

**EXPLANATION OF THE CURSED HADITH TO MUAWIYAH:
Study of the Book of *Al-Arba'un Hadīth min Arba'in Kitāban 'an Arba'īna*
Sheikhan by Sheikh Muhammad Yasin Isa al-Fadani**

Fikri Haekal Amdar

Universitas Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia

Email: 20205031012@student.uin-suka.ac.id

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Abstract

Muhammad Yasin al-Fadani as a Nusantara cleric through the book Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Shaykhan, has contributed to the study of hadith. The aims of this research are: first, to discuss the biography of Sheikh Yasin al-Fadani. Second, discussing the scientific journey of knowledge, looking for his sanad. Third, how is the process of compiling the book Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Shaykhan. Fourth, the hadith of the curse of Muawiyah and the syarah of Sheikh Yasin al-Fadani in the book of Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan. This type of research is library research sourced from articles and books related to the discussion about Sheikh Yasin al-Fadani and refers directly to the book of hadith written by Sheikh Yasin al-Fadani. This study concludes that in the view of Sheikh Yasin al-Fadani that the hadith allegedly containing curses to Muawiyah must be understood as part of the Arab tradition, so it is not understood that the Prophet intended to curse Muawiyah.

Keywords: *Yasin al-Fadani, Muawiya, Al-Arba'un Haditsan*

Abstrak

Muhammad Yasin al-Fadani sebagai ulama Nusantara melalui kitab Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Syaikh, telah berkontribusi dalam kajian hadis. Tujuan penelitian ini adalah: Pertama, membahas biografi Syekh Yasin al-Fadani. Kedua, membahas perjalanan ilmiahnya, melacak sanad kelimuannya. Ketiga, bagaimana proses penyusunan kitab Al-Arba'un Haditsan min Arba'in Kitaban 'an



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Arba'ina Syaikhun. Keempat, syarah Syekh Yasin al-Fadani dalam kitab Al-Arba'un Hadits min Arba'in Kitaban 'an Arba'ina Syaikhun terhadap hadis kutukan kepada Muawiyah. Jenis penelitian ini adalah penelitian kepustakaan yang bersumber dari artikel dan buku-buku yang berkaitan dengan pembahasan Syekh Yasin al-Fadani dan merujuk langsung pada kitab hadits yang ditulis oleh Syekh Yasin al-Fadani. Penelitian ini menyimpulkan bahwa dalam pandangan Syekh Yasin al-Fadani bahwa hadis yang diduga berisi laknat kepada Muawiyah mesti dipahami sebagai bagian dari tradisi bangsa Arab, sehingga tidak dipahami bahwa Nabi bermaksud untuk melaknat Muawiyah.

Kata Kunci: *Yasin al-Fadani, Muawiyah, Al-Arba'un Haditsan*

Introduction

The world of education is very synonymous with the learning process. At the end of the learning process, students will be given a diploma or certificate as a sign of graduation in the learning system at school. In a sense, the diploma that is owned is a form of responsibility and knowledge in science. Scientific tradition in Islam recognizes the science of sanad. Sanad is a series of names of hadith narrators consisting of teachers and students as a continuum of scientific ropes. Any religion does not own this legacy of Islamic history.

The study of hadith in the archipelago began in the 17th century AD, marked by the emergence of the book *Hidayah al-Habib fi Targhib wa al-Tarhib* written by Nuruddin al-Raniri and followed by the emergence of the Hadith book *'Arba'in* (forty hadith by al-Nawawi) and the book *al-Mawa'id al-Badi'ah*, a collection of hadith Qudsi written by Abd Rauf al-Singkili.¹

In general, the study of hadith in the archipelago consists of two focuses, namely Hadith and *ulumul Hadith*. The forms are translations from Arabic books, and some are the thoughts of a character using local and Arabic

¹ Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII &*

XVIII; Akar Pembaruan Islam di Indonesia (Jakarta: Kencana, 2013), h. 210-239.

languages, both written when in the archipelago and while in Arab land as did by Sheikh Muhammad Yasin al-Fadani. An archipelago hadith scholar from Padang is very well versed in the sanad of hadith. This paper will discuss one of his hadith books, namely the book of Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan.

