

PRESERVING HADITH TRADITION IN THE MODERN TIMES: Muḥammad Yâsîn al-Fâdânî's Thought on *Sanad* in His *al-'Ujâlah fi al-Aḥâdîts al-Musalsalah*

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Abstract: Before long after the completion of *tadwîn* (hadith canonization) in the 3/9 century, hadith transmission practice had become a formalistic tradition. The function of *sanad* (hadith's chain of transmission) has shifted from being the authenticity determinant into a mere symbol of consecration. While most of modern Islamic reformists seem to undervalue the *sanad*, traditionalists groups perceive it as one of Islamic traditions that worth preservation. One of them was Muḥammad Yâsîn al-Fâdânî (d. 1990), a prominent traditionalist whose name is often preceded by the title *musnid al-'ashr* (the *musnid* of the century). The objective of this paper is to examine al-Fâdânî's view on *sanad* and its significance in modern times with special attention given to both authenticity and preservation aspects. This study applies document and historical analysis focused mainly on al-Fâdânî's *al-'Ujâlah fi al-Aḥâdîts al-Musalsalah*. It found that the *sanad* circulation in the modern period, including what is included in al-Fâdânî's work, is not for theological or legal argument purposes. Instead, it was mainly maintained to preserve past Islamic tradition and to spread spirituality. It comes, however, with several negativities which draw serious criticism from both reformist and traditionalist groups.

Keywords: hadith, *sanad*, *musalsal*, *tabarruk*, salafi, Yâsîn al-Fâdânî

Introduction

At the end of the 12/18 century, various Islamic movements that aimed at initiating change in Muslim's socio-religious state have emerged. They have agreed that the solution for the crisis in the Muslim world can only be achieved through religious reforms based on the spirit of *salafiyyah* (return to the original teaching of Islam) and denouncing heresys' minds and practices.¹ By the time most of the Islamic countries had successfully deliberated from western colonialism in the second half of the 14/20 century, religious awareness among Islamic communities grows. Discussions about hadith and its related sciences reemerged. Many modern studies in hadith historiography stated that hadith science in this century has entered the "phase of awakening and consciousness (*yaqazhah wa tanabbuh*)."² Others believe that it has even entered the "phase of revival (*nahdah*)".³ According to Eido, the uniqueness found in modern hadith discourse allowed it to be set in a special category. Although its general structure retains the tradition of later scholars (*muta'akhirîn*), the scholarly works produced in this phase discusses unprecedented topics such as rebuttal to orientalist's theories, special emphasis on content (*matn*) criticism, and discovering the past scholar's methodology (*manhaj*).⁴

In the rise of hadith studies in the modern century, Muhammad Yâsîn bin Muḥammad 'Isâ al-Fadânî (1335/1916-1410/1990) has drawn Islamic world's attention due to his massive contribution to the field of hadith. His name is frequently praised with the various titles of honor including the *musnid al-'ashr* (the *musnid* of the century).⁵ Although many studies have been conducted to expose al-Fâdânî's contribution to the science of hadith,⁶ there are no scholarly studies that have been made to give a clear understanding of his genuine contribution in the context of modern hadith revival that reaches culmination in the 20th

century. Most of the studies focused their discussions on topics related to his bibliographical scholarship and networking aspects. Al-Fâdânî's view on *sanad*, which is his major contribution in the field of modern hadith studies, remains unexplored. Therefore, the significance of the following study lies in the effort to establish the socio-intellectual context in which al-Fâdânî's contribution should be appreciated. It also facilitates to construct a clear concept to understand the relevance of *sanad* tradition among modern traditionalists.

The following is to study and analysis one of al-Fâdânî's scholarly works namely *al-'Ujâlah fî al-Aḥâdîts al-Musalsalah*. As clearly reflected in the title, it is a compilation of *musalsal* hadiths transmitted by al-Fâdânî with a full chain of transmission connecting him to the prophet. As will be explained later, *musalsal* hadith has taken a special position among the past and current traditionalists due to its unique qualities. To this day, the preservation of this kind of hadiths continues to be part of eminent Islamic traditions among scholars and students of hadith. Therefore, the selection of *'Ujâlah fî al-Aḥâdîts al-Musalsalah* as the object of analysis in this paper obtains its justification.

The study found that the *sanad* occupies an important position in al-Fâdânî's scholarly contribution to hadith modern studies. Although the quality and function of *sanad* have been changed from what it was in hadith formative periods, al-Fâdânî holds the perception that hadith transmission is an Islamic tradition that worth preservation. Contrary to the view of major reformists in his time who seem to undervalue the traditional *sanad*, al-Fadânî and his fellow traditionalists faithfully perceive the *sanad* as a tool by which modern Muslims can be connected to prophetic spirituality (*tabarruk*). The *tabarruk* concept has indisputably played a significant role to ensure the preservation of *sanad* tradition amidst the spirit of renewal in modern-day.

