

## ***Uşul al-Fiqh* Literacy for the Local Community: A Study on Shaykh Mukhtar Ambai's Manuscript**

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### **Abstract**

Ancient manuscripts with *uşul al-fiqh* themes remain rare amidst the increasing efforts to inventory, categorize, and digitize old manuscripts in present-day Indonesia. Nevertheless, literacy initiatives related to *uşul al-fiqh* can still be identified within manuscripts exploring different subjects. This study aims to elucidate how a non-*uşul al-fiqh*-themed manuscript can encompass *uşul al-fiqh* insights intended for a local community. Employing a documentary approach, it relies on primary data from *Risālah Marđiyah* by Shaykh Mukhtar Ambai Kerinci. Subsequently, content analysis utilizing a qualitative model captures messages, meanings, linguistic styles, and symbolic interactions. The study reveals that *uşul al-fiqh*'s topics in the manuscript are conveyed using five methods: illustration and exemplification, the statement-argument-example pattern, comparison, argumentative conjunction, if-then pattern, and citation models. The argument posits that scholarly *uşul al-fiqh* literacy efforts in the past need not be solely assessed by the quantity of ancient *uşul al-fiqh*-themed manuscripts; instead, they can be discerned in other manuscripts employing more operationally creative, contextual, and easily comprehensible delivery methods, serving a broader audience.

**Keywords:** literacy; manuscript; Mukhtar Ambai; *Risālah Marđiyah*; *uşul al-fiqh*

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Manuskrip kuno bertema *uşul al-fiqh* masih langka ditemukan di tengah meningkatnya upaya inventarisasi, kategorisasi, dan digitalisasi naskah-naskah kuno di Indonesia saat ini. Namun, upaya literasi *uşul al-fiqh* masih dapat ditemukan dalam naskah-naskah bertema lain. Studi ini dimaksudkan untuk menjelaskan bagaimana sebuah naskah yang bukan bertema *uşul al-fiqh* memuat wawasan-wawasan *uşul al-fiqh* yang ditujukan bagi suatu masyarakat lokal. Studi ini menggunakan metode dokumentasi, dengan mengandalkan data primer dari kitab *Risālah Marđiyah* karya Shaykh Mukhtar Ambai Kerinci, lalu menggunakan metode analisis isi dengan model kualitatif untuk menangkap pesan, makna, gaya bahasa, dan interaksi simbolis yang terkandung di dalamnya. Studi ini menemukan, topik-topik kajian *uşul al-fiqh* dalam naskah ini disampaikan dengan lima metode, yaitu metode ilustrasi dan eksemplifikasi, pola statemen-argumen-contoh, komparasi, konjungsi argumentatif atau pola jika-maka, dan model sitasi. Studi ini berargumentasi bahwa upaya literasi keilmuan *uşul al-fiqh* pada masa lampau tidak mesti diukur dengan kuantitas naskah-naskah kuno bertema *uşul al-fiqh*, melainkan dapat ditemukan dalam naskah lain yang justru penyampaiannya lebih operasional, kreatif, kontekstual, dan mudah dipahami oleh masyarakat luas.

**Kata Kunci:** literasi; manuskrip; Mukhtar Ambai; *Risālah Marđiyah*; *uşul al-fiqh*

## Introduction

Manuscripts with themes on *uṣūl al-fiqh* are relatively rare in inventorying, conserving, cataloging, or digitizing ancient Islamic manuscripts in various regions of Indonesia. The dominant themes usually revolve around *fiqh*, *tawhīd*, *taṣawuf*, Arabic Grammatical (*naḥw* and *ṣarf*), history, *falak*, *dhikr*, and *du'a*, and *tafsīr*. It can be understood as the need to produce religious manuscripts for the general public,<sup>1</sup> which represents both local literacy practices and religious literacy,<sup>2</sup> while *uṣūl al-fiqh* is a complex field of study that is difficult for the general public to comprehend.

The mapping of the availability of *uṣūl al-fiqh* manuscripts can be verified through various studies and the digitization activities of Islamic manuscripts in diverse regions. The Center for Research and Development of Religious Literature and Treasures, under the Ministry of Religion of the Republic of Indonesia, executed a digitalization project for Minangkabau Islamic manuscripts from 2014 to 2016 in the Padang Pariaman, Solok, and Limapuluh Kota districts. This project successfully digitized 80 manuscripts. Among this extensive collection, only one *uṣūl al-fiqh* manuscript was located at Balai Gurah in the Agam Regency.<sup>3</sup> Yusri Akhimuddin conducted a survey of 36 manuscripts in the Padang Pariaman Regency, West Sumatra. The majority of these manuscripts were predominantly focused on sufism and *fiqh* studies, with no presence of *uṣūl al-fiqh*.<sup>4</sup> Meanwhile, the manuscript enthusiasts' group known as the "Suluah Community" at the State Islamic Institute (IAIN) Imam Bonjol Padang carried out an inventory of manuscripts in Pasaman, West Sumatra, and identified a minimum of 56 manuscripts primarily centered on themes related to sufism and *tarekat*, with no mention of *uṣūl al-fiqh* themes.<sup>5</sup>

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<sup>1</sup> Jafar Ahmad and Nuzul Iskandar, "The Acculturation Crisis and Religious Commodification in the Customary Conflict of Rencong Telang Kerinci," *Jurnal Penelitian* 19, no. 1 (2022): 11–22, <https://doi.org/10.28918/jupe.v19i1.5114>.

<sup>2</sup> Agus Iswanto, "Praktik Literasi Agama pada Masyarakat Indonesia Tempo Dulu: Tinjauan Awal atas Naskah-Naskah Cirebon," *Manuskripta* 8, no. 2 (2018): 43–65, <https://doi.org/10.33656/manuskripta.v8i2.114>.

<sup>3</sup> Ridwan Bustamam, "Eksplorasi dan Digitalisasi Manuskrip Keagamaan: Pengalaman di Minangkabau," *Jurnal Lektur Keagamaan* 15, no. 2 (2017): 446–69, <https://doi.org/10.31291/jlk.v15i2.532>.

<sup>4</sup> Yusri Akhimuddin, "Pemetaan Naskah-Naskah Keagamaan di Padang Pariaman" (Batusangkar, 2007), 42.

<sup>5</sup> Ahmad Taufik Hidayat, Apria Putra, and Chairillah Ahmad, *Katalog Surau II: Panduan Koleksi Naskah Pusaka Syekh Burhanuddin Ulakan Surau Pondok Tanjung Medan*, ed. Benny Benny, 1st ed. (Padang: Imam Bonjol Press, 2014), 6–8.

