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Contribution of Sheikh Muhammad Yasin al-Fadani's Da'wah in Makkah al-Mukarramah in the 20th Century AD

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*Syaikh Muhammad
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ABSTRACT

This study describes the da'wah method of Sheikh Muhammad Yasin al-Fadani in Mecca in the 20th century AD. Sheikh Muhammad Yasin al-Fadani is one of the scholars in Mecca who came from Indonesia. He is known as the musnid dunya; a scientific sanad expert who is influential because of his expertise. Therefore, this study aims to reveal the contribution of Sheikh Yasin al-Fadani's da'wah in Mecca in the 20th century AD. The research method uses a literature review to analyze Sheikh Yasin al-Fadani's book and books related to this study to obtain data. The results of this study explain that Sheikh Muhammad Yasin al-Fadani contributed to the da'wah of Islam in Mecca through ta'lim (teaching), takwin rijal (ulama cadring), and taklif (literacy/authorship).

Şeyh Muhammed Yasin el-Fadani'nin Mekke-i Mükerrerme'deki Davasınının 20. Yüzyıla Katkısı

Anahtar Kelimeler:

*Şeyh Muhammed
Yâsin el-Fadânî,
Davet,
Mekke.*

ÖZ

Bu çalışma, Şeyh Muhammed Yasin el-Fadani'nin 20. yüzyılda Mekke'deki dava yöntemini ele almaktadır. Endonezya'dan gelerek Mekke'deki alimlerden biri olan el-Fadânî bilimsel sanatta olan uzmanlığı sebebiyle Müsnid dünya olarak da bililmektedir. Buna göre çalışma, Şeyh Yasin el-Fadani'ni 20. yüzyılda Mekke'deki davet metodolojisini ortaya koymayı amaçlamaktadır. Araştırma yönteminde, Şeyh Yasin el-Fadani'nin kitabı başta olmak üzere bu çalışmayla ilgili kitapları analiz etmek için bir literatür taraması kullanılmıştır. Bu çalışma; Şeyh Muhammed Yasin el-Fadani'nin ta'lim (öğretim), tekvin rijal (ulema kadrosu) ve teklif (okuma/yazarlık) yoluyla Mekke'de İslam davetine katkıda bulunduğunu ortaya koymaktadır.

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Introduction

The 20th century was a revival time for the Indonesian ulema because they could unite and contribute to the nation's political shift from colonialism to independence. Through the birth of various socio-religious organizations, the Indonesian ulema influenced the emergence of Indonesian nationalism. These socio-religious organizations are found by Indonesian scholars who are Haramain alumni, such as the Syarikat Islam, which was founded by HOS Cokroaminoto in 1905 AD, Jamiat Khair founded by the *sayyids* in 1911 AD, Muhammadiyah, which was founded by KH Ahmad Dahlan in 1912 AD, Ahmad Surkati as-Sudani founded Al-Habaib Ershad in 1912, (Thanthawi, 1992, p. 117) the Islamic Association (PERSIS) was founded by Haji Zamzam in 1923 AD, KH Hasyim Asy'ari founded Nahdlatul Ulama (NU) in 1926 AD, (Ismail, 2011, p. 247) Sheikh Sulaiman ar-Rasuli founded the Association of Tarbiyah Islamiyah (PERTI), and many others. (Erman, 2019, p. 46).

Interestingly, the founders of these organizations were Haramain alumni who had studied with that ulema of Makkah al-Mukarramah and Madinah al-Munawwarah. Moreover, in the 19th century AD, many Nusantara ulema became teachers at the Grand Mosque, such as Sheikh Abdusshamad al-Falimbani, Sheikh Mahfuzh al-Tarmasi, Sheikh Nawawi al-Bantani, Sheikh Khatib al-Minakabawi, and many more (Hasan, 2008). They played a significant role in educating their students who studied in Mecca and provided solutions to the problems faced by Indonesian society at that time through the works they wrote, which were then brought and explained to their students when they arrived in Indonesia. This role is mentioned by John O Voll in "Hadith Scholars and Tariqahs: An Ulama Group in the 18th Century Haramayn and their Impact in the Islamic World" ('1. Hadith Scholars and Tariqahs: An Ulama Group in the 18th Century Haramayn and Their Impact in the Islamic World in Journal of Asian and African Studies Volume 15 Issue 3-4 (1980)', n.d.) and also Nurhakim in "Tanẓīm al-Taḳālid al-'Ilmīyah Islāmīyah fī Jāwah. fī al-Qarn al-Tāsi' 'Ashar wa Nufūḍuh Naḥw al-Taṭawwur al-Islāmī fī Indūnisīyā". (Nurhakim, 1995),

Teaching at the Grand Mosque is an exceptional task. Not every scholar could teach there. However, in the 20th century AD, there were still many Nusantara ulema who taught and had a big influence in Mecca, such as Sheikh Mukhtaruddin Atharid al-Bughuri, Sheikh Baqir bin Muhammad Nur bin Fadil bin Ibrahim bin Ahmad bin Hasan bin Sultan Amangkurat Abdurrahman Jogjawi al-Makki (d. 27 Muharram 1363 H), (Al-Falimbani, 1988, p. 40) Sheikh Abdul Muhith bin Ya'qub bin Panji Sidoarjo al-Jawi al-Makki (d. 1384 H, buried in Jeddah), (Al-Falimbani, 1988, p. 63) and Sheikh Muhammad Yasin al-Fadani.

