

Sheikh Muhammad Yasin al-Fadani's Contribution to the 20th Century Nusantara-Haramain Ulama Intellectual Network in Manuscript *Al-'Iqdu al-Farid min Jawahir al-Asanid*

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Abstract

This study examines the intellectual network of Nusantara ulama (Muslim scholars) through the chain of transmission (sanad) found in Sheikh Muhammad Yasin al-Fadani's al-Iqdu al-Farid min Jawahir al-Asanid. Sheikh Muhammad Yasin al-Fadani was a prominent Muslim scholar in Mecca and of Minangkabau descent. He was renowned for his extensive knowledge of the intellectual networks of Muslim scholars worldwide in the 20th century. Hence, this study investigates Sheikh Muhammad Yasin al-Fadani's contributions to the intellectual network of Nusantara scholars with the scholars of Haramain, focusing on the manuscript al-Iqdu al-Farid min Jawahir al-Asanid. This study utilized a literature review to analyze Sheikh Muhammad Yasin al-Fadani's contributions and his manuscript. The findings of this research explain that Sheikh Muhammad Yasin al-Fadani's al-Iqdu al-Farid min Jawahir al-Asanid provides crucial information regarding the intellectual network of Nusantara ulama with those in Haramain and the Middle East in the 20th century. It successfully revealed their expertise in various Islamic studies disciplines and their contributions to scholarly development.

Keywords: Haramain Ulama; Islamic Intellectual Network; Nusantara Ulama; Sheikh Yasin al-Fadani



INTRODUCTION

The Islamic intellectual network, known to Muslim scholars as *sanad* or *isnad*, is a crucial aspect that explains the scholarly credibility of individuals (Azra, 2013). This *isnad* has been a scholarly culture throughout the history of Islamic civilization from the time of the Prophet Muhammad to the present day (Hakim, 2021). As evident in the hadith collections such as *Sahih Bukhari*, *Sahih Muslim*, *Sunan Tirmidhi*, *Sunan Ibn Majah*, *Sunan Nasai*, *Musnad Imam Ahmad*, *Musnad Imam Shafi'i*, *Muwatta Imam Malik*, and many others, these works illustrate the intellectual network of scholars who narrate the traditions of the Prophet Muhammad (Bukhari, 2006). Similarly, historical texts and biographical dictionaries of Arab figures (*tarajim* or *siyar*) also emphasize the importance of the intellectual network of Islamic scholars (Al-Zirikli, 2002).

This intellectual network is also observed in the scholars of the Malay Archipelago throughout history, linked with scholars from the Middle East, as documented by Ibn Battuta in the 13th century in "*Tuhfatu al-Nazzhar*" (Ibnu Bathutah, 1987, p. 630), and by Sheikh Shamsuddin in "*Nukhbatu al-Dahr*" (Al-Damasyqi, 1881, p. 167). Figures like Imam Abdullah al-Haddad in "*al-Nafais al-'Ulwiyyah*" (Al-Haddad, 1993), Abdul Khaliq Mizjaji in "*Nuzhah Riyadli al-Ijazah*" (Al-Mizjaji, 1997, p. 144), and even orientalists like Snouck Hurgronje in "*The Letter of Makkah (Shafahat min Tarikh Makkah)*" (Hurgronje, 1419) have recorded or documented the intellectual network of scholars from the Malay Archipelago in the 19th century in Mecca.

In contemporary times, Azra (2013) has attempted to explain the intellectual relationship between scholars of the Malay Archipelago and those of the Middle East in the 17th-18th centuries. His efforts have been fairly successful in gathering data about them. This has been followed by other researchers such as Bizawie in "*Masterpiece Islam Nusantara*" (Bizawie, 2016), Imawan in "*Jalan Dakwah Ulama*

Nusantara di Haramain (The Path of Nusantara Scholars in Haramain)" (Imawan, 2018a), and Sya'ban in his research on the masterpieces of Islam Nusantara and the intellectual network of Sheikh Mukhtaruddin Atharid (G. Sya'ban, 2021).

