

## Yasin al-Fadani and the narration of musalsal hadith

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### ABSTRACT

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The study of figures in the field of hadith studies has not been done much. In fact, because of their contribution and dedication, this second source of Islamic law can continue to exist. Indonesia once had a cleric who is recognized his capacity in the Muslim world. He is Yasin al-Fadani. In this study will be explained about his contribution and dedication in hadith, especially on one of the themes of hadith named hadith musalsal. This type of research is qualitative research. In the data collection process, the author used a mixed method, which is to combine library studies and semi-structured interviews. Meanwhile, the data source is processed and analyzed using descriptive-analytic methods. In addition, other sources used are those relating to Shaykh Yasin al-Fadani and hadith musalsal either in the form of books, journals or books. This research shows that Yasin al-Fadani's contribution in the form of works, are the books he wrote about the hadith of Musalsal, among them al-'Ujalah fi al-Hadīṣ al-Musalsalah, Waraqat fi Majmū'ati al-Musalsalat Wa Awāil Wa al-asānīd al-'Aliyah and Silsilatu al-Waṣīlah Majmū'atun Mukhtāratun min al-Musalsalāt. Al-Fadani's dedication in other respects was to revive the tradition of sanad and musalsal hadith that had been vacuumed. While the authenticity of the musalsal hadiths that the author listed in this study, among them: one hadith is sahih, and two other hadiths are dha'if.

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### Introduction

Around the 17th century AD, hadith books in the local language began to appear in Indonesia. It is evidenced by the emergence of works from influential figures such as Nur al-Din al-Raniri and Abd al-Rauf al-Sinkili (Azra, 2010). Both figures are the pioneers of the development of hadith in Indonesia, although the hadiths collected are still limited to learning religious activities (Azra, 2010).

Towards the end of the 17th century AD, the development of hadith works in Indonesia is still relatively the same because there have not been other figures who continue the legacy of Nur al-

Din al-Raniri and Abd al-Rauf al-Sinkili. The development of hadith even stalled because Indonesia was colonized by the Dutch so that the scholars' spirit to continue the trail of hadith development was hindered because of the situation (Azra, 2010)

The Dutch colonized Indonesia for approximately 350 years. The long colonialism harmed the Indonesian nation, both physically and non-physical. Loss in physical form is the natural wealth of Indonesia that is continuously dredged by the Dutch that causes the People of Indonesia to suffer. While non-physical losses are one of them is the retreat of religious morals of Indonesian society.

The colonization caused some scholars in the Archipelago to migrate to the Arabian Peninsula and leave Indonesia. Indonesian scholars' migration did not shy away from the Dutch colonialists, but their departure was to study religion to change the Indonesian nation even better (Alfian, 2018)

The sacrifice of Indonesian scholars to seek knowledge to the Arabian Peninsula did not end in vain. From that struggle, the famous scholars were born, both those who remained in the Arabian Peninsula and those who returned to Indonesia. The scholars who chose to stay in Arabia does not mean not love the homeland. However, they manifested their love for the country by teaching students from Indonesia who studied in Arabia. The scholars not only taught religious knowledge, but they taught the values of how to build the nation and patriotism to Indonesian students who studied there. From there, Hijaz alumni emerged who in turn became the initiators of Indonesian independence.

One of the scholars who settled in Arab land was Sheikh Muhammad Yasin, son of Sheikh Muhammad Isa al-Fadani, a cleric from Padang, West Sumatra. Sheikh Yasin is one of the Indonesian scholars who spent his entire life in The Arab land, precisely in Hijaz, Saudi Arabia, and he is still a descendant of Hasan and Husain, grandson of the Prophet Muhammad. However, he did not include al-Hasanain's name in his name series. He did it in order to avoid the slander of the world full of envy and spite (Zakwan, 1993).

Besides, he also has a title that rarely do people get it. His rare title is "Musnid ad-Dunya". The title means "who has scientific sanad from all over the world". There is no single hadith in the books of hadiths (kutub al-ahadits), even other disciplines unless he has sanad up to the book's author. It is following the scholars' testimony, one of whom is Sheikh Abdullah bin Muhammad as-Şiddiq al-Ghumari (Zakwan, 1993). He did it to preserve the tradition taught by the Prophet. Only through sanad, it can be distinguished between the valid hadith and the false hadith (Zulhedi, 2018).

