

# The Intellectual Legacy of Sheikh Yasin al-Fadani in Hadith Studies

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## Abstract

This study aims to examine Sheikh Yasin al-Fadani within the discipline of Hadith sciences. As a Nusantara scholar who was active in Makkah during the 20th century, Sheikh Yasin played a significant role in maintaining the integrity and continuity of the sanad, which is a fundamental aspect of Islamic tradition and Hadith authentication. Through a systematic literature review of his works, articles, books, and other relevant primary sources, this study highlights Sheikh Yasin's methodological rigor and scholarly impact. The findings reveal that his dedication to collecting sanad produced one of the most comprehensive chains of transmission still referenced today, thereby contributing to the sustainable preservation of Islamic scholarly heritage.

**Keywords:** *Yasin al-Fadani; Hadith Studies; Indonesia*

**Abstrak:** Penelitian ini bertujuan untuk mengkaji Syekh Yasin al-Fadani dalam disiplin ilmu hadis. Sebagai seorang ulama Nusantara yang berkiprah di Makkah pada abad ke-20, Syekh Yasin berperan penting dalam menjaga keutuhan dan kesinambungan sanad yang merupakan aspek fundamental dalam tradisi Islam dan otentikasi hadis. Melalui tinjauan pustaka sistematis terhadap karya-karya beliau, artikel, buku dan sumber primer yang relevan lain. Penelitian ini menyoroti ketelitian metodologis dan dampak keilmuan Syekh Yasin. Temuan penelitian menunjukkan bahwa dedikasi beliau dalam pengumpulan sanad menghasilkan salah satu rantai transmisi terlengkap yang masih menjadi rujukan hingga saat ini, sehingga turut menjaga warisan keilmuan Islam secara berkelanjutan.

**Kata Kunci:** *Yasin al-Fadani; Studi Hadis; Indonesia*

## Introduction

The study of the intellectual contributions of prominent Islamic scholars is a fundamental aspect of Islamic studies, particularly in the field of hadith, which constitutes one of the primary sources of Islamic teachings. Each scholar possesses a unique historical background and distinct intellectual characteristics; therefore, an in-depth examination of their profiles and works is essential for

understanding the historical and conceptual development of Islamic knowledge (Muslih et al., 2022). In this context, focusing on the thought of a hadith scholar cannot be separated from an understanding of their biography, intellectual environment, and scholarly contributions that distinguish them from other ulama (Sagir et al., 2024).

This research is significant as it provides a comprehensive overview of Sheikh Yasin bin Isa Al-Fadani, a hadith scholar who played a crucial role in the development of the study of sanad (chain of transmission) in Mecca during the 20th century (Abdul Muhyi et al., 2023). The uniqueness of Sheikh Yasin, an Indonesian-descended scholar from West Sumatra who was born and active in the holy city of Mecca, adds an important dimension to the intellectual history of Islam, highlighting the cross-cultural and geographic interactions between the Middle East and the Nusantara region (Azra, 2004). Through this study, it is expected to contribute academically to the understanding of the tradition of hadith transmission as well as the role of diaspora scholars in preserving and advancing hadith sciences (Zulhendra, 2020).

The prominence of Sheikh Yasin is highly relevant to hadith studies because he is known as *al-Musnid Dunya*, a scholar who possessed an extensive and reliable sanad of hadith transmission (Khafidz & Nasir, 2019). His expertise in collecting, verifying, and teaching sanad made him a primary reference for students and scholars across the Muslim world. Recognition from prominent figures such as Habib Segaf bin Muhammad Assegaf, alongside acknowledgments by academics like Azyumardi Azra and Oman Fathurrahman, reinforce his status as a leading muhaddith of the 14th-15th centuries AH / 19th-20th centuries AD (Azra & Fathurrahman, n.d.).

Relevant previous studies have focused on Sheikh Yasin's role in the discipline of hadith transmission and sanad studies, including research by Khafidz and Nasir (2019), which specifically discusses his contributions to the development of sanad and his enduring scholarly legacy. Additionally, historical studies on Indonesian scholars in Mecca provide important context on how figures like Sheikh Yasin became integral to the intellectual tradition of the Haramain and served as a scholarly bridge between the Middle East and Nusantara (Azra, 2013; Wahid & Matondang, 2015).

