsyim Asy'arī (d. 1947), although he was a student of at-Tarmasī, a closer examination reveals that he did not inherit or apply his teacher's systematic methodology in compiling his own *Arba 'in*. Nonetheless, in terms of hadith education and

⁷⁸ At-Tarmasi, *Al-Khil'ah Al-Fikriyyah Bi Syarh Al-Minhah Al-Khairiyah*, p. 8; At-Tarmasi, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*, p. 5; Muhammad Mahfudz At-Tarmasi, *Kifāyatul Mustafid Limā 'alā Mina al-Asānīd* (Dar Basyairul Islamiah), pp. 12–19.

the transmission of its core principles, at-Tarmasī clearly exerted significant influence on Hāsyim Asy'arī.⁷⁹ This influence is evident in Hāsyim's founding of the *Pondok Pesantren Tebuireng* following his studies with at-Tarmasī—a pesantren where hadith studies became a central component of its curriculum. Although he did not replicate his teacher's structural approach in writing, at-Tarmasī's role as Hāsyim Asy'arī's most formative hadith teacher is undeniable.⁸⁰

If we trace the common thread concerning Hāsyim Asy'arī's (d. 1947) hadith scholarship—particularly why his writing method appears less rigorous than that of his teacher—it can be reasonably assumed that his primary focus during the compilation of his *Arba'īn* was on the transmission of content rather than adherence to complex methodological structures, which might have caused confusion among readers. This suggests that Hāsyim Asy'arī intentionally adopted a simplified format, prioritizing the conveyance of hadith material over technical formalism. This stands in contrast to al-Fadānī (d. 1990), whose primary motivation was to emulate the scholarly traditions of the *salaf*. Among his many teachers, the most influential figure in hadith studies was not Hāsyim Asy'arī, but rather *al-Muḥaddith* Shaykh 'Umar bin Ḥamdan al-Mahrūsī. In honor of this teacher, al-Fadānī compiled *Maṭma' al-Wijdān min Asānīd Shaykh 'Umar Ḥamdan*, which he later abridged into *Ittihāf al-Ikhwān*—a testament to his deep respect for the sanad he received from Shaykh 'Umar.⁸¹ In addition to Shaykh 'Umar, several other Nusantara scholars also influenced al-Fadānī's hadith scholarship, including Sayyid 'Alī bin 'Abd al-Raḥmān al-Ḥabshī al-Kwitānī al-Jakartī and Shaykh Muḥammad al-Bāqir bin Nūr al-Jukjāwī.⁸² Nevertheless, when it comes specifically to the compilation of *al-Arba'īn Ḥadīthan*, the present study suggests that Shaykh 'Umar bin Ḥamdan served as the principal figure in al-Fadānī's hadith genealogy. This is further evidenced by the fact that Shaykh 'Umar appears first in the isnād chains cited throughout the work.⁸³

3. Characteristics of *Arba'īn* Hadith Collections in the Nusantara

This subsection begins by identifying and organizing the recurring themes found in the three *Arba'īn* collections. Following Alavi, this process involves a thematic categorization to allow for a deeper level of analysis.⁸⁴ The initial step was to extract the primary themes, which were then systematically classified into ten distinct categories: (1) Acts of worship and their virtues, (2) Sunnah and innovation (*bid'ah*), (3) Prophetic counsel, (4) Prohibited and reprehensible actions, (5) Islamic legal rulings, (6) Merits of

⁷⁹ Abdurrahman Mas'ud, 'The Pesantren Architects and Their Socio-Religious Teachings', *Unpublished Ph. D. Dissertation UCLA*, 1997.

⁸⁰ Afifuddin Muhajir, *Syarhu Latif* (mafaza group, 2024), p. 3; Nihayatut Tasliyah and Khoirul Anwar, 'Reformulasi Pendidikan Ulama Ahli Hadits Di Ma'had Aly Hasyim Asy'ari Tebuireng Jombang Jawa Timur', *Edukais: Jurnal Pemikiran Keislaman*, 6.2 (2022), pp. 17–38 (p. 20), doi:10.61595/edukais.2022.6.2.17-38.

⁸¹ Daud, 'Kitab Hadis Nusantara', p. 142.