In other regions, there have been initiatives to inventory manuscripts, such as at the Popongan Mosque in Central Java, which revealed a significant number of Islamic manuscripts across various fields of study.<sup>6</sup> A mapping study was also conducted involving 127 ancient manuscripts from Kampar located at the Sang Nila Utama Museum in the Riau Province.<sup>7</sup> However, no manuscripts pertaining to *uṣūl al-fiqh* were found in both cases. Furthermore, a mapping study involving 64 final-year student works at the State Islamic University (UIN) Jakarta, focusing on old manuscripts predating 2015, showed that the majority of these manuscripts centered on sufism themes.<sup>8</sup> Other popular themes in these student works included *fiqh* and *tawhīd*.<sup>9</sup>

These studies appear to indicate the challenge in locating ancient manuscripts related to the theme of *uṣūl al-fiqh* in Indonesia. However, this does not imply a lack of effort in *uṣūl al-fiqh* literacy, as these endeavors can actually be traced within manuscripts of other themes. One pertinent manuscript in this context is the *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*, an Arabic-Malay manuscript authored by Shaykh Mukhtar Ambai Kerinci (d. 1977). While its title suggests a jurisprudential theme, its content also includes methodological reasoning using *uṣūl al-fiqh* principles. Indeed, jurisprudence (*fiqh*) is closely related to *uṣūl al-fiqh*, with jurisprudence being the product and *uṣūl al-fiqh* serving as its methodology.<sup>10</sup> However, in the classification of scholarly disciplines, both have been separated into their respective domains.

Studies on religious literacy within ancient manuscripts have been extensively conducted in this context. An examination of ancient manuscripts in Maros, South Sulawesi, revealed that there has long been literacy on religious moderation in the region, predating the religious moderation campaign initiated

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<sup>6</sup> Islah Gusmian, "Manuskrip Keagamaan di Masjid Popongan: Kajian Kodikologi dan Pemetaan Isi," *Dinika: Academic Journal of Islamic Studies* 4, no. 2 (2019): 249–74, <https://doi.org/10.22515/dinika.v4i2.2059>.

<sup>7</sup> Nining Sudiar, Rosman H, and Hadira Latiar, "Peta Naskah Kuno Kabupaten Kampar Provinsi Riau," *Manuskripta* 8, no. 2 (2018): 169–82, <https://doi.org/10.33656/manuskripta.v8i2.120>.

<sup>8</sup> Agus Iswanto, "Kecenderungan Kajian Manuskrip Keislaman di UIN Syarif Hidayatullah Jakarta," *Al-Qalam* 21, no. 1 (2016): 107–16, <https://doi.org/10.31969/alq.v21i1.202>.

<sup>9</sup> Khabibi Muhammad Luthfi, "Kontekstualisasi Filologi dalam Teks-Teks Islam Nusantara," *Ibda': Jurnal Kajian Islam dan Budaya* 14, no. 1 (2016): 114–28, <https://doi.org/10.24090/ibda.v14i1.523>.

<sup>10</sup> Amir Syarifuddin, *Uṣūl Fiqh* 1, 5th ed. (Jakarta: Kencana, 2008), 3–5.

by the Indonesian Ministry of Religion.<sup>11</sup> Additionally, Iswanto's research also uncovered that ancient manuscripts in Cirebon played a role in local literacy practices and religious literacy, offering an alternative perspective on the Nusantara region distinct from the colonial narrative.<sup>12</sup> Studies on the Parukunan manuscripts in Batu Cangku, West Nusa Tenggara, also reveal how local scholars provided literacy regarding the daily religious practices and promoted a shift in society from the *Islam waktu telu* tradition to the *Islam waktu lima*.<sup>13</sup> Meanwhile, research on ancient manuscripts in northern Mozambique indicates that literacy using Arabic script has been ongoing since at least the first half of the 16th century, and this literacy tradition persisted during the Portuguese colonial period.<sup>14</sup>

These studies provide an overview of how ancient manuscripts have played a role in recording events and documenting essential moments in the past and have also become a means of religious literacy for local communities. However, so far, no studies have been found that precisely describe how a scientific discipline that is considered quite difficult, in this context is *uṣūl al-fiqh*, is taught to the general public in a creative way, not by raising the scientific theme itself, but by utilizing the article and other scientific disciplines. This study intends to fill in the blank space.

This study aims to explain what Fiqh topics in the *Risālah Marḍiyah* manuscript use *uṣūl al-fiqh* explanations, and what *uṣūl al-fiqh* topics are included, then how the author explains these topics to the ordinary people, which is the main target of the manuscript. This study uses the documentation method by collecting data from the primary source, namely the manuscript *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*. Supporting data is obtained from notes, books, study results, or articles related to the profile and progress of Shaykh Mukhtar Ambai Kerinci.

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<sup>11</sup> Wardiah Hamid et al., "Religious Moderation Based on Ancient Manuscript in Maros District," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 9, no. 1 (2023): 1–13, <https://doi.org/10.18784/smart.v9i1.1862>.

<sup>12</sup> Iswanto, "Praktik Literasi Agama pada Masyarakat Indonesia Tempo Dulu: Tinjauan Awal atas Naskah-naskah Cirebon."

<sup>13</sup> Yusri Hamzani, "Naskah Perukunan Batu Cangku: Peran Dakwah Tuan Guru terhadap Perkembangan Budaya Literasi Masyarakat," *Komunike* 10, no. 2 (2018): 171–92, <https://doi.org/10.20414/jurkom.v10i2.678>.

<sup>14</sup> Liazzat J. K. Bonate, "Islam and Literacy in Northern Mozambique: Historical Records on the Secular Uses of the Arabic Script," *Islamic Africa* 7, no. 1 (2016): 60–80, <https://doi.org/10.1163/21540993-00701007>.