Based on the foregoing, this study aims to systematically explore the thought and contributions of Sheikh Yasin bin Isa Al-Fadani in the field of hadith sciences, particularly sanad studies, and to examine the relevance of his ideas within the contemporary development of hadith scholarship. The research also seeks to assess his strategic role as an intellectual figure facilitating the exchange of knowledge between the Islamic worlds of the Middle East and Nusantara, which is essential for understanding the dynamics of hadith sciences in the modern era.

## **Method**

This study employs a library research methodology focused on the systematic collection, identification, and analysis of the works of Sheikh Yasin bin Isa Al-Fadani, alongside relevant academic sources. This approach is chosen to provide an in-depth exploration of Sheikh Yasin's intellectual contributions through the examination of primary and secondary literature. The initial phase involves sourcing original works authored by Sheikh Yasin, including manuscripts, books, and sanad (chain of transmission) records accessible through libraries, digital archives, and scholarly collections. These primary sources are critically analyzed to comprehend his scholarly thought, methodologies in hadith transmission, and his overall contributions to the discipline of hadith sciences, particularly sanad studies.

Complementing this, the study incorporates a thorough review of secondary literature, such as books, peer-reviewed journal articles, and academic studies that discuss Sheikh Yasin's biography, intellectual legacy, and influence within the Islamic scholarly tradition. These materials are retrieved from reputable databases, university libraries, and scientific publications to ensure the validity and relevance of the data. Data analysis is conducted systematically using content analysis techniques to identify key themes, intellectual patterns, and conceptual correlations within Sheikh Yasin's works and related academic discussions. This method facilitates the organization of information conceptually and enables a critical assessment of his scholarly contributions within historical and contemporary contexts. To enhance the reliability of findings and minimize interpretive bias, source triangulation is applied by cross-verifying data from Sheikh Yasin's original writings with contemporary academic interpretations. The analytical results are then presented in a narrative form to provide a comprehensive and critical overview of Sheikh Yasin's thought and impact on hadith sciences.

## **Results and Discussion**

### **Biography of Sheikh Yasin Al-Fadani (1335-1410 H / 1916-1990 CE)**

His full name was Abu al-Faydl 'Alam al-Din Muhammad Yasin ibn Muhammad 'Isa al-Fadani. He was a scholar of Padang descent and served as the Mufti (jurisconsult) of the Shafi'i school in Mecca. He authored several important works in the Islamic scholarly tradition. He was born in 1335 AH / 1915 CE in Mecca. His initial education was under his father, Sheikh 'Isa al-Fadani, followed by his uncle, Sheikh Mahmud al-Fadani. He then continued his studies at Madrasah Shawlahiyyah (1346 AH) and eventually graduated from Dar al-'Ulum al-Diniyyah in Mecca (1353 AH). Beyond formal education, Sheikh Yasin studied extensively under prominent scholars of the Middle East. Among his hadith teachers were Sheikh 'Umar Hamdan, Sheikh Muhammad 'Ali bin Husain al-Maliki, Sheikh 'Umar Bajunaid (Mufti of Shafi'i in Mecca), Sheikh Sa'id bin Muhammad al-Yamani, and Sheikh Hassan al-Yamani (Imawan, 2024).

In the discipline of Usul al-Fiqh (principles of Islamic jurisprudence), he studied under scholars such as Sheikh Muhsin bin 'Ali al-Palimbani al-Maliki (a scholar of Palembang descent residing in Mecca), Sayyid 'Alwi bin 'Abbas al-Maliki al-Makki (the father of Sayyid Muhammad, a contemporary Sunni scholar from Saudi Arabia), among other influential scholars. It is reported that the total number of his teachers reached approximately 700 individuals, both male and female. For many years, Sheikh Yasin was actively teaching and delivering lectures at Masjid al-Haram and Dar al-'Ulum al-Diniyyah in Mecca, particularly focusing on hadith sciences. Every Ramadan, he would teach and grant ijazah (authorization) for one of the Kutub al-Sittah (the six major hadith collections). This practice continued for approximately 15 years.

