

Abdurrahman Mas'ud

Mahfûz al-Tirmisî (d. 1338/1919): An Intellectual Biography

Abstraksi: *Wacana keagamaan Islam Nusantara pada akhir abad-19 ditandai dengan semakin mapannya jaringan intelektual antara para ulama di kepulauan ini dengan ulama Timur Tengah. Hubungan yang telah lama terbentuk—paling tidak dimulai pada abad ke-16—telah menciptakan kondisi di mana ulama Nusantara mampu menjalin kontak secara langsung dengan ulama-ulama di Timur Tengah. Pada abad ke-18, misalnya, banyak ulama yang berasal dari kepulauan Nusantara ini berguru pada ulama-ulama terkemuka di beberapa kota di Hijaz dan Yaman. Terdapat pula ulama yang berasal dari India dan Hijaz sendiri mengajarkan ilmunya di beberapa wilayah di Nusantara. Namun demikian, baru pada pertengahan abad ke-19, masyarakat Muslim Nusantara berhasil menelorkan ulama yang mencapai taraf internasional. Salah seorang di antaranya adalah Syaikh Mahfûz al-Tirmisî.*

Mahfûz al-Tirmisî lahir pada 12 Jumadil Ula 1285, atau sekitar September 1869, di Tremas, Jawa Timur. Ayahnya, Kyai Abdullah, adalah pemimpin Pesantren Tremas yang sangat terkenal sejak pertengahan kedua abad ke-19. Setelah menempuh pendidikan keagamaan di pesantren ayahnya, Mahfûz dan adiknya, Dimyati, dikirim ke Makkah untuk memperdalam pengetahuannya. Rupanya Mahfûz sangat berhasil dalam studinya di Makkah sehingga mampu mendudukkan dirinya sebagai salah seorang pengajar penting di Masjid al-Haram. Itulah sebabnya sewaktu ayahnya memanggilnya pulang sebagai penerus kepemimpinan Pesantren Tremas, ia melimpahkan kepada adiknya untuk memenuhi panggilan itu. Sepeninggal ayahnya, Dimyati akhirnya menjadi pemimpin Pesantren Tremas. Sementara Mahfûz terus menetap di Makkah dan melanjutkan

133425

FICH

(4)

MAHFUZ B. 'ABD ALLAH AL-TARMASI (K.H. Mahfudz Tremas) [Indonesie: ?-1920]

Mahfudz of Tremas was the most respected Javanese 'alim of his generation. Born in Tremas (Pacitan district, East Java), he spent the better part of his life in Mecca, where the most influential Javanese kiyai of the early twentieth century became his students. He takes the credit for widening the range of works studied in the Javanese *pesantren* to include the canonical hadith collections and *usul al-fiqh*, topics not previously studied there. Mahfudz' paternal grandfather, 'Abd al-Mannan Dipomenggolo, founded in 1830 the *pesantren* of Tremas, the oldest presently existing. He had studied in the famous pesantren of Tegalsari under its illustrious kiyai, Kasan Besari* (Hasan Basri), where one of his fellow students was the Surakarta court poet-philosopher Ronggowarsito. Later he visited the Middle East and studied with Sayyid Muhammad al-Shau'i in Mecca and with the shaykh al-Azhar, Ibrahim Bajuri (d. 1277/1860-1). After 'Abd al-Mannan's death (1862), his son 'Abd Allah succeeded him as the kiyai of the *pesantren* Tremas.

Mahfudz was 'Abdallah's eldest son. He received his first religious education from his father, studying the works that his grandfather had been licensed to teach by his Arab teachers. At a young age, he was sent to Mecca to continue his studies with the prominent Shafi'i scholar there, Sayyid Bakri (Abu Bakr b. Muhammad al-Shau'i ad-Dimyati, the son of his grandfather's Meccan teacher). All his life he remained close to the learned Shau'i family (originating from Dimyat in Egypt), into which he was virtually adopted; he was buried in the Shau'i family graveyard. He also studied with Sayyid Bakri's colleague and rival, Muhammad Sa'ad Ba-Basil (who succeeded Ahmad b. Zayni Dahlan as Mecca's Shafi'i mufti) and various Indonesian 'ulama resident in Mecca: Nawawi Banten* (Nawawi b. 'Umar al-Jawi al-Bantani), 'Abd al-Ghani al-Bimawi* and Muhammad Zayn ad-Din al-Sumbawi* all of whom taught in the Masjid al-Haram.