The author found several literature facts: First, it is related to discussing the contribution of Sheikh Yasin al-Fadani in the scientific chain of scholars of the archipelago. Second, discussing the character of Sheikh Yasin al-Fadani and his contribution to the discipline of transmission of the chain. Third, discuss the cursed Hadith on Muawiyah in the book Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan.

The purpose of writing this article is to complement the existing literature deficiencies. Accordingly, there are three focuses of study in this article: First, discussing the biography of Sheikh Yasin al-Fadani. Second,

discussing the scientific journey of knowledge, looking for the sanad of Sheikh Yasin al-Fadani so that it has many sanad. Third, how is the process of compiling the book Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Shaykhan. Fourth, discussing the hadith of the curse of Muawiyah and the syarah of Sheikh Yasin al-Fadani.

This type of research is library research sourced from the book Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Sheikhan, articles and books related to the discussion about Sheikh Yasin al-Fadani.

Sheikh Yasin al-Fadani: Biography, Works and Thoughts

Understanding the biographical traces is a must in seeing the position of thinking of a great character because many things are not recorded in the works of a character and can only be

understood by tracing the traces of his biography.²

1. Brief Biography

His full name is 'Alam al-Din Abu Fayd Muhammad Yasin bin Muhammad 'Isa bin Udik al-Fadani al-Makki al-Syafi'i. The title of al-Fadani is the ratio of the Padang area, West Sumatra, Indonesia, because the origin of his descendants came from there. The title of al-Makki is the ratio of his birth, to be precise, in Mecca, Saudi Arabia. His father's name was Isa, and his grandfather's name was Udik, while his sons were named Muhammad and Fayd. Therefore Sheikh Yasin was nicknamed Abu Fayd.³ Sheikh Yasin was born in Hayyi

Misfalah, Makkah al-Mukarramah, on Tuesday 27 Sha'ban, 1337 H/1917 AD.⁴

Sheikh Yasin was educated directly by his father, Sheikh Isa al-Fadani and his mother, Maimunah bint Abdullah al-Fadani. He got the basic knowledge of Islam directly from his father, such as Qiraat al-Qur'an, Tawhid, Jurisprudence, Arabic Grammar, and others.⁵ He also got the knowledge of reading and understanding the Qur'an from his mother, who was a memorizer of the Qur'an. Thanks to his mother's guidance, at the age of 8, Sheikh Yasin was able to memorize the whole Qur'an.⁶ When he was 12 years old, Sheikh Yasin al-Fadani began studying at the

² Ali Syariati, *Sosiologi Islam*, (Yogyakarta: Ananda, 1982), h. 73-74.

³ Mukhtaruddin al-Falimbani, *Bulugh al-Amani*, (Beirut: Dar al-Qutaybah, 1988), h. 7.

⁴ Amirul Ulum, *Musnid al-Dunya Syekh Yasin ibnu Isa al-Fadani*, (Yogyakarta: Global Press, 2016), h. 15.

⁵ Jannatul Husna, Syekh Yasin Padang dan Ilmu Tafsir: Sorotan Terhadap Fayd al-Khabir, Proceedings: The 2nd Annual International Qur'anic Conference, Malaya University: 2012, 376.

⁶ Amirul Ulum, *Musnid al-Dunya Syekh Yasin ibnu Isa al-Fadani*, h. 19.

