

## THEMATICS HADITH UNDERSTANDING IN WEST SUMATRA: KITAB HIMPOENAN HADIS BY SYEKH YUNUS TUANKU SASAK (1879-1975)

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### Abstract

This article examines Syekh Yunus Tuanku Sasak (1879-1975) and elaborates on the characteristics of thematic hadith studies in his book, Himpoenan Hadith Book (1938). The book is one of the classic books of hadith in Arabic-Malay, which became the guideline in several *Madrasah Tarbiyah Islamiyah* in West Sumatra. Syekh Yunus Tuanku Sasak is a West Sumatran cleric active in da'wah and education activities. The background of writing this book is to fulfil the request of the leaders of *Madrasah Tarbiyah Islamiyah* in the West Pasaman environment to overcome the rampant debate in the community related to *qunūt*. This article uses a qualitative literature study method on the works of Syekh Tuanku Sasak and is supported by in-depth interviews with the descendants of Syekh Tuanku Yusuf in 2019. This research shows that Syekh Yunus Tuanku Sasak thematically describes the understanding of the hadith about *qunūt* by collecting all the traditions that allow and forbid *qunūt*, conduct criticism of *sanad* and *matan*, and use the "tarjih" method in dealing with conflicting rules.

**Keywords:** Thematic Hadith; *Kitab Himpoenan Hadis*; Syekh Yunus Tuanku Sasak.

### Abstrak

Artikel ini mengkaji Syekh Yunus Tuanku Sasak (1879-1975) dan mengelaborasi ciri-ciri kajian hadis tematik dalam bukunya Himpoenan Hadist Book (1938). Kitab tersebut merupakan salah satu kitab hadis klasik berbahasa Arab-Melayu yang menjadi pedoman di beberapa Madrasah Tarbiyah Islamiyah di Sumatera Barat. Syekh Yunus Tuanku Sasak adalah seorang ulama Sumatera Barat yang aktif dalam kegiatan dakwah dan pendidikan. Latar belakang penulisan buku ini adalah untuk memenuhi permintaan para pimpinan Madrasah Tarbiyah Islamiyah di lingkungan Pasaman Barat untuk mengatasi maraknya perdebatan di masyarakat terkait qunūt. Artikel ini menggunakan metode studi literatur kualitatif atas karya-karya Syekh Tuanku Sasak dan didukung dengan wawancara mendalam dengan keturunan Syekh Tuanku Yusuf pada tahun 2019. Penelitian ini menunjukkan bahwa Syekh Yunus Tuanku Sasak secara tematik menggambarkan pemahaman hadis tentang qunūt dengan mengumpulkan semua hadis yang membolehkan dan mengharamkan qunūt, melakukan kritik sanad dan matan, serta menggunakan metode "tarjih" dalam menghadapi aturan-aturan yang saling bertentangan.

**Kata Kunci:** Hadis Tematik; *Kitab Himpoenan Hadis*; Syekh Yunus Tuanku Sasak.

## INTRODUCTION

The exploration for the hadith manuscripts of the Indonesian ulama is a contemporary study that enriches the treasures of hadith studies in Indonesia. This can be started by tracing the local hadith texts written by scholars who are scattered in various regions in Indonesia. Historically, the study of hadith in Indonesia has been slow compared to the study of the Qur'an and jurisprudence. This is marked by the fact that Nusantara scholars wrote in the field of hadith starting in the 17th century.<sup>1</sup> Among the scholars who pioneered the Islamic renewal movement and played a role in the development of hadith studies in the archipelago in the 17th century, among them were Nurudin al-Raniri, Abdul Rauf al-Sinkili, and Muhammad Yusuf al-Maqassari.<sup>2</sup>

The struggle of hadith studies in the archipelago only emerged at the end of the 19th century, which Shaykh Ahmad Sukarti initiated with the main jargon returning to the Qur'an and Hadith.<sup>3</sup> In addition, Syekh Mahfudz (from Tremas) also strongly influences studying hadith.<sup>4</sup> The study of new hadith developed rapidly in the 20th century. The barometer of its development is the emergence of the works of Nusantara Ulama in the field of hadith significantly, and the inclusion of hadith studies in the curriculum of Islamic boarding schools and madrasahs.<sup>5</sup> At that time, the Ulama of West Sumatra contributed to the works in the field of hadith studies.

One of the 20th century West Sumatran hadith scholars was Syekh Yunus Tuanku Sasak

(1879-1975). He is a scholar and also an educator who works in Nagari Kapa, West Pasaman. He left his monumental work, the *Kitab Himpoenan Hadis*. This book was used as a reference in Islamic boarding schools at Madrasah Tarbiyah Islamiyah at that time. The background of writing the *Kitab Himpoenan Hadis* is in order to fulfill the request of the leaders of Madrasah Tarbiyah Islamiyah in the West Pasaman environment to overcome the rampant debate in the community related to the issue of *qunūt*. In overcoming this, Syekh Yunus wrote *Kitab Himpoenan Hadis* by using the thematic hadith understanding method.

This paper raises Syekh Yunus Tuanku Sasak's character and elaborates on how the method of understanding thematic hadith is contained in his work *Kitab Himpoenan Hadis*. This paper using qualitative research. The sources of research data are books written by Syekh Yunus Tuanku Sasak and data sources related to biographies of figures obtained through interviews with the descendants of Syekh Tuanku Yusuf in 2019.