One of these scholars, Sheikh Muhammad Yasin al-Fadani, a descendant of the Minangkabau ulema, became one of the most influential scholars in Mecca during the 20th century AD. Sheikh Yasin al-Fadani continued the scholarly tradition of Nusantara scholars and continued the work of Sheikh Ahmad Khatib al-Minangkabawi, a scholar from Minang who became a preacher and teacher at the Grand Mosque at the end of the 19th century AD to the beginning of the 20th century AD. He has had many students and scholarly works in various fields. Moreover, the biography of Sheikh Yasin al-Fadani is recorded in multiple *tarajim* (biographies) written by Arab scholars or historians and is even renowned for being Musnid Al-Dunya; a generational world polymath in the field of *sanad (intellectual*

chains). It was mentioned in the *Tasynif al-Asma'* written by Sheikh Mahmud Sa'id bin Muhammad Mamduh, *Bulugh al-Amaniy* written by Sheikh Mukhtaruddin al-Falimbani, *Al-Tahrir al-Yasir* written by Sheikh Muhammad Ali Shabuniy and many others. Based on this importance, it is necessary to reveal the study of Sheikh Muhammad Yasin al-Fadani and his method of preaching in Mecca. It is crucial to find out his contribution to the spread of Islam in Mecca, a gathering place for Muslims from various worlds, and as a search for the wealth of scientific treasures and the history of the archipelago's scholars.

This study is different from other studies related to Nusantara ulama as written by Kusmana in "*Al-Tijarah Wa al-Da'wah al-Islamiyah: Dirasah Li Qaḍiyati Dukhul al-Islam Fi Indunisiyah*," (Kusmana, 2000) Syamsul Rijal in, "*Revitalizing Hadhrami Authority: New Networks, Figures and Institutions among abā'ib in Indonesia*", (Rijal, 2020, p. 239) Muhammad Iqbal and Shahid Rahman in, "*Arsyad Al-Banjari's Dialectical Model for Integrating Indonesian Traditional Uses into Islamic Law*," (Iqbal & Rahman, 2021, p. 73) and also Adib in "*Al-Sheikh Ahmad al-Rifa'i wa Siyaqiyat al-Shari'ah al-Islamiyah: Dirasah 'ala Kitab Takhyirah*" (Islam, 2012), and Harisudin in "*Islam wa fiqh Nusantara: al-Tanafus 'ala al-huwiyyah wa 'alaqat al-sultah wa al-ramz al-dini li jam'iyah Nahdlatul Ulama*", (Harisudin, 2017) and Imawan's research on Sheikh Muhammad Mahfuzh al-Tarmasi, (Imawan, 2020) Sheikh Abdusshamad al-Falimbani. (Imawan, 2018b) These studies explain the contribution of Nusantara ulema in the development of Islam, but none of them explain Sheikh Yasin al-Fadani and his da'wah methods during his mukim in Mecca, as will be explained in this paper.

This study is a literature study to analyze Sheikh Yasin al-Fadani through his works or books related to this discussion to reveal the contributions and methods of Sheikh Yasin al-Fadani's da'wah in Makkah al-Mukarramah.

Result and Discussion

A. Biography of Sheikh Muhammad Yasin al-Fadani

Many scholars have written biographical notes on Sheikh Yasin al-Fadani. Sheikh Muhammad Ali Shabuni, in his sanad book *al-Tahrir al-Yasir*, mentions Sheikh Yasin al-Fadani as his teacher and explains that Sheikh Muhammad Yasin al-Fadani is a descendant of the Minangkabau people but was born in Mecca in 1335 H/1916 AD (Shabuniy, 2018, p. 38). As for his parents, it was explained by his student named Sheikh Mahmud Said Mamduh in *Tasynif al-Asma'*, that his father, Sheikh Muhammad Isa, was a scholar from Kayutanam, Twice Eleven, Six Lingkung, Padang Pariaman, Minangkabau. His mother is still a relative of Dr. Muhammad Djamil, a statesman doctor from Minangkabau. And his father, along with his younger brother Sheikh Mahmud bin Udik al-Fadani was one of the leading students of Sheikh Ahmad Khatib al-Fadani, Sheikh Mukhtaruddin Atharid al-Bughuri, Sheikh Abid bin Husain al-Maliki, Sayyid Husain al-Habsyi, and Sayyid Muhammad Amin Ridwan al-Madani. (Mamduh, 1434, p. 574).

According to Buya Apria, Minang land at that time was a granary of ulema which had given birth to many productive ulema such as Sheikh Ahmad Khatib Minangkabawi, Sheikh Muhammad Sa'ad Mungka, Sheikh Muhammad Dalil Bayang, Sheikh Khatib Muhammad

Ali al-Fadani, Sheikh Thayyib Umar Sungayang, Sheikh Yahya al-Khalidi Magek, Sheikh Thahe Jalaluddin al-Falaki, Dr. Abdul Karim Amrullah, Sheikh Jalaluddin al-Kusai Sungai Landai, Sheikh Abdul Wahid Tabek Gadang, Sheikh Hasan Bashri Maninjau, Sheikh Muhammad Jamil Jaho, Sheikh Muhammad Jamil Jambek, Sheikh Sulaiman ar-Rasuli, Haji Abdullah Ahmad, Sheikh Muhammad Zein Batusangkar, Young Sheikh Abdul Qadim Belubus, Sheikh Harun Toboh Pariaman, Sheikh Ibrahim Musa Parabek, Sheikh Abu Bakar Ali Naqsyabandi Maninjau, Sheikh Janan Thaib Bukittinggi, Sheikh Sidi Jamadi Koto Tengah, Sheikh Abdul Jalil Angku Mudo Bonjol Khatulistiwa, Haji Jalaluddin, Tuanku Mudo Abdul Hamid Hakim, Sheikh Zainuddin laby el-Yunusi, KH Sirajuddin Abbas, Buya Hamka, Buya Haji Ma nsur Dt. Nagari Basa, Sheikh Haji Yunus Yahya Magek. (Putra & Ahmad, 2011, p. viii)