Shaulathiyyah Madrasa for six years—then moved to the Dar al-Ulum madrasa, which Sheikh Muhsin bin Ali Musawa led due to the Jawi student conflict⁷ and Shaykh Shaulathiyyah, where the Jawi people are low in character⁸, So Dar al-Ulum was founded by Nusantara scholars at that time.⁹

At Madrasah Dar al-Ulum, Sheikh Yasin studied with Sayyid Muhsin al-Musawwa, Sheikh Ibrahim Dawud al-Fathani, Sheikh Muhammad Ali al-Makki, Sheikh Zubair ibn Ahmad al-Filfulani, Sheikh Abdul Muhaimin al-Lasemi, Sheikh

Husain ibn Abdul Ghani al-Falimbani, Shaykh Ahmad al-Qishthi, and others when Sheikh Yasin was declared to have passed the Aliyah level in 1356 H/1937 AD.¹⁰ After that, he was appointed as a teacher at Madrasa Dar al-Ulum. Besides being active in teaching at Dar al-Ulum, Sheikh Yasin also opened a halaqah study at his home.¹¹

Not separated from his profession as a teacher, Sheikh Yasin also studied in non-formal education. Sheikh Yasin studied many Middle Eastern scholars. Sheikh Yasin studied hadith and sanad from Sheikh

⁷ Jawi merupakan nama komunitas yang dinisbat dari ulama-ulama yang datang dari seluruh nusantara seperti Jawa, melayu, attani, dan Philipina Selatan yang belajar di Makkah. Lihat Ulil Abshar Abdalla, "Syaykh Yasin al-Fadani dan Nasionalisme Indonesia." (On Line), <http://islamlib.com>, diakses 05 Agustus 2009; Sachrony, "Syekh Yasin Al Padani Ulama Mekkah Keturunan Indonesia," (Online) <http://sachrony.wordpress.com>

⁸ Sukron Farda, *Perawi Indonesia dalam Kitab Arba'un al-Buldaniyyah Arba'un Haditsanan Arba'in Syekhan min Arba'ina Baladan* (Yogyakarta: UIN Sunan Kalijaga, 2016), h. 24.

⁹ Amirul Ulum, *Musnid al-Dunya Syekh Yasin Ibnu Isa al-Fadani*, h. 22.

¹⁰ Muhammad Syamsul Hadi, *Tradisi Penulisan kitab al-Hadis arba'in dan Sistematisasi Penulisan (kajian atas kitab arba'in haditsan karya Syaikh Yasin al-Fadani)* (Ponorogo: STAIN Ponorogo, 2009), h. 36.

¹¹ Faisal Muqrabi, Metode Syaikh Yasin al-Fadani al-Makki dalam penyusunan kitab Al-Hadis al-Arba'un al-Buldaniyyah (Banjarmasin: IAIN Antasari, 2015), h. 37.

Umar Hamdan al-Mahrusi, Sheikh Muhammad Ali Husain al-Maliki, Sheikh 'Umar Bajunaid, Mufti Syafi'iyah Makkah, Sheikh Sa'id bin Muhammad al-Yamani, and Sheikh Hasan al-Yamani. In the disciplines of Usul al-Fiqh, Arabic Grammar, Qawaid al-fiqhiyyah, Sheikh Yasin studied with Sheikh Muhsin ibn 'Ali al-Falimbani al-Maliki and Sayyid 'Alwi bin 'Abas al-Maliki al-Makki.¹² Likewise, astronomy and miqat he studied with Sheikh Caliph al-Nabhani.¹³

Sheikh Yasin revealed to Kiai Zubair Dahlan when performing the pilgrimage in 1951 AD that he had 500 scientific sanad. Another opinion says about 700 sanad.¹⁴

Sheikh Yasin died on Friday 28 Zulhijah 1410 H/23 July 1990 in Utaibiyyah and was buried in Ma'la Makkah.¹⁵

2. The works of Sheikh Yasin al-Fadani

Sheikh Yasin wrote approximately 102 books during his lifetime. There are 66 sanad study books, and some are in the form of whole books and manuscripts. Many of Sheikh Yasin's works are stored in his private library; Abdurrahman al-Jawi revealed this.¹⁶ His students have codified around 97 books. It consists of 9 books of hadith science, 25 books of fiqh and ushul fiqh, 36 books of

¹² Muhammad Syamsul Hadi, *Tradisi Penulisan kitab al- Hadis arba'in dan Sistematika Penulissannya (kajian atas kitab arba'in haditsan karya Syaikh Yasin al-Fadani)*, h. 37.