## THE STUDY OF WEST SUMATRA HADITH SCHOLAR IN 20<sup>th</sup> CENTURY

It is not known exactly when the writing of hadith in West Sumatra began. However, in an autobiography written by Syekh Jalaluddin Cangkiang, it is said that in the early 19th century AD there was a West Sumatran cleric with the title of hadith expert, namely Syekh Tuanku Mudik Tampang in Rao (Pasaman).<sup>6</sup> The writing of hadith books in West Sumatra began to flourish since the early 20th century. These works are in the form of books of introduction to the science of hadith, books of hadith translations, and books of hadith collections. These books have enriched the treasures of hadith studies in West Sumatra.<sup>7</sup>

<sup>6</sup>Apria Putra (Philology Lecturer at State Islamic Institute of Bukittinggi), *Interview*, 30 June 2021.

<sup>7</sup> Jannatul Husna bin Ali Nuar, "Minangkabau Clergies and Writing of Hadis," *Jurnal Ushuluddin* 24, no. 1 (2016): 2.

<sup>1</sup> Badri Khaeruman, "Perkembangan Hadis Di Indonesia Pada Abad XX," *Dirayah: Jurnal Studi Ilmu Hadis* 1, no. 2 (3 Februari 2018): 187-202, <https://doi.org/10.15575/diroyah.v1i2.2067>.

<sup>2</sup> Azyumardi Azra, *Jaringan Ulama Timur Tengah dan Kepulauan Nusantara Abad XVII & XVIII* (Bandung: Mizan, 2004).

<sup>3</sup> Ramli Abdul Wahid, *Sejarah Pengkajian Hadis di Indonesia* (Medan: IAIN Press, 2010).

<sup>4</sup> Dede Rudliyana, *Perkembangan Pemikiran Ulum Al-Hadits Dari Klasik Sampai Modern* (Bandung: Pustaka Setia, 2004).

<sup>5</sup> Muh Tasrif, "Studi Hadis Di Indonesia," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* (2004).

Research on the manuscripts of West Sumatran hadith figures is now being carried out. Apria Putra, a researcher of classical manuscripts said that several West Sumatran figures wrote in the field of hadith. They are Syekh H. Mansur Dt. Nagari Basa with his work *Hidayah al-Thalibin*, Syekh Harun Toboh Pariaman with his work *Mafatih al-Babith fi Ilm Mushtalah al-Hadith*, Syekh Yunus Tuanku Sasak dengan karyanya *Kitab Himpoenan Hadis*, Mahmud Yunus with his works *Ilm Mushtalah al-Hadith*, Buya Mawardi Muhammad with his works *al-Hidayah al-Babits fi Mushtalah al-Hadith*, and many others.<sup>8</sup>

Jannatul Husna bin Ali Nuar in his works *Minangkabau Clergies and Writing of Hadith* also introduces the works of hadith and the science of hadith of the West Sumatran Ulama. Among them are: 1) Mahmud Yunus with his works *Ilm Mushtalah al-Hadith* (in Arabic), *Ilmu Mushtalah Hadis* (in Indonesian), *Doa-Doa Rasulullah, Akhlak Menurut Al-Quran dan Hadis*; 2) Zainuddin Hamidy with his works *Terjemahan Hadis Bukhari Jilid 1-4, Mushtalah Hadis, Empat Puluh Hadis Pilihan Dengan Syarahnya*; 3) Fachruddin Husain with his works *Terjemahan Hadis Muslim jilid 1-4 and Pilihan Sabda Rasul*; 4) Zainal Abidin Ahmad with his work *Imam Bukhari Pemuncak Ilmu Hadis*; 5) Mawardi Muhammad with his works *al-Hidayah al-Babith fi Mushtalah al-Hadith, Jawahir al-Hadith, al-Hadith al-Mukhtarah, Ilm Mushtalah al-Hadith, al-Hadith al-Mukhtarah wa Sharhuhā* dan *Ma'ani al-Hadith*; and 6) Oemar Bakri with his works *al-Hadith al-Shahibab*, and *Uraian 50 Hadis*.<sup>9</sup>

In the research on these six figures, Jannatul Husna mapped the characteristics of West Sumatran hadith studies, namely the biography of hadith scholars as much as 6%, thematic hadith 11%, *Mushtalah* Hadith 28%, hadith collections 11%, *Syarah* Hadith 22%, and

hadith translations 22%.<sup>10</sup> Febriyeni in her thesis *Studi Pemikiran Tokoh Hadis Sumatera Barat Abad XX: H. Mahmud Yunus dan H. Mawardi Muhammad* discusses the thoughts of the two figures in the field of hadith science. This thesis is the thought of the two hadiths figures through the study of books with the title *Ilmu Mushtalah Hadis* by Mahmud Yunus and *al-Hidayah al-Babits fi Mushtalah al-Hadith* by Buya Mawardi Muhammad.<sup>11</sup> Muhammad Alan Juhri also focuses on discussing one of the works Buya Mawardi Muhammad which is *Kitab Jawahir al-Hadis*.<sup>12</sup> Ummu Kalsum Hasibuan study about *Mahmud Yunus dan Kontribusinya dalam bidang Hadis*.<sup>13</sup>

## THE DEVELOPMENT OF UNDERSTANDING THE THEMATIC HADITH IN INDONESIA

Hadith understanding is one of the branches of hadith studies. Since the entry of Islam into Indonesia, the earliest method used in understanding hadith is the method of understanding textual hadith. Then in the 1980s an understanding of contextual hadith began to emerge which developed with modern approaches.<sup>14</sup> Many studies related to the method of understanding this textual and contextual hadith have also been carried out.<sup>15</sup>

<sup>10</sup> Ibid.

<sup>11</sup> Febriyeni, "Studi Pemikiran Tokoh Hadis Sumatera Barat: H. Mahmud Yunus Dan H. Mawardi Muhammad" (UIN Imam Bonjol Padang, 2015).

<sup>12</sup> Muhammad Alan Juhri, "Hadis Karya Buya Mawardi Muhammad, Studi Kitab Hadis Nusantara Kitab Jawahir," *Jurnal Living Hadis* IV, no. 2 (2019).