Sheikh Yasin is one of the great scholars in the science of riwayat al-hadīṣ. There is no doubting his excellence in science. In that field, he wrote a book related to the science as many as 50 works (Zakwan, 1993). His prowess in hadith science is not achieved easily, but he learns directly with the teachers and collects sanad from each of them with persistence. His teachers numbered approximately 700 people, both men and women (Jannatul Husna, 2012).

Because of the excellence of his knowledge, he was aligned with famous scholars in the field of hadith such as Sheikh Shams al-Dīn al-'Azim al-Abadi, the author of the book 'Aun al-Ma'bud Syarah Sunan Abu Dāud and Sheikh Muhammad Khali al-Saharanfuri, the author of the book Baḍzl al-Majhud, which is the explanatory book (syarh) of Sunan Abu Dāud (Ahmad, 2018) In addition to hadith's field, he also wrote several books from various disciplines, as fiqh and ushul al-fiqh, language, history, tafsir, and Islamic astronomy. In addition to being a prolific writer, he is also a great teacher. So it is not surprising, apart from Indonesia, many people from various other countries want to learn and become his students (Jannatul Husna, 2012).

Besides, another advantage of Sheikh Yasin is his ability to preserve the tradition of hadith in the way of musalsal. The difference between musalsal hadith and another is that musalsal hadith has a longer narration path. It is because it was narrated in the way of ijāzah from individuals to other individuals in different generations. The tradition of hadith musalsal is carried out mostly by Middle Eastern scholars and also by Sheikh Muhammad Yasin. Not a few Indonesian scholars who have studied Sheikh Yasin, among others Prof. Said Agil Munawwar, Kyai Haji Ahmad Sahal Mahfuz, Kyai Haji Maimun Zubair, Kyai Haji Abdul Hamid bin Abdul Halim, Kyai Haji Abdul Muhith Abdul Fattah, and Kyai Haji Muhammad Zakwan. The last name is a Betawi cleric, a student of Sheikh Yasin who was still alive until this article was written. Not a few of his disciples practiced what had been practiced by Sheikh Yasin, namely maintaining the tradition of narrating musalsal hadith.

## Method

This type of research is qualitative research. In the data collection process, the author used a mixed method, which is to combine library studies and semi-structured interviews. Meanwhile, the data source is processed and analyzed using descriptive-analistic methods. In addition, other sources used are those relating to Shaykh Yasin al-Fadani and hadith musalsal either in the form of books, journals, or books.

## Discussion

Sheikh Yasin's full name is Sheikh al-Muḥaddiṣ al-Faqīh 'Alam al-Dīn Abu Muhammad 'Īsā bin 'Ūdīq al-Fādānī al-Indūnīsī al-Makkī al-Syāfi'i. Sheikh al-Fadani was the eldest of seven children. He was born in the glorious city of Makkah al-Mukarramah on June 17, 1917 AD (Jannatul Husna, 2012: 376). Another opinion he was born in 1335 Hijrah coincided with 1915 AD (Zakwan, 1993: 59). His father's name is Sheikh Muhammad 'Īsā bin Ūdīq al-Fādānī, while his mother was named Maimunah binti 'Abdullah Fādānī (Yasin, : 37)

As a child, he studied with his father and uncle, namely Sheikh Mahmud Engku Hitam al-Fadani. He learned to them about the Qur'an and fiqh, memorize some matan, starting from matan tauhid, fiqh, faraid, and muṣṭalah. Then he continued his education to Madrasah Şaulatiyah in 1346. After

that, he went into Madrasah Darul 'Ulum until 1353 and also actively followed the studies in Masjidil Haram to the Sheikhs at that time (Zakwan, 1993: 5)

Not only in one place, but he also studied several Sheikhs scattered in the Arab region, such as Taif, Mecca, Medina, and other cities. Even because of his passion for studying, he also went to other countries such as Yemen, Egypt, Syria, Kuwait, and other countries (Zakwan, 1993: 9). The lack of transportation did not make him retreat but instead increased the spirit in finding knowledge.