¹³ Amirul Ulum, *Musnid al-Dunya Syekh Yasin Ibnu Isa al-Fadani*, h. 23.

¹⁴ Muhammad Syamsul Hadi, *Tradisi Penulisan kitab al- Hadis arba'in dan Sistematika*

Penulissannya (kajian atas kitab arba'in haditsan karya Syaikh Yasin al-Fadani), h. 37.

¹⁵ Sukron Farda, *Perawi Indonesia dalam Kitab Arba'un al-Buldaniyyah Arba'un Haditsanan Arba'in Syekhan min Arba'ina Baladan*, h. 37.

¹⁶ Amirul Ulum, *Musnid al-Dunya Syekh Yasin Ibnu Isa al-Fadani*, h. 45.

astronomy, and the rest are other branches of science.¹⁷

Sheikh Yasin's works in the field of hadith science include:

- a. *Al-dur al-Mandud fi Syarh Sunan abi Dawud.*
- b. *Al-'aqd al-Farid min Jawahir al-Asanid.*
- c. *Fathu al-'alam Syarah Bulugu al-Maram.*
- d. *Arba'un Haditsan min Arba'ina kitaban 'an Arba'ina Syaikh.*
- e. *Arba'un al-Buldaniyyah Arba'un Haditsan 'an Arba'in Syaikh min Arba'ina Baladan.*
- f. *Arba'un Haditsan min Riyad al-Jannah min Atsari Ahli al-Sunnah.*
- g. *Arba'un Haditsan musalsalan bi an-Nujah ila al-jalal al-syuthi.*

h. *Al-'Ujalah fi al-Ahadits al-Musalsalah.*

i. *Warawah 'ala al-Jauhar al-Tsamin fi Arba'in Haditsan min Ahaditsi Sayyid al-Mursalin li al-'ajluni.*

j. *Waraqah fi Majmu'ah al-Musalsalah.*

3. Shaykh Yasin al-Fadani's thoughts

a. Education

Sheikh Yasin founded the Madrasah Banat Ibtidaiyah in Syami'ah. This is suspected to be due to the collapse of the power of the Bani Asyraf by the Banu Sa'ud (Wahhabis). Where special madrasa education for men is well organized, while for women it is not. Compulsory education for women. Because women will have to be able to educate their sons and daughters if they do not take a good education, how can their

¹⁷ Muhammad Syamsul Hadi, *Tradisi Penulisan kitab al-Hadis arba'in dan Sistematisasi*

Penulisannya (kajian atas kitab arba'in haditsan karya Syaikh Yasin al-Fadani), h. 43.

children have the provisions so that their aqidah stronghold is in line with the teachings of the Qur'an and Hadith. This is the reason Sheikh Yasin established a special madrasa for women.¹⁸

b. Sanad

Codifying the thousands of sanad obtained by him is crucial for Sheikh Yasin. He was worried that the sanad would stop at him. According to Sheikh Yasin:

“Sanad is something essential because of the virtue of its degree. So there is no doubt that the sanad is highly sought after. Teachers and students of knowledge need to know this. If both do not know the importance of the sanad, it is

disgraceful for him. Those who teach complete knowledge with sanad deserve to be role models. Sanad becomes a mediation to get closer to God. Students are encouraged to pray and take lessons from their teachers. How can pray or imitate a role model and do not know who the teachers are.”¹⁹

Due to the importance of the sanad, Sheikh Yasin wandered in search of knowledge from various teachers and regions such as Taif, Medina, Riyadh, and others. Even outside the Arabian peninsula, Yemen, Egypt, Kuwait, and others.²⁰

Seeking Knowledge and Rewards in the Holy Land

Before the month of Ramadan every year, hajj groups from the

¹⁸ Amirul Ulum, *Musnid al-Dunya Syekh Yasin Ibnu Isa al-Fadani*, h. 39-40.