<sup>13</sup> Ummi Kalsum Hasibuan, "Mahmud Yunus dan Kontribusi Pemikirannya Terhadap Hadis," *Istinarah: Riset Keagamaan, Sosial dan Budaya* 2, no. 1 (17 Juni 2020): 1, <https://doi.org/10.31958/istinarah.v2i1.2005>.

<sup>14</sup> Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Jurnal Analytica Islamica* 3, no. 2 (2014): 208–20.

<sup>15</sup> Muhammad Qomarullah, "Pemahaman Hadis Ali Mustafa Yaqub dan Kontribusinya Terhadap Pemikiran Hadis di Indonesia," *AL QUDS: Jurnal Studi Alquran dan Hadis* 4, no. 2 (12 November 2020): 383, <https://doi.org/10.29240/alquds.v4i2.1862>; Liliek Aw Channa, "Memahami Makna Hadis Secara Tekstual dan

<sup>8</sup> Jannatul Husna bin Ali Nuar, "Minangkabau Clergies and Writing of Hadis," *Jurnal Ushuluddin* 24, no. 1 (2016): 2.

<sup>9</sup> Nuar, "Minangkabau Clergies and Writing of Hadis."

In the 2000s, discourse began to emerge to adopt the interpretation method into the method of understanding hadith. The character who first offered this was Nizar Ali in his book *Memahami Hadis Nabi* (Metode dan Pendekatan). He put forward three methods in understanding the hadith, called *tablili* method, *ijmali* method and *muqaran* method. But He did not equip it with *maudbu'i*/thematic method. Later, Daniel Djuned in his book *Paradigma Baru Studi Ilmu Hadis Rekonstruksi Fiqh Al-Hadis*, offer *maudbu'iy*/thematic method in formulation "Hadis dalam Pendekatan Tafsir *Maudbu'iy*."

*Maudbu'iy* /thematic method is one of the methods of understanding contemporary hadith that has been used by hadith researchers lately. The implementation of thematic method most commonly found in postgraduate school. Likewise, in scientific journals, there are many studies that apply thematic methods. Thematic hadith understanding method is a method of discussing hadith according to a certain theme removed from a hadith book. All hadiths related to certain themes are traced and compiled and then studied thoroughly and thoroughly from various aspects.<sup>16</sup>

The steps for studying hadith with thematic methods include (1) Determining the theme or problem to be discussed (2) Collecting or collecting data on related traditions in one theme, both in lafaz and in meaning through *takhrij al-hadith* activities (3) Doing categorization based on the content of the hadith by taking into account the possible differences in the occurrence of *wurudnya* hadith (*tanannu'*) and

differences in the transmission of hadith. (4) Carrying out *i'tibar* activities by completing all the sanad (5) Conducting research on the sanad, including research on the personal qualities of the narrators, their intellectual capacity, and the method of narration used.. (6) Conducting *matan* research which includes the possibility of *illat* (defects) and *syaz* (irregularities). (7) Studying terms that have similar meanings (8) Comparing various hadith *syarahs* (9) Completing the discussion with supporting hadiths or verses (10) Compiling research results according to a broad conceptual framework. (11) Draw conclusions with scientific arguments.<sup>17</sup>

## INTRODUCTION TO SYEKH YUNUS TUANKU SASAK



His real name is Syekh H. Muhammad Yunus Tuanku Sasak. He was born in Lubuak Batang Village, Nagari Kapa, which is a village located between Mount Pasaman and the Sasak Coast, Luhak Nan Duo District, West Pasaman Regency, West Sumatra. The cleric who was born on September 18, 1987 is the son of a *Pakiah Tunjang*<sup>18</sup> called Abdul Latif, a teacher of Islam and source of information for public related to religious issues. His mother name is Lukiah, a

Kontekstual," *Ulumuna* XV, no. 2 (2011); Lailiyatun Nafisah, "Urgensi Pemahaman Hadis Kontekstual," *Universum* 13, no. 1 (2019), <https://doi.org/10.30762/universum.v13i1.1758>; Muhammad Asriady, "Metode Pemahaman Hadis," *Ekspose* 16, no. 1 (2017); Agusni Yahya, "Pendekatan Hermeneutik Dalam Pemahaman Hadis (Kajian Kitab Fath al-Bari Karya Ibn Hajar Al-'Asqalani)," *Ar-Raniry: International Journal of Islamic Studies* 1 (2014): 2; Burhanuddin, "Metode Dalam Memahami Hadis," *Jurnal Al-Mubarak* 3, no. 1 (2018).

<sup>16</sup> Abdul Madjid Khon, *Takhrij dan Metode Memahami Hadis* (Jakarta: Amzah, 2014), 141.

<sup>17</sup> Muhammad Yusuf, *Metode dan Aplikasi Pemaknaan Hadis* (Yogyakarta: Sukses Offset, 2008).

<sup>18</sup>The word "*pakiah*" is an honorary title for the ancient *surau* people in Minangkabau. *Pakiah* comes from the word *faqih*, which is the isim fa'il form of the word *Fiqh* which has the meaning knowing something and understanding it. So the word *faqih* or *pakiah* means people who understand religious knowledge. This term can also be interpreted as a person who understands the science of jurisprudence, namely the science that discusses issues of Islamic law.