Sheikh Yasin authored more than 60 works, including *Al-Durr al-Mandlud Syarh Sunan Abi Dawud* (20 volumes), *Fath al-'Allam Syarh Bulugh al-Maram* (4 volumes), *Nayl al-Ma'mul 'ala Lubb al-Ushul wa Ghayah al-Wushul*, *Al-Fawa'id al-Janiyyah*, among others, including writings on hadith transmission sciences. Sheikh Yasin passed away on Friday, 28 Dhu al-Hijjah 1410 AH, and was buried after the Friday prayer in the Ma'la Cemetery in Makkah Al-Mukarramah (Saleh Adri, 2021).

A graduate of Madrasah Saulatiyah in Mecca, Sheikh Yasin was a renowned hadith scholar and one of the Malay-Indonesian ulama who achieved an esteemed socio-religious status in Haramain, bearing the title *Allamah* (a highly learned scholar). He is also credited with revitalizing several branches of hadith sciences that have tended to be neglected by the contemporary Muslim scholarly community. It is therefore not surprising that he is considered one of the greatest muhaddiths from the 14th century AH/19th century CE to the 15th century AH/20th century CE.

His daily activities included serving as a faculty member teaching various Islamic sciences, with a special focus on hadith. He was also a lecturer at Ma'had Darul Ulum from 1359 AH. Additionally, he held study sessions at his residence, known for educating women. In 1377 AH, he founded a madrasah for female students called *Ma'had Lil Mu'allimat* (Mohd Razali & Samsudin, 2020).

Until his death during the Hajj season in 1990 CE, he served as the rector (mudir) of Madrasah Darul Ulum ad-Diniyah, a school established in 1934 by Sayyid Muhsin Musawwa (d. 1936). Two of Sheikh Yasin's teachers in Haramain who were also Jawi scholars—Ali bin Abdullah al-Banjari (d. 1951) and Abdul Muhi' as-Sidoarji (d. 1965)—had taught at Masjid al-Haram and had studied under other prominent scholars, including Ahmad bin Ismail al-Barzanji (Mubarok & Ja'far, 2022).

### **Books and Students of Sheikh Yasin Al-Fadani**

As a renowned hadith expert, Sheikh Yasin Al-Fadani is popularly known by the title *Musnid ad-Dunya* (the Musnid of the World). He taught various branches of Islamic knowledge, with hadith sciences being his primary focus. Sheikh Yasin authored numerous books, most of which remain in manuscript form, covering hadith, usul fiqh (principles of

jurisprudence), fiqh (jurisprudence), logic, and Arabic language studies. Among his largest works, albeit still in manuscript form, is a biography of Meccan scholars from the 13th century AH/18th century CE to the 14th century AH/19th century CE.

The Awa'il books also belong to this collection. The most famous Awa'il book is *al-Awa'il al-Sunbuliyyah* compiled by Sheikh Muhammad Sa'id Sunbul (d. 1175 AH), which has attracted significant attention from scholars and sanad enthusiasts. Its prominence is evidenced by Sheikh Yasin's transmission of this book from 39 different sheikhs, all of whom he documented in a treatise titled *al-Nafhah al-Miskiyyah fi al-Asanid al-Muttasilah bi al-Awa'il al-Sunbuliyyah*. This treatise includes approximately 190 narrators, ranging from Sheikh Muhammad Sa'id Sunbul's students to Sheikh Yasin's own teachers.