¹⁹ Mohd Khafidz and Mohd Norzi Nasir, “Ketokohan Syekh Muhammad Yasin Al-Fadani Dan Sumbangannya Dalam Disiplin Perwayatan Sanad,” in *Prosiding Seminar Serantau Ilmuan Hadith Dalam Peradaban Di Alam Melayu*, 2010.

²⁰ Alfian Dhany Misbakhuddi Muhamad Rokim, “MUHAMMAD YASIN AL-FADANI DAN KONTRIBUSINYA DALAM SANAD KEILMUAN ULAMA NUSANTARA,” *UNIVERSUM*, 2019, <https://doi.org/10.30762/universum.v12i1.1056>.

archipelago begin to come to Makkah by sailing boats before the arrival of the fireboat. The journey can take half a year or more. The journey takes the pilgrims through various ports in the archipelago to Aceh, the pilgrims board merchant ships. They were waiting for the ship to India. In India, look for a ship to Hadramaut, Yemen, or Jeddah. So many people from the archipelago carry out the pilgrimage while seeking knowledge in the holy land. Many Indonesians who have lived for many years have even settled in Mecca because the spirit of studying religion is supported by the many charismatic scholars who make halaqah book recitations. Among all the nations residing in Makkah, the Javanese (Southeast Asia) are the most prominent groups. Malay is the second language in Mecca after Arabic, at least since 1860 and serves as a unifying bond for the archipelago people.²¹ In Mecca, the Javanese, Nusa Tenggara, Maluku, South Sulawesi, Kalimantan,

Malay Peninsula, Minangkabau and Aceh people were free to socialize for five months, exchange experiences and thoughts to discuss resistance against the Dutch and British. Thus, the pilgrimage functioned as a unifier of the archipelago and a stimulant for anti-colonialism.

It is usual for Sheikh Yasin al-Fadani to be born in Mecca because his ancestors have long lived in Mecca, who initially made the pilgrimage and then stayed to deepen their religious knowledge. So he followed the lifestyle of the Nusantara people who were passionate about deepening religious teachings in Mecca by studying at the Shaulatiyah Madrasa, founded in 1874 by Indians. Through this Madrasa, students know more about the struggle of the Indians against British colonialism. In 1934, because of a conflict over Indonesian national pride, Javanese teachers and students had left Shaulatiyah and established the Dar al-

²¹ Martin Van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam di*

Indonesia, cet. 3 (Bandung: Mizan, 1999), h. 35-41.

Ulum madrasa as an intellectual centre for Indonesians from the pesantren circles in Mecca. At that time, Egypt became the centre of the movement, but Mecca remained a stepping stone for modernists even to Egypt.²²

Book of *Al-Arba'un Haditsan min Arba'in Kitaban 'an Arba'ina Shaykhan*

Arba'un in Arabic means forty. Etymologically, the book of Arba'un means a collection of small juz-juz consisting of forty hadiths with specific themes, which have been pre-determined by the compilers with their sanad, or compiled without including the sanad, except for the hadith narrators from among friends and have been in takhrij. From the previous book, this definition was revealed by Sheikh Yasin himself in Arba'un al-Buldaniyyah.²³ The word al-

Buldaniyyah comes from buldan, the plural of baladan, while baladan means a place, country, city, or village. Thus Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan means 40 traditions from 40 books from 40 teachers. The number 40 is a particular number for the Arabs, as the book 'Arbai'in al-Nawawi and other 40 hadith books. Arb'ain hadith writing is a separate genre in the field of hadith writing. Alavi also discussed several motives for writing the book of Hadith Arba'in, mainly for worship purposes and other motives such as gaining a particular reputation among the great scholars, granting students requests to compile the book of Arba'in, and obtaining certain financial benefits.²⁴ Jamila Syaukat describes that the book of Arba'un is a collection of forty

²² Martin Van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam di Indonesia*, h. 45.