He is different from his compatriots in studying; his level of intelligence exceeds that of his peers, intellectual intelligence, and memorizing. Because of this advantage, many Sheikhs and their friends were amazed, so many of his friends studied him (Zakwan, 1993: 6).

After wandering from various places and learning from scholars, it is time to practice what has been obtained. In 1356, he began teaching at Madrasah Darul 'Ulum, and three years later, he was appointed deputy director of the madrasah. Besides, he has been actively teaching at the age of 14 years and began writing books at 15 years (Maulana, 2020: 238).

He is a prolific scholar in writing and active in studying sciences. His work is more than 100 titles. All of these works he wrote in Arabic. Some of his works have been printed and used in boarding schools and educational institutions. That is because his work uses an excellent and easy-to-understand language arrangement. His work is in one discipline and spread across several disciplines, such as hadith, fiqh, and its principles, Islamic astronomy, the language that includes mantiq, balaghah, sharaf, 'ilmu isnad, and riwayat.

In addition to these works, Sheikh Yasin al-Fadani contributed to the world of education, namely education for women in Saudi Arabia. According to him, women should also know things related to religion because it is a provision to educate their children later.

Precisely in the month of Rabiul Awwal 1362 Hijri or in February 1943 AD, he established the first school in Saudi Arabia. The school was later named Madrasah al-Banāt and was located in Mecca. The school is equivalent to Madrasah Ibtida'iyah. It, in turn, became the forerunner of education for women in Saudi Arabia (Zakwan, 1993: 57). After establishing Madrasah Ibtida'iyah lil Banāt, he established a second school in Rabiul Akhir 1377 Hijri to coincide with October 1958 AD. The school is named Ma'hadul Mu'allimat. The school's primary purpose is to educate students to become teachers (Zakwan, 1993: 58)

On Friday morning, he died, 27 Żulhijjah 1410 Hijriah to coincide with July 20, 1990 AD, at the age of approximately 75 years. He was buried in Ma'la Mecca al-Mukarromah. Many unique things when he died, one of which was when his body was about to be put into a burrow, which was not a narrow grave, but a large expanse of field accompanied by a fragrant and refreshing smell. He left four people behind, namely Arafat, Fahd, Ridho, and Nizar (Zakwan, 1993: 60)

Many students from various countries studied to him. The majority of students who studied for

Sheikh Yasin became scholars in their time. Many scholars in Indonesia studied with him, such as Kyai Haji Maimun Zubair, Kyai Haji Mahrus Ali, Kyai Haji Ali Ma'sum, Kyai Haji Dr. Abdul Muhith Abdul Fattah, Kyai Haji Abdul Hamid, Kyai Haji Syukran Ma'mun, Kyai Haji Ahmad Sahal Mahfudz, Kyai Haji Abdullah Faqih, and Profesor Said Agil al-Munawwar. When they finished studying at Sheikh Yasin Al-Fadani, they returned to the country and set up boarding schools.

The boarding school is still there and active today. For example Pondok Pesantren al-Anwar in Rembang by Kyai Haji Maimun Zubair, Pondok Pesantren al-Kholididn in Jakarta by Kyai Haji Muhammad Zakwan, and some other boarding schools.

### The Definition of Musalsal and Its Classification

One element of the study of sanad is musalsal hadith. The linguistic definition: The word *musalsal* is taken from *salsala*, which means to make a chain in which the rings are connected. Salsal is the sweet and cold water that runs through the throat (Munawwir, 1997: 649). Technically: It is a ḥadīth whose narrators share the same attribute or same state or in which the narration has one state or one attribute. The narrators' attributes may be verbal or practical and the attributes of the narration may relate to the way of narration, the time of narration, or the place of narration (Mahmud, 2004: 14). The methodology of narration of musalsal hadith is different from other hadith narrations. When a person narrates hadiths other than musalsal, usually he will only recite its sanad in the early and late generations. However, if someone narrates the musalsal hadith, then some conditions must be met. Musalsal hadith is divided into three types, namely:

*Musalsal bi Aḥwāl al-Ruwat Qauliyah* (musalsal hadith in the form of words)