⁸² Muhammad Yasin al-Fadani, *Al-'Iqd al-Farīd Min Jawāhir al-Asānīd*, 2 (Dar al-Saqqaf, 1981), pp. 2–37.

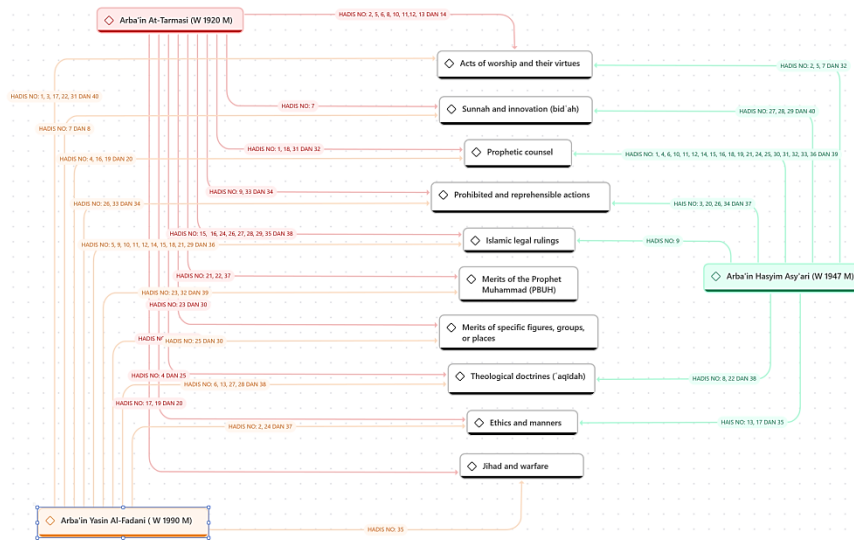
⁸³ al-Fadani, *Al-Arba'una Haditsan Min Arba'ina Kittaban An-Arba'ina Syaikh*, p. 85.

⁸⁴ Alavi, 'The Concept of Arba'?', p. 71; Khalid Alavi, 'A Brief Survey of Arba'in Literature (Upto The Time of al-Nawawi)', *Islamic Studies*, 23.2 (1984), pp. 67–82 (p. 67).

the Prophet Muhammad (PBUH), (7) Merits of specific figures, groups, or places, (8) Theological doctrines (‘*aqīdah*), (9) Ethics and manners, (10) Jihad and warfare.

To visualize the thematic distribution across the three *Arba 'in* texts, the researcher employed ATLAS.ti to perform a comprehensive content analysis. Using this tool, the thematic dynamics of each text were mapped and compared. The thematic network is illustrated as follows:

Figure 1. Thematic Map of the Three Nusantara *Arba 'in* Collections



Source: Processed using ATLAS.ti, 2025

The collection authored by al-Tarmasī (d. 1920) comprises forty Prophetic hadiths drawn from various classical sources. Notably, none of these hadiths are classified as *hadith qudsi*. Based on the thematic mapping above, the content of *al-Minhatu al-Khairiyyah* primarily revolves around ethical counsel, Islamic legal rulings, and devotional practices.⁸⁵ A close thematic analysis reveals that the hadiths cover all ten previously established categories, with the following distribution: nine hadiths on acts of worship and their virtues, one on *sunnah* and *bid'ah*, four on Prophetic counsel, three on prohibited or reprehensible acts, nine on Islamic legal rulings, three on the virtues of the Prophet Muhammad (PBUH), two on the merits of specific individuals, groups, or places, four on theological doctrines (‘*aqīdah*), two on ethics and manners, and three on jihad and warfare.

In contrast, *al-Arba'in Ḥadīthan Tata'allāq bi Mabādi Jam'iyyah Nahḍat al-'Ulamā'* consists of thirty-nine Prophetic hadiths and one *hadith qudsi*—specifically, Hadith No. 38, which warns against hostility towards the *awliyā'* (friends of God). While at-Tarmasī's work emphasizes maintaining a sound relationship between humans and their Creator, Hāsyim Asy'arī's compilation centers more on interpersonal ethics and social harmony. This is reflected in his dominant thematic focus on prophetic advice, with twenty out of forty hadiths falling into this category. Other themes are less represented, including acts of worship and their virtues (four hadiths), *sunnah* and *bid'ah* (four), reprehensible behavior (five), Islamic legal rulings (one), '*aqīdah* (three), and ethics/manners (three).