²³ Abi al-Faidh Muhammad Yasin Isa al-Fadani, *Al-'Uajalah fi al-Ahadis al-Musalsalah*, (t.tp., Dar al-Basyair, 1985), h. 3.

²⁴ Khalid Alavi. "The Concept of Arba'in and Its Basis in The Islamic Tradition." *Islamic Studies* 3, (Autumn 1983), h. 71-93. Lihat juga Alavi. "A Brief Survey of Arba'in Literature." *Islamic Studies*, 2 (Summer 1984), h. 67-82. Lihat juga Alavi. "Arba'in al-Nawawi and It's Commentaries: an Overview." *Islamic Studies*, 3 (Autumn 1985), h. 349-356.

hadiths that are usually related to various types of problems that²⁵

The background of the preparation of this book only collects the hadiths of the Prophet and the chain of sequences starting from Sheikh Yasin himself to the Messenger of Allah. Accompanied by an explanation of the residence of each narrator without including the Qudsi hadiths.²⁶ Likewise, the basis of the hadith: *"Whoever keeps (memorizes) forty hadiths for the benefit of my ummah and they take advantage of them, then Allah will resurrect him on the Day of Resurrection as a faqih and pious."*²⁷ According to some scholars, this hadith is weak, but Sheikh Yasin al-Fadani said this hadith had been elevated to *hasan ligairih* because *syawahid* and *mutabi'* from other hadith lines are meaningful.²⁸ The first and second

opinions show the permissibility of using these traditions as the basis for the compilation of the book of *Arba'un*. That way, the authors of the Book of *Arba'un* get justification and motivation from him.

The systematics of this book consists of three parts. First, the opening (*muqaddimah*) is accompanied by an explanation of the book and the background of its writing. Second, the discussion of 40 hadiths from 40 books from 40 teachers. In this section, the *sanad* is written in full; after that, the 40 hadiths from 40 books from 40 teachers and various non-specific themes such as *fiqh* and *tasawuf* are written. Third, Sheikh Yasin explained difficult words, wrote down the hadith sources from the main book, and commented on the

²⁵ Jamila Shaukat, "Classification of Hadiths Literature," *Islamic Studies* 3 (Autumn 1985), h. 359.

²⁶ Abi al-Faidh Muhammad Yasin Isa al-Fadani, *Arba'un Haditsan 'an Arba'in Syaikhah min Arba'ina Baladan* (Beirut: Dar-Basyair al-Islamiyah, 1987), h. 4.

²⁷ Baihaqi, *Al-Arba'un al-Shughro* (Surabaya: Mutiara Ilmu, 1986), h. 13-14.

²⁸ Abi al-Faidh Muhammad Yasin Isa al-Fadani, *Arba'un Haditsan 'an Arba'in Syaikhah min Arba'ina Baladan*, h. 64.

degree of hadith written in a separate section (footnote).²⁹

Reflection of Sheikh Yasin al-Fadani's Thoughts

Education is the right of every Muslim. The right of men and women to have access to a fair education is mandatory. This is fully supported by Sheikh Yasin al-Fadani, looking at the Madrasa, which was established specifically for women so that later when they become mothers, they can provide understanding according to the Qur'an and Hadith to their children. Sanad is the key to whether education is good or not and prestige for teachers and students. With a chain, a person will not doubt his knowledge.³⁰ Because of the importance of this isnad, Ibn al-Mubarak (d. 181 H) said: *"Isnad is part of religion. If there is no isnad, then people will say as they please,"* and according to Imam al-Nawawi: *"Isnad is the weapon of a believer."*³¹

²⁹ Muhamad Rokim, "MUHAMMAD YASIN AL-FADANI DAN KONTRIBUSINYA DALAM SANAD KEILMUAN ULAMA NUSANTARA."