Minang woman descended from the Tanjung Kaum Panghulu tribe, Datuak Rangkayo Mudo Kampuang Alang.<sup>19</sup>

Syekh Yunus Tuanku Sasak education starting from his home. He learned the basics of Islam from his parents, then took formal education in *Sekolah Rakyat*. After completing formal education, Syekh Yunus deepened his religious knowledge to Buya Tuanku Ismail for two years in Pisang Hutan Nagari Sasak. Then in 1890 he continued to study religion from Sutan Yatim who had the title Tuanku Ampalu Tinggi in Pariaman.<sup>20</sup>

Syekh H. Muhammad Yunus called Tuanku Sasak/Buya Sasak, because he is known as a very “*panyasak*”<sup>21</sup> or eagerful to learn religion. In 1927 Syekh Yunus went to Mecca to perform the pilgrimage. He stayed there for six months to study religion.<sup>22</sup> There is no information about Syekh Yunus Tuanku Sasak's teacher in Mecca. However, in the narrative of his son, Azardin Yunus, Syekh Yunus studied with major scholars in West Sumatra including Tuanku Ismail, Syekh M. Yatim Tuanku Ampalu Tinggi, Syekh Abdul Ghani el Khalidy, and so on.

Syekh Yunus's also has reknown students, the following include Haji Bustami from Sijunjung, Haji Musa, Tuanku Mustafa from Solok, Buya Darwis Tuanku Majoelo Talu, Tuanku Imam Jambak Simpang Empat, Buya Ismail Tuanku Marajo Kinali, and others.<sup>23</sup> Syekh Yunus is close to many great Pasaman scholars such as Syekh Inyiah Said Bonjo, Syekh M. Zein Kumpulam, Buya Haji Jana Lubis Cubadak, and

Syekh M. Inyiah Said Bonjo. These scholars are college friends with Syekh Yunus.<sup>24</sup>

Syekh Yunus has a great role in the fields of education, da'wah and social work. He is a scholar who is known to have expertise as an educator, preacher, author, organizer and leader of the people. In 1919 he founded the Madrasah Tarbiyah Islamiyah, formed an educational institution in the form of halaqah in Surau and taught Suluk and the science of tariqa to his congregation. In 1921-1928 he together with Syekh Haji Abbad al-Qadhi Ladang Lawas and Syekh H. Muhammad Jamil Jaho founded the organization iittihadul Ulama Minang Kabau.<sup>25</sup>

Many of the works of Syekh Yunus Tuanku Sasak have been lost. In the narrative of his grandson, Rosman, when Syekh Yunus Tuanku Sasak died, many mourners came from various regions. The books and objects left by Syekh Yunus Tuanku Sasak disappeared without the family knowing.<sup>26</sup> The only remaining work by Syekh Yunus Tuanku Sasak is Kitab Himpoenan Hadits. The author found this book in the Rare Book Archive of the National Library of the Republic of Indonesia.

Syekh Yunus died on October 28, 1975 at the age of 96 years. The death of Syekh Yunus caused an uproar in the community because he lost the figure of the great cleric Pasaman. His funeral was attended by thousands of worshipers who came from the West Sumatra region and from the Riau area.<sup>27</sup>

## **SYEKH YUNUS TUANKU SASAK AS A FIGURE IN THE FIELD OF HADITH**

The character of Syekh Yunus Tuanku Sasak as one of the Minangkabau clerics in the 20th century is no longer in doubt. Evidence of his legacy in the form of surau buildings and madrasahs still exists today, even though the

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<sup>19</sup> Rosman, “Cucu Syekh Yunus Tuanku Sasak, Wawancara Pribadi, Pada Tanggal 19 Juli 2019 Bertempat Di Surau Syekh Yunus Tuanku Sasak Pasaman Barat,” n.d.

<sup>20</sup> Ibid.

<sup>21</sup> *Panyasak* means very impatient to get new things in studying. If he has finished studying one science, he will immediately look for another teacher to gain knowledge.

<sup>22</sup> Azardin Yunus, “Anak Syekh Yunus Tuanku Sasak, Wawancara Pribadi, Pada Tanggal 19 Juli 2019 Bertempat Di Surau Syekh Yunus Tuanku Sasak Pasaman Barat,” 2019.

<sup>23</sup> Ibid.

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<sup>24</sup> Ibid.

<sup>25</sup> Ibid.

<sup>26</sup> Rosman, “Cucu Syekh Yunus Tuanku Sasak, Wawancara Pribadi, Pada Tanggal 19 Juli 2019 Bertempat Di Surau Syekh Yunus Tuanku Sasak Pasaman Barat.”

<sup>27</sup> Ibid.



madrassa is no longer operational. Not only that, the maqam of Shaykh Yunus Tuanku Sasak is visited by many, as a sign of his "famous name" at the time of his life.

However, not many people know the character of Syekh Yunus Tuanku Sasak in the field of hadith. This is due to the lack of research that highlights this. A person's character in a field can be seen from at least three indicators. First, the character's integrity. Second, his monumental works, both written works, real works in physical and non-physical forms. Third, its contribution to society that can be felt by the community, both in the form of thoughts and actions.<sup>28</sup>

Syekh Yunus has written works in the field of hadith, that is *Kitab Himpoenan Hadis*. This book is used as a reference in several *Madrasah Tarbiyah Islamiyah* (MTI). This shows that the community has recognized his character in the field of hadith. Even in the muqaddimah it is explained that this book was written at the request of the MTI leaders in West Pasaman.

In outlining his understandings of the traditions about Qunūt, Syekh Yunus critiqued the sanad and matan of hadith, presented the takhrij of hadith, and provided understandings of contradictory traditions. The decomposition of this hadith shows how Syekh Yunus Tuanku Sasak has scientific competence in analyzing the hadith.

### KITAB HIMPOENAN HADIS DESCRIPTION BY SYEKH YUNUS TUANKU SASAK



<sup>28</sup> Syahrin Harahap, *Metodologi Studi Tokoh Pemikiran Islam* (Jakarta: Prenada Media Group, 2011).

*Kitab Himpoenan Hadis* is written in Arabic-Malay script, totaling 22 pages, containing a collection of hadiths on the issue of qunūt. There are 24 hadith quoted in this book. 10 of them are hadiths that some people use as evidence to convert qunūt. And 14 of them are arguments that some people use to practice qunūt.