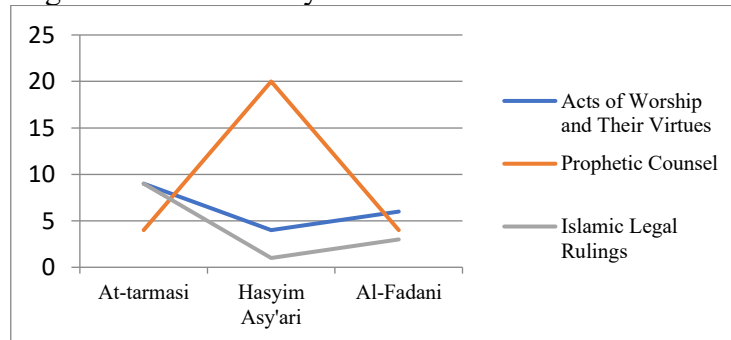
⁸⁵ At-Tarmasī, *Al-Minhatul Khairiyah Fi Arba'in Haditsan Min Ahaditsi Khairil Bariyah*.

Notably, his compilation omits themes on the virtues of the Prophet, significant figures and locations, and jihad and warfare.⁸⁶

The data above indicates that the hadiths compiled in al-Fadānī's *Arba'īn* (d. 1990) comprehensively cover all ten thematic classifications. Notably, the dominant themes in his compilation emphasize Islamic legal rulings, with eleven hadiths, followed by the virtues of worship, comprising six hadiths. Other themes include *sunnah* and *bid'ah* (two hadiths), Prophetic counsel (four), reprehensible or prohibited acts (three), virtues of the Prophet Muhammad (PBUH) (three), the merits of figures, groups, or places (two), theological doctrine (*'aqidah*) (approximately five), ethics and manners (three), and jihad and warfare (one).

Analyzing the overall thematic distribution across all three *Arba'īn* compilations reveals distinct preferences in each author's focus. At-Tarmasī (d. 1920) shows a clear inclination toward the virtues of devotional practices; Hāsyim Asy'arī (d. 1947) places emphasis on moral and spiritual advice; and al-Fadānī (d. 1990) prioritizes themes related to Islamic legal discourse. To better visualize the thematic patterns and trends of each author's collection, the following diagram illustrates the comparative dynamics among their respective compilations:

Diagram 1: Thematic Dynamics of Hadith Issues Presented



In the diagram concerning the theme of worship and its virtues, At-Tarmasī (d. 1920) includes nine hadiths related to worship, whereas Hāsyim Asy'arī (d. 1947) includes only four, and al-Fadānī (d. 1990) presents six. This disparity indicates that At-Tarmasī places greater emphasis on the subject of worship compared to the other two scholars. Historically, this can be linked to the dominant intellectual climate during At-Tarmasī's era, when Islamic education was primarily centered on fiqh. This contextual background helps explain the prevalence of worship-related hadiths in his *Arba'īn*. Additionally, during At-Tarmasī's time, the study of Sufism was also gaining popularity. As a result, themes concerning spiritual closeness to God and the cultivation of one's relationship with the Divine became central to religious discourse.⁸⁷ Reflecting this reality, At-Tarmasī's *Arba'īn* tends to highlight the virtues of everyday acts of worship—such as prayer times, the use of a prayer barrier (*sutrah*), purification rituals, and the observance of 'Āshūrā' fasting—all of which the author considered vital for the religious life of the community.

⁸⁶ Millah, 'Arba'ina Hadisan Tata'allahu Bi Mabadi'i Jam'iyyati Nahdlati al-Ulama'i Karya KH Hayim Asy'ari'; asy'ari, *Arb'ina Haditsan Tata'allahu Bi Mabadi'i Jam'iyyah Nahdlat al-'Ulama'*.

⁸⁷ Mahdalena Mahdalena, 'Fikih Melayu Nusantara era pra kolonial', *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan*, 12.1 (2012), p. 99 (p. 99), doi:10.18326/ijtihad.v12i1.99-111.