Among his works are *Al-Arba'una Hadisan Musalsalatan ila al-Jalal asy-Syuyuthi*, *Fathul 'Allam Syarah* on the hadith collection *Bulugh al-Maram*, *Ad-Dur al-Mandhud fi Syarah Sunan Abu Dawud* (20 volumes), *Nail al-Ma'mul* (a commentary on *Lubb al-Ushul*), and *Al-Fawa'id al-Janniyah 'ala Qawa'id al-Fiqiyah* (Zizikri & Rahmi, 2023). Sheikh Yasin transmitted many similar works, some of which he republished in summarized, verified, or annotated forms. Notable among these are: (1) *Ta'liqat 'ala Kifayah al-Mustafid* by Sheikh Mahfuzh at-Turmusi, (2) *Ikhtiyar wa Ikhtishar Riyadh Ahli Jannah min Atsar Ahli as-Sunnah* by Abd al-Baqi al-Ba'li al-Hanbali, (3) *Ta'liqat 'ala Tsabat al-Syanwany*, (4) *Ta'liqat 'ala Tsabat asy-Syibrazy*, (5) *Ta'liqat 'ala Tsabat al-Kuzbari al-Hafid*, and (6) *Ta'liqat 'ala Husn al-Wafa li ikhwan ash-Shafa* (Ghozali, 2024).

The purpose of Awa'il books is to facilitate their authors in granting ijazah (authorization) for hadith transmissions to students or qualified individuals seeking it. Thus, anyone transmitting *al-Awa'il* signifies that their sanad (chain of transmission) is directly connected to the original compilers of these hadith works, ultimately linking back to the Prophet Muhammad (peace be upon him).

Sheikh Yasin authored more than 97 books, including 9 on hadith sciences, 25 on fiqh and usul fiqh, 36 on astronomy (falak), with the remainder covering other Islamic sciences (Sinta et al., 2023). Among his notable students who received sanad ijazah in hadith are Al-Habib Umar bin Muhammad (Yemen), Sheikh M. Ali Asshabuni (Sham/Syria), Dr. M. Hasan Addimasyqi, Sheikh Isma'il Zain Alyamani, Dr. Ali Jum'ah (Egypt), Sheikh Hasan Qathirji, and Tuan Guru H. M. Zaini Abdul-Ghani (Kalimantan). Other students who obtained both 'Ammah and Khasshah ijazah and teaching authorization at Madrasah Darul-Ulum include H. Sayyid Hamid Al-Kaff, Dr. Muslim Nasution, H. Ahmad Damanhuri, H. M. Yusuf Hasyim, H. M. Abrar Dahlan, and Dr. Sayyid Aqil Husain Al Munawwar (Mohd Razali & Samsudin, 2020).

His intellectual acumen and perseverance were extraordinary. He studied under approximately 400 teachers, including Sheikh Muhammad Ali bin Husain bin Ibrahim al-Makki al-Maliki, from whom he acquired various sanads that were compiled in *Al-Maslak al-Jali fi Asanid Fadilah*

Sheikh Muhammad Ali. Hadith scholars Sheikh Umar bin Hamdan and Mahrusi studied with him, which is documented in *Matmahul Wijdan Min Asanid*. Umar Hamdan later summarized this work under the title *Itihaful Ikhwan* (Imawan, 2022).

Sheikh Umar Bajunaid, a Mufti, studied Shafi'i fiqh with him. Sheikh Muhsin Ali al-Misawi al-Palimbani also studied fiqh and usul fiqh alongside him, later authoring *Faidhul Muhaimin fi Tarjamah wa Asanid Asayid Muhsin*. Other notable students include: (1) Sheikh Abdullah Muhammad Ghazi al-Makki, a historian; (2) Sheikh Abdu Satar bin Abdul Wahab ash-Shadiqi al-Hindi al-Makki; (3) Sheikh Ibrahim bin Daud al-Fatani al-Makki, a linguist and Arabic literature expert; (4) Sheikh Alawy bin Abbas al-Maliki al-Makki; and (5) Sheikh Abu Ali Hasan bin Muhammad al-Masyath al-Makki, among others (Imawan, 2022).

Among his most prominent students was Sheikh al-Muhaddith Ahmad bin Fakhri bin Muhammad ar-Rifa'i al-Shafi'i, whose prolific works include the monumental *Al-Arba'u al-Baladiyah: Arba'una Hadisan 'an Arba'ina Syaikhun min Arba'ina Baladan* (40 hadiths from 40 sheikhs across 40 regions) (Annisa Istifarin et al., 2023). Sheikh Yasin's students have become respected pesantren (Islamic boarding school) leaders as well as independent scholars. They proudly maintain the sanad chain of authority stemming from al-Fadani, who is regarded as one of the most important hadith authorities in contemporary times. Al-Fadani himself authored *Tarajim Ulama al-Jawi* (Biographies of Nusantara Ulama), wherein he documented the sanad traditions held by himself and his students (Daud, 2016).