As Sheikh Yasin al-Fadani is a modern cleric who masters various sciences and has many titles including, Musnid al-Hijaz (expert of the Hijaz land chain), Bahr al-'Ulum (Ocean of Sciences), Musnid al-Dunya (Scholar of world sanad experts), and 'Alam al-Din (religious reference). The title was obtained because Sheikh Yasin had revived the knowledge of the sanad and the owner of the complete sanad.

Hadith cursed to Muawiyah

As for his explanation, which was quite long when he recited the 39th hadith, the hadith contains the curse of the Prophet to Muawiyah bin Abi Sufyan. Where the Prophet ordered him to face him several times, but when he was told to face Muawiyah while he was eating, the Prophet said the sentence *"might Allah not fill his stomach"*.

³⁰ Fathurrahman Karyadi, Mengkaji (budaya) Sanad Ulama Tanah Jawa, dalam Jurnal Thaqafiyat, Vol 14. 2013, h. 66.

³¹ Mahmud Thahhan, *Ushul Takhrij wa Dirasat al-Asanid* (Maktabah Arrusyd, t.t.), h. 158.

Before conducting research on the hadith, It will be attached first the text of the hadith and its chain from the history of **Shahih Muslim 4/2010 no 2604:**

حدثنا محمد بن المثنى العنزي ح وحدثنا ابن بشار (واللفظ لابن المثنى) قال حدثنا أمية بن خالد حدثنا شعبة عن أبي حمزة القصاب عن ابن عباس قال كنت ألعب مع الصبيان فجاء رسول الله صلى الله عليه و سلم فتواريت خلف باب قال فجاء فحطأني حطأة وقال اذهب وادع لي معاوية قال فجئت فقلت هو يأكل قال ثم قال لي اذهب فادع لي معاوية قال فجئت فقلت فقلت هو يأكل فقال :
"لا أشبع الله بطنه".

Has told us Muhammad bin Mutsanna Al 'Anziy and has told us Ibn Basyaar (and this translation is Ibn Mutsanna's pronunciation) both have told us Umayyah bin Khalid who has told us Syu'bah from Abu Hamza Al Qashaab from ibn Abbas who said "I was playing with the children then the Messenger of Allah came, I opened behind the

door. He came and praised my shoulder saying "go and call Muawiyah to me". So I came back and said "he is eating" Then he said " go and call Muawiyah to me". So I went back to him and said "he is eating". Rasulullah saw said " May Allah not fill his stomach" (Sahih Muslim 4/2010 n0 2604).

According to al-Fadani, the meaning of this hadith must be explained so that there is no misunderstanding among the people that the Prophet cursed Muawiyah, as happened to the Shia group who made this hadith to denounce Muawiyah.

Correlation With Historical Facts

In the hadith narrated by Muslim mentions: that the purpose of the Messenger of Allah to summon Muawiyah was to wrote a revelation for him, in this case the hostorical facts state that Muawiyah was the secretary or writer of relevations for The Prophet

and the expression of the Prophet's prayer towards Muawiyah were expressions of which the Arabs used to say.

The explanation above shows that it can be seen that the hadith is indeed said in relation to the existing context, namely according to the background of the existing problem, thus it can be said that this hadith is not contradictory in its understanding when looking at the cause of the revelation of the hadith.

The Meaning of The Hadith

In this case the author tries to interpret the hadith by making approaches, as done by Yusuf al-Qardawi interpreting the hadith. After further analyze the various of ma'ani science, presumably the one that the meaning in this study is to understand the Sunnah according to the instructions of the Quran.