Nevertheless, new research is needed to trace the intellectual network of Nusantara scholars in Haramain, especially in the 20th century, particularly regarding Sheikh Muhammad Yasin al-Fadani. He was renowned as a great scholar in Mecca and the world, yet still lacking sufficient research about him. As Sheikh Abdul Aziz al-Ghumari, a scholar from Morocco, stated, al-Fadani successfully revived the intellectual network of scholars in transmitting hadith and Islamic sciences (Mamduh, 1434). Similarly, according to Mukhtaruddin al-Falimbani, Sheikh Yasin was a great scholar known as *musnid al-dunya*, for he succeeded in gathering the intellectual network of scholars from various regions worldwide in his works and mastered various fields of Islamic studies. One of the significant pieces of information he explained regarding the intellectual network of Nusantara scholars is recorded in his book "*Al-'Iqdu Al-Farid min Jawahir Al-Asanid*" (Al-Fadani, 1402).

To support the urgency of this manuscript, there are several similar studies for comparison with the current study concerning Nusantara scholars, such as Imawan's writings on Sheikh Abdusshamad al-Falimbani (Imawan, 2018b), Sheikh Nuruddin al-Raniri (Imawan, 2022b), Sheikh Abdurrauf al-Sinkili (Imawan, 2022c), Sheikh Mahfuzh al-Tarmasi (Imawan, 2020), Sheikh Arsyad al-Banjari (Imawan, 2021a), and Sheikh Nawawi al-Bantani (Fauzi & Imawan, 2022). Research on the works and scholars of Nusantara has also been conducted by Shaleh on "*Miratu al-Thullab of Sheikh Sinkili*" (Salleh et al., 2019), Meyer on his literary works, Hamzah al-Fansuri (Meyer, 2019), and Harisuddin on the Islamic organizational network in Indonesia (Harisudin, 2017). However, these studies differ from the

current theme as they focus on Sheikh Yasin al-Fadani and the intellectual network of Nusantara scholars found in the manuscript "*Al-'Iqdu Al-Farid*." Therefore, this study is significant for examining and explaining the contribution of Sheikh Yasin al-Fadani in the intellectual network (*sanad*) of Nusantara scholars with the scholars of Haramain through an analysis of the manuscript "*Al-'Iqdu Al-Farid min Jawahir Al-Asanid*."

METHOD

This research is based on two main approaches, namely literature review and philological research. A literature review approach is used to explore the theoretical framework and historical context related to the material studied. Meanwhile, the philological research approach was carried out through observing and recording the manuscript of *al-'Iqdu al-Farid min Jawahir al-Asanid*. The manuscript was not only carefully examined, but also transliterated to facilitate further understanding. An in-depth analysis was carried out on the contents of the manuscript, taking into account linguistic elements and overall content. In addition, the manuscript was also compared with other works by Shaykh Yasin al-Fadani, allowing researchers to find unique patterns and comparisons that are useful in understanding these works.

The research results obtained from these two approaches provide in-depth insight into the content and context of the work of *al-'Iqdu al-Farid min Jawahir al-Asanid*. Through philological analysis, researchers can identify text variations and potential transcription errors, ensuring accurate interpretation. In addition, comparison with other works by Shaikh Yasin al-Fadani provides additional perspective on the writing style, themes raised, and development of ideas in the text. The combination of a literature review approach and philological research helps deepen

understanding of the work and the author's contribution in the scientific and cultural context of that time.

RESULTS AND DISCUSSION

Biography of Sheikh Yasin al-Fadani

Sheikh Yasin al-Fadani, whose full name is Sheikh Muhammad Yasin bin Muhammad Isa bin Udik al-Fadani al-Makki Abu al-Faidl Alamuddin, was a scholar from Mecca of Padang descent, Sumatra, Indonesia. He was born in the year 1916 CE or 1335 AH in Mecca al-Mukarramah, and passed away in 1990 in Mecca, hence he is also referred to as al-Makkiy ([Al-Fadani, 1402, p. 1](#)). He was the son of a scholar named Sheikh Muhammad Isa, who hailed from Kayu Tanam, Dua Kali Sebelas, Enam Lingkung, Padang Pariaman, Minangkabau, West Sumatra. His mother was related to Dr. Muhammad Djamil, a statesman from Minangkabau, Sumatra, Indonesia ([Imawan, 2021b, p. 104](#)).

According to Sheikh Mukhtaruddin al-Falimbani, Sheikh Yasin al-Fadani was an influential scholar in Mecca al-Mukarramah, hence he was referred to as '*Alamuddin*, a reference scholar in various issues of Islamic religious knowledge. He was also known as *musnid al-dunya* ([M. Al-Falimbani, 1988, p. 4](#)). It is also noted in *Bughyah al-Musytaq* ([Fadani, 2011, p. 16](#)) and *al-Fawaid al-Janiyah* ([Fadani, 1417, p. 37](#)) that al-Fadani acquired knowledge from more than seven hundred scholars, authored over eighty books, and had hundreds, even thousands, of students who made significant contributions to perpetuating Islamic religious sciences.