However, Sheikh Yasin al-Fadani did not start studying Islam in Minang land, but he first studied with his father and uncle, Sheikh Muhammad Isa, and Sheikh Mahmud in Mecca. Besides them, he also studied with the Meccan scholars at Madrasah Shaulatiyah, such as Muhammad Ali bin Husain bin Ibrahim al-Maliki al-Makki, Sheikh Hasan bin Muhammad Musyath, al-Muhaddis Umar bin Hamdan al-Mahrasi, and Mufti Syafi'iyah Umar. Bajunaid, Sayid Muhsin bin Ali al-Musawi al-Falimbani, al-Muarrikh Muhammad Ghazi al-Makki, al-Muqri' Ahmad al-Mukhallilati, and many other scholars. (Fadani, 1417, p. 37)

In the notes of Sheikh Mukhtaruddin al-Falimbani, *Bulugh al-Amaniy*, it is stated that Sheikh Yasin al-Fadani has studied with more than seven hundred scholars from various countries. Among them, at Madrasah Shaulatiyah Al-Fadani studied with Sheikh Umar bin Hamdan al-Mahrasi al-Tunisi who was known as Muhadis al-Haramayn (Expert of the Hadith of the Two Holy Cities), Sayikh Mukhtar bin Uthman Makhdum al-Bukhari, Sheikh Abdullah bin Nayazi al -Bukhari, Sheikh 'Ismatullah bin Sayyid Muhammad Shakir al-Bukhari, Sheikh Muhyiddn bin Shabir al-Bukhari, Sheikh Abdullah bin Muhammad Ghazi al-Makki who is known as a musnid, Sheikh Abdurrahman bin Karim Bukhsy an expert on linguistics and hadith, Sheikh Hasan bin Muhammad Musyath , Sheikh Salih bin Idris al-Kelantan al-Makki, Sayyid Ahmad bin Abdullah Dahlan al-Makki, Sayyid Hasyim bin Abdullah Syatha al-Makki. And at Dar al-'Ulum al-Diniyyah, al-Fadani learned with Sayyid Muhsin bin Ali al-Musawa, Sheikh Zubair bin Haji Ahmad Ismail, Sheikh Ahmad bin Muhammad Mansur al-Fakih, Sheikh Muhammad Ali bin Husain al-Maliki who as the Sibawaih of this century, Sheikh Ibrahim bin Dawud al-Fathani (Thailand) expert on hadith and jurisprudence in Mecca, Sheikh Ahmad bin Yusuf Qisti al-Qadli. (Al-Falimbani, 1988, pp. 9-199).

Sheikh Yasin al-Fadani also studied with Nusantara scholars who teach at the Grand Mosque in Makkah such as Sheikh Muhammad Mukhtar 'Atharid al-Bughuri, an expert on hadith, jurisprudence and astronomy, Sheikh Baqir bin Muhammad Nur al-Jogjawi, KH. Abdul Mukhith bin Ya'qub Surabaya, Sheikh Muhammad Raden Sulaiman al-Sumedang, Sheikh Muhammad Ahyad bin Muhammad Idris al-Bughuri, Sheikh Abdullah Azhari al-Falimbani al-Makki, Kh. Marzuqi bin Mirshad al-Batawi, KH. Muhammad Mansur bin Abdul Hamid al-Batawi, Sayyid Ali bin Abdurrahman al-Habsyi Kwitang, Sayyid Ali bin Husain al-Atthas Cikini, Kh. Jam'an bin Samun Tangerang, Sheikh Arsyad bin As'ad al-

Bantani al-Makki, Kh. Bakri bin Sayyid perfect mama, KH. Baidlawi bin Abdul Aziz Lasem, KH. Ma'shum bin Ahmad Lasem, KH. Ihsan bin Abdullah Jampes, Kh. Ahmad Marzuqi Surabaya, KH. Muhammad Hasyim Asy'ari Jombang, KH. Abdul Wahhab bin Hasbullah Jombang, KH. Siddiq bin Abdullah bin Salih bin Muhammad Lasem, Sayyid Hamid bin Muhammad bin Salim bin Alawi Baharun Jamalul nazil Malang, Sayyid Alawi bin Thahir bin Abdullah al-Haddar Mufti of Johor Malaysia and to other scholars in Makkah, Madinah, North and South Yemen, Sham, Egypt, Iraq, India, to Morocco. (Al-Falimbani, 1988).