An example of this musalsal hadith is, Muāz bin Jabal, narrated by Imam Abu Daud at the discussion of prayer with hadith number 1522 (Yasin, 1986: 8), and narrated by Imam Nasāi in his book with hadith number 1302 (Suyūṭi, Vol. IV:61) This musalsal hadith is called *musalsal bil Maḥabbah*. After going through the process of *Takhrij*, this hadith is proven *ṣaḥīḥ* (Lidwa Pustaka Software, n.d)

*Musalsal bi Aḥwāl al-Ruwat Fi'liyyah* (musalsal hadith in the form of deeds)

Example of musalsal hadith in this section is in the hadith of Abu Hurairah,

حديث أبي هريرة قال: شَبَّكَ يَدَيَّ أَبُو الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: خَلَقَ اللَّهُ الْأَرْضَ يَوْمَ السَّبْتِ

*The Prophet (peace and blessings of Allaah be upon him) put his fingers on my fingers and said: "God created the earth on Saturday."* (Maktabah Syamilah Software, n.d).

Muslim, Tirmizi, and Ahmad also narrate this Hadith, but there are differences in hadith sentences (Lidwa Pustaka Software, n.d).

*Musalsal bi Aḥwāl al-Ruwat Qauliyah wa Fi'liyyah Ma'an* (musalsal hadith in the form of words

and deeds simultaneously)

An example of hadith in this section is the hadith narrated by Annas bin Malik,

حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَجِدُ الْعَبْدُ حِلَاوَةَ الْإِيمَانِ حَتَّى يُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ ، حُلُوهِ وَمُرِّهِ . , وَقَبَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى لِحْيَتِهِ وَقَالَ آمَنْتُ بِالْقَدْرِ :  
خَيْرِهِ وَشَرِّهِ ، حُلُوهِ وَمُرِّهِ

*Rasulallah said: A servant does not get the sweetness of faith, so believe in Allah's provisions (Qadar): good and bad, sweet and bitter. Rasulallah, while holding a beard, said: I believe in the provisions of Allah (qadar): good and bad, sweet and bitter (Maktabah Syamilah Software, n.d).*

This hadith is an example of musalsal narration in the form of words and deeds simultaneously. Every narrator, when he wants to narrate this hadith, he will do as the Messenger of Allah did, namely holding his beard and saying: “I believe in the provision of Allah(qadar): good and bad, sweet and bitter” (Mahmud, 2004: 145). Sheikh Yasin al-Fadani, in his book entitled al-‘Ujālah, naming this hadith as *musalsal hadith bi al-Qabdi ‘ala al-liḥyah*, which means musalsal hadith by grasping or holding a beard.

*Musalsal bi ṣifāt ar-Ruwāt (musalsal hadith which is the same in the state of narrators)*

*Musalsal* hadith in this section is divided into two, namely *Musalsal bi ṣifāt ar-Ruwāt qaaliyyah* or relating to the narrators' word. It means that if the narrator wants to narrate this type of hadith, the narrator should read according to what has been read by the narrator before. An example of this hadith is the hadith about Surah *Ṣaf* or *musalsal bi surah al-Ṣaf* (Yasin, 1986: 22-23). While the second type is *Musalsal bi ṣifāt ar-Ruwāt fi'liyyah*, or musalsal hadith whose narration has similarities in the deeds of the narrators. Such as similarities in expertise or similarities of regional origin. The examples are *musalsal bi al-Fuqohāi al-Malikiyyah*, *musalsal bi al-Fuqohāi al-Ḥanafīyyah*, *musalsal bi al-Fuqohāi as-Syafi'iyyah*, *musalsal bi al-Fuqohāi al-Hanābilah* (Muhammad Yasin, 1986: 36-41).

*Musalsal bi Ṣifah ar-Riwāyah*

This *musalsal* hadith is it that has similarities in the delivery, time, and place of narration (Mahmud, 2004: 146). *Musalsal* hadith that has similarities in its delivery is called *Musalsal bi siyagi al- Musalsal bi siyagi al-Adā*. Examples of hadith in this section are when the narrators use the same word, like using the word *sami'tu* or *akhbarana* in every narration. Then *musalsal* who has similarities at the time of his narration is the hadith narrated on the same day or event, like musalsal who narrates the days of Eid. Then the narrators should narrate the hadith on the day of Eid. *Musalsal* hadith of this type is named *Musalsal bi zaman ar-Riwāyah*. Then the third type of hadith

*musalsal* is a hadith that has similarities in the place of narration, like the hadith that tells about the granting of prayers in *multazam* (Mahmud, 2004: 146).