Hāsyim Asy'arī's *Arba 'in* is predominantly centered on the Prophet Muhammad's moral counsel, with nearly half of the hadiths he selected conveying advice from the Prophet. This stands in contrast to the other two compilations, each of which includes only four hadiths with similar content.⁸⁸ Hāsyim Asy'arī (d. 1947) emphasized advisory hadiths because the primary purpose of his *Arba 'in* was to provide religious guidance and serve as a doctrinal foundation for members of *Nahdlatul Ulama* (NU). Given NU's core values, which prioritize harmonious human relationships and social unity, it is unsurprising that his work places a strong emphasis on the Prophet's advice and ethical instructions.⁸⁹

As previously discussed, the three authors of *al-Arba 'in* collections in the Malay-Indonesian archipelago each demonstrate distinct tendencies in the selection and interpretation of hadiths. Hāsyim Asy'arī (d. 1947), for instance, was primarily concerned with themes of unity and social struggle, which explains why his collection includes only a single hadith related to Islamic law. In contrast, At-Tarmasī (d. 1920) included nine such hadiths, while al-Fadānī (d. 1990) incorporated eleven. At-Tarmasī's emphasis on Islamic law and devotional practices reflected the social context of his time and his concern with strengthening the relationship between humanity and the Divine through legal and ritual teachings.⁹⁰ Meanwhile, al-Fadānī approached legal hadiths as a means to deepen scholarly understanding of Islamic jurisprudence. For him, Islamic law represents a foundational element of religious life—both individually and communally. His focus is further contextualized by the historical reality in the Malay-Indonesian world, where both students of religious knowledge and political leaders of the time exhibited a strong interest in learning the laws of Islam over other theological or philosophical aspects.⁹¹

The diagram discussed above illustrates notable variations across the three *Arba 'in* compilations. It offers a clear visual representation of the thematic dynamics within each text. What stands out is that the thematic patterns reveal not only the orientation of each compilation but also provide insights into the underlying motivations behind their composition. These patterns also reflect the authors' scholarly priorities and the socio-religious contexts in which they operated.

For example, Hāsyim Asy'arī (d. 1947) demonstrates a strong inclination toward themes of moral counsel and unity. His focus on hadiths promoting communal harmony aligns with the broader objective of consolidating the Muslim ummah, particularly through

⁸⁸ Abdullah Yaqin, 'Ideologi Islam Tradisionalis Dan Transformasinya Di Indonesia', *Mozaic: Islamic Studies Journal*, 2.01 (2023), pp. 20–28 (p. 20), doi:10.35719/mozaic.v2i01.1864.

⁸⁹ Doni Saputra, Alfiah Rafika, and Suci Amalia Yasti, 'Hadis Pada Masa Pembaharuan Islam Di Minangkabau: Telaah Penggunaan Hadis Dalam Majalah Alchoethbah Karya Hs. Moenaaf', *Al-Qudwah*, 2.1 (2024), p. 19 (p. 20), doi:10.24014/alqudwah.v2i1.29246.

⁹⁰ Mahfudz Junaedi, 'Dialektika Fikih Indonesia Dan Negara: Konstruksi Metodologi Islam Nusantara', *Prosiding Seminar Nasional Islam Moderat*, 1 (2018), pp. 86–102 (p. 97).

⁹¹ Edi Rosman, 'Legislasi Hukum Islam Di Indonesia (Sejarah Dan Relevansi Praktis Pembaharuan Hukum Nasional)', *Al-Hurriyah: Jurnal Hukum Islam*, 1.1 (2016), pp. 27–44 (p. 27), doi:10.30983/alhurriyah.v1i1.478.

his role in the establishment and doctrinal foundation of *Nahdlatul Ulama*. This thematic emphasis is clearly visible in the dominance of advisory hadiths in his collection.⁹²

In contrast, at-Tarmasī's *al-Minhatu al-Khairiyyah* (d. 1920) reveals a preference for hadiths concerning the merits of devotional acts, reflecting an emphasis on cultivating a close relationship between humans and their Creator. This is particularly evident in his inclusion of hadiths related to prayer, ritual purity, and fasting—core elements of individual piety in the Islamic tradition. The prominence of such themes corresponds to the religious climate of his time, when Islamic jurisprudence and Sufi spirituality formed the foundation of religious instruction.⁹³