The following are the hadiths listed in *Kitab Himpoenan Hadis*:

No	Hadith
1	<b>Hadiths which are understood as evidence for heresy of Qunūt</b> Hadith 1 وعن أنس رضي الله عنه: ( أن النبي صلى الله عليه وسلم قنت شهراً بعد الركوع؛ يدعو على أحياء من العرب ثم تركه Hadith 2 عَنْ بِنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ : مَا قَنَنْتَ رَسُولُ اللهِ -صلى الله عليه وسلم- فِي شَيْءٍ مِنْ صَلَاتِهِ Hadith 3 سعد بن طارق -رضي الله عنه- قال: قلت لأبي: يا أبت إنك قد صليت خلف رسول الله -صلى الله عليه وسلم- وأبي بكر وعمر وعثمان وعلي هاهنا بالكوفة، نحوًا من خمس سنين، «فكانوا يفتنون في الفجر؟» فقال: أي نبيٍّ مُخَدِّثٍ Hadith 4 عَنْ أَبِي مَجَلَزٍ قَالَ : صَلَّيْتُ مَعَ ابْنِ عُمَرَ صَلَاةَ الصُّبْحِ فَلَمْ يَقْنُتْ ، فَقُلْتُ لِابْنِ عُمَرَ : لَأَ أَرَاكَ تَقْنُتُ. قَالَ : لَأَ أَخْفِظُهُ عَنْ أَحَدٍ مِنْ أَصْحَابِنَا Hadith 5 عن ابن عباس رضي الله عنهما قال : القنوت في الصبح بدعة Hadith 6 عَنْ أُمِّ سَلَمَةَ : أَنَّ النَّبِيَّ -صلى الله عليه وسلم- هَمَّى عَنِ الْقُنُوتِ فِي الصُّبْحِ Hadis 7 عَنْ ابْنِ عُمَرَ قَالَ إِذَا لَبَدَعْتَ ، مَا فَعَلَهُ رَسُولُ اللَّهِ - Hadith 8 عَنْ أَبِي حَزْرَةَ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْقَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ : " لَمْ يَقْنُتِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِلَّا شَهْرًا لَمْ يَقْنُتْ قَبْلَهُ وَلَا بَعْدَهُ Hadith 9 ورواه محمد بن جابر اليمامي عن حماد عن إبراهيم قال ما قنت رسول الله صلى الله عليه و سلم في شيء من الصلوات إلا في

الوتر وإنه كان إذا حارب يقنت في الصلوات كلهن يدعو على  
المشركين

Hadith 10

روى النسائي عن طارق ايضا قال صَلَّى اللهُ خَلْفَ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ وَصَلَّيْتُ خَلْفَ عَلِيٍّ فَلَمْ يَقْنُتْ ثُمَّ قَالَ يَا بُنَيَّ إِنَّمَا بِدَعَاةٍ

2. Hadiths that are understood as the evidence that suggesting the Sunnah of Qunūt

Hadith 1

عَنْ أَنَسٍ : أَنَّ النَّبِيَّ -صلى الله عليه وسلم- قَنَتَ شَهْرًا يَدْعُو عَلَيْهِمْ ، ثُمَّ تَرَكَهُ ، فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَقْنُتُ حَتَّى فَارَقَ الدُّنْيَا

Hadith 2

عَنِ الزَّيْرِ : أَنَّ النَّبِيَّ -صلى الله عليه وسلم- كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ . أَخْرَجَهُ مُسْلِمٌ

Hadith 3

عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ كَانَ الْقُنُوتُ فِي الْمَغْرِبِ وَالْفَجْرِ أَخْرَجَهُ الْبُخَارِيُّ

Hadith 4

عَنْ مُحَمَّدٍ قَالَ سُنِلَ أَنَسٌ أَقْنَتَ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِي الصُّبْحِ قَالَ نَعَمْ فَقِيلَ لَهُ أَوْقَنْتَ قَبْلَ الرُّكُوعِ قَالَ بَعْدَ الرُّكُوعِ يَسِيرًا أَخْرَجَهُ الْبُخَارِيُّ

Hadith 5

الْعَوَامُّ بْنُ حَمْرَةَ قَالَ : سَأَلْتُ أَبَا عُثْمَانَ عَنِ الْقُنُوتِ فِي الصُّبْحِ قَالَ : بَعْدَ الرُّكُوعِ . قُلْتُ : عَمَّنْ؟ قَالَ : عَنْ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللهُ عَنْهُمْ

Hadith 6

عَنْ عَبْدِ اللهِ بْنِ مَعْقِلٍ قَالَ : قَنَتَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فِي الْفَجْرِ

Hadith 7

قال الربيع : فقلت للشافعي فأنت تقول يقنت في الصبح بعد الركوع فقال : نعم لأن رسول الله صلى الله عليه وسلم قنت ثم أبو بكر ثم عمر ثم عثمان

Hadith 8

رواه الحاكم عن أبي هريرة قال كان رسول الله ص م اذا رفع رأسه من الركوع في صلاة الصبح في الركعة الثانية رفع يديه فيدعوا بهذا الدعاء اللهم اهديني فيمن هديت الى اخر ما تقدم. وقال صحيح

Hadith 9

وراه البيهقي : عن ابن عباس قال كان رسول الله ص م يعلمنا دعاء ندعوه به في القنوت من الصلاة الصبح فذكر ما تقدم

Hadith 10

عن النبي ص م في حديث أبي داود و ادمد والحاكم عن ابن عباس انه قال قنت رسول الله ص م وكان يؤمن من خلفه وكذلك في صحيح البخارى

Hadith 11

وفي رواية له كان ص م يقنت في صلاة الصبح وفي وتر الليل بهؤلاء الكلمات فذكر ما تقدم

Hadith 12

وراه البيهقي عن انس انه رفع يديه في القنوت

Hadith 13

عن ابي سيرين قال قلت لأنس قنت رسول الله صلى الله عليه وسلم في الصبح قال نعم بعد الركوع يسيرا اخبره البخاري

Hadith 14

عن ابي رافع قال صليت خلف عمر بن الخطاب رضي الله عنه فقنت بعد الركوع ورفع يديه وجهر بالدعاء . قال البيهقي هذا عن عمر صحيح

Syekh Yunus included the hadith in his book not with a complete chain, but only included the name of the companion who narrated the hadith. However, in some of his discussions, he lists the sanad in full.