Similarly, Sheikh Abdul Aziz Muhammad Siddiq al-Ghumari mentioned in an introduction to the book *Tasyrif al-Asma'* written by Sheikh Said Mamduh Mesir, that we should be proud of Sheikh al-Fadani because he revived the intellectual network (*isnad*) like the hadith scholars in the classical era. He showed remarkable dedication

in connecting the knowledge of scholars from the eastern and western parts of the world (Mamduh, 1434, p. 19). Not only that, al-Ghumari also stated that it is not an exaggeration to consider al-Fadani as a renewer of the science of narration in this century, because he succeeded in reviving the science of narration to prevent it from disappearing, and he ignited motivation among students to pursue that knowledge. Moreover, he authored numerous books in various fields such as exegesis, hadith, jurisprudence, principles of jurisprudence, legal maxims, narration, Arabic language, astronomy, and others. He was a person of noble character, humility, generosity, and compassion towards everyone. His character is reflected in a hadith: "Indeed Allah sends at the beginning of every century someone who will renew this religion" (Sijistani, 1988, no. 4291).

Similarly, this was mentioned by Sheikh Ali Shabuniy, the author of the commentary *Rawai' al-bayan Tafsir Ayat al-Ahkam*, in the book of chains of transmission he wrote *Al-Tahrir Al-Yasir*, that Sheikh Muhammad Yasin al-Fadani al-Makki was a scholar who mastered many Islamic religious sciences and a renewer of the science of isnad (intellectual network or science of Narration), as well as a highly knowledgeable jurist. Al-Fadani was a scholar who had many teachers; about five hundred (five hundred) scholars; male and female, and he collected many chains of transmission whether through reading, listening, or authorization (Shabuniy, 2018, p. 38). Therefore, scholars agree that al-Fadani is an expert in the intellectual network of the scholars of the Hijaz (*musnid al-Hijaz*) and even more than that, al-Fadani is an expert in the intellectual network of scholars worldwide (*musnid al-'ashri* or *musnid al-dunya*) (Shabuniy, 2018, p. 38).

According to al-Shabuniy, this distinction did not happen suddenly to him, but because of al-Fadani's diligence in learning from the scholars, including Umar Hamdan al-Mahrasi (a hadith scholar of the two holy lands '*muhaddis al-Haramain*'), Muhammad Ali Husain al-

Maliki, Muhsin Ali al-Musawa al-Falimbani, Umar Bajunaid (Mufti of the Shafi'i School), Ubaidullah bin Islam al-Sindi, Abdussattar al-Dahlawi, Hasan Muhammad Musyath ([Shabuniy, 2018, p. 39](#)), Abdullah Muhammad Ghazi, Ibrahim Dawud al-Fathani, Alawi Abbas al-Maliki, Syihab Ahmad al-Mukhallilati al-Syami, Khalifah Hamad al-Nabhani, and many others ([Fadani, 2011, p. 19](#)).

Additionally, Sheikh Yasin al-Fadani made significant contributions to the development of education for women in the Kingdom of Saudi Arabia. In the early month of Rabiul Awwal in the year 1362 H / 1943 CE, he established Madrasah Banat Ibtidaiyah (primary school for girls) in Syamiyah, Mecca al-Mukarramah. Then, fifteen years later, precisely in the month of Rabiul Tsani in the year 1377 or 1957 CE, he established Ma'had Muallimat as its continuation. He also served as the rector of Dar al-Ulum al-Diniyyah established by Sayyid Muhasin Ali al-Musawa, and other Indonesian scholars such as Sheikh Zubair al-Mandaili, Abdul Rasyid al-Falimbani, Teungku Amir Mukhtar, Abdul Wahid Jambi, Ya'qub Firaq Abdul Majid, and Raden Setyo Atmojo ([Imawan, 2021b, p. 109](#)). Moreover, he was one of the scholars assigned to teach at the Masjid al-Haram specifically between Babu Ibrahim and Babu Wada', which was frequented by students from various countries; Egypt, Damascus, Yemen, Morocco, Indonesia, Malaysia, Thailand, the Philippines, and others ([Imawan, 2022a](#)).