Meanwhile, al-Fadānī's *Arba'īn* (d. 1990) leans heavily toward Islamic legal discourse. His collection demonstrates a deep engagement with *fiqh* and a systematic treatment of legal hadiths, which is unsurprising given his expertise in both hadith and jurisprudence.⁹⁴ According to the present analysis, al-Fadānī's emphasis on Islamic law was driven by a scholarly intent to preserve and transmit juridical knowledge at a time when hadith scholarship had begun to gain ground alongside traditional *fiqh* studies.⁹⁵ Unlike in at-Tarmasī's era, when legal studies were dominant and hadith scholarship less widely pursued, the scholarly landscape during al-Fadānī's lifetime had shifted to accommodate a more balanced development of both disciplines. This shift helps explain the significant thematic differences between the works of at-Tarmasī and al-Fadānī. An idealized view of the Prophet Muhammad and the circumstances in which he functioned as a moral and spiritual role model is reflected in the selection and compilation of Hadith. Muslim scholars' Hadith collections tell the story not only from the traditional perspective of authenticity but also from a wider social and cultural one. The *Arba'īn* Hadith collections serve as teaching tools and spread Islamic values, closely interacting with Muslim societies' intellectual and social contexts.⁹⁶

C. Conclusion

In the early 20th century, the writing of *arba'īn* collections in the Malay-Indonesian archipelago experienced significant development with the emergence of three influential works. These compilations not only presented forty selected hadiths but also introduced distinct methodologies and structural frameworks. Maḥfūẓ at-Tarmasī (d. 1920) initiated his work by including 22 *Thulāthiyyāt* traditions from al-Bukhārī, reflecting a methodological innovation in hadith compilation. His student, Hāsyim Asy'arī (d. 1947), although less methodologically rigorous, composed his *Arba'īn* with a strong socio-

⁹² Wang Yongbao, 'The Impact of Colonialism And Nationalism on The Marginalization of Islamic Law in The Muslim World', *Malaysian Journal of Syariah and Law*, 12.2 (2024), pp. 375–87 (p. 375), doi:10.33102/mjssl.vol12no2.653.

⁹³ Jannatul Husna, Muhammad Ghofi Awaled, and Lilly Suzana binti Shamsu, 'Hadith in Cakrawala Al-Qur'an by Yunahar Ilyas: A Study on Quotations and Authenticity of Transmition', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 6.1 (2024), pp. 93–110 (p. 103), doi:10.15548/mashdar.v6i1.8509.

⁹⁴ Muhamad Ali, 'Indonesian Post-Orientalist Study of Islam', *Studia Islamika*, 32.1 (2025), pp. 43–73 (p. 43), doi:10.36712/sdi.v32i1.45297.

⁹⁵ Christopher Melchert, 'Beyond Authenticity: Alternative Approaches to Hadith Narratives and Collections', *Der Islam*, 102.1 (2025), pp. 316–19, doi:10.1515/islam-2025-0014.

⁹⁶ Swantje Bartschat, 'Chapter 3 The Prophet's Ideal in Pocket-Size' (Brill, 2023), doi:10.1163/9789004529083_005.

religious motivation—serving as a doctrinal foundation for *Nahdlatul Ulama* (NU). In contrast, Yāsīn al-Fadānī (d. 1990) offered a highly systematic compilation, emphasizing the authenticity and transmission of hadith by presenting forty traditions sourced from forty different teachers and texts. His methodological precision renders his work superior in structure and scholarly rigor. In terms of thematic orientation, each scholar demonstrated unique priorities: al-Fadānī focused primarily on legal hadiths, including 11 traditions related to Islamic law; Hāsyim Asy'arī emphasized prophetic counsel, selecting 20 hadiths to support his religious and organizational vision; while at-Tarmasī favored devotional themes, consistent with the socio-cultural context of his time, which was still deeply rooted in jurisprudential and Sufi traditions that prioritized religious practice and piety.

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