Most of his students were major scholars originating from various regions of the Islamic world, including Hijaz, Syria, Egypt, Maghreb, Yemen, India, and the Nusantara. Beyond the aforementioned treatise, he also authored: (1) *Ta'liqat 'ala al-Awa'il al-Sunbuliyyah*, (2) *Ta'liqat 'ala al-Awa'il al-'Ajluniyyah*, and (3) *Al-'Ujalah al-Makkiyah* (Imawan, 2024).

Sheikh Yasin al-Fadani was regarded as an expert in the sanad of classical Islamic texts (*kitab kuning*) and was hence given the title *Musnid ad-Dunya* by his students (Mubarak & Ja'far, 2022). He published numerous books containing sanad chains of all the texts he studied. These sanads provide valuable insights into the scholarly networks of earlier Haramain ulama, both Jawi and non-Jawi. For example, the sanad of Sheikh Yasin's tasawwuf (Sufi) texts frequently references scholars such as Al-Palimbani and Sheikh Nawawi al-Bantani (Nurzakka, 2021). These sanad chains also mention other significant Haramain scholars like Murtada az-Zuabidi, Sayid Ahmad bin Sulaiman az-Zuabidi, Sayid Ali bin Abdul Barr al-Wana'i, and Abdurrahman bin Mustafa al-Aidarus (Syu'aib & M. Nuh, 2019).

### **Scholarly Praise for Sheikh Yasin al-Fadani**

The scholarly expertise of Sheikh Yasin al-Fadani has received high acclaim from numerous prominent ulama. Many have expressed

profound admiration, with some even composing poetic verses in his honor to convey their respect and awe.

Sheikh Zakariyya 'Abdullah Bila, a renowned scholar of Mecca, remarked:

*"When I taught Qawa'id al-Fiqh at Saulatiyyah, I often encountered difficulties that forced me to examine each page of large classical texts meticulously to overcome them. However, after the publication of Al-Fawa'id al-Janiyyah by Sheikh Yasin al-Fadani, all difficulties became easier, and the burden of teaching was greatly lightened."*

Dr. 'Abd al-Wahhab Abu Sulaiman from Umm al-Qura University, in his work *Al-Jawahir al-Thaminah fi Bayan Adillah 'Alim al-Madinah*, stated: *"Sheikh Yasin was a muhaddith, a faqih, the director of Madrasah Dar al-'Ulum, author of numerous books, and one of the eminent scholars of the Masjid al-Haram."*

Sheikh 'Umar 'Abd al-Jabbar, in a statement published in the newspaper *Al-Bilad* on Friday, 24th of Dhu al-Qa'dah 1379 AH / 1960 CE, said: *"Among Sheikh Yasin al-Fadani's greatest accomplishments was the establishment of a girls' madrasa (al-banat) in 1362 AH. Despite numerous challenges, he overcame them with remarkable patience and perseverance."*

Sayyid 'Abd al-Rahman bin Muhammad bin 'Abd al-Rahman al-Ahdal, a former Mufti of Yemen, composed a laudatory poem dedicated to Sheikh Yasin al-Fadani, in which he wrote: *"You are unmatched in knowledge and meanings; among many constructed glories, you alone stand triumphant."* (Arabic: "انت في العلم والمعاني فريد. وبعقد الفخر انت الواحد"). Dr. Yusuf 'Abd al-Razzaq, a lecturer at the Faculty of Usuluddin, Al-Azhar University in Egypt, also praised him through poetic verses: *"Among us, you are a chosen nobleman, whom no eye has ever seen his equal."*

Dr. 'Ali Jum'ah, the current Grand Mufti of Egypt, noted in his commentary on *Hasyiah al-Imam al-Bayjuri 'ala Jawharah al-Tawhid*, which he edited, that he had received a sanad ijazah from Sheikh Yasin al-Fadani, whom he honored with the title *Musnid al-Dunya* (Musnid of the World). Al-Habib Saqqaf bin Muhammad al-Saqqaf (d. 1373 AH), a prominent scholar from Hadramaut, expressed his admiration for Sheikh Yasin al-Fadani by bestowing upon him the title *Suyuti Zamanihi* (the al-Suyuti of his era) (Hafidhuddin & Qudsy, 2021).