As for the systematic content in *kitab Himpoenan Hadis* (1) In the *Muqaddimah* section, shows the background for writing. As the statement:

“As for then reminding that half of relatives are hostile to Qunūt so that they say who God immerses Qunūt into hell: and do not forget that the relatives issued arguments against Qunūt. So, I remembered that I collected the arguments for qunūt and the answers in this booklet. Hopefully, with the publication of this book, hatred for people who work on the Sunnah of the Prophet and the Sunnah of Khulafaurasyidin will disappear; narrated by an authentic hadith, for example this qunūt.”<sup>29</sup>

(2) In the preface, it was explained that this book was at the request of the leadership of PMTI Kajai Talu, PMTI Pasir Talu and PMTI

<sup>29</sup> Syekh Yunus Tuanku Sasak, *Kitab Himpoenan Hadits* (Bukittinggi: Drukk: Tsamaratoel Ichwan, 1938), 4.

Pinagar. The goal is to be a guide for students at PMTI and also by the general public.<sup>30</sup>

(3) In the content section of the book, Syekh Yunus presents the traditions that are used as evidence by those who heresy qunūt, includes the translation of the hadith, and the statement of the person who heresy the qunūt. Then Syekh Yunus gave an answer to this statement by criticizing the hadith which was considered to be heretical about the qunūt. Example in the 2nd hadith

“Meaning: Rasulullah SAW in a prayer is not practicing qunūt. Here it is clear and bright, and the language of our Prophet does not have any qunūt in one prayer. Answer: Yes, this hadith stipulates that the Prophet's language is not qunūt in his prayers, but this hadith should not be a proof: To negate qunūt because this hadith is very weak. Muhammad bin Jabir al-Sahmiy narrates this hadith: and he is a person who is "shadid al-dha'if matruk" i.e. strongly that the hadith is weak: throw it away: with this the hadith cannot also determine the qunūt at dawn is a bid'ah.”

(4) Syekh Yunus contains a special discussion with the title "question", if there are two hadiths that contradict each other, Syekh Yunus provides information to strengthen one of the hadiths.

“The reason is that it takes precedence to hold the hadith of Anas over the hadith of Sa'ad, son of Tariq, first because Anas usually hangs out with the Messenger of Allah because Anas is the assistant of the Prophet, of course Anas knows better how to pray the Prophet qunūt or not while Tariq is not used to hanging out with the Prophet. The two hadiths of Anas are better the one who narrates and the one who establishes their authenticity than the hadith of Sa'ad son of Tariq. Third, the law on ushul takes precedence over those who establish it over those who abolish it, because in him the ziyadah of knowledge increases knowledge. These four Hadiths of Anas are strong and

authentic, while the hadiths that convert qunūt are very few in number and even then, the hadith experts of Imam Bukhari themselves are not in accordance with the hadiths that heresy qunūt.”<sup>31</sup>

(5) After presenting 10 hadiths that were declared as evidence that heresy qunūt, then Syekh Yunus also presented 14 traditions considered Sunnah qunūt..

(6) Shaykh Yunus concluded that the qunūt of the dawn was Sunnah.

“As a result, my stance on the issue of qunūt at the dawn prayer determined the circumcision, my stance was in accordance with the practice of the Prophet and his four companions who remained with the authentic hadith. Along with Imam Bukhari and Muslim Shafi'i.”<sup>32</sup>

(7) Syekh Yunus still respects the opinions and stances of people who are different from him. This is known from the answers to the following questions:

“How do we view people who differ from ours? For example, we believe that the person is not or vice versa. (Answer from Syekh Yunus) We must get along well with that person showing a sweet face please help shake hands. Establishment stay Establish.”<sup>33</sup>

(8) At the end of the book, Syekh Yunus presents questions and answers about religious issues. For example;

“What is the ruling on a person who spins around like a propeller on top of a hill? For example, in the past it was not qunūt, now it is qunūt or vice versa, it was said that it was qunūt sunnah, now it is not. (Reply from Shaykh Yunus) It's okay to turn around as long as you change from wrong to right, but don't expect anything from the world; For example, being exchanged for establishments because people are helped or given money and so on.”<sup>34</sup>

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<sup>30</sup> Syekh Yunus Tuanku Sasak, *Kitab Himpoenan Hadits*.

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<sup>31</sup> Ibid.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Ibid.