According to Sheikh Ali Shabuni in al-Tahrir al-Yasir, Sheikh Yasin al-Fadani inherited a lot of knowledge and examples from these scholars. He was even able to collect and write many *sanad* (hadeeth chains narration) from his teachers, which he obtained by reading (*qira'ah*), listening (*sama'*), and testimony. For this reason, the scholars referred to him as Musnid al-Hijaz (The narrator of Hejaz) or Musnid al-'Asr (The Narrator of The Century); which means the expert in the science of *sanad* (hadeeth narration) in the City of Hijaz this century. (Shabuniy, 2018, p. 38)

With this, he continued the work of the Nusantara scholars in maintaining the previous Islamic intellectual-spiritual sanad such as Sheikh 'Aqib bin Hasanuddin al-Falimbani (d. - Asyi al-Falimbani (w.1121H) a student of Sheikh Yahya bin Umar Maqbul al-Ahdal al-Zabidi and Sayyid Umar bin Ahmad bin Uqail al-Saqqaf al-Makki, Sheikh Abdul Ghani bin Subuh al-Bimawi al-Makki a student of Sheikh Umar bin Abdul Karim al-'Atthar al-Makki and Sheikh Ahmad bin Ubaij al-Athhar al-Damasyqi, also Sayyid Muhammad Murtadla al-Zabidi, Sheikh Said bin Ali al-Suwaidi al-Baghdady, Sheikh Khairuddin bin Shihabuddin al-Maidani al- Damasyqi. (Al-Tarmasi, n.d., p. 14).

B. Contribution of Sheikh Yasin al-Fadani's Da'wah in Mecca in the XX Century AD

1. Verbal Da'wa (Teaching)

It is recorded in al-Fawaid al-Janiyah, that after Sheikh Yasin al-Fadani studied various Islamic religious knowledge from the scholars, he was allowed to teach multiple fields of religious knowledge at the Grand Mosque Makkah al-Mukarramah. However, he then focused on studying the hadith of the Prophet by teaching hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Tirmidhi, Sunan Nasai, Sunan Abi Dawud, Muwattha, and others. Moreover, he occupies the halaqah between Bab Ibrahim and Bab Wada' with the number 83 / 10-6-69. (Fadani, 1417, p. 42) However, the opportunity to teach at the Grand Mosque was an opportunity that was not easy to get because one had to pass a selection test from the Diwan Ulama of the Grand Mosque.

According to Said Mamduh, although Sheikh Yasin already has a schedule to teach at the Grand Mosque, Sheikh Yasin also teaches at Dar al-Uloom al-Diniyah in Mecca. This madrasa was first established in 1353 H/1934 AD in Makkah al-Mukarramah by scholars from the Nusantara led by Sayyid Muhsin Ali al-Musawa (1905-1935 AD); a scholar of Alawiyin descent from Palembang who had much knowledge and had a significant influence in encouraging the development of madrasas in Makkah al-Mukarramah in the early days of the founding of the Kingdom of Saudi Arabia.

When Sayyid Muhsin founded Dar al-'Uloom al-Diniyah, he was assisted by Sheikh Zubair al-Mandaili, Abdul Rasyid al-Falimbani, Tengku Amir Mukhtar, Abdul Wahid Jambi, Ya'qub Firaq Abdul Majid, and Raden Setyo Atmojo. This Madrasah aims to teach Islamic sciences in various scientific disciplines and maintain the salafusshalih creed; Ahlu Sunnah wa Jamaah Asya'irah Maturidiyah. Moreover, since then, the Madrasa has had many students from various countries such as Yemen, Indonesia, and Malaysia. This madrasa had a relatively sizeable Islamic library at that time. It contained many books, both book versions and manuscripts, which were used as references for these students in studying and discussing. (Mamduh, 1434, p. 711; Mu'allimiy, 2000, p. 735).

The initial involvement of Sheikh Yasin in teaching at Madrasah Dar al-Uloom al-Diniyah began in 1356 H/1937 AD or three years after the Madrasa was founded. Then in 1359 H/1940 AD, Sheikh Yasin al-Fadani was appointed as deputy director, and then he became the leader of Dar al-Uloom al-Diniyah until the end of his life in 1990 AD. (Fadani, 1417, p. 45).

In addition, Sheikh Yasin has contributed to advancing education for women in Makkah, Saudi Arabia. At the beginning of the month of Rabiul Awwal 1362 H/1943 AD, Sheikh Yasin founded the Madrasah al-Banat al-Ahliyah in Syamiyah, Makkah al-Mukarramah. This Madrasa is believed to be the first Madrasa opened to women in Saudi Arabia. Moreover, since it was first founded, this Madrasa was entrusted to the wife of Sheikh Husain Abdul Ghani al-Falimbani until 1367 H / 1948 AD. Then in 1412 H, this Madrasa was moved to Hay Zahir when it had its land. (Imawan, 2018a, p. 166).

The teaching that is of great concern to Sheikh Yasin is one of the contributions of Sheikh Yasin's da'wah in Mecca to teach Islam to the Muslim community so that they get to know Allah the Messenger of Allah and the religion of Islam better. He also made his home a teaching place for students from various countries such as Egypt, Damascus, Yemen, Morocco, Indonesia, Malaysia, Thailand, the Philippines, and many other countries to gain knowledge from him. (Fadani, 1417, p. 43).