### **The Contribution of Sheikh Yasin al-Fadani in the Field of Hadith**

Sheikh Yasin al-Fadani, a distinguished scholar from the Nusantara region, was renowned for his expertise not only in hadith sciences but also in related fields such as usul al-hadith, usul al-tafsir, fiqh, usul al-fiqh, and astronomy (Hidayatullah, 2019). His name is often mentioned alongside other eminent hadith scholars such as Sheikh Abu al-Tayyib Shams al-Din al-'Azim Abadi, author of *'Awn al-Ma'bud*, and Sheikh Muhammad Khalil al-Saharanfuri, author of *Badhl al-Majhud*. Both scholars are noted for their

commentaries on *Sunan Abi Dawud*, a work highly regarded among teachers, students, and hadith enthusiasts worldwide (Ilham et al., 2023).

Sheikh Yasin al-Fadani himself authored a comprehensive commentary on *Sunan Abi Dawud* entitled *al-Durr al-Mandud*, reportedly spanning 20 volumes. His profound mastery in hadith, particularly in the specialization of sanad and musalsalat (continuous chains of narration), earned him the title *Musnid al-'Asr* (the preserver of sanad in his era). It was common during his lifetime for hadith enthusiasts to seek his sanad for higher chains of transmission. In hadith terminology, *sanad* refers to the sequence of narrators connecting the hadith text (*matan*) back to the Prophet Muhammad, passing through the Sahabah, Tabi'in, and subsequent generations up to those who compiled the hadith (Fauzan, 2019).

The significance of sanad in Islam underscores the commendable dedication of Sheikh Yasin al-Fadani in gathering extensive sanad collections. His contributions specifically in the transmission (*riwayah*) aspect of hadith sciences include approximately 70 works. In the critical study (*dirayah*) of hadith, he produced several voluminous books such as: (1) *Ad-Durr al-Mandhud fi Syarh Sunan Abi Dawud*, (2) *Fath al-'Allam Syarh Bulugh al-Maram*, (3) *Syarh Jawhar Tsamin fi Arba'in Hadithan min Ahadith Sayyidil Mursalin lil-'Ajluni*, and (4) *Syarh al-Musalsal bil 'Iratith al-Thahirah*. Unfortunately, his extensive 20-volume commentary *al-Durr al-Mandud* was lost during his lifetime, though Sheikh Mahmud Sa'id Mamduh reported having seen parts of it in the scholar's private library (Amdar, 2022).

Residing in the holy city of Mecca enabled Sheikh Yasin to seek knowledge through direct transmission (*talaqqi*) from numerous prominent scholars from various parts of the Islamic world, including Syria, Lebanon, Palestine, Yemen, Egypt, Maghreb, Iraq, Pakistan, Russia, India, Indonesia, and Malaysia. It is reported that he had approximately 700 teachers and correspondents from whom he obtained sanad *ijazah* (Imawan, 2022). According to Dr. Yahya al-Ghawthani, this number of sanad chains exceeds 700, a feat rarely matched in modern Islamic scholarship. This extensive sanad collection distinguishes Sheikh Yasin's stature among contemporary hadith scholars worldwide, second only perhaps to his teacher Sheikh 'Abd al-Hayy bin 'Abd al-Kabir al-Kattani (d. 1382H), a notable Maghrebi hadith scholar whose sanad chains number around 500 (Hidayatullah, 2019).