## HADITH UNDERSTANDING METHODS BY SYEKH YUNUS TUANKU SASAK

Syekh Yunus Tuanku Sasak uses the method of understanding textual hadith, namely an understanding of hadith that is based on textual analysis alone. He is not too deep in understanding the matan of hadith. Sometimes he only translates Arabic texts into Malay. For example:

حدثنا البراء بن عازب : أَنَّ رَسُولَ اللَّهِ -صلى الله عليه

وسلم- كَانَ يَفْتُنْتُ فِي الصُّبْحِ وَالْمَغْرِبِ. رواه المسلم

*Meaning: We have informed al-Bara bin A'zib that the Messenger of Allah was qunūt him in the morning and evening prayers narrated this hadith the Muslim priest.*<sup>35</sup>

The comments of Syekh Yunus on the subject of the hadith are as follows:

“However, the Prophet's companions agreed and agreed on giving qunūt to the Maghrib prayer, so the Qunūt will remain in the morning prayer without giving up until the Day of Resurrection. This is what we practice.”<sup>36</sup>

In some condition Syekh Yunus compared two Hadith followed by its explanation. For example:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ شَهْرًا بَعْدَ الرَّكُوعِ ,  
يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ , ثُمَّ تَرَكَهُ (رواه البخاري  
و مسلم)

Meaning: the Prophet is doing *qunūt* for one month then bowing and praying for the Arabs who killed his friend and left.<sup>37</sup>

Syekh Yunus presented another hadith which is similar to the hadith above, with the same Hadith quality.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَنَتَ بَعْدَ الرَّكُوعِ فِي صَلَاتِهِ  
شَهْرًا يَدْعُو لِفُلَانٍ وَفُلَانٍ , ثُمَّ تَرَكَ الدُّعَاءَ لَهُمْ .

Meaning: That the Prophet Muhammad qunūt then bowed to his prayer for one month because he prayed for cyanu and cyano that killed his friend: Then he left praying for them:

Answer: It is appropriate for us to understand and select this hadith correctly so that we don't make mistakes and go astray, it is true that our Prophet left qunūt on this hadith but not the qunūt at dawn, instead he prayed for the Arabs who killed their companions, with the evidence of the hadith narrated by Al -Bukhari and Muslim from Abu Hurairah. So here it is clear and clear for us that the language of qunūt left by the Prophet was not qunūt at dawn, only qunūt praying for those who killed his friends. Moreover, in the hadith it is not explained that the Prophet's language left qunūt at dawn: Only qunūt: It is not satisfactory to say qunūt bid'ah.<sup>38</sup>

Syekh Yunus confirmed a proposition but gave a different understanding of it. According to him, the qunūt left by the Prophet was qunūt praying for the person who killed his friend, not for qunūt at dawn. In responding to the hadith that seems to contradict his point of view, Syekh Yunus uses the tarjih method, which is to strengthen one of the two contradicting traditions. For example, when explaining the conflicting hadith narrated by Sa'ad bin Tariq who said that qunūt was a bid'ah with the hadith narrated by Anas which said that qunūt was sunnah. He holds the hadith narrated by Anas from the hadith of Sa'ad bin Tariq.

وَعَنْ سَعْدِ بْنِ طَارِقِ الْأَشْجَعِيِّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ :  
- قُلْتُ لِأَبِي : يَا أَبَتِ ! إِنَّكَ قَدْ صَلَّيْتُ خَلْفَ رَسُولِ اللَّهِ  
- صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَأَبِي بَكَرٍ , وَعُمَرُ , وَعُثْمَانُ ,  
وَعَلِيٌّ , أَفَكَانُوا يَفْتُنُونَ فِي الْفَجْرِ ؟ قَالَ : أَيُّ بَيْتِي ,  
مُحَدَّث

Meaning: From Sa'ad bin Tariq al-Asyja'i Radiyallahu 'Anhu said: I said to my father: O my father, indeed you pray behind the Messenger of Allah and Abi Bakr, and Umar,

<sup>35</sup> Ibid.

<sup>36</sup> Ibid.

<sup>37</sup> Ibid.

<sup>38</sup> Ibid.

and Usman, and Ali, do they qunūt at dawn? He said: My son, it is (made up).

Responding to the hadith, Syekh Yunus presented another hadith and gave an argument against the two hadiths:

*“Bahwa Hadis di atas patut diselidiki sedalam-dalamnya supaya jangan kita bercepat-cepat saja mefatwakan qunūt pada sembahyang subuh itu bid’ah. Betul ini Hadis menerangkan nan bahasa qunūt pada sembahyang subuh itu bid’ah tidak sunah Rasulullah dan tidak sunah sababatnya yang berempat akan tetapi didabulukan memegang Hadis anas yang begini bunyinya dari pada Hadis Sa’ad bin Thariq itu.”*

عَنْ أَنَسٍ : أَنَّ النَّبِيَّ -صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ- قَنَتَ شَهْرًا  
يَدْعُو عَلَيْهِمْ ، ثُمَّ تَرَكَهُ ، فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَفْتُنُّ  
حَتَّى فَارَقَ الدُّنْيَا حَدِيثٌ صَحِيحٌ رَوَاهُ جَمَاعَةٌ مِنَ الْحَفَازِ  
و صحوه

*Meaning: that the Prophet Muhammad qunūt he prayed for one month for those who killed his friends and then left the qunūt. As for Qunūt in the morning prayer, he always leaves the world alone:*

This Hadith Sahih narrates this Hadith one people from the Muhafiz of the Hadith and all of them claim to be Sahih this Hadith. And those who explained the authenticity of this hadith, al-Hafiz Abu Abdullah Muhammad bin Ali al Balkhiy and Hakim Abu Abdullah in several places out of several books of explanation and al-Baihaqi and also narrated this hadith from al-Daruquthni from several paths from The Messenger of Allah with authentic sanad.<sup>39</sup>

From the information above, Syekh Yunus compared the matan hadith with other hadiths, which according to his assessment are more authentic and more strengthened to be used as evidence.