This study uses content analysis with a qualitative model. Experts explain that this model is used to understand content, meaning, style of language, and symbolic interactions built through text.<sup>15</sup> The qualitative approach is more relevant to this objective because of its naturalistic-interpretative nature.<sup>16</sup> This study comprises several sequential steps. Firstly, establishing objectives involves determining how the materials of *uṣūl al-fiqh* are incorporated and elucidated within local-scale manuscripts that do not inherently revolve around *uṣūl al-fiqh* themes. Secondly, data collection using a comprehensive reading of relevant manuscripts. Thirdly, the selection of pertinent manuscripts to guide the researcher toward one considered the most representative. In this regard, the author selected the manuscript *Risālah Marḍiyah*, perceived as the most usual. Fourthly, data indexing for organizations using keywords, themes, or pertinent units of analysis. Fifthly, coding entails the assignment of labels or codes to relevant data sections aligned with the analytical objectives. Sixthly, category development is based on themes that emerge through the preceding coding process. Seventhly, text analysis to uncover patterns, relationships, or meanings. Eighthly, interpretation, capturing the underlying meanings inherent in the data, guided by the research questions. Finally, making conclusions based on the outcomes of the analysis.

## Religious Literacy Practice

Literacy has a broad scope, such as basic literacy, scientific literacy, technology literacy, digital literacy, and religious literacy.<sup>17</sup> This study uses the concept of religious literacy as a framework because this concept is relevant to be used to express literacy practices in a socio-religious context or literacy practices as part of socio-religious practices.<sup>18</sup> Literacy also allows one to

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<sup>15</sup> Burhan Bungin, *Analisis Data Penelitian Kualitatif* (Jakarta: Rajawali Press, 2015), 112-114.

<sup>16</sup> John W. Creswell, *Research Design: Pendekatan Metode Kualitatif, Kuantitatif, dan Campuran*, 4th ed. (Yogyakarta: Pustaka Pelajar, 2016), 22-23.

<sup>17</sup> Cucu Nurzakiyah, "Literasi Agama sebagai Alternatif Pendidikan Moral," *Jurnal Penelitian Agama* 19, no. 2 (2018): 20-29, <https://doi.org/10.24090/jpa.v19i2.2018.pp20-29>.

<sup>18</sup> Kate Parsons, "Religious Literacy in Policy and Practice," *Social Work Education* 35, no. 5 (2016): 613-14, <https://doi.org/10.1080/02615479.2016.1144364>.

understand the transmission of religious teachings in the context of specific cultures.<sup>19</sup>

In its development, literacy studies distinguish between literacy events and literacy practices. Literacy events refer to specific events or moments where certain individuals or people are involved in influential literacy activities. Meanwhile, literacy practice refers to daily activities and actions involving literacy.<sup>20</sup> It can be understood that literacy events can be observed; literacy practices are related to unobserved beliefs, values, attitudes, power relations, and other unobservable things.<sup>21</sup>

Religious literacy is seen from four indicators—first, text-based activities, both sacred and profane. Second, the texts are used intergenerationally. Third, holy texts become part of religious rituals. Fourth, all sacred and profane texts become part of collective and individual identities.<sup>22</sup> The concept of literacy practice is used in this study to portray religious literacy in the context, ideology, and power relations reflected in the texts produced. Thus, the text in this study is an instrument that connects researchers with the people who are the target of literacy practices in the situation, time, and place where the text is produced, as well as seeing how the texts are interpreted by society. Producers of readers at a certain period and scope of culture mean people who have practiced religious literacy and the people who are the target of the text.<sup>23</sup>

## Landscape of Religious Literacy in Kerinci

The Kerinci community commonly identifies themselves as *Uhang Kincai*. This term is frequently used to refer to the indigenous people who have

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<sup>19</sup> Eric D. Rackley, "Motivation for Religious Literacy Practices of Religious Youth: Examining the Practices of Latter-Day Saint and Methodist Youth in One Community." [Ph.D. Dissertattion]. (The University of Michigan, 2010), 84.

<sup>20</sup> David Barton and Mary Hamilton, "Literacy Practices," in *Situated Literacies: Reading and Writing in Context*, ed. David Barton, Mary Hamilton, and Roz Ivanic (London and New York: Routledge, 2000), 222.

<sup>21</sup> Victoria Purcell-Gates, Kristen H. Perry, and Adriana Briseno, "Analyzing Literacy Practice: Grounded Theory to Model," *Research in the Teaching of English* 45, no. 4 (2011): 439–58.

<sup>22</sup> Andrey Rosowsky, "Faith Literacies," in *The Routledge Handbook of Literacy Studies*, ed. Jennifer Rowsell and Kate Pahl (London: Routledge, 2020), 700.

<sup>23</sup> Iswanto, "Praktik Literasi Agama pada Masyarakat Indonesia Tempo Dulu: Tinjauan Awal atas Naskah-Naskah Cirebon."

inhabited the Kerinci region for generations.<sup>24</sup> Furthermore, they employ this term when migrating and residing in other areas or countries for an extended period, signifying their origin. This region is characterized by its highland terrain and relative geographical isolation,<sup>25</sup> it was situated approximately 420 kilometers from its provincial capital, Jambi City. Historically, Kerinci was previously integrated into the Central Sumatra Province during the Dutch colonial era and continued as such after Indonesia's independence until 1957, when it was subsequently incorporated into the Jambi Province.<sup>26</sup> This territory has been subdivided into two regencies/cities: Kerinci Regency and Sungai Penuh City. Yet, the native inhabitants of both areas still refer to themselves as *Uhang Kincai*.

The *Uhang Kincai* can be designated as a local community, as all criteria for identifying a local community can be found here. They live and interact daily within a geographically limited scale, as their region is situated at the westernmost point within the Jambi Province.<sup>27</sup> They possess a unique cultural identity that reflects their distinctive characteristics, including a complex array of customary practices, rituals, and social systems, as well as a profound emphasis on maintaining lineage integrity, equally significant as preserving familial unity.<sup>28</sup> They demonstrate adaptability to various changes while preserving their cultural identity.<sup>29</sup> Kerinci also boasts its extensive history. Archaeological evidence indicates that Austronesian immigrants have inhabited this region for approximately 4,000 years.<sup>30</sup> Additionally, the people

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<sup>24</sup> Hafifl Hadi Sunliyensar, *Tanah, Kuasa, dan Niaga: Dinamika Relasi antara Orang Kerinci dan Kerajaan-Kerajaan Islam di Sekitarnya dari Abad XVII hingga Abad XIX* (Jakarta: Perpunas Press, 2019), 1.

<sup>25</sup> C. W. Watson, "Local Lineages in Kerinci, Sumatra," *Indonesia and the Malay World* 48, no. 142 (2020): 379–96, <https://doi.org/10.1080/13639811.2020.1801030>.