Consequently, Sheikh Yasin al-Fadani was honored with the titles *Musnid al-Dunya* (Musnid of the World) and *Musnid al-'Asr* (Musnid of the Age). His reputation attracted numerous students, both locally and internationally, who sought to study under him and receive sanad transmissions. His disciples disseminated these sanad lineages worldwide, cementing his recognition among sanad aficionados. Several scholarly works have been dedicated to his *manāqib* (biographical virtues) and sanad transmissions, including: (1) *I'lam al-Qadhi wa ad-Dani bi Ba'd ma 'ala min Asanid al-Fadani*, (2) *Jami'ahu Tilmidzuhu Mahmud Said*

*Mamduh*, (3) *Bulugh al-Amani fi Ta'rif bi asy-Syuyukh wa Asanid Musnidil Ashr al-Sheikh Muhammad Yasin bin Muhammad 'Isa al-Fadani al-Makki*, and (4) *Ittihaful Khas wa al-'Am bi Tashilati al-Fadani bi Shuyukh al-Sham* by Dr. Yahya Al-Ghusani (Abdul Muhyi et al., 2023).

Throughout his lifetime, Sheikh Yasin authored and published many works related to sanad transmission, often financing these publications himself. His approximately 70 works on sanad demonstrate both his expertise and creativity in various sanad-related methodologies. Notable among these are: (1) *Ithaf al-Bararah bi Ahadith al-Kutub al-Hadithiyyah al-'Ashrah*, (2) *Ad-Durr al-Farid min Durar al-Asanid*, and (3) *Bughyah al-Murid min 'Ulum al-Asanid* (Bizawie, 2015).

Terminologies for collections of a scholar's sanad narrators vary, including *thabat* (plural *athbat*), *fihrasah* or *fihris* (plural *faharis*), *mu'jam* (plural *ma'ajim*), *barnamij*, and *masyyakhah*. According to Sheikh 'Abd al-Hayy bin 'Abd al-Kabir al-Kattani, early scholars termed such collections *masyyakhah*, which were later known as *mu'jam* when arranged alphabetically. Andalusian scholars preferred *barnamij*, while Eastern Islamic scholars commonly used *thabat* and Western scholars *fihrasah* (Mohamed Ramli & Yama, 2021).

Sheikh Yasin also paid particular attention to *arba'inat* collections of 40 hadith organized by thematic focus. He compiled numerous *arba'inat* works, including: (1) *Arba'un Hadithan min Arba'in Kitaban 'an Arba'in Syaikh*, (2) *Arba'un al-Buldaniyyah*, (3) *Arba'un Hadithan Mutsalsal bi an-Nuhad ila al-Jalal as-Suyuthi*, and (4) *Al-Waraqat 'ala al-Jawahir al-Thamin fi al-Arba'in Hadithan min Ahadith Sayyid al-Mursalin* (Jasmit, 2011).

Musalsal hadith hadith with uninterrupted chains of narration reaching the Prophet in similar wording or form received special attention from later scholars, including Sheikh Yasin. He authored several dedicated works on musalsal hadith, such as: (1) *Al-'Ujalah fi al-Hadith al-Musalsal*, (2) *Ithaf Uli al-Himam al-'Aliyyah bi al-Kalam 'ala al-Hadith al-Musalsal al-Awwaliyyah*, and (3) *Arba'un Hadithan Mutsalsal bi an-Nuhad ila al-Jalal as-Suyuthi*. His musalsal transmissions, notably the musalsal hadith with Surah al-Saff, are considered among the most authentic according to hadith scholars (Annisa Istifarin et al., 2023).

## Conclusions

A comprehensive exploration of Sheikh Yasin al-Fadani's contributions to the discipline of Hadith cannot be fully encompassed within the limited scope of this paper. Nevertheless, this study concludes that Sheikh Yasin al-Fadani was an extraordinary figure in the meticulous collection of Hadith sanad (chains of transmission). His contributions played a crucial role in preserving the integrity of sanad toward the end of the 20th century. Indeed, it can be asserted that through his efforts, some of the most complete and extensive sanad collections in Hadith studies have been preserved to this day. Given the immense importance of sanad in Islam, the dedication of Sheikh Yasin al-Fadani in amassing

such a vast number of sanad is truly commendable. His works, especially those focusing on Hadith isnad, are remarkable testimonies to his exceptional memory and scholarly expertise in safeguarding the transmission chains. Moreover, beyond the realm of sanad, his contributions in fiqh, linguistics, and other Islamic sciences have also produced valuable works that continue to benefit future generations.

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