Interestingly, although al-Fadani was busy with teaching, Yusuf al-Mar'ashli noted that he was a productive scholar who managed to write many books, such as "*Ithaf Uli al-Nuha Bi Ijazah al-Akh al-Syaikh Muhammad Thoha, Ithaf Uli al-Himam al-'Aliyah bi al-Kalam 'Ala al-Hadis al-Musalsal bi al-Aulawiyah, Ithaf al-Bahis al-Sari Bi Asanid al-Wajih al-Kazbari, Ithaf al-Bararah Bi Asanid al-Kutub al-Haditsiyah al-'Asyarah, Ithaf al-Khallan Taudhih Tuhfah al-Ikhwani Fi 'Ilm al-Bayan, Ithaf al-Mustafid Bi Gharar al-Asanid, Ikhtishar Riyadh Ahli al-Jannah Min Atsar*

Ahli al-Sunnah Li Abdil Baqi al-Baali al-Hanbali, al-Arbaun al-Buldaniyah; Arbaunan Haditsan 'An Arbain Syaikhan Min Arbain Baladan, Arbaun Hadisan Musalsalah Bi al-Najah Ila al-Jalal al-Syuyuthi, Arbaun Haditsan Min Arbain Kitaban An Arbain Syaikhan, al-Isyarat al-Sawiyah Fi Asanid al-Kutub al-Nahwiyah wa al-Sharfiyah, Asanid Ahmad Ibn Hajar al-Haitami al-Makki, Asanid al-Kutub al-Haditsiyah al-Sab'ah, Asma al-Ghayat Fi Asanid al-Syaikh Ibrahim al-Khuzami Fi al-Qiraat, Idlaah al-Nur al-Lami' Syarh al-Kaukab al-Sathi' Nudhum Jam' al-Jawami', Bughyah al-Murid Min 'Ulum al-Asanid, Bughyah al-Musytaq Syarh Lam' al-Syaikh Abi Ishaq, Bulghoh al-Musytaq Fi 'Ilmi al-Isytiqaq, Ta'mim al-Dukhul Ta'liqot 'Ala Madkhol al-Wushul Ila 'Ilm al-Ushul, Tidzkar al-Mashafi bi Ijazah al-Fakhr Abdullah ibn Abdul Karim al-Jarafi, Tasynif al-Sama' Mukhtashar Fi 'Ilm al-Wadl', Ta'liqot 'Ala Kifayah al-Mustafid Li al-Syaikh Mahfud al-Tarmasi, Ta'liqat 'Ala Lam' al-Syaikh Abi Ishaq, Tanwir al-Bashiroh bi Thuruq al-Isnad al-Syahiroy, al-Jami' al-Hawi Fi Marwiyat al-Syarqawi, Jani al-Tsamar Syarh Mandhumah Manazil al-Qamar, Hasyiyah 'Ala al-Asybah wa al-Nadhair Fi al-Furu' al-Fiqhiyah Li al-Syuyuthi, Hasyiyah 'Ala al-Talathuf Syarh al-Ta'arruf Fi Ushul al-Fiqh, Husnu al-Shiyaghah Syarh Kitab Durus al-Balaghah, Husnu al-Wafa Li Ikhwan al-Shafa, al-Dur al-Farid Min Durar al-Asanid, al-Dur al-Mandud Syarh Sunan Abi Dawud, al-Dur al-Nadlir Hawasyi 'Ala Kitab al-Tamhid, al-Dur al-Nadhir 'Ala Tsabat al-Amir, Risalatani 'Ala al-Awail al-Sunbuliyah, Risalatani 'Ala Tsabat al-Amir, al-Risalah al-Bayaniyah 'Ala Thariqah al-Sual wa al-Jawab, Risalah Fi al-Manthiq, al-Raudl al-Nadlir Fi Majmu' al-Ijzat bi Tsabat al-Amir, Riyadh Ahl al-Jannah bi Atsar Ahli al-Sunnah, al-Riyadh al-Nadlroh Fi Asanid al-Kutub al-Haditsiyah al-'Asyrah, al-Salasil al-Mukhtaroh Bi Ijazah al-Muarrikh al-Sayyid Muhammad Ibn Muhammad Ibn Zubarah, Silsilah al-Wushlah Majmu'ah Mukhtaroh Min al-Ahadis al-Musalsalah Ijazah Li al-Qhadi al-Sayyid Abu Bakar al-Habsyi, al-'Ujalah Fi al-Ahadis al-Musalsalah, al-'Ujalah al-Makkiyah 'Ala al-Awail al-Sunbuliyah, al-'Aqd al-Farid Min Jawahir al-Asanid, Fath al-Rabb al-Majid Fima Li Asyyahi Min Faraid al-Ijzat wa al-Asanid, Fath al-'Allam, Syarh Bulugh al-Maram, al-