<sup>26</sup> Yunasril Ali et al., *Adat Basendi Syara' sebagai Fondasi Membangun Masyarakat Madani di Kerinci*, ed. Mhd. Rasidin, 1st ed. (Sungai Penuh: STAIN Kerinci Press, 2005), 5-6.

<sup>27</sup> Sunliyensar, *Tanah, Kuasa, dan Niaga: Dinamika Relasi antara Orang Kerinci dan Kerajaan-Kerajaan Islam di Sekitarnya dari Abad XVII hingga Abad XIX*.

<sup>28</sup> Watson, "Local Lineages in Kerinci, Sumatra."

<sup>29</sup> Nuzul Iskandar, Indah Herningrum, and Susi Susanti, "Islamic and Cultural Negotiations in Endogamous Marriage in Kerinci," *Jurnal Hukum Islam* 20, no. 1 (2022): 49–72, <https://doi.org/10.28918/jhi.v20i1.6515>.

<sup>30</sup> Dominik Bonatz, John David Neidel, and Mai Lin Tjoa-Bonatz, "The Megalithic Complex of Highland Jambi: An Archaeological Perspective," *Bijdragen Tot de Taal-, Land- En Volkenkunde* 162, no. 4 (2006): 490–522, <https://doi.org/10.1163/22134379-90003664>.

of Kerinci maintain a strong connection with the environment and natural resources surrounding them.<sup>31</sup> This unique social and geographical context serves as a crucial backdrop for examining the aspects of *uṣūl al-fiqh* literacy intended to be elucidated in this study.

Even though it was once considered an isolated area and rarely disclosed in academic studies –at least that encouraged C.W. Watson to carry out his research in the early 1980s,<sup>32</sup> Kerinci already has a long history of literacy. The discovery of the Nitisarasamuccaya Kerinci Book, popularly known as *Kitab Undang-Undang Tanjung Tanah*, shows that literacy activities in Kerinci have been going on for at least seven or eight centuries because, based on the results of radiocarbon testing, the book is estimated to have been written between 1304 and 1436, so it deserves to be claimed as the oldest Malay manuscript in the world.<sup>33</sup>

The production of texts in Kerinci had already taken place before the arrival of Islam, which was thought to be in the 17th century.<sup>34</sup> The texts produced in Kerinci use the *Incung* script, a variant of the Ulu script developed in the central part of Sumatra, consisting of Minangkabau, Riau, and Jambi.<sup>35</sup> However, of these three areas, the *Incung* script has only been found in Kerinci so far, so there is a claim that Kerinci is the only area that uses this type of script.<sup>36</sup> These manuscripts were found in various media in the form of buffalo horn, reeds, bark, paper, and palm leaves.<sup>37</sup> The age of these texts is estimated to be long before the arrival of Islam; there are even claims that these texts

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<sup>31</sup> Hafiful Hadi Sunliyensar, *Padi dalam Kehidupan Orang Kerinci* (Jakarta: Perpustakaan Press, 2022), 2.

<sup>32</sup> C. W. Watson, "Kinship, Property and Inheritance in Kerinci, Central Sumatra" (Centre for Social Anthropology and Computing, 1992), 1.

<sup>33</sup> Uli Kozok, *Kitab Undang-undang Tanjung Tanah: Naskah Melayu yang Tertua* (Jakarta: Yayasan Obor, 2006), vii.

<sup>34</sup> Ahmad and Iskandar, "The Acculturation Crisis and Religious Commodification in the Customary Conflict of Rencong Telang Kerinci."

<sup>35</sup> Iskandar Zakaria and Deki Saputra, *Khazanah Aksara Incung* (Sungai Penuh: Dinas Kebudayaan dan Pariwisata Kota Sungai Penuh, 2017), 45.

<sup>36</sup> Alimin Alimin, *Sastra Incung Kerinci* (Sungai Penuh: Dinas Kebudayaan dan Pariwisata Kota Sungai Penuh, 2003), 23.

<sup>37</sup> Petrus Voorhoeve, *Tambo Kerinci*, ed. Uli Kozok (Honolulu, 2006).

have existed since the 4th century,<sup>38</sup> referring to the early days of the Pallawa script from South India being introduced to the archipelago for the first time,<sup>39</sup> but this claim must be tested again because solid evidence has not supported it.

Islamic texts in Arabic-Malay script were initially thought to have appeared in Kerinci in the 20th century. However, this assumption must be corrected because later manuscripts containing notes written in the 1880s were found. Therefore, Islamic texts appeared in Kerinci at least in the 19th century.<sup>40</sup> In the 20th century, Islamic texts with Arabic-Malay scripts appeared more and more, including those by Burkan Saleh in various disciplines, such as *ḥadīth*, astronomy, Arabic Grammatical (*ṣarf*), Islamic philosophy (*manṭiq*), and even about amulets. Another name that also stands out in his writings is Abdul Malik Imam, who has produced several papers in the fields of *fiqh*, *tawḥīd*, and *taṣawuf*;<sup>41</sup> and Shaykh Mukhtar Ambai, whose works also range in the fields of *fiqh*, *tawḥīd*, and *taṣawuf*.<sup>42</sup>

### Description of Manuscript *Risālah Marḍiyah*

The full title of this manuscript is *Risālah Marḍiyah fi Bayan al-Rawatib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*, which can be interpreted as an approved letter regarding the explanation of the sunnah prayers of *qabliyah* and *ba'diyah*, and other sunnah. Even though the title is in Arabic, almost all of the reasons are in Arabic-Malay, except for certain parts such as quotations from the Qur'an and *ḥadīth*.

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<sup>38</sup> Adi Putra and Rima Melati, "Perkembangan Aksara Incung dalam Memperkenalkan Identitas Budaya melalui Seni Batik," *Krinok: Jurnal Pendidikan Sejarah dan Sejarah* 1, no. 2 (2022): 83–88, <https://doi.org/10.22437/krinok.v1i2.19945>.

<sup>39</sup> Wiwien Widyastuti, "Pengenalan Aksara Pallawa dengan Model Hidden Markov," in *Prosiding Seminar Nasional Rekayasa Teknologi Industri dan Informasi (RETI) ke-17 Tahun 2022*, ed. Daru Sugati et al. (Yogyakarta, 2022), 126–31.

<sup>40</sup> Mhd. Rasidin and Oga Satria, "Tradisi Tulis Ulama Kerinci: Manuskrip Islam Peninggalan K.H. Muhammad Burkan Saleh (1912-2010)," *Jurnal Lektur Keagamaan* 18, no. 2 (2020): 463–88, <https://doi.org/10.31291/jlkv18i2.860>.