To understand the hadith correctly in order to avoid deviation, falsification, and bad takwil, the hadith should be understood based on the

instruction of the Quran which are certain his justice. In this case the hadith will be adapted to the verses of the Quran the following,

"O son of Adam, put on your beautiful clothes in every mosque, eat and drink and do not overdo it, Truly Allah does not like people who are extravagant"

Al-Fadani narrated the hadith, quoted a hadith *"whoever is cursed and abused by the Prophet Muhammad or cursed at him then he is entitled to receive zakat, reward and mercy from the Messenger of Allah."* In a hadith narrated by Abu Hurairah, the Messenger of Allah once said, *"O Allah, I am only human, anyone from the Muslim community that I have abused, I have cursed, I have whipped, then I will give zakat and mercy to him."* As for several other traditions regarding

this matter, 'Aisha, Jabin bin Abdullah, and Anas.³²

In addition, Fadani quotes Imam Nawawi in his book *Syarah* which explains the Sunnah: "If someone said, how can the Messenger of Allah curse people who should not be cursed, insulted, cursed by people?. In this case, there are two opinions of scholars. First, in essence, the curse is not considered by Allah SWT. Because, in reality, a curse is a form of appreciation. Therefore, the Messenger of Allah. According to Islamic teachings, cursed people are given rights. Rasulullah did not want to do that, but he was ordered to make decisions based on Zahir (visible) and the secret (unseen) of Allah's decision.

Second, the calling of names, curses, and insults that the Prophet had uttered was not what he wanted. Nevertheless, it has become a prevailing tradition for Arabs, who say

unintentional damage, as this proverb: "In your hands, there are signs of barrenness and hoarseness like mine.". As in the hadith, it says, "Hope you get old soon", or in the hadith narrated by Muawiyah, myself and others. Verily, He is the best of places for supplication. Allah's Apostle sometimes sends the nature of the calls. Worried this could cause problems. Therefore, young people pray to Allah, chanting, cursing, and insulting can be replaced with mercy, the forgiveness of sins, cleansing and reward. Things like this are rare and very rare to happen to the Messenger of Allah. The Prophet never do anything cruel, curse or take revenge.³³

Conclusion

Sheikh Yasin al-Fadani has the full name 'Alam al-Din Abu Fayd Muhammad Yasin bin Muhammad 'Isa bin Udik al-Fadani al-Makki al-Syafi'i. He is a scholar of Padang descent, West

³² Abi al-Faidh Muhammad Yasin Isa al-Fadani, *Arba'un Haditsan 'an Arba'in Syaikhun min Arba'ina Baladan*, h. 81.

³³ Abi al-Faidh Muhammad Yasin Isa al-Fadani, *Arba'un Haditsan 'an Arba'in Syaikhun min Arba'ina Baladan*, h. 82.

Sumatra. Born in the city of Hayyi Misfalah, Makkah al-Mukarramah on Tuesday 27 Sha'ban, 1337 H/1917 M. Died on Friday 28 Zulhijah 1410 H/23 July 1990 in Utaibiyyah and was buried in Ma'la Makkah. He studied at the Shaulatiyah madrasa, Dar al-Ulum and several areas outside the Hijaz. Al-Fadani has 500 scientific sanad. Another opinion mentions approximately 700 sanad. Sheikh Yasin wrote approximately 102 books during his lifetime. There are 66 sanad study books, and some are in the form of whole books and manuscripts.

Sheikh Yasin al-Fadani's thoughts focused on aspects of education and sanad. Compiling the book *Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan* means 40 hadith from 40 books from 40 teachers. He has many titles including, *Musnid al-Hijaz* (expert of the Hijaz

land chain), *Bahr al-'Ulum* (Ocean of Knowledge), *Musnid al-Dunya* (Scholar of world chain of knowledge), and *'Alam al-Din* (religious reference).

It was related to the explanation, cursed hadith syarah to Muawiyah. First, in essence, the curse is not considered by Allah SWT. Because, in reality, a curse is a form of appreciation. Second, the calling of names, curses, and insults that the Prophet had uttered was not what he wanted. Nevertheless, it has become a prevailing tradition in the Arab nation to say without any intention of hurting.

We see the limitations in this study. We see the limitations in this study. Suggestions for further research include a specific discussion of the traditions of certain themes in the book *Al-Arba'un Hadith min Arba'in Kitaban 'an Arba'ina Shaykhan*

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