Fawaid al-Jinniyah Hasyiah al-Mawahib al-Sunniyah, Faidh al-Ilah al-'Ali Fi Asanid Abdul Baqi al-Baali al-Hanbali, Faidh al-Rahman Fi Turjumah Wa Asanid al-Syaikh Khalifah Ibn Hamd al Nabhan, al-Faidh al-Rahmani bi Ijazah Fadhilah al-Syaikh Muhammad Taqi al-Ustmani, Faidh al-Mubdi bi Ijazah al-Syaikh Muhammad 'Iwadh Munqisy al-Zabidi, Faidl al-Muhaimin Fi Turjumah Wa Asanid al-Sayyid Muhsin, Qurrat al-'Ain Fi Asanid A'lam al-Haramain, al-Qaul al-Jamil bi Ijazah Samahah al-Sayyid Ibrahim Aqil, al-Kawakib al-Durari bi Ijazah Mahmud Said Mamduh al-Qahiri, al-Mukhtashar al-Muhaddzab Fi Istikhray al-Auqat Wa al-Qiblah bi al-Rubu' Al-Mujib, al-Maslak al-Jali Fi Turjumah Wa Asanid al-Syaikh Muhammad Ali, Mathmakh al-Wujdan Fi Asanid al-Syaikh Umar Hamdan, al-Muqtathaf Min Ithaf al-Akabir bi Asanid al-Mufti Abdul Qodir, Manhal al-Ifadah Hawamisy 'Ala Risalah al-Bahs Li Thasy Kubra Zadah, al-Mawahib al-Jazilah Syarh Tsamarat al-Wasilah Fi al-Falak, al-Nafhah al-Miskiyah 'Ala al-Awail al-Sunbulliyah, al-Nafhah al-Makkiyah Fi al-Asanid al-Makkiyah, Nihayah al-Mathlab 'Ala al-Arib Fi Ulum al-Isnad Wa al-Adab, Nail al-Makmul Hasyiah 'Ala Lubb al-Ushul Wa Syarh Ghoyah al-Wushul, Waraqat 'Ala al-Jauhar al-Tsamin Fi Arbaina Hadisan Min Ahadis Sayyid al-Mursalin, Waraqat Fi Majmu'ah al-Musalsalat Wa al-Awail Wa al-Asanid al-'Aliyah, al-Wushul al-Rati Fi Turjumah Wa Asanid al-Syihab Ahmad al-Mukhallilati, and other books" (al-Mar'asyali, 2006) (Fadani, 1417, p. 43).

The Contribution of Sheikh Yasin Al-Fadani in the Intellectual Network of Nusantara Scholars with Haramain Scholars in the 20th Century Through a Study of the Manuscript *Al-'Iqdu Al-Farid Min Jawahir Al-Asanid*

One of Sheikh Yasin al-Fadani's significant works that elucidates the intellectual network of Nusantara scholars with Haramain scholars in the 20th century is the book *Al-'Iqdu Al-Farid min Jawahir Al-Asanid*. In this book, Sheikh Yasin delineates the intellectual network in various fields of knowledge: hadith, exegesis, creed,

jurisprudence, principles of jurisprudence, Arabic language, which he compiled from Nusantara-Haramain scholars, then specifically imparted it to his disciple named KH Sahal Mahfuzh from Pati, Central Java, Indonesia. This occurred on the 18th of Dhu al-Hijjah 1401 or corresponding to Friday, October 16, 1981 CE ([Al-Fadani, 1402, p. 1](#)).