<sup>41</sup> Nuzul Iskandar, Arzam Arzam, and Jafar Ahmad, "Negosiasi Otoritas Fikih: Relasi Perti Kultural dan Organisasi Keagamaan Arus Utama di Kerinci," *Ijtihad* 37, no. 2 (2021): 1–14, <https://journals.fasya.uinib.org/index.php/ijtihad/article/view/104>.

<sup>42</sup> Nuzul Iskandar, "Empat Risalah Syekh Mukhtar Ambai: Pribumisasi Fikih Melalui Aksara Arab-Melayu di Kerinci," *Asy-Syakhshiyah: Jurnal Hukum Keluarga Islam dan Kemanusiaan* 4, no. 2 (2022): 101–24, <https://doi.org/10.30863/as-hki.v4i2.2845>.

This manuscript was completed on Sunday, 16 Zulhijjah 1374 H., which, if converted to the Christian calendar, means 1955. This manuscript was then printed and published by Kahamy Bukittinggi Publisher. At that time, many printing and publishing businesses in this city and its surroundings had begun to develop since the early 20th century.<sup>43</sup> In the nearby town, Padang Panjang, there are Tandikat and Sa'dijah publishers,<sup>44</sup> which also published other works by Shaykh Mukhtar Ambai and manuscripts of other Kerinci scholars.

The systematics of this book consists of 1) classification of worship; 2) the benefits of doing sunnah practices; 3) classification of sunnah prayers; 4) the argument for sunnah at *Dawn* and *'Aṣr* prayers; 5) sunnah prayers before and after Friday prayers; 6) the argument for sunnah *'Aṣr* and *Maghrib* prayers; 7) *Witr* prayer and its arguments; 8) *Tarāwīḥ* prayers and the number of *rakā'āt* and their arguments; 9) *Awwābīn* prayers; 10) *Tasbīḥ* prayer; 11) *Hadiyah* prayers; 12) *Tawbah* prayer; 13) *Hajat* prayer; 14) types of sunnah prayers in congregation and not in the congregation; 15) break the fast and celebrate the feast; 16) *qunut* at Dawn prayer; 17) read *bismillāh* before the *āyah* in prayer; 18) wearing a *turban*; 19) *adhan* twice before Friday prayer; and 20) *ḥadīth qudsī* about a warning against humans who love the world too much.

The references to this manuscript consist of books of *ḥadīth* and *Fiqh*. The referenced *ḥadīth* books consist of: 1) *Ṣaḥīḥ al-Bukhārī* written by Muḥammad ibn Ismā'īl al-Bukhārī (194-256 H.); 2) *Ṣaḥīḥ Muslim* written by Muslim ibn al-Ḥajjāj al-Naysabūrī (204-261 H.); 3) *Jāmi' al-Tirmidhī* or *Sunan al-Tirmidhī* written by Muḥammad ibn 'Īsā al-Tirmidhī (825-892 H.); 4) *Maṭāli' al-Anwar 'alā Ṣiḥāḥ al-Athar* by Abū Ishāq Ibrāhīm ibn Yūsūf Ibn Qurqul al-Hamzī al-Wahrānī (505-569 H.). Meanwhile, the *fiqh* books he refers to are: 1) *Majmū' Sharḥ al-Muhadhdhab* written by Imām al-Nawawī (631-676 H.); 2) *al-Mukhtar min Kalam al-Akhyar* by Sayyid Muḥammad ibn 'Alawī al-Mālikī (1947-2004); 3) *Bidāyah al-Mujtahid 'alā Nihāyah al-Muqtaṣid* by Muḥammad ibn Aḥmad ibn Rusḥd al-Andalusī (1126-1198); 4) *Al-I'tiṣām* by Abū Ishāq al-Shāṭibī (720-790 H.); 5) *I'ānah al-Ṭālibīn* by Sayyid Bakrī ibn Muḥammad Zaynal 'Ābidīn Shaṭā (1266-1310); 6) *Tuḥfah al-Muhtaj* by Ibn Ḥajr al-Haytamī

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<sup>43</sup> Halimatus Sakdiah, "Mathba'ah Islamiah di Minangkabau: Sejarah Sebuah Penerbit Islam Melintasi Tiga Zaman (1924-1972)," *Islam Transformatif: Journal of Islamic Studies* 4, no. 2 (2020): 176-88, <https://doi.org/10.30983/it.v4i2.3442>.

<sup>44</sup> Sastri Sunarti, "Suara-Suara Islam dalam Surat Kabar dan Majalah Terbitan Awal Abad 20 di Minangkabau," *Buletin Al-Turas* 21, no. 2 (2020): 229-42, <https://doi.org/10.15408/bat.v21i2.3839>.

(1503-1566); 7) *Kifāyah al-Ghulām*, a book of Arabic-Malay jurisprudence by Shaykh Ismā'īl al-Khālīdī al-Minkabawī (1712-1844); 8) *Mukhtaşar al-Buwayfī* by Imam al-Buwayfī (d. 231 H); and 9) *Mukhtaşar al-Rabi'* by al-Rabi' ibn Sulaymān al-Murādī (d. 270 H.).

### ***Uşul al-Fiqh Insights in Risālah Marđiyah***

The *Risālah Marđiyah* book contains at least five topics of *uşul al-fiqh* study to explain certain aspects of *fiqh*. It is understandable because *uşul al-fiqh* is a *fiqh* methodology, and *fiqh* is a product of *uşul al-fiqh*.<sup>45</sup> The five studies of *uşul al-fiqh* that are published in the *Risālah Marđiyah* are about the *taklīfī* law, *ḥadīth* as an argument, *ijmā'* as argument, *ijtihād* of *şahābah* (prophet friends) as argument, and *taqlīd*.