The arguments of Syekh Yunus in strengthening the hadith from Anas are as follows:

*Answer: That's why it is preferable to hold the hadith of Anas than the hadith of Sa'ad, son of Tariq, first because Anas usually hangs out with the Messenger of Allah because Anas is the assistant of the Prophet, of course Ana there knows better how to pray the Prophet qunūt or not while Tariq is not used to hanging out with the Messenger of Allah . The two Anas hadiths are better those who narrate and those who determine their authenticity than the hadith of Sa'ad son of Tariq. Third, it has been established that the law on ushul takes precedence over those who stipulate over those who abolish because of him the ziyadah of knowledge increases knowledge. Fourth Anas's hadith is strong, strong and authentic, while the hadith that converts qunūt is very small in number and even it is weakened by the hadith expert Imam Bukhari himself, which is not in accordance with the hadith that has heresy about qunūt.<sup>40</sup>*

The hadith about qunūt narrated by Anas is more strengthened by Syekh Yunus compared to the hadith from the chain of Sa'ad bin Tariq with 4 arguments. Namely: first, because Anas' closeness to the Prophet was greater than Sa'ad bin Tariq's. Second, in terms of the sanad, Anas' hadith is better. Third, the law on ushul takes precedence over those who establish it over those who abolish it, because in him the ziyadah of knowledge increases knowledge. The four hadiths of Anas are strong and authentic, while the hadiths that convert qunūt are very few and even then, the hadith experts have weakened them.

#### **CHARACTERISTICS OF UNDERSTANDING THE THEMATIC HADITH IN KITAB HIMPOENAN HADIS**

Kitab Himpoenan Hadis is one of the classic books of hadith written by Nusantara scholars who speak Arabic-Malay. Interestingly, this book has applied the thematic method in understanding hadith, even though this method only developed in the 2000s in Indonesia.

<sup>39</sup> Ibid.

<sup>40</sup> Ibid.

The following are the characteristics of the thematic method in kitab *Himpoenan Hadis*. (1). Collect or collect data related traditions about qunūt. In this case, Syekh Yunus contains 24 hadiths and provides a simple takhrij assessment, which does not display a sanad scheme but only displays jarh against certain narrators (2). Doing categorization based on the content of the hadith by displaying 10 traditions that are considered to be heretical about qunūt and displaying 14 traditions that are considered to be Sunnah. (3) Criticizing the sanad, namely displaying jarh wa ta'dil assessments against certain narrators (5) Criticizing the hadiths (6) Providing explanations for the contradicting traditions. (7) Draw legal conclusions regarding the hadith. In this case, Syekh Yunus concluded that the implementation of qunūt was a sunnah of the Prophet.

The steps of the thematic hadith understanding method that Syekh Yunus has offered in understanding the traditions about qunūt are almost the same as the thematic method formulations that appeared later.

It is just that, in the research, the sanad and matan are still very concise and simple. Not all hadiths are listed with complete sanad, sometimes only those at the friend's level are mentioned. In addition, there is no explanation regarding the scheme/ranji sanad. As for the matan of hadith, Syekh Yunus tends to understand the matan textually.

## **ADVANTAGES AND WEAKNESSES OF KITAB HIMPOENAN HADIS**

After reviewing the contents of the *Kitab Himpoenan Hadis* written by Syekh Yunus Tuanku Sasak. The author found some of the strengths and weaknesses of the book. Among the advantages of this book are (1). The systematic presentation uses a thematic method, namely presenting the traditions related to the qunūt theme, including takhrij and assessments of the hadith, and understanding these traditions comprehensively to obtain legal conclusions

regarding the qunūt issue. (2) This book is compiled in a practical and systematic way in solving problems about *qunūt* which is currently hot in public discussion at that time. This allows the public to obtain instructions from the Koran and Hadith in a more effective and efficient manner (3). With the stipulation of a particular theme about qunūt, understanding the Prophet's hadith becomes complete and comprehensive and focuses on one subject (4). Explanations between hadiths are integral and the resulting conclusions are easy to understand. In his presentation, Syekh Yunus explained the traditions that were considered to be heretical about the qunūt, then mentakhrij and commented on the hadith. Furthermore, explain the reasons why the hadith is not strong enough to be used as evidence. Then he also explained the hadith about the Sunnah of qunūt, explained the takhrij, and explained why the hadith can be used as evidence. Explanations between hadiths are integral and interrelated, so the public can easily understand conclusions..

Among the weaknesses of this book are (1). Does not display a hadith with a complete chain of hadith quotes. Of the 24 hadiths quoted in the collection of hadith books, none of them has a complete chain of chains. There are those who only include three narrators in their sanad, there is only one narrator at the level of companion of Prophet SAW, some even quote directly from the Prophet without mentioning who the companions that narrated it. (2). Inconsistent in providing an explanation of the takhrij hadith. For the traditions that heresy qunūt, Syekh Yunus gave a long explanation, explaining the narrators who he judged to be weak and mature narrators. As for takhrij hadith about the sunnah of qunūt, Syekh Yunus generally only quoted hadith and presented translations and was not extensive in terms of takhrij hadith. (3) Syekh Yunus refers to mutasahhil scholars in determining the authenticity of hadith for the sunnah argument of qunūt. In several hadiths of the Sunnah of Qunūt

that are quoted, most of them are narrated by al-Hakim and al-Baihaqi, where these two scholars are known to be very mutasahhil in assessing a hadith. Syekh Yunus refers to these two scholars for the authenticity of several hadiths about qunūt. (4) Sometimes, Syekh Yunus does not provide an in-depth analysis in understanding the text of the hadith but only displays the hadith and its translation.

## CONCLUSION

Syekh Yunus Tuanku Sasak was an influential West Sumatran hadith scholar in his time. One of his works that remains today is the *Kitab Himpoenan Hadis*. The application of the thematic hadith understanding methods contained in the *Kitab Himpoenan Hadis* are (1) Collecting or collecting data on traditions related to the theme of qunūt. (2) Doing categorization based on the content of the hadith. (3) Criticizing the sanad (5) Criticizing the hadiths (6) Providing explanations for the hadiths which have contradictory points. (7) Draw legal conclusions regarding the hadith.

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