According to Sheikh Yasin, he wrote the book *Al-'Iqdu Al-Farid Min Jawahir Al-Asanid* to teach and provide examples of the importance of scholarly lineage (intellectual network) that needs to be observed and known by students, especially those from the Far East (*Al-Syarqu Al-Ba'id*); Indonesia and other Nusantara islands. And this book is the essence of his previous book entitled *Bughyah al-Murid min 'Ulum al-Asanid* ([Al-Fadani, 1402, p. 1](#)). Interestingly, this book feels very special because it was written directly by Sheikh Yasin al-Fadani and then given to KH Sahal Mahfuzh. This is different from the intellectual lineage books of Sheikh Yasin written by his own students such as *Bulugh al-Amani* written by Sheikh Mukhtaruddin al-Falimbani, *Al-Tahrir Al-Yasir* written by Sheikh Ali Shabuniy, the author of *Tafsir Rawai'u al-Bayan*, and also *Tasynif al-Asma'* written by Sheikh Muhammad Said Mamduh from Egypt ([Mamduh, 1434](#)). Likewise, those written by other scholars who pay great attention to the intellectual network of scholars in the Islamic world, as written by Abdullah al-Mu'allimi in *A'lam al-Makkiyyin*, Umar Abdul Jabbar in *Siyar wa Tarajim*, Khairuddin Zirikli in *al-A'lam*, Abdussattar al-Dahlawi in *Faidlu Wahhab al-Muta'ali*, and others. But what is interesting about the book written by Sheikh Yasin al-Fadani in *al-Iqdu al-Farid* and differentiating it from previous books is his explanation regarding the influential Nusantara scholars in the intellectual network of Nusantara-Makkah scholars in the 20th century.

Through this book, *Al-'Iqdu Al-Farid Min Jawahir Al-Asanid*, Sheikh Yasin al-Fadani provides important information regarding the

intellectual network of Nusantara scholars and their expertise in various fields of knowledge. As mentioned by al-Fadani in *Al-Iqdu Al-Farid*, he extensively studied the hadiths of the Prophet Muhammad found in the original hadith books such as *Sahih Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, *Sunan Tirmidhi*, *Sunan Nasai*, *Sunan Ibn Majah*, *Muwatta' Imam Malik*, *Musnad Imam Shafi'i*, *Musnad Ahmad*, *Musnad Darimi*, *Sunan Daruquthni*, *Mukhtashar Sahih al-Bukhari*, *Riyadh al-Salihin*, *Arbain Nawawi*, *Jam'u al-Fawaid*, *al-Jami' al-Shaghir*, *'Umdat al-Ahkam*, *Bulugh al-Maram*, *Sharh al-Muwatta'*, *Naiulu al-Authar*, *Sharh Riyad al-Salihin wa al-Adhkar*, *al-Awail al-Sunbuliyah*, *Subul al-Salam*, and others. He learned these books from Nusantara scholars such as Jam'an Makmun Tangerang, Abdul Wasi al-Wasi'i al-Shan'ani, Sayyid Ali Abdurrahman al-Habsy Kwitang, Ali Abdullah al-Banjari, Mukhtar bin Atharid al-Bughuri, Muhammad Ma'sum Lasem, Kyai Tubagus Ahmad Bakri bin Sayyid al-Bantani (Mama Sempur), Sayyid Ja'far Muhammad al-Haddad, Sayyid Manshur Abdul Hamid al-Falimbani, Kyai Baqir Nur Jogja, KH Abdul Muhith Sidoarjo, Ali Abdullah Al-Banjari, Sayyid Ali Abdurrahman al-Habsy Kwitang, Wahyuddin Abdul Ghani al-Falimbani, and also to Sayyid Husain Hasan Umar Aqil Abdullah Aqil Munawwar Semarang ([Al-Fadani, 1402, p. 20](#)). And if we look at the intellectual network of Sheikh Mahfuzh al-Tarmasi, the scholars who were Sheikh Yasin's teachers were students of Sheikh Mahfuzh al-Tarmasi who had learned from him in his circle located at Babu al-Shafa, one of the entrances to the Masjidil Haram, Mecca al-Mukarramah ([Al-Tarmasi, 2011](#); [Imawan, 2020](#)).

Additionally, aside from them, al-Fadani also connected his intellectual network with renowned scholars from various countries such as Sheikh Ali Manshur Nashif al-Mishri (the author of the book *Al-Tah Al-Jami' Li Ahadis Al-Shihah*), Sheikh Bakhit Husain al-Muthii (*Rumuz Al-Hadits*), Yusuf al-Nabhani al-Beirutii (*Al-Fathu Al-Kabir Fi*

Dlammi Al-Ziyadah Ila Al-Jami' Al-Shaghir), Sheikh Muhammad Habibullah Mayakba Syinqithi (*Zadu Al-Muslim Fima Ittafaqa 'Alaihi Al-Bukhari Wa Muslim*), as well as Sheikh Umar Hamdan al-Mahrasi, known as the hadith scholar of the two holy lands; Mecca-Medina (*Muhaddis al-Haramain*), Sheikh Abdullah Muhammad Ghazi, and also Sheikh Muhammad Abdul Baqi al-Ayyubi al-Anshari al-Loknawi al-Madani al-Musnid ([Al-Fadani, 1402, p. 23](#)). They were influential Islamic scholars in the 20th century. This further confirms that al-Fadani contributed to connecting the intellectual network of Nusantara scholars with Haramain scholars and the Middle East.