First, about *taklīfī* law. Before explaining *fiqh* material, *Risālah Marđiyah* describes the *taklīfī* law, which in the study of *uşul al-fiqh* is defined as a law that contains demands, prohibitions, and permissibility.<sup>46</sup> *Taklīfī* law consists of *wājib* (absolutely done), *sunnah* (recommended to do), *ḥarām* (absolutely abandoned), *makrūh* (recommended to leave), and *mubāh* (may be done or not).<sup>47</sup>

Shaykh Mukhtar Ambai's explanation of the *taklīfī* law at the beginning of this book is only about *sunnah* and *wājib*. It is understandable because *Risālah Marđiyah* is intended to discuss *sunnah* prayers and other *sunnah* practices related to worship. As for the inclusion of the *wājib* discussion, the author wants to provide a context as to what the position of the *sunnah* is in *taklīfī* law. In the *uşul al-fiqh* context, *wājib* and *sunnah* are categorized as commands (from Allah and the Messenger). Still, the difference between *wājib* is an order that cannot be abandoned, while *sunnah* is an order that is recommended.<sup>48</sup>

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<sup>45</sup> Arip Purkon, "Historical Dynamics of Islamic Law Methodology (Ushul Fiqh)," *Mizan: Journal of Islamic Law* 2, no. 2 (2018): 117–26, <https://doi.org/10.32507/mizan.v2i2.295>; Wael B Hallaq, *An Introduction to Islamic Law*, 1st ed. (UK: Cambridge University Press, 2009).

<sup>46</sup> Wahbah al-Zuhaylī, *Uşul al-Fiqh al-Islāmī* (Suriah: Dar al-Fikr, 1986), 40; Meirison Meirison et al, "An Application Study on Taklifi Law: Fiqh Schools (Madhab) Perspective," *Hunafa: Jurnal Studia Islamika* 18, no. 2 (2021): 195–214, <https://doi.org/10.24239/jsi.v18i2.619.195-214>.

<sup>47</sup> Abū Hāmid Muḥammad ibn Muḥammad al-Ghazzālī, *al-Mustaşfā min 'Ilm al-Uşul* (Beirut: Dār Iḥyā' al-Turāth al-'Ārabi, n.d.), vols. I; 210; Hallaq, *An Introduction to Islamic Law*.

<sup>48</sup> Abdul Wahab Khalaf, *Ilmu Uşul al-Fiqh*, 8th ed. (Maktabah al-Da'wah al-Islāmiyah Shabāb al-Azhār, 1947), 112, [https://ia902601.us.archive.org/4/items/osol\\_fikh\\_khallaf/osol\\_fikh\\_khallaf.pdf](https://ia902601.us.archive.org/4/items/osol_fikh_khallaf/osol_fikh_khallaf.pdf).

Interestingly, in explaining the *wājib* and *sunnah*, Shaykh Mukhtar Ambai uses the dictions “capital” and “profit”, usually used in trading, where capital means *wājib*, while profit is *sunnah*. These terms can be understood as Mukhtar Ambai’s method of providing an explanation that ordinary people easily understand. It is an essential aspect of *uṣūl al-fiqh* literacy, namely conveying *uṣūl al-fiqh* material, which tends to be difficult to use language, terms, or illustrations easily understood by the general public. After that, he again emphasized with the following explanation: “Everything *sunnah* is the profit, and *farḍ* is the head of the capital, and what is the benefit of a businessman who does not get profit? *Farḍ* has been *farḍ* since Allah made it, and his *sunnah* is to demand to be loved and pleased with him.”<sup>49</sup>

Subsequently, the author of this book provides a concrete example of this illustration: when a servant’s prayer is deemed imperfect in the eyes of Allah, their reward in the hereafter will not be complete, and the servant will suffer losses akin to a merchant. To avoid prolonged losses, the merchant must generate additional income to compensate for them. In this context, voluntary prayers serve as efforts to generate additional income to cover the losses. This illustration and example are highly pertinent to the definitions of obligatory and voluntary acts of worship and are easily comprehensible to the general public. Here, it is evident that Shaykh Mukhtar Ambai is employing the method of illustration or exemplification to elucidate a general concept, and such a method has proven to be quite effective in the educational process for enhancing students’ argumentative and reasoning abilities.<sup>50</sup>

Second, *ḥadīth* as *dalīl*. This discussion gets the most portion among other aspects of *uṣūl al-fiqh*, alluded to in the *Risālah Marḍiyah*. In fact, in almost every topic of a debate, *ḥadīths* are found. This pattern of writing fiqh books is rare in classical, concise ones because the trend is only to describe fiqh materials. However, in this book, 35 *ḥadīths* are found with variations in terms of the type of *ḥadīth*, the purpose/context of the *ḥadīth*, and the pattern of writing. For more detail, it can be seen in the Table 1.

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<sup>49</sup> Mukhtar Ambai, *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba’diyah wa Ghayrihā Min al-Sunan* (Bukittinggi: Kahamy, 1960), 5.

<sup>50</sup> Alandeom W. Oliveira and Adam O. Brown, “Exemplification in Science Instruction: Teaching and Learning through Examples,” *Journal of Research in Science Teaching* 53, no. 5 (2016): 737–67, <https://doi.org/10.1002/tea.21319>.

Table 1  
*Ḥadīths Cited in Risālah Marḍiyah*

No	<i>Ḥadīth</i> about	Types of <i>Ḥadīth</i>	Writing Pattern	Context/ Purpose	<i>Rāwī</i> (Narrator)
1	Suggestions to do <i>sunnah</i> practices	<i>Ḥadīth Qudsī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	The wisdom of <i>sunnah</i> practice	-
2	<i>Sunnah rawātib</i> of Dawn prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The last <i>rāwī</i> : Muslim
3	<i>Sunnah rawātib</i> of Midday prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The last <i>rāwī</i> : Tirmidhī
4	<i>Sunnah rawātib</i> of Friday prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The last <i>rāwī</i> : Muslim
5	<i>Sunnah rawātib</i> of 'Aşr prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The first <i>rāwī</i> : 'Umar ibn al-Khaṭṭāb; The last <i>rāwī</i> : Ibn Khuzaymah and Ibn Hibbān
6	<i>Sunnah rawātib</i> of 'aşar prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
7	<i>Sunnah rawātib</i> of margib and isya prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The last <i>rāwī</i> : al-Bukhārī and Muslim
8	<i>Sunnah rawātib</i> after <i>Maghrib</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
9	<i>Sunnah rawātib</i> after 'Ishā' prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The last <i>rāwī</i> : al-Bukhārī and Muslim
10	<i>Sunnah Witr</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
11	The minimum number of <i>rakā'ah</i> in <i>Witr</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The first <i>rāwī</i> : Ibn 'Umar and Ibn 'Abbās
12	The maximum number of <i>rakā'ah</i> in <i>Witr</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The first <i>rāwī</i> : 'Ā'ishah
13	The Prophet prayed <i>Tarāwīḥ</i> only three nights at the mosque	<i>Ḥadīth al-Nabawī</i>	Translation (Arabic-Malay) only	<i>Dalīl</i>	-

No	<i>Ḥadīth</i> about	Types of <i>Ḥadīth</i>	Writing Pattern	Context/ Purpose	<i>Rāwī</i> (Narrator)
14	The Prophet's order to follow two companions, Abū Bakr and Umar	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
15	<i>Duha</i> prayer to wash away sins	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
16	The great reward of <i>Duha</i> prayer	<i>Ḥadīth al-Nabawī</i>	Translation (Arabic-Malay) only	<i>Dalīl</i>	-
17	<i>Sunnah Awwabīn</i> prayer time (after <i>Maghrib</i> )	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
18	Implementation of the <i>Awwabīn</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
19	Prayer <i>Sunnah Tasbīḥ</i>	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) only	<i>Dalīl</i>	The first <i>rāwī</i> : Ibn 'Abbās
20	The better prayer after the <i>farḍ</i> prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
21	Do good and pray <i>Tahajjud</i>	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
22	One who empties the stomach (hungry)	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
23	Pray two <i>rakā'ah</i> in the middle of the night	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
24	Alms to relieve the punishment of the grave and <i>Hadiyah</i> prayer	<i>Ḥadīth al-Nabawī</i>	Translation (Arabic-Malay) only	<i>Dalīl</i>	-
25	Prayers <i>Tawbah</i> (repentance) and forgiveness of sins	<i>Ḥadīth al-Nabawī</i>	Translation (Arabic-Malay) only	<i>Dalīl</i>	-
26	<i>Ṣahābah</i> (companions) do <i>sunnah</i> prayer with the Prophet	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The first <i>rāwī</i> : 'Uqbah ibn Mālik The last <i>rāwī</i> : al-Bukhārī and Muslim
27	Fasting for looking at the moon	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) only	<i>Dalīl</i>	-
28	The Prophet do <i>qunut</i> every Dawn prayer	<i>Ḥadīth al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	The first <i>rāwī</i> : Anas

No	Ḥadīth about	Types of Ḥadīth	Writing Pattern	Context/ Purpose	Rāwī (Narrator)
29	Read <i>bismillāh</i> in <i>al-Fātiḥah</i>	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) only	<i>Dalīl</i>	-
30	Praying with wearing a <i>turban</i>	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
31	The virtue of wearing a <i>turban</i> in prayer	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
32	The virtue of eating a <i>turban</i> in prayer	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
33	Satan does not wear a <i>turban</i>	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
34	The <i>sunnah</i> of <i>al-Khulafā' al-Rāshidūn</i> (the four great Khalifas)	Ḥadīth <i>al-Nabawī</i>	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	<i>Dalīl</i>	-
35	The servant who loves the world too much but will die	Ḥadīth Qudsī	<i>Matn</i> (Arabic) and translation (Arabic-Malay)	Wisdom	-

Table 1. shows that of the 35 *ḥadīths* cited, 33 are *Nabawī ḥadīths*, while two more are *ḥadīths qudsī*. *Ḥadīth al-Nabawī* means the pronunciation and meaning of *ḥadīth* come from the Prophet. In contrast, the *ḥadīth qudsī* is a *ḥadīth* whose purpose comes from Allah, and the accent comes from the Prophet.<sup>51</sup> In *Risālah Marḍiyah*, all *qudsī ḥadīths* are presented to provide context or wisdom, while all *Nabawi ḥadīths* are positioned as *dalīl*.

If in explaining the *taklīfī* law, the method of illustration or exemplification in this section is used as a statement-argument-example pattern, namely giving a legal statement (on practice) and then directly accompanying it with the argument why this practice can exist with all its legal attributes, then describe the procedure for its implementation. This pattern is used in all *sunnah* prayers discussed in the book. With this pattern, the author is more likely to want to provide insight to ordinary readers that *ḥadīth* is one of the *dalīl* in Islamic law. This provision is clearly stated in the verses of the Qur'an and the *ḥadīths* of the

<sup>51</sup> 'Uthmān ibn 'Abdurrahmān al-Shahrūzūrī, *Ulūm al-Ḥadīth* (Damaskus: Dār al-Fikr, 2009), 132.

Prophet, without any doubt, that the *ḥadīth* is the second proposition after the Quran in the *istinbāṭ* of Islamic law.<sup>52</sup>

However, Shaykh Mukhtar Ambai did not explain the status of the *ḥadīth* he quoted, whether it is *ṣaḥīḥ*, *ḥasan*, or *ḍa'if* unless he briefly mentioned (only in one sentence) that a *ḍa'if ḥadīth* (weak *ḥadīth*) can still be practiced for *faḍā'il a'māl* (the benefits of worship), according to several *ḥadīth* scholars such as Ibn Qudāmah, Imām Nawawī, and Imām al-Suyūṭī.<sup>53</sup> Therefore, the quotations of the *ḥadīths* contained in the *Risālah Marḍiyah* book are more impressive as a literacy effort by the author to increase the insight of the ordinary people.

Third, *ijmā'* as the *dalīl*. Shaykh Mukhtar Ambai has provided insights into *ijmā'* several times in his book. *Ijmā'* is an agreement of scholars that occurred after the Prophet Muḥammad died regarding the law of a matter.<sup>54</sup> Although it is a separate discussion in the argument of Islamic law and occupies the third position as a proposition (after the Qur'an and *Ḥadīth*), the implementation of *ijmā'* still refers to the instructions of the Qur'an and the *Ḥadīth* of the Prophet.<sup>55</sup> Based on the period, *ijmā'* can be classified into two categories: *ijmā'* during the *ṣaḥābah* period and *ijmā'* after the *ṣaḥābah* period.

*Ijmā'* during the companions is mentioned in the *Risālah Marḍiyah* regarding the number of *rakā'ah* (cycle) of *Tarāwīḥ* prayers. In this case, Mukhtar Ambai thinks that the *Tarāwīḥ* prayer must be performed concerning *ṣaḥābah* agreement during the reign of 'Umar ibn al-Khaṭṭāb. The deal was in the form of the *ṣaḥābah* agreement after being ordered by 'Umar ibn al-Khaṭṭāb. Meanwhile, *ijmā'* after *ṣaḥābah* period is mentioned in several cases, namely: 1) determining the time for the *sunnah* prayer before Maghrib; 2) determination of the beginning and end of Ramadan by sighting the new moon; 3) the number of days in each Qamariyah month is 29 or 30 days; and

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<sup>52</sup> Ali Musthafa Ya'qub, *al-Thuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nubuwwah*, ed. Ahmad Abidi Hasbullah, 2nd ed. (Jakarta: Makktabah Dar al-Sunnah, 2016), 13.

<sup>53</sup> Muhammad Yusram, "Hukum Meriwayatkan dan Mengamalkan Hadis Daif untuk Fadḥail al-'amal," *Nukhbatul 'Ulum* 3, no. 1 (2017): 221–36, <https://doi.org/10.36701/nukhbah.v3i1.17>.

<sup>54</sup> Syarifuddin, *Uṣul Fiqh* 1.

<sup>55</sup> Satria Efendi M. Zein, *Ushul Fiqh*, 7th ed. (Jakarta: Kencana, 2005), 115; Sa'di Abu Habieb, *Ensiklopedi Ijmak: Persepakatan Ulama dalam Hukum Islam*, ed. Ahmad Sahal Mahfudz and Mustafa Bisri, 4th ed. (Jakarta: Pustaka Firdaus, 2008), xliii–xliv.

4) the *ijmā'* of the clergy regarding the number of cycles of the *Tarāwīḥ* prayer of 20 cycles after the *ijmā'* of *ṣaḥābah*.<sup>56</sup> Related to this, Mukhtar Ambai wrote: "The *Tarāwīḥ* prayer that Sayidinā 'Umar did twenty cycles of prayer and the *ijmā'* of his companions upon him is the strongest argument, as stated in the *ḥadīth* book *Jāmi' al-Tirmidhī*."<sup>57</sup>

Here, Mukhtar Ambai does not use the illustration method or patterns of statements but gives a direct message that *ijmā'* is one of the arguments for establishing Islamic law, just as the *ḥadīth* of the Prophet is also one of the arguments. Many books of *uṣūl al-fiqh* state that most scholars accept *ijmā'* as the third *dalīl* after the Qur'an and *sunnah*, although a few reject it.<sup>58</sup> From this, it can be understood that Mukhtar Ambai used a comparative technique in conveying the substance of the theme of *ijmā'*, namely by comparing *ijmā'* with the *ḥadīths*, which have the same position as propositions in Islamic law.

Fourth, *ijtihād ṣaḥābah* (Companions of the Prophet). The term *ijtihād ṣaḥābah* refers to the ideas or fatwa of the Prophet's companions, which are used as one of the postulates for determining Islamic law. Shaykh Mukhtar Ambai mentioned this discussion in three points: 1) Sunnah *qabliyah* before the Maghrib prayer. 2) 'Umar ibn al-Khaṭṭāb's decision to carry out twenty *rakā'ah* of *Tarāwīḥ* prayers in the congregation every night of Ramadan. 3) 'Uthmān ibn 'Affān's decision regarding implementing the *adhān* twice before Friday prayers.

Regarding the *sunnah qabliyah* of Maghrib prayer, Shaykh Mukhtar Ambai stated that: "They - the *kibar ṣaḥābah* (leaders of the Prophet's friends) were racing to go to the mosque because they would pray the *sunnah* Maghrib prayer when the Maghrib call to prayer was sounded."<sup>59</sup>

Shaykh Mukhtar Ambai based his legal arguments on the actions of the Prophet's companions. This study categorizes the idea put forward as the *ijtihād ṣaḥābah* because a *ṣaḥābah's* steps, especially those carried out

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<sup>56</sup> Ambai, *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*.

<sup>57</sup> Ambai.

<sup>58</sup> Syarifuddin, *Ushul Fiqh 1*.

<sup>59</sup> Ambai, *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*.

together, are in the context of translating the Prophet's commands and recommendations, not taking the initiative or being creative in worship. Related to this, the argument of Mukhtar Ambai is relevant when explaining 'Umar ibn al-Khaṭṭāb's *ijtihād* regarding the twenty-*raka'at Tarāwīḥ* prayer: "And if the Prophet had not performed the twenty-*raka'at Tarāwīḥ* prayer, 'Umar would not have ordered Ubay ibn Ka'ab to do it in the mosque twenty cycles of prayer in congregation."

Shaykh Mukhtar Ambai wants to give insight to ordinary readers that the actions of *ṣaḥābah* in *maḥḍah* services do not necessarily appear on their initiative, let alone want to contradict the Prophet's orders, but to clarify them. It can be understood that the literacy given by Shaykh Mukhtar Ambai to explain the *ijtihād ṣaḥābah* is by using the "if-then" argumentation method. This pattern is referred to as an argumentative conjunction, which is the use of words, phrases or expressions to show a logical connection between two premises so that they can be used as evidence.<sup>60</sup>

Fifth, about *taqlīd*. The *uṣūl al-fiqh* expert, such as al-Asnawī, explains that *taqlīd* uses other people's opinions without knowing the evidence.<sup>61</sup> *Taqlīd* can be carried out by ordinary people who do not have any expertise at all or people who are capable of doing *ijtihād* but have not reached the level of confidence in their *ijtihād*. However, *taqlīd* cannot be allowed for someone who has reached the status of a mujtahid and believes in his *ijtihād*.<sup>62</sup>

Although Mukhtar Ambai often bases his explanations on the *ḥadīths* of the Prophet, *sunnah ṣaḥābah*, and *ijmā'*, he also includes narrations that indicate *taqlīd*. However, he never uses the diction *taqlīd* in his work, only words, phrases or clauses that mean it is an act of *taqlīd*. The *taqlīd* narrations can be found in several points: 1) regarding the *Tarāwīḥ* prayer; 2) about the *Tahajjud* prayer; 3) regarding the alone-prayers performed in congregation; 4) about

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<sup>60</sup> Phan Minh Dung and Phan Minh Thang, "Closure and Consistency In Logic-Associated Argumentation," *Journal of Artificial Intelligence Research* 49, no. January (2014): 79–109, <https://doi.org/10.1613/jair.4107>; Wenxing Yang and Ying Sun, "The Use of Cohesive Devices in Argumentative Writing by Chinese EFL Learners at Different Proficiency Levels," *Linguistics and Education* 23, no. 1 (2012): 31–48, <https://doi.org/10.1016/j.linged.2011.09.004>.

<sup>61</sup> 'Abdurrahīm ibn al-Ḥasan ibn 'Alī Al-Asnawī, *Nihāyah al-