However, it has come with a certain price because it has paved the way for the dissemination of weak and false hadiths among the Islamic community.

To break things down, the presentation in this paper will be divided into three parts. Firstly, it will elaborate on how the function of *sanad* has changed from hadith formative periods until the current time. The discussion then continued to the second part which displays a brief observation of al-Fâdânî's biography as well as examines his view on the function of *sanad* in the modern context. The last part will scrutinize the contents of *al-'Ujâlah fi al-Aḥâdîth al-Musalsalah* applying critical analysis with special attention has been given to the authenticity aspects.

***Sanad*: History and Relevance**

In Arabic lexicography, *sanad* means “something on which others rely on”. The scholar of hadith subsequently used the word as a technical term that refers to “the source of the Hadith text” (*tharîq matn al-ḥadîths*).⁷ The *sanad* contains transmitter's names who reportedly receive and pass on the hadith from one generation to the other in the form of a chain transmission. In its capacity as a source of information, *sanad* becomes an important object by which the authenticity of hadith can be determined. It is the consensus of the hadith scholars that a sound hadith should be transmitted through transmitters whose *'adâlah* (personal piety) and *dhabth* (accuracy) have been carefully verified. Also, the *sanad* must be proven contagious (*muttashil*) and did not contain any hidden defect (*'illah*) nor peculiarity (*syâdz*). The contiguity of the *sanad* can be verified through observing the wording used by transmitters while transmitting the hadith to his pupil. The acceptable wording includes direct hearing (*samâ'*)

and reading out loud before the teacher (*'ardh*). There is disagreement among past scholars in establishing *ijâzah* (verbal or written authorization to transmit without having *samâ'* dan *'ardh*) as one of the acceptable wordings. More later scholars, however, had agreed to accept it.⁸

In parallel with the importance of hadith in the formation of Islamic creeds and laws, *sanad* takes a special place in Islam. It becomes inseparable parts of every Islamic discourse. 'Abd Allâh bin al-Mubâarak (d. 181/797) once said: "*Sanad* is part of the religion. Without which anyone could say whatever he wants (in regards to religion)."⁹ Other than scientific values, *sanad* manifests the superiority of Islamic civilization for no one has such a painstaking mechanism in fact verification. The Damascene Scholar Ibn Taymiyyah (d. 728/1328) stated: "*Sanad* is one of the privileges owned by this *ummah* (Islamic nation). It is one of the high qualities of Islam."¹⁰

However, the function of *sanad* changes after the completion of *tadwîn* (hadith canonization) in the 4/10 century. The collective effort initiated by the order of Caliph 'Umar bin 'Abd al-'Azîz (d. 101/720) has successfully compiled and preserved all prophetic hadiths against any chance of alteration and falsification. The Naysaburian Scholar Abû Bakar al-Bayhaqî (d. 458/1066) pointed out that no single hadith has been excluded from this massive movement. Thus, he argued, that "whoever offers a hadith but its existence could not be verified in any of current hadith compilations, the said claim shall be rejected."¹¹ Since all hadiths along with its *sanads* had been preserved in prominent compilations, those *sanads* that came after are not the same as the previous ones in terms of function and significance. As the Damascene *Muhaddits* Abû 'Amr Ibn al-Shalâh (d. 643/1245) asserted, these later *sanads* (*isnâd al-muta'akhirîn*) that circulate after the completion of *tadwîn* are no longer seen as the authenticity determinant.

Nevertheless, the tradition of transmitting hadith with unbroken *sanad* must be maintained to “preserve the symbol of Islamic privilege (*ibqâ’ silsilah al-isnâd allatî khushshat biha hadzih al-ummah*)”.¹²

According to Eerik Dickinson, in the post-tadwîn *sanad* has turned into some kind of a Prophetic relic that is preserved only for historical and spiritual purposes. Its quality is often determined by the number of transmitters in the chain of transmission. The less the number, the more valuable the *sanad* in the eyes of hadith seekers, for it reflects proximity to the Prophet.¹³ It explains why the *sanad ‘alî* (elevated *sanad*) is exceedingly valued by hadith seekers so that they willingly travel thousands of miles to obtain it. However, many hadith scholars notified that fond of obtaining the *sanad* of hadiths without attempting to comprehend and practice its teachings is void. Any person who did it should not be considered as one of the hadith scholars.¹⁴ This is because the main objective of the hadith studies is to achieve expertise in hadith verification, as well as to understand and apply its teachings in daily life, not merely collecting *sanads* from various sources.¹⁵