Moreover, what is even more interesting, in *Al-'Iqdu Al-Farid Min Jawahir Al-Asanid*, al-Fadani presents data rarely studied by other scholars, namely the interconnected intellectual network of Nusantara scholars containing Nusantara scholars from the 20th to the 17th century CE. As he wrote in the chain of authentic hadiths in *Sahih al-Bukhari* in *Al-'Iqdu Al-Farid Min Jawahir Al-Asanid*, al-Fadani learned from Sayyid Ali al-Habsyi and KH Abdul Mukhit Ya'qub Panji Sidoarjo, both of whom learned from Kyai Umar bin Shalih Semarang, who learned from his father; Kyai Shalih Umar Semarang, who learned from Sheikh Abdusshamad al-Falimbani, who learned from Sheikh Aqib bin Hasanuddin bin Ja'far al-Falimbani, who learned from his uncle Sheikh Thayyib bin Ja'far al-Falimbani, who learned from Sheikh Ja'far Muhammad Badruddin al-Falimbani, and so on, all the way to Imam Bukhari ([Al-Fadani, 1402](#)).

At least, this data further strengthens what has been studied by Azra (2013), Bizawie (2016), Sya'ban (2017), and others. And interestingly, the Nusantara scholars mentioned by al-Fadani in *Al-Iqdu Al-Farid* are scholars well-known to scholars in the Middle East, and their names are often listed in Arabic biographical dictionaries (*tarajim*) as recorded by Abdullah al-Mu'allimi in *A'lam al-Makkiyyin*, Umar Abdul Jabbar in *Siyar wa Tarajim*, Abdussattar al-Dahlawi in

Faidl al-Malik al-Wahhab, Zirikli in *Al-A'lam Qamus Tarajim*, Ilyas Barmawi in *Imta'u al-Fudala*, al-Kattani in *Fahras al-Faharis*, and many other books.

Moreover, if we look more closely at *Al-Iqdu Al-Farid*, there are at least two Nusantara scholars who were Sheikh Yasin's main sources of knowledge in various fields: Sheikh Abdusshamad al-Falimbani in the 18th century CE, and Sheikh Muhammad Nawawi al-Bantani in the 19th century CE. Both of these figures were very popular in Indonesia, and even in Mecca during their time until now, because they had many works and also many students. As is known, Sheikh Abdusshamad al-Falimbani, known as a Nusantara scholar who popularized the works of Imam Ghazali in the Nusantara through his works translated into Malay such as *Sairu al-Salikin*, *Hidayatu al-Salikin*, which spread throughout the Nusantara since the 18th century CE. Although he was seen as a Sufi scholar, in *Al-Iqdu Al-Farid*, Sheikh Abdusshamad al-Falimbani was the main link in the intellectual network of Nusantara scholars in transmitting various disciplines of knowledge such as hadith, exegesis, history, Arabic grammar, jurisprudence, principles of jurisprudence, creed, and also Sufism (Al-Fadani, 1402).

Similarly, with Sheikh Nawawi al-Bantani, a figure of scholarship who became the second pivot after al-Falimbani, as demonstrated by al-Fadani in *Al-Iqdu Al-Farid*. It can even be concluded that the Nusantara scholars known in Indonesia are the products of Sheikh Nawawi al-Bantani's education, such as Sheikh Mahfuzh al-Tarmasi, Sheikh Khatib Minakabawi, Sheikh Khalil Bangkalan, Sheikh Abdussattar al-Dahlawi, Sheikh Zainuddin Badawi, and many others. Where they studied various disciplines from him (Al-Fadani, 1402). And from *Al-Iqdu Al-Farid*, it is also seen that these Nusantara scholars always uphold the *Asy'ariyah* and *Maturidiyah* creed or known as the *Ahlu Sunnah wal Jamaah* whose