2. Takwin Rijal (Ulema Cadrang)

Sheikh Yasin al-Fadani's teachings in Makkah contributed significantly to educating and regenerating his students to become great scholars. The students do not only come from Nusantara but multiple countries. The city of Mecca has its attraction for the Muslim community, scholars, and students from various countries to carry out the pilgrimage or explore religious knowledge. Moreover, Sheikh Yasin has a highly wanted sanad (Islamic intellectual chain), a unique attraction for students to connect to the salaf scholars. This contribution is recognized and believed by a student of Sheikh Yasin named Sheikh Mahmud Sa'id bin Muhammad Mamduh; a hadith expert scholar from Egypt in his book *Tasynif al-Asma' bi Syuyukhi al-Ijazah wa al-Sima'aw Imta'u Uli al-Nazhar bi ba'dli A'yan al-Qarn al-Rabi' 'Asyar*. It explains a lot about the intellectual lineage of Sheikh Yasin connected with the salaf scholars to the Prophet Muhammad. (Mamduh, 1434, p. 1)

Besides Sheikh Mamduh, among the great scholars whom Sheikh Yasin al-Fadani educated was Sheikh Mukhtaruddin bin Zainal Abidin al-Falimbani. He was a teacher at Dar al-Uloom al-Diniyyah Makkah. He also helped Sheikh Yasin al-Fadani in recording his

scientific associations connected with his teachers in his book *Bulugh al-Amaniy fi al-Ta'rif bi Syuyukh wa Asanid Musnid al-'Asr* Sheikh Muhammad Yasin bin Muhammad Isa al-Fadani al-Makkiy, (*Al-Falimbani, 1988, p. 1*)

Sheikh Muhammad Ali al-Shabuni, a scholar of Islamic jurisprudence in Makkah who later lived in Turkey until he died in 2021, emphasized in his book *al-Tahrir al-Yasir* that he was Sheikh Yasin al-Fadani whom he referred to as 'Alamuddin (star of religion), mujaddid ilm al-Isnad (reformer of the knowledge of the sanad), Allamah al-Faqih (a scholar with a lot of knowledge and an expert in jurisprudence) was one of his teachers who influenced him. (Shabuniy, 2018, p. 14).

Besides them, many contemporary Middle-Eastern scholars are listed as students of Sheikh Yasin al-Fadani, such as Sayyid Muhammad Alawi Maliki; Makkah scholars al-Mukarramah, Sheikh Abdullah bin al-Siddiq al-Ghumari, and Sheikh Abdul Aziz al-Ghumari; both Moroccan clerics, Salih al-Furfur, Sheikh Muhammad Hasan Hito; both were Damascus clerics, Zubair al-Fulfulani, Abu Bakr bin Ahmad al-Habsyi, Abdullah bin Abdulkarim al-Jirafi, Abdullah bin Zaid al-Maghribi al-Zabidi, Sheikh Ali Jum'ah mufti of Egypt, and many others.

As for the students of Sheikh Yasin al-Fadani who came from Nusantara, among them were Sheikh Ibrahim al-Fathani, Sheikh Zakaria bin Abdullah Bela, Sheikh Muhammad Ali bin Ustman Ketapang, Sheikh Zainal Abidin Fikri al-Falimbani, al-Muqri Abdur Rasyid al-Falimbani, Sheikh Abdur Razaq Makmun al-Batawi, KH Abdul Hamid al-Batawi, KH Muhajirin Amsar al-Batawi, KH. Sahal Mahfuzh, KH. Maimun Zubair and other scholars.

Although Sheikh Yasin al-Fadani's da'wah activities in Mecca were through teaching and regeneration, he often made trips (rihlah da'awiyah) to foreign countries, including Indonesia. In Indonesia, Sheikh Yasin's teaching session is often filled with hundreds of thousands of people asking him for a sanad, the musalsal bi awwaliyah hadith sanad, which explains grace; Islamic teachings for love.

From this enthusiasm, the contribution of Sheikh Yasin al-Fadani is obvious to cadre his students to continue the estate of the Prophet, spread Islam, and teach knowledge and morals in various places. Moreover, interestingly, the students whom Sheikh Yasin had educated also contributed significantly to preaching Islam in many areas. They also contributed to advancing education as did Sheikh Ali Jum'ah in Al-Azhar, Sheikh Wahbah Zuhaili in Damascus, Sheikh Ghumari in Morocco, KH Maimun Zubair in Al-Anwar Sarang, Central Java, KH Sahal Mahfud at the Mathaliul Falah Kajen Islamic Boarding School, Pati, Central Java, KH Muhajirin Amsar at the An-Nida Islamic Boarding School Bekasi, and many others.

3. Literacy (ta'lif)

Sheikh Yasin al-Fadani's busy teaching and preparing his students did not prevent him from writing books. He is a productive scholar with dozens of scientific works in various disciplines. These include hadith, ushul fiqh, fiqh, qawaid fiqh, astronomy, sharf, balaghah, manthiq, and isnad or sanad. (Fadani, 1417, p. 44)

According to Hudlari, Da'wah bil Kitab (literacy) is a da'wa that was also exemplified by the Prophet Muhammad when he ordered his secretaries to write letters containing an

invitation to embrace Islam to be conveyed to kings outside the city of Medina such as the Emperor in Iraq, Hiraqlus. in Sham, Muqauqis in Egypt, Amir of Basra, Amir of Damascus Haris bin Abi Asymar, King Najasyi in Habsyah, King of Bahrain Mundzir bin Sawa and King of Oman (Hudlari, 2004, p. 146). Moreover, da'wah bi Kitab is also an academic tradition of the Haramayn (Two Holy Land) scholars in preserving scientific treasures and as a charity that will become provisions after death. (Imawan, 2018a)

Through this action, Sheikh Yasin al-Fadani also helped maintain the scientific tradition of the scholars and preached by writing (literacy da'wah) various books in various fields. According to Yusuf al-Mar'asyali in Natsr al-Jawahir, Sheikh Yasin is a prolific scholar and has written more than sixty books as follows:

- 1) *Ithaf Uli al-Nuha Bi Ijazah al-Akh al-Syaikh Muhammad Thoha,*
- 2) *Ithaf Uli al-Himam al-'Aliyah bi al-Kalam 'Ala al-Hadis al-Musalsal bi al-Aulawiyah,*
- 3) *Ithaf al-Bahis al-Sari Bi Asanid al-Wajih al-Kazbari, Ithaf al-Bararah Bi Asanid al-Kutub al-Haditsiyah al-'Asyarah,*
- 4) *Ithaf al-Khallan Taudhih Tuhfah al-Ikhwan Fi 'Ilm al-Bayan,*
- 5) *Ithaf al-Mustafid Bi Gharar al-Asanid,*
- 6) *Ikhtishar Riyadh Ahli al-Jannah Min Atsar Ahli al-Sunnah Li Abdil Baqi al-Baali al-Hanbali,*
- 7) *al-Arbaun al-Buldaniyah; Arbaunan Haditsan 'An Arbain Syaikh Min Arbain Baladan,*
- 8) *Arbaun Hadisan Musalsalah Bi al-Najah Ila al-Jalal al-Syuyuthi, Arbaun Haditsan Min Arbain Kitaban An Arbain Syaikh,*
- 9) *al-Isyarat al-Sawiyah Fi Asanid al-Kutub al-Nahwiyah wa al-Sharfiyah*
- 10) *Asanid Ahmad Ibn Hajar al-Haitami al-Makki,*
- 11) *Asanid al-Kutub al-Haditsiyah al-Sab'ah,*
- 12) *Asma al-Ghayat Fi Asanid al-Syaikh Ibrahim al-Khuzami Fi al-Qiraat,*
- 13) *Idlaah al-Nur al-Lami' Syarh al-Kaukab al-Sathi' Nudhum Jam' al-Jawami',*
- 14) *Bughyah al-Murid Min 'Ulum al-Asanid,*
- 15) *Bughyah al-Musytaq Syarh Lam' al-Syaikh Abi Ishaq,*
- 16) *Bulghoh al-Musytaq Fi 'Ilmi al-Isytiqaaq,*
- 17) *Ta'mim al-Dukhul Ta'liqot 'Ala Madkhol al-Wushul Ila 'Ilm al-Ushul,*
- 18) *Tidzkar al-Mashafi bi Ijazah al-Fakhr Abdullah ibn Abdul Karim al-Jarafi,*
- 19) *Tasynif al-Sama' Mukhtashar Fi 'Ilm al-Wadl',*
- 20) *Ta'liqot 'Ala Kifayah al-Mustafid Li al-Syaikh Mahfud al-Tarmasi,*
- 21) *Ta'liqat 'Ala Lam' al-Syaikh Abi Ishaq,*
- 22) *Tanzir al-Bashiroh bi Thuruq al-Isnad al-Syahiroh,*
- 23) *al-Jami' al-Hawi Fi Marwiyat al-Syarqawi,*
- 24) *Jani al-Tsamar Syarh Mandhumah Manazil al-Qamar,*
- 25) *Hasyiyah 'Ala al-Asybah wa al-Nadhair Fi al-Furu' al-Fiqhiyah Li al-Syuyuthi,*
- 26) *Hasyiyah 'Ala al-Talathuf Syarh al-Ta'arruf Fi Ushul al-Fiqh,*
- 27) *Husnu al-Shiyaghah Syarh Kitab Durus al-Balaghah,*
- 28) *Husnu al-Wafa Li Ikhwan al-Shafa,*
- 29) *al-Dur al-Farid Min Durar al-Asanid,*
- 30) *al-Dur al-Mandud Syarh Sunan Abi Dawud,*
- 31) *al-Dur al-Nadlir Hawasyi 'Ala Kitab al-Tamhid,*
- 32) *al-Dur al-Nadhir 'Ala Tsabat al-Amir,*
- 33) *Risalatani 'Ala al-Awail al-Sunbuliyah,*
- 34) *Risalatani 'Ala Tsabat al-Amir,*
- 35) *al-Risalah al-Bayaniyah 'Ala Thariqah al-Sual wa al-Jawab,*
- 36) *Risalah Fi al-Manthiq,*