Entering the modern century, most Islamic reformists have disregarded the importance of *sanads* and its circulation effort. This attitude can be seen, for instance, in Egyptian reformist Muḥammad ‘Abduh (d. 1323/1905) who declined for granting his *ijâzah* upon request. He said that the traditional *sanad* transmission is “a formality that had deprived Muslims of their substantial obligation. It is incapable of liberating mankind from the worldly sufferings nor the tribulations in the hereafter”.¹⁶ Such a view is also exhibited by later reformist-Salafi scholars like ‘Abd al-Raḥmân al-Sa‘dî (d. 1376/1956), Nâshiruddîn al-Albânî (d. 1420/1999), ‘Abd al-‘Azîz Ibn Bâz (d. 1420/1999), Ibn ‘Utsaymîn (d. 1421/2000) and ‘Abd Allâh al-Jibrîn (d. 1430/

2009).¹⁷ These modern scholars perceived the current traditional *sanad* transmission are just empty formalities which have lost its value.¹⁸ They asserted that *sanad* collection does not make ones more knowledgeable.¹⁹

Nevertheless, some modern scholars maintain the traditional view of *sanad*. They regard it as one of the significant Islamic traditions that should be preserved and kept alive. They are the traditionalists who faithfully uphold and safeguard Islamic tradition despite external and internal challenges. Many of them have internationally known as prominent *musnids* such as Aḥmad bin Râfi‘ al-Thahthâwî (d. 1335/1936), ‘Abd al-Sattâr al-Dihlawî (d. 1335/1936), ‘Abd al-Bâqî al-Laknawî (d. 1364/1945-6), and many more. Including Muḥammad ‘Abd al-Ḥay al-Kattânî (d. 1382/1962) who has developed an interest in *sanad* studies from an early age. He collected *ijâzât* from hundreds of scholars from all over the world. Before reaching the age of 40, he has been recognized as the most-referred scholar in hadith studies and related manuscripts with over 130 scholarly works.²⁰

Al-Fâdânî and His View in *Sanad*

Muḥammad Yâsin bin Muḥammad Yassin bin Udik al-Fâdânî was born in Misfalah, Mecca, in 1916. The word “al-Fâdânî” refers to Padang, one of the major cities in Indonesia, where his family comes from. Al-Fâdânî begins his religious education by learning under his family members. After that, he furthers his study at a private school namely the Sawlatiyyah where many Asian lecturers thought Islamic sciences to non-Arab students. When a dispute erupts between the school top management and the Jawi lecturers, the latter decided to leave and establish a new school named Dâr al-‘Ulûm al-Dîniyyah. Al-Fâdânî and many other Southeast Asian students moved to

this new institution. After graduated in 1937, he appointed as a lecturer in the same school. Several years later, he is entrusted to navigate the school administration as head principal (*mudîr*). Under his leadership, countless students from Southeast Asian countries have graduated. Al-Fadânî's good relationship with the alumni earned him their respect and admiration. After years of dedications, al-Fâdânî passed away in Mecca on Friday morning 28 Zulhijah 1410/1990 and buried in Ma'la cemetery.²¹

Apart from his teaching activities, al-Fâdânî is also known as a prolific author. He has penned more than a hundred books in various fields of Islamic sciences including law (*fiqh*), jurisprudence (*ushûl al-fiqh*), *balâghah*, logic (*manthiq*), and many others.²² The versatility of his works is mainly due to his need as a lecturer and school principal to provide textbooks and references for his students.²³ However, al-Fâdânî's credential is better known among international scholars in hadith transmission sciences, often known as *'ilm al-riwâyah*. It is mainly related to the preservation of centuries-old tradition which faithfully passes down hadith compilations from generation to generation. For this particular discipline, al-Fâdânî has published over 70 works that compile hundreds of *ijâzahs* he obtained from over 700 world Islamic scholars.²⁴ His reputation attracted *sanad* seekers as well as prominent hadith scholars from all over the Islamic world. He becomes famously known with many honorable titles such as *musnid al-dunyâ* (*musnid* of the world) and *musnid al-'ashr* (*musnid* of the century). Multiple books have been dedicated to studying al-Fâdânî's biography and listing down the names of scholars that granted him *ijâzah* such as *Tâsynîf al-Asmâ' bi Syuyûkh al-Ijâzah wa al-Samâ'* by Maḥmûd Sa'îd Mamdûh and *Bulûgh al-Amânî fî al-Ta'rîf bi Syuyûkh wa Asânîd Musnid al-'Ashr al-Syaykh Muḥammad Yâsîn bin Muḥammad 'Isâ al-Fâdânî* by Muḥammad Mukhtâr al-Dîn al-Falimbânî.