Mahfudz did not return to Java, preferring to remain in Mecca, where he was becoming a very prominent teacher. When his father died in 1894, it was a younger brother, Dimyati, who became the kiyai at Tremas. Ironically, the fame of Tremas seems to be in large measure due to Mahfudz, although he never taught there. In Mecca, he had among his students Hasyim Asy'ari*, Bisri Syamsuri* and Wahid Chasbullah* ('Abd al-Wahhab Hasb Allah), who later, in 1926, were to found the *Nahdlatul Ulama* (Nahda al-'ulamâ), Indonesia's major traditionalist Muslim organisation. These men are his best-known of his students, renowned because of their political activities. Besides them, he educated numerous others, including some who became influential teachers in their own right, such as

'Ali al-Banjari (a Meccan resident of South Borneo origins), Muhammad Baqir al-Jugjawi (of Yogyakarta, but resident in Mecca), Muhammad Ma'sum al-Lasami* (the founder of the *pesantren* of Lasem in central Java), 'Abd al-Muhit* of Panji Sidarjo (another important *pesantren*, near Surabaya).

Many of Mahfudz's students founded *pesantren* upon their return to Java, which contributed to his lasting impact on the *pesantren* world. If in the twentieth century the *pesantren* curriculum is more varied than previously, this is in no small measure due to Mahfudz' influence. Hasyim Asy'ari, one of Mahfudz' favourite disciples: established after his return to East Java the *pesantren* Tebuireng near Jombang and became the first kiyai to teach Bukhari's canonical *hadith* collection, an innovation in the pesantren curriculum, due to Mahfudz, that gradually spread. Other Javanese kiyai became through him acquainted with such *usul al-fiqh* works, also previously unknown, as Subki's *Jam' al-jawami'* and Ibn Haja's *Shah Mukhtasar*.

Mahfudz was also a prolific writer, the author of books on various Islamic sciences (all of them in Arabic). The one book still regularly reprinted and used in the *pesantren* is his *Minhaj dhawi an-nazar*, one of the more advanced works on Arabic syntax (a commentary on Bayquni's work). His most celebrated work, however, is the four-volume Shafi'i *fiqh* text *Mawhiba dhi al-fadl*, a commentary on 'Abd Allah Ba-Fadl's *Al-muqaddima al-hadramiyya* that probably is the major Indonesian contribution to *fiqh* literature. The *Mawhiba* is rarely if ever taught in the *pesantren*; it is used by the senior kiyai as a work of reference and is one of the works most frequently cited as authoritative in *farwa* by Javanese 'ulama.

Mahfudz' other writings include two voluminous works on *usul al-fiqh*, *Nayl al-ma'mul* (a supercommentary on Zakariya Ansari's *Lubb al-usul* and its commentary *Ghaya al-wusul*) and *Is'af al-mutalif* (a commentary on a versified version of Subki's *Jam' al-jawami'*), and another *fiqh* work: *Takmil al-minhaj al-qawim* (additions to Ibn Hajar al-Haytami's *Al-minhaj al-qawim*).

He was not only interested in the intellectual sciences but also in Qur'anic recital (*qira'a*), on which he wrote no less than five books: on the readings of Ibn Kathir, Nafi', Ibn 'Amr and Hamza, and on the *qira'a 'ashara*. Finally he authored two biobibliographical texts, *Kifaya al-mustafid li-ma 'alla mini al-asaniid* (on the lines of transmission from the authors of classical texts to his own teachers) and *Al-saqaya al-mardiyya fi asami kutub ashabinah al-shafi'iyya* (a survey of Shafi'i *fiqh* works and their authors). None of these works seem to be available in print, however.

Bibliography: H. Aboebakar, *Sedjarah hidup K.H.A. Wahid Hasjim dan karangan tersiar* (Djakarta: Panitia Buku Peringatan alm. K.H.A. Wahid Hasjim, 1957), p. 88. Mahfuz b. 'Abd Allah al-Tarmasi, *Wawhiba dhi al-fadl 'ala sharh muqaddima Ba-Fadl* (n.p.: Matba'at al-'Amira al-sharafuta, n.d.). 'Umar 'Abd al-Jabbâr, *Sayr wa tarajim ba'd 'ulama'inah fi al-qarn al-râb'ashar li al-hijra* (Mecca: Mu'assasa Makka li al-taba'at w al-i'lam, 1385/1965-6), pp. 323-4. M. Yasin b. M. 'Isâ al-Padani, *Al-'aqd al-farid min jawahir al-asaniid* (Surabaya: Dar al-Saqqaf, n.d.), *passim*. Muhammad S.H., *Mengenai Pondok Tremas dan perkembangannya* (Tremas, Pacitan, 1986).

M. VAN BRUINESSEN

Marc GABORIEAU, Nicole GRANDIN, Pierre LABROUSSE et Alexandre POPOVIC, **DIC-TIONNAIRE BIOGRAPHIQUE des SAVANTS et GRANDES FIGURES du MONDE MUSULMAN PERIPHERIQUE, du XIX e Siecle a nos Jours, Fascicule I, 1992 PARIS. pp. 30-31**