- 37) *al-Rauidl al-Nadlir Fi Majmu' al-Ijazat bi Tsabat al-Amir,*
- 38) *Riyadh Ahl al-Jannah bi Atsar Ahli al-Sunnah,*
- 39) *al-Riyadh al-Nadlroh Fi Asanid al-Kutub al-Haditsiyah al-'Asyrah,*
- 40) *al-Salasil al-Mukhtaroh Bi Ijazah al-Muarrikh al-Sayyid Muhammad Ibn Muhammad Ibn Zubarah,*
- 41) *Silsilah al-Wushlah Majmu'ah Mukhtarah Min al-Ahadis al-Musalsalah Ijazah Li al-Qhadi al-Sayyid Abu Bakar al-Habsyi,*
- 42) *al-'Ujalah Fi al-Ahadis al-Musalsalah,*
- 43) *al-'Ujalah al-Makkiyah 'Ala al-Awail al-Sunbuliyah, al-'Aqd al-Farid Min Jawahir al-Asanid,*
- 44) *Fath al-Rabb al-Majid Fima Li Asyyahi Min Faraid al-Ijazat wa al-Asanid,*
- 45) *Fath al-'Allam, Syarh Bulugh al-Maram,*
- 46) *al-Fawaid al-Jinniyah Hasyiah al-Mawahib al-Sunniyah,*
- 47) *Faidh al-Ilah al-'Ali Fi Asanid Abdul Baqi al-Baali al-Hanbali,*
- 48) *Faidh al-Rahman Fi Turjumah Wa Asanid al-Syaikh Khalifah Ibn Hamd al Nabhan,*
- 49) *al-Faidh al-Rahmani bi Ijazah Fadhilah al-Syaikh Muhammad Taqi al-Ustmani,*
- 50) *Faidh al-Mubdi bi Ijazah al-Syaikh Muhammad 'Iwadl Munqisy al-Zabidi*
- 51) *Faidl al-Muhaimin Fi Turjumah Wa Asanid al-Sayyid Muhsin,*
- 52) *Qurrat al-'Ain Fi Asanid A'lam al-Haramain,*
- 53) *al-Qaul al-Jamil bi Ijazah Samahah al-Sayyid Ibrahim Aqil,*
- 54) *al-Kawakib al-Durari bi Ijazah Mahmud Said Mamduh al-Qahiri,*
- 55) *al-Mukhtashar al-Muhaddzab Fi Istikhraj al-Auqat Wa al-Qiblah bi al-Rubu' Al-Mujib,*
- 56) *al-Maslak al-Jali Fi Turjumah Wa Asanid al-Syaikh Muhammad Ali,*
- 57) *Mathmakh al-Wujdan Fi Asanid al-Syaikh Umar Hamdan,*
- 58) *al-Muqtathaf Min Ithaf al-Akabar bi Asanid al-Mufti Abdul Qodir,*
- 59) *Manhal al-Ifadah Hawamisy 'Ala Risalah al-Bahs Li Thasy Kubra Zadahu,*
- 60) *al-Mawahib al-Jazilah Syarh Tsamarat al-Wasilah Fi al-Falak,*
- 61) *al-Nafhah al-Miskiyah 'Ala al-Awail al-Sunbulliyah, al-Nafhah al-Makkiyah Fi al-Asanid al-Makkiyah,*
- 62) *Nihayah al-Mathlab 'Ala al-Arib Fi Ulum al-Isnad Wa al-Adab,*
- 63) *Nail al-Makmul Hasyiah 'Ala Lubb al-Ushul Wa Syarh Ghoyah al-Wushul,*
- 64) *Waraqat 'Ala al-Jauhar al-Tsamin Fi Arbaina Hadisan Min Ahadis Sayyid al-Mursalin,*
- 65) *Waraqat Fi Majmu'ah al-Musalsalat Wa al-Awaail Wa al-Asanid al-'Aliyah,*
- 66) *al-Wushul al-Rati Fi Turjumah Wa Asanid al-Syihab Ahmad al-Mukhallilati, dan kitab lainnya. (al-Mar'asyali, 2006, pp. 2147-2150)*

It is interesting to notice that from the works of Sheikh Yasin al-Fadani, the intellectual-spiritual continuity of the Nusantara ulema with global ulema through times is evident. It is described in *Al-'Iqd al-Farid min Jawahir al-Asanid*. When he explained the sanad al-Jami' al-Sahih Imam Bukhari, he narrated al-Jami al-Sahih li al-Imam al-Bukhari from KH. Baqir bin Nur al-Jugjawi al-Makki, KH. Ahmad Baidlawi bin Abdul Aziz Lasem, Sheikh Umar bin Hamdan al-Mahrasi known as Muhadits al-Haramayn. The three scholars narrated from al-Muhaddits al-Hafizh Sheikh Mahfuzh bin Abdullah al-Tarmasi from his father KH. Abdullah bin Abdul Mannan al-Tarmasi from his father KH. Abdul Mannan bin Abdullah bin Ahmad al-Tarmasi from Sheikh Abdussamad bin Abdurrahman al-Falimbani. From another path, he (Sheikh Yasin al-Fadani) also narrated Sahih Bukhari from KH. Abdul Mukhit bin Ya'qub Panji Surabaya al-Makki, Sayyid Ali bni Ali al-Habsyi al-Madani, both from KH. Umar bin Salih Semarang from his father Sheikh Salih bin Umar Semarang from Sheikh Abdussamad bin Abdurrahman al-Falimbani. And from another path, Sheikh Yasin

also narrated Sahih Bukhari from Sheikh Ali bin Abdullah al-Banjari al-Makki, Sheikh Khalid bin Uthman al-Mukhallani al-Zabidi, both from al-Musnid al-Hafizh Zainuddin Badawi Sumbawa al-Makki from Sheikh Abdulkarim Sambasi.

Sheikh Yasin al-Fadani also narrated from Sheikh Abdul Karim bin Ahmad Khatib bin Abdullatif bin Muhammad Ali bin Ahmad al-Minakabawi from his father, Sheikh Ahmad Khatib al-Minakabawi. He said, if he (Sheikh Ahmad Khatib) and Sheikh Abdulkarim al-Sambasi accepted it from Sheikh Nawawi bin Umar bin Arabi al-Bantani al-Makki, from Sheikh Fatima bint Abdussamad al-Falimbaniyyah, from his father Sheikh Abdussamad al-Falimbani from al-Musnid al-Hafizh Sheikh Aqib bin Hasanuddin bin Ja'far al-Falimbani from his uncle Sheikh Thayyib bin Ja'far al-Falimbani from his father Sheikh Ja'far bin Muhammad bin Badruddin al-Falimbani, from Sheikh Muhammad bin Alauddin Babili al-Syafii, from Ali bin Yahya al-Ziyadi from Ali bin Abdullah al-Halabi, from Sheikh al-Islam Zakaria bin Muhammad al-Ansari, from al-Hafizh Syihabuddin Ahmad bin Ali Ibn Hajar al-'Asqalani, from Burhan Ibrahim bin Ahmad al-Tanuhi, from Abu Abbas Ahmad bin Abu Talib al-Hajjar, from Siraj Husain al-Mubarak al-Zabidi, from Abdul Awwal bin Isa al-Harawi, from Abu Hasan Abdurrahman bin Muzhaffir al-Dawudi, from Abu Muhammad Abdullah bin Hamawih al-Sarkhasi, from Abu Abdillah Muhammd bin Yusuf bin Mathr from Amirul Mu'minin fi al-Hadiss al-Imam al-Hafizh al-Hujjah Abu Abdillah Muhammad bin Ismail al-Bukhari.