Al-Fâdânî's specialization in *'ilm al-riwâyah* is based on his perception of *sanad*. For him, *sanad* and its related traditions are part of the Islamic cultural heritage and Muslim privileges that should be preserved. He also perceives *sanad* as a representation of prophetic blessing which endows honorable status to its bearers by mentioning his name alongside the Prophet.²⁵ On top of that, *sanad* reflects one's originality and sound connection to the Prophet and past scholars. Meccan scholar Hasan Masyâth stated that "the noblest science is that is connected to the leader of mankind (the Prophet)".²⁶ In short, *sanad* in the view of traditionalist scholars reflects continuity, identity, and legitimacy, as well as spirituality. It is not just an object of study which lost its value and function after the completion of the hadith canonization process. Instead, the importance of *sanad* remains in line with how the Islamic sciences should be passed on to the next generation. It must be through direct and face to face (*talaqqî*) method.

In light of the above explanation, it is understandable if some traditionalists express the negative perception of those who learn Islamic knowledge without the *talaqqî* method. Ignoring the tradition is one of the major reasons behind the destructive opinions allegedly demonstrated by reformists and Salafi groups. In his criticism to the Salafi *Muḥaddiths* Nâshir al-Dîn al-Albânî, Habîb al-Rahmân al-A'zhamî (m. 1412/1992) asserted: "Anyone who knows al-Albânî and reads his biography will find that he did not take his knowledge from the mouth of the scholars, and he did not kneel before them for *talaqqî*."²⁷ Therefore, a reminder of the importance of *talaqqî* has been emphasized repeatedly by traditional scholars. Muhammad 'Awwâmah, for instance, said: "The intellectual chaos that is happening today is mainly because of those who involved in discussions are far from two criteria, namely *talaqqî* and learning in stages".²⁸

Hadith Tradition in Modern Times: Between Consecration and Authenticity

Following his concept on *sanad*, al-Fâdâni presented an outstanding contribution in *sanad* studies, especially in the transmission of *musalsal* hadiths. In hadith technical terms, *musalsal* is a hadith transmitted through a continual form of uniformity abode by all or most of its transmitters. For instance, a hadith famously known as *musalsal bi al-awwaliyyah* (continual in initiation) demonstrated uniformity in initiation. Most of its transmitters stated that this particular hadith is the first hadith he heard from his teacher. Other hadith is known as *musalsal bi al-mahabbah* (continual in affection) because everyone in its *sanad* transmitted the hadith by holding the hand of his disciple and uttering: "I love you." Uniformity in *musalsal* includes certain hadiths in which all the transmitter shared similarity in names, sects (*madzhab*), countries of residence, etc.²⁹

Hadith scholars expressed different views on the exact number of *musalsals* in hadith compilations. While Syams al-Dîn al-Sakhâwî (m. 902/1497) managed to collect 100 *musalsals* in his *al-Jawâhir al-Mukallalah*, his predecessors such as Ibn al-Thayyib al-Sharqî al-Fâsî (d. 1170/1856) and Murtadhâ al-Zabîdî (d. 1205/1790) increased the number into a triple. The Moroccan hadith scholar Muhammad bin Ja'far al-Kattânî (d. 1345/1927) estimated the number of *musalsals* up to 400 hadiths.³⁰

From the hadith criticism point of view, the *musalsal* is much regarded for its multiple advantages. This kind of *sanads* contained specific and detailed information that is useful in ensuring hadith authenticity. And spirituality speaking, *musalsal* hadiths pave the way for Muslims to identically impersonate the Prophet in his words or actions.³¹ Because of these specialties, later hadith exponents developed a certain interest in collecting

musalsals in series of works. According to al-Mar‘ashlî, the first compilation of *musalsals* belongs to a Baghdadi *Muḥaddith* Abû Bakr Aḥmad bin Ibrâhîm Ibn Shâdhân (d. 383/993). The interest in the *musalsals* increasingly grows later on, especially after the perception of *sanad* had changed into a source of prophetic blessing. The number of books in the *musalsal* collection had multiplied over the centuries.³²

Notwithstanding, the biggest concern in the *musalsal* collection is related to its authenticity. According to al-Dzahabi (m. 748/1348), most of the *musalsals* are extremely poor (*wâhî*) or even false (*mawdhûʿ*). Only a few can be regarded as sound (*shahîḥ*).³³ Supporting this notion, Ibn Hajar (d. 852/1448) asserted: “The most authentic *musalsals* in the world is the *musalsal bi shûrah al-Shaf* (continual transmission with the recitation of *al-Shaf* chapter).” His disciple Syams al-Dîn al-Sakhâwi (m. 902/1497) added to the list: *musalsal bi al-Awwaliyyah*.³⁴ Also falls into this category, said Jalâl al-Dîn al-Suyûthî (m. 911/1505), *musalsal bi al-ḥuffâzh* (continual transmission through hadith scholars) and *bi al-fuqahaʿ* (continual transmission with the jurists). He even cited Ibn Hajar’s statement in *Syarḥ al-Nukhbah* that the *sanad* which contains *musalsal bil ḥuffâzh* provides definitive knowledge (*qathʿi*).³⁵