works are continuously taught from generation to generation, such as *al-Ibanah* by Abu al-Hasan Ali bin Ismail al-As'ari, *Kitab al-Tauhid* by Imam Maturidi, *Aqidah Thahawiyah* by Abu Ja'far al-Thahawi, *al-'Aqid al-Nasafiyah* by Burhanuddin Muhammad bin Muhammad al-Nasafi, *Sharh al-Aqid al-Nasafiyah* by Sa'ad al-Taftazani, *Hasyiyah Sharh ala al-Sa'ad 'ala Al-Aqid*, *Al-Musamarah Sharhu Al-Musayarah* by Kamal bin Abi Sharif, *Lam'atu Al-I'tiqad* by Ibn Qudamah, *Daf'u Syubahi al-Tasybih bi Akaffi al-Tanzih* by Ibn al-Jauzi, *Al-Durrah Al-Bahiyah wa Syarhuha Lawaih al-Anwar al-Bahiyah* by Shams al-Safarini, *Al-'Aqidah al-Musammah Ummu al-Barahin* by Muhammad Yusuf al-Sanusi, *Jauharah al-Tauhid* by Burhanuddin Laqqani, *Sharhu al-Jauharah* by Ibn Mushannif, *Hasyiyah Sharh Abdussalam ala al-Jauharah* by Muhammad Abdul Qadir al-Amir al-Kabir, *Tuhfatu al-Murid* by Imam Bajuri. But not only that, al-Fadani also studied worship from other scholars such as *Risalah al-Tauhid* by Muhammad Abduh, *Kitab al-Tauhid* by Muhammad bin Abdul Wahhab (Al-Fadani, 1402, p. 53).

Likewise, in jurisprudence, al-Fadani still adheres to the Shafi'i school as held by Nusantara scholars from the early spread of Islam in Indonesia, as emphasized by KH Hasyim Asy'ari in the *Risalah Ahli al-Sunnah wa al-Jama'ah* (Asy'ari, 1997). Al-Fadani extensively studied the works of Shafi'i jurisprudence and principles of jurisprudence from them such as *Al-Umm*, *Al-Risalah* by Imam Shafi'i, *Al-Ahkam* by Amidi, *Lumma'* by Abu Ishaq Syairazi, *Al-Waraqat* by Imam Haramain, *Al-Mustashfa* by Imam Ghazali, *Muhtaha al-Wushul wal al-Amal* by Ibn Hajib, *Minhaj al-Wusul* by Baidlawi, *Jam'u al-Jawami'* by Taj al-Subki, *Sharh Minhaj* by Jamal Asfari, and many other works that Al-Fadani learned from the intellectual lineage of Nusantara scholars connected to Imam Shafi'i (Al-Fadani, 1402).

Although of the Shafi'i school, Al-Fadani also studied jurisprudence books from other schools such as from Hanbali scholars like Ibn Qudamah al-Maqdisi, Ibn Taymiyyah, Muhammad bin

Muhammad Abdulqadir al-Maliki, Muhammad Rasyid Rida and Muhammad Abduh, Muhammad Ali Syaekani, Sheikh Muhammad bin Abdul Wahhab (Al-Fadani, 1402, p. 51). Unfortunately, despite many intellectual lineages explained by al-Fadani in *Al-'Iqdu Al-Farid*, he did not elaborate on the intellectual network of Nusantara scholars in matters of Sufism, except for a few mentions related to Sufi books attributed to Imam Ghazali such as *Ihya' Ulumuddin*, and Imam Nawawi in *Riyadus Ash-Shalihin*, a book containing hadiths of morals (Farhana et al., 2021; Hajam et al., 2020).

CONCLUSION

Al-'Iqdu al-Farid, written by Sheikh Yasin al-Fadani and handed over to KH Sahal Mahfuzh, is an important document that provides information about the intellectual network of Nusantara scholars with scholars from the Haramain and scholars in the Middle Eastern countries. Not only that, but al-Fadani also succeeded in encouraging his students to revive the intellectual networks that had been part of Islamic culture in the classical era and were passed down to Nusantara scholars through generations. Therefore, the study of tracing the network of Nusantara scholars and scholars from the Haramain is crucial for researchers to uncover the scholarly heritage and scientific works they left behind, which serve as valuable references and the foundation for the intellectual advancement of Islam in the Indonesian Nusantara.

Author Contributions

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Informed consent was not required for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

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Conflicts of Interest

The authors declare that they have no conflicts of interest.

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