Meanwhile, in *Al-Nafhah al-Miskiyyah fi al-Asanid al-Makkiyah* the book written by Sheikh Yasin al-Fadani to be certified to Qadli Muhammad bin Abdullah bin Husain al-Umari, it was mentioned that Sheikh Yasin al-Fadani (also) narrated Sahih Bukhari from KH. Jam'an bin Samun Tangerang, from Sheikh Nawawi al-Bantani, from Sheikh Abdussamad al-Falimbani, from Sayyid Ahmad al-Zabidi to Ahmad Qusyasyi (teacher of Sheikh Abdurrauf al-Sinkili) to Imam Bukari.¹

Moreover, in narrating the *Kitab al-Sahih bi Naql al-'Adl 'an al-'Adl li al-Imam Muslim* or what is called Sahih Muslim, there is also the path of the Nusantara ulema. As Sheikh Yasin al-Fadani wrote, that he narrated the book Sahih Muslim from Sheikh Ali bin Abdullah al-Banjari from Sheikh Zainuddin Badawi al-Sumbawi, also narrated from Sheikh Abdul Wasi' bin Yahya al-Wasi'I al-Shan'ani, and Sayyid Ali bin Abdurrahman al-Habsyi Kwitang Jakarta

Both were from Sheikh Abdul Hamid bin Muhammad Ali Kudus, from Sheikh Zainuddin bin Badawi Sumbawa, and Sheikh Abdul Ghani bin Subuh bin Ismail Bimai, both from Sheikh Nawawi al-Bantani, from Sheikh Mahmud bin Kinan al-Falimbani and Sheikh Arsyad bin Abdussamad al-Banjari, both from Sheikh Abdussamad al-Falimbani from Sheikh Aqib bin Hasanuddin al-Falimbani al-Madani, from Sheikh Hasanuddin bin Ja'far al-Falimbani and his brother Sheikh Salih bin Hasanuddin al-Falimbani, both from Imam 'Idun bin Ali al-Namrasi from Imam Abdullah bin Salim al-Bashri, from Muhammad alauddin al-Babili, from Salim bin Muhammad al-Sanhuri, from Sheikh Muhammad bin Ahmad al-Ghitha, from Imam Zakaria bin Muhammad al-Ansari, from Abu Nuaim Ridwan bin Muhammad al-Aqabi, from Ab Thahir Muhammd bin Muhammad from Abdurrahman bin

¹ Syaikh Yasin Al-Fadani, *Al-Nafhah Al-Miskiyyah Fi Al-Asanid Al-Makkiyah*, H.5

Abdul Hamid al-Maqdisi, from Ahmab bin Abduddaim al-Nablusi, from Muhammad bin Ali al-Hurrani, from Muhammad al-Qurawi, from Abdul Ghafir bin Muhammad al-Farisi, from Muhammad bin Isa al-Jaludi, from Abu Ishaq Ibrahim bin Muhammad Sufyan from al-Imam al-Hafizh Muslim bin al-Hajjaj al-Qusyairi al-Naisaburi.²

The network of isnads (chains) of knowledge and traditions narrated by Sheikh Yasin al-Fadani is a valuable legacy that current scholars should preserve to stay on the track of 'al-shirath al-mustaqim' as the path taken by the salaf (early generation) and khalaf (late generation) ulema. Moreover, this requires a hard juhud (sincerity) and sincere intentions. Even though Sheikh Muhammad Yasin al-Fadani died in Mecca, 21 1990 AD, his Minang and Indonesian souls are permanently attached, which is always attributed to his name in each of his writings; al-Fadani al-Minakabawi.

Even though it has been 30 years since he passed away, his contribution to cadre the scholars, endowing knowledge into books to become an everlasting charity (jariyah abadiyah) and a valuable legacy for Muslims.

Closing

Sheikh Muhammad Yasin al-Fadani is one of the great ulema from Nusantara and was influential in the Islamic world. He mastered various scientific disciplines of Islam; aqidah, fiqh, ushul fiqh, quranic exegesis, qiraah, hadith, Arabic, also tasawwuf. Because of his broad knowledge, he became one of the influential scholars of the 20th century AD in Mecca and the Islamic world. He has significantly contributed to the da'wah of Islam in Mecca through taklim (teaching), takwin rijal (cadre), and also ta'lif (literacy) activities. Through these methods, his students play a significant role in advancing the da'wah of Islam in various places in the world, such as in Egypt, Mecca, Yemen, Damascus, Indonesia, Malaysia, and other areas. Moreover, they are representing their teacher, Sheikh Muhammad Yasin al-Fadani.

² Syaikh Muhammad Yasin Bin Muhammad Isa Al-Fadani Al-Makki, *Al-'Iqd Al-Farid Min Jawahir Al-Asanid*, Surabaya: Dar Al-Saqqaf, H. 2-6

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