Of all the modern scholars, al-Fâdânî is considered the most influential figure when it comes into the *musalsal* transmission.³⁶ His contribution covers multiple works in *musalsal* compilation one of which is *al-ʿUjâlah fi al-Aḥâdîth al-Musalsalah*. The book is authored at the request of some *sanad* seekers who purposely come to him in the holy city of Medina. It contains 113 *musalsal* hadiths. Opened with the *musalsal bi al-awwaliyyah* and concluded with the *musalsal bi khatm al-majlis bi-duʿâʿ* (continual transmission by reciting the closing prayer). Most of the hadiths mentioned in the book are followed by a technical commentary that explicates

its status of authenticity. His main reference in these commentaries is ‘*Uyûn al-Mawârid*’ of Muḥammad bin al-Thayyib al-Fâsî (m. 1170/1856). Observation of al-Fâsî’s commentaries shows his prevalent leniency in hadith criticism. He frequently dismisses the opinions of previous experts on hadith authenticity such as al-Dzahabî and Ibn Hajar to corroborate hadiths they deemed as poor (*dhâ’îf*) or false (*mawdhû’*).³⁷ Nonetheless, al-Fâsî and al-Fâdânî inevitably acknowledged the weakness of several *musalsals* in the book. Based on al-Fâdânî’s commentaries, 35 hadiths in his *al-‘Ujâlah* are poor, including those he stated as *gharib* (peculiar) and *tafarrud* (uncorroborated), and 7 hadiths identified as false. A total of 18 hadiths left without any comment on their authenticity.

The finding shows that authenticity apparently is not al-Fâdânî’s main concern in *al-‘Ujâlah*. He did not compose the book to provide a solid argument for any theological or law discourse. Instead, his sole purpose is to keep the *sanad* tradition alive as well as to disperse prophetic blessing (*tabarruk*) in modern times. Each hadith in the book is meant to be recited in a completed chain of transmission to connect the reciter to the Prophet. It is worth noticing that hadith recital in hoping for spiritual blessing (*tabarruk*), not for any learning purposes, has been part of the Islamic culture from the pre-modern era. It is then devotedly preserved by the Sufi-traditionalists despite strong opposition launched by modern Salafî-reformists.³⁸ And as far as the *tabarruk* is concerned, the discussion on authenticity did not form a crucial aspect. Therefore, it has always been put aside or at least taken lightly. Hadiths with a poor degree of authenticity, or even convicted as false, are regularly accepted and circulated among traditional scholars. It can be seen, for instance, in al-Fâdânî’s discussion on the authenticity of hadith *musalsal bi al-dhiyâfah* (continual by serving date and water to

the guest). After quoting al-Sakhâwî's opinion that the hadith is false due to bad reputation of its transmitter, namely 'Abdullah bin Maymûn al-Qaddâh, al-Fâdânî followed the opinion with Ibn al-Tayyib's comment: "Even though the *muḥaddiths* strongly reject al-Qaddâh and accuse him of lying, they continue to circulate this hadith for *tabarruk* and good intention. Therefore, most of the authors of the *musalsal* collections (*al-musalsilîn*) refrain from criticizing it."³⁹

The concept of *tabarruk*, which provides a solid foundation for *musalsal* circulation, does not only justify the dissemination of false hadiths. It also paved the way for the spread of superstitious *sanads* which contain fictitious transmitters claimed to be spiritual beings such as Jins and the *mu'ammârûn* (someone who claimed to have an unbelievably long life). This kind of *sanads* mostly invented and circulated in much later periods to present higher proximity to the Prophet. The transmission of this kind of *musalsals* reflects a lenient attitude (*tasâhul*) that contradicts the basic principle of hadith sciences. These *musalsals* are found in al-Fâdânî's compilation, and sometimes without any elaboration on its authenticity status. One of them is hadith renown as *musalsal bi al-Fâtiḥah* (continual by al-Fâtiḥah recitation) which contains a transmitter named Shalhûris, known as the judge of Jinn, and 'Abd al-Mu'min al-Badrî, claimed as a Jinn who has participated in the Battle of Badr.⁴⁰ Upon mentioning this *musalsal* in *al-Ujâlah*, al-Fâdânî did not provide any explanation on its status of authenticity.

Despite the acceptance of most Sufi-traditionalists, circulating false hadiths and superstitious *sanads* is heavily criticized by the Salafis and some traditionalists. They agreed to call upon the abandonment of such traditions noting that the *tabarruk* justification should not be manipulated to spread false and fake hadiths.⁴¹ A prominent Turkish scholar Muḥammad Zâhid al-

Kawtsarî (m. 1371/1952), one of al-Fâdânî's masters in hadith, asserted: "There is no blessing in the elevated *sanad* which contains serious defects (*maghâmiz*)."⁴² The same opinion expressed by al-Kawtsarî's bright student from Syria, and al-Fâdânî's peer, 'Abd al-Fattâh Abû Ghuddah (d. 1417/1997). He added that collecting and transmitting falsified hadiths is such a waste of time and ink.⁴³ Commenting on the recitation of *musalsal bi al-mushâfah al-mu'ammariyyah* (continual shaking hands), Abû Ghuddah points out its falsity then criticizes those who transmit this *sanad* based on the *tabarruk* concept. He said: "There is no *tabarruk* in lies set upon the Prophet's name."⁴⁴

Conclusion

The modern times have arguably witnessed the revival of the hadith studies as seen in multiple discussions on its various aspects. Muḥammad Yâsîn al-Fâdânî is undoubtedly one of the prominent scholars who made a great impact on the current hadith discourse. Of all his scholarly works, his most prevalent contribution is in preserving the traditional *sanad* in the modern context. He believes that *sanad* is a precious legacy which worth preserving for the next generations. Therefore, he gave precious contributions in the preservation of *sanad* through several scholarly works. His opinion, however, came in line with the stance of taking lightly the aspect of authenticity. The tradition conservation often manipulated to justify the circulation of false hadith and pave the way for superstitions to make their way to Islamic society.

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¹ Muḥammad ‘Imârah, *al-Shahwah al-Islâmiyyah wa al-Tahaddî al-Hadhârî* (Kaherah: Dâr al-Shurûq, 1997), p. 174.

² Nûr al-Dîn ‘Itr, *Manhaj al-Naqd fi ‘Ulûm al-Ḥadîts* (Damsyik: Dâr al-Fikr al-Mu‘âshir, 1997), p. 70.

³ The term *nahdhah* (revival) is used by a number of scholars such as Muḥammad ‘Abd al-Azîz al-Khûlî, *Târîkh Funûn al-Ḥadîts al-Nabawî* (Beirut: Dâr Ibn Kathîr, n.d.), p. 293, Abû Ishâq al-Huwaynî, *Tanbîh al-Hâjjid ilâ mâ Waqa‘a min al-Nazhar fi Kutub al-Amâjjid*, Vol. I (Abû Dhabi: Dâr al-Mihajjah, 2003), p. 26. The discussion how the dynamics of social, political and intellectual currents of the modern times at the turn of the 19th century Islamic world, see generally, Mhd. Syahnan, *Modernization of Islamic Law of Contract: A Study of ‘Abd al-Razzaq al-Sanhuri’s Masadir al-Haqq fi al-Fiqh al-Islami: Dirasah Muqaranah bi al-Fiqh al-Gharbi* (Jakarta: Badan Litbang & Diklat Departemen Agama RI, 2009); Ma‘bad ‘Abd al-Karîm, *Alfâzh wa ‘Ibârât al-Jarh wa al-Ta’dîl* (Riyadh: Adhwâ’ al-Salaf, 2004), p. 342, Fârûq Ḥamâdah, *Tathawwur Dirâsât al-Sunnah al-Nabawiyyah: Nahdhatuha al-Mu‘âshirah wa Âfâquha, Madkhal li Dirâsât al-Sunnah al-Nabawiyyah* (Damsyik: Dâr al-Qalam, 2007), p. 234.

⁴ ‘Ishâm Eido, “Siyâghah Musta’nafah li ‘Ilm al-Ḥadîts,” Ahmad al-Jâbirî (ed.) *al-Dars al-Ḥadîtsî al-Mu‘âshir* (Beirut: Center for Research and Studies, 2017), p. 377.

⁵ *Musnid* is a technical term commonly given to someone who has vast collection of *sanads* and is well-known for his dedication in hadith transmission.

⁶ See for instance Jannatul Husna binti Ali Anuar and Fauzi Deraman, “Syeikh Yasin Padang dan Hadith Arbain: Sebuah ulasan dan Takhrij,” in *Sunah Nabi: Realiti dan Cabaran Semasa* (Kuala Lumpur: Jabatan al-Quran dan al-Ḥadith APIUM, 2011), p. 161-178, Mohd Khafidz Soroni and Mohd Norzi Nasir, “Syeikh Muhammad Yasin al-Fadani (1335/1916-1410/1990) dan Ketokohnya dalam ilmu Riwayah al-Ḥadîts,” in *Warisan Hadis Ulama Nusantara*, Mazlan Ibrahim *et. al* (ed.) (Bangi: Penerbit UKM, 2012), p. 118-140; Ilyas Daud, “Kitab hadis Nusantara: Studi atas kitab *al-Arba‘ûna Haditsan* Karya Muhammad Yasin al-Fadani, Padang,” in *al-Ulum*, Vol. 16, No. 1, 2016, p. 142-165; Alfian Dhany Misbakhuddi and Muhammad Rokim, “Muhammad Yasin al-Fadani dan Kontribusinya dalam *Sanad* Keilmuan Ulama Nusantara,” in *Universum*, Vol. 12, No. 1, 2018, p. 1-8; Ahmad Levy Fachrul Avivy, “Jaringan keilmuan Hadis dan Karya-karya Hadis di Nusantara,” in *Hadis*, Vol 8, No. 16, 2018, p. 63-82, Khabibul Khoiri *et al.*, “Studi Komparatif Kitab *al-Khil’ah al-Fikriyyah bi Syarh al-Minhah al-Khairiyyah* dan Kitab *al-Arba‘ûna al-Buldâniyyah Arba‘ûna Haditsan ‘an Arba‘ûna Syaikhān min Arba‘ûna Baladan*,” in *Tapis*, Vol. 2, No. 2, 2018, p. 235-252.

⁷ ‘Abd al-Fattâḥ Abû Ghuddah, *al-Isnâd min al-Dîn: Shafḥah Musyriqah min Târîkh Samâ‘ al-Ḥadîts ‘ind al-Muḥadditsîn* (Beirut: Dâr al-Bashâ’ir al-Islâmiyyah, 2014), p. 9.

⁸ For further discussion on the acceptance of *ijâzah* among callasical and later exponent of hadith, see ‘Utsmân Ibn al-Shalâḥ al-Syahrâzûrî, *‘Ulûm al-Ḥadîts* (Beirut: Dâr al-Fikr al-Mu‘âshir, 2002), p. 151-153; Dhiyâb bin Sa‘ad al-Ghâmidî, *al-Wijâzah*

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⁹ See ‘Abd al-Fattâh Abû Ghuddah, *al-Isnâd min al-Dîn*, p. 17-21. Discussion in relation to law see Mhd. Syahnan, “The Image of the Prophet and the Systematization of Ushul al-Fiqh: A Study of al-Shafi’i’s Risalah,” in *Miqot*, No. 103 (February 1998), pp. 44-50.

¹⁰ *Ibid.*, p. 29.

¹¹ ‘Utsmân Ibn al-Shalâh al-Syahrazûrî, *‘Ulûm al-Ḥadîts*, p. 121.

¹² *Ibid.*, p. 17.

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¹⁴ Ibn al-Shalâh, *‘Ulûm al-Ḥadîts*, p. 250.

¹⁵ Mamdûh, *al-Ittijâhât al-Ḥadîthiyyah*, 1, 512.

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¹⁸ Sa‘ad ‘Abd Allâh al Ḥumayd, *Fatâwâ Ḥadîsiyyah*, Vol. I (Riyadh: Dâr ‘Ulûm al-Sunnah, 1999), p. 187.

¹⁹ Al-Shamrânî, *Thabt Mu’allafât*, p. 17.

²⁰ For al-Kattânî’s brief biography and contributions, see Maḥmûd Sa‘îd Mamdûh, *al-Ittijâhât al-Ḥadîsiyyah fi al-Qarn al-Râbi‘ ‘Ashar*, Vol. I (Beirut: Dâr al-‘Ulûm al-Dîniyyah, 1438 H), p. 521-536.

²¹ For al-Fâdânî’s biography, see Mamdûh, *al-Ittijâhât al-Ḥadîsiyyah*, 1, 543-548, also *Tasynîf al-Asmâ‘ bi Syuyûkh al-Ijâzah wa al-Samâ‘*, Vol. I (Egypt, 2013), p. 90-105.

²² Alfian Dhany Misbakhuddi and Muhammad Rokim, “Muhammad Yasin al-Fadani dan Kontribusinya dalam *Sanad* Keilmuan Ulama Nusantara,” in *Universum*, Vol. 12, No. 1, 2018, p. 5.

²³ Mamdûh, *Tashnîf al-Asmâ‘*, Vol. I, p. 92.

²⁴ Mohd Khafidz Soroni and Mohd Norzi Nasir, “Syeikh Muhammad Yasin al-Fadani (1335/1916-1410/1990) dan Ketokohnya dalam ilmu Riwayah al-Ḥadîts,” p. 125.

²⁵ See *Ibid.* p. 126.

²⁶ Muḥammad bin ‘Abd al-Karîm bin ‘Ubayd (ed.), *al-Tsabt al-Kabîr fi Masyakhah wa Asânîd wa Ijâzah al-Syaykh Ḥasan al-Masyâth* (Makkah: Mu’assasah al-Furqân, 2005), p. 107.

²⁷ Ḥabîb al-Rahmân al-A‘zhamî, *Al-Albânî: Akhthâ’uhu wa Syudzûdzuh* (Kuwait: Dâr al-‘Urûbah, 1984), p. 9.

²⁸ See Muḥammad ‘Awwâmah, *Adab al-Ikhtilâf fi Masâ’il al-‘Ilm wa al-Dîn* (Jeddah: Dâr al-Minhâj, 2013), p. 181.

²⁹ See also Ibn al-Shalâh, *‘Ulûm al-Ḥadîts*, p. 275-276; Nûr al-Dîn ‘Itr, *Manhaj al-Naqd fi ‘Ulûm al-Ḥadîts* (Damsyik: Dâr al-Fikr, 1997), p. 354-358.

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³² Lihat al-Mar‘ashlî, *Mu‘jam al-Ma‘âjim*, Vol. I, p. 27.

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³⁴ Al-Sakhâwî, *Fatḥh al-Mughîts*, Vol. IV, p. 40.

³⁵ Jalâl al-Dîn al-Suyûthî, *Tadrîb al-Râwî*, p. 460.

³⁶ Mamdûh, *Tasynîf al-Asmâ’*, Vol. I, p. 104.

³⁷ See for instance his rebuttal to opinion of al-Zahabi, Ibn Hajar and al-Sakhâwî in his elaboration on the authenticity of *musalsal* No. 22, 80, 110.

³⁸ See for example Jamâl al-Dîn al-Qâsimî, *Qawâ'id al-Tahdîts min Funûn Mushthalah al-Ḥadîts* (Kaheerah: Dâr Iḥyâ’ al-Kutub al-‘Arabiyyah, 1961), p. 154; al-Ḥasan bin ‘Ali al-Kattânî, *Fiqh al-Ḥâfîzh Aḥmad bin al-Shiddîq al-Ghumârî: Dirâsah Muqâranah* (Beirut: Dâr al-Kutub al-‘Ilmiyyah, 2005), p. 47. Regarding theological debate on the reception of *tabarruk*, see Hishâm bin Muḥammad al-Ḥayjar al-Ḥasanî, *al-Tabarruk bi al-Shâlihîn* (Maghribî: Dâr al-Rashâd al-Ḥadîtsah); Nâshir bin ‘Abd al-Raḥmân al-Juday’, *al-Tabarruk Anwâ’uhu wa Aḥkâmuh* (Riyadh: Maktabah al-Rusyd, 2000); Fahd bin Sa’ad al-Muqarrin, “al-Tabbaruk bi Âthâr al-Nabi SAW: Dirâsah ‘Aqadiyyah,” in *al-Dirâsât al-Islâmiyyah*, Vol. 25, 2015, p. 10-61.

³⁹ Muḥammad Yâsîn al-Fâdânî, “Majmû‘ah Mukhtârâh min al-Musalsalât al-Ḥadîtsiyyah”, in *Min Dafâ’in al-Musnid al-Fâdânî al-Makkî* (Beirut: Dâr al-Bashâ’ir al-Islâmiyyah, 2016), p. 41.

⁴⁰ See al-Fâdânî, *al-‘Ujâlah fi al-Aḥadîts al-Musalsalah*, p. 120.

⁴¹ See ‘Abd Allâh bin Shâlih al-‘Ubayd, *Al-Imtâ’ bi Zikr Ba’dh Kutub al-Samâ’* (Beirut: Dâr al-Bashâ’ir al-Islâmiyyah, 2006), p. 48; Muḥammad bin ‘Abd Allâh al-Rasyîd, *Imdâd al-Fattâh bi Asânîd wa Marwiyyât al-Syaikh ‘Abd al-Fattâh* (Riyadh: Maktabah al-Imâm al-Syâfi‘î, 1999), p. 595.

⁴² Muḥammad Yâsîn al-Fâdânî, *Nihâyat al-Mathlab Ta’lîqât ‘ala Sad al-Arib* (Kaheerah: Dâr al-Basâ’ir, 2009), p. 419.

⁴³ See his footnote commentary in ‘Abd al-Hay al-Laknawî, *Zhafâr al-Amânî bi Syarh al-Mukhtashar al-Sayyid al-Syarîf al-Jurjânî fi Mushthalah al-Hadîts* (Halab: Maktab al-Mathbû‘ât al-Islâmiyyah, 1416 H.), p. 269.

⁴⁴ *Ibid.*, p. 273.