However, *musalsal* hadith is not automatically valid status. It can happen because maybe in the hadith there is a defective narrator, hadith *matan* contrary to the more robust evidence, and so forth. The majority of *musalsal* hadiths usually concern *faḍā'ilul a'mal*. It is sporadic to find the *musalsal* hadith concerning the matters of sharia law. However, abandoning or forgetting the *musalsal* hadiths cannot be justified. That is because *musalsal* hadith is one of the legacies of the previous scholars in narrating the hadith (Interview, Abdul Halim 19 February 2020).

### Contribution of Sheikh Yasin al-Fadani in the Narration of Musalsal Hadith

Studies on *musalsal* hadith in Indonesia began, namely when the students of Sheikh Yasin al-Fadani Returned to Indonesia and established boarding schools. As we know, many large boarding schools in which the caregivers are his students. Not a few boarding schools that in turn carry out the tradition of narration *musalsal* hadith. Usually, the narration of *musalsal* hadith practiced in some boarding schools coincides with the big Islamic days and the anniversary of the death (haul) of Sheikh Yasin al-Fadani. Some Islamic boarding schools that carry out the tradition of narrating *musalsal* hadith that we know based on existing works, among them are Pondok Pesantren al-Khalidin South Jakarta, Pondok Pesantren Al-Munawwir Krapyak Jogja, Pondok Pesantren Sukorejo Sitobondo, Pondok Pesantren al-Anwar Rembang, Pondok Pesantren Darul Khalidin Bogor, Pondok Pesantren Langitan Tuban and in other events that sometimes carry out this tradition.

Sheikh Yasin al-Fadani is not a pioneer of the narration of *musalsal* hadith, but he is the one who revived the tradition of narration of *musalsal* hadith after some time had stopped. In addition to reviving the tradition that had a vacuum, he also wrote books containing the *musalsal* hadith, among them are *al-'Ujalah fī al-Ḥadīṣ al-Musalsalah*, *Waraqat fī Majmu'ati al-Musalsalat Wa Awā'il Wa al-asānīd al-'Aliyah* (Zakwan, 1993: 50-53). Technically, the two books' writing also has similarities, namely the theme of *musalsal* hadith first, then *matan* hadith, and the other book's source. Nevertheless, there is little difference in *al-'Ujalah Fī al-Aḥādīṣ al-Musalsalah*, which in the book he lists the entire chain of *sanad* from Sheikh Yasin al-Fadani to the top of the order, and he also explained the validity of hadith (Muhammad Yasin, 1986: 5).

### Examples of Musalsal Hadith in the Book of Sheikh Yasin al-Fadani

The following are some examples of *musalsal* hadith contained in the book of Sheikh Yasin al-Fadani,

#### 1. *Musalsal bil awwaliyah* Hadith



عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي قَابُوسَ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ-:  
 ((الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ))

Narrated Abdullah ibn Amr ibn al-'As: The Prophet (ﷺ) said: The Compassionate One has mercy on those who are merciful. If you show mercy to those who are on the earth, He Who is in heaven will show mercy to you.

According to the analysis of Sheikh Yasin al-Fadani in his book *al-Ujalah*, he listed some opinions of hadith scholars; Abu Daud and al-Tirmidhi consider this hadith to be a ḥasan ṣaḥīḥ hadith, while according to al-Hākim this hadith to be ṣaḥīḥ. The meaning of this hadith contains a piece of advice for us to love all living things that God almighty has created; we are also commanded to love our earth or our environment and care for it. This Hadith also contains a prohibition against doing damage to the earth.

## 2. The hadith of Musalsal Surah al-Hasyr as a method of treatment of the *qalb* and *reason*,

قال : قرأت على خلف ، فلما بلغت هذه الآية – (لو انزلنا هذا القرآن على جبل ... ) قال : ضع يدك على رأسك ، فإن قرأت على سليم

“Put your hands on your head” then he put his hand on his head also until he finished reading verses from the word of Allah (If We had sent down this Qur'an to a mountain...) (Muhammad Yasin, 1986: 94-95).

However, after research, in this book Sheikh Yasin al-Fadani does not explain hadith's status; even in other books, there is no hadith following this hadith. Nevertheless, in the book of tafsir al-tahrīr wa al-tanwīr, the work of Ibn 'Asyur in volume 28, he lists this hadith. Unfortunately, Ibn 'Asyur did not mention the source of this hadith. In his commentary, he said that the verse is a cure for all pain except al-maut or death (Ibnu 'Asyur, Vol. XXVIII, wyp: 128). In another place, namely in the Tafseer Ibn Kathir, Ibn Kathir also listed other hadiths about the verse's virtues. The Hadith is narrated by al-Tirmidhi:

عَنْ مَعْقِلِ بْنِ يَسَارٍ عَنِ النَّبِيِّ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ مَنْ قَالَ حِينَ يُصْبِحُ ثَلَاثَ مَرَّاتٍ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَقَرَأَ ثَلَاثَ آيَاتٍ مِنْ آخِرِ سُورَةِ الْحَشْرِ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُصَلُّونَ عَلَيْهِ حَتَّى يُمَسِّيَ وَإِنْ مَاتَ فِي ذَلِكَ الْيَوْمِ مَاتَ شَهِيدًا وَمَنْ قَالَهَا حِينَ يُمَسِّي كَانَ بِتِلْكَ الْمَنْزِلَةِ

Narrated Ma'qil bin Yasar: that the Prophet (ﷺ) said: "Whoever says three times when he gets up in the morning: 'A'udhu Billahis-Sami Al-'Alim Min Ash-Shaitanir-Rajim' and he recites three Ayat



from the end of Surah Al-Hashr - Allah appoints seventy-thousand angels who say Salat upon him until the evening. If he dies on that day, he dies a martyr, and whoever reaches the evening holds the same status (Ibnu Kaşir, Vol. IV, 2008: 52)

### 3. *Musalsal bi al-Muṣafaḥah* hadith

عَنْ مَعْمَرٍ قَالَ صَافَحْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ صَافَحَنِي أَوْ صَافَحَ مَنْ صَافَحَنِي إِلَى يَوْمِ الْقِيَامَةِ دَخَلَ الْجَنَّةَ

Narrated from Ma'mar, he said I once shook hands with the Messenger of Allah, and then he said: whoever shakes my hand or shakes hands to who once shook my hand until the Day of Resurrection, then enters heaven.

Sheikh Yasin al-Fadani, in his book, does not list the source of the hadith from where it came from. But he explained the status of this hadith, namely *ḍa'if jiddan* or very weak (Muhammad Yasin, 1986; 13). Ibnu Hajar al-'Aşqalani also said that all the narration was a lie (Abu Ghuddah, 1995: 273) If observed textually, it is straightforward to enter heaven, that is, shake hands with the person who once shook hands with the Messenger of Allah. When giving *ijāzah* of this hadith, the narrator explained and advised not to be understood textually about this hadith; the door of heaven is obtained by faith and *taqwa*; it would be useless if you (pilgrims present) shake hands with me (the narrator of the hadith), but do not carry out the commandments of Allah and do not stay away from the prohibition. Sheikh Yasin al-Fadani explained that this hadith is the priority of shaking hands, as in other hadiths, when meeting fellow Muslim brothers, we are encouraged to shake hands because it can abort the sin.

### Conclusion

Based on the research that has been done, the author obtained conclusions including: The dedication of Sheikh Yasin al-Fadani in the narration of *musalsal* hadith that he conveyed is the same as the narration of other *musalsal* hadiths. In addition to his works on *musalsal* hadith, he also revived the *musalsal* hadith tradition that had vacuum. The narration method that Sheikh Yasin al-Fadani did as the author got is more using the method *bi aḥwāl al-Ruwat qauliyah wa fi'liyyah ma'an* (narrating between words and deeds simultaneously), in which he when reciting the hadith while practicing what is conveyed in the *musalsal* hadith. The authenticity *musalsal* hadith contained in his book is a variety of qualities. It is as contained in the book of hadith compiled by other scholars; there are *ṣaḥīḥ* hadith and *ḍa'if* hadith. The hadiths of *fadhā'il al-a'mal* dominate the other thing that the author found in the *musalsal* hadith that he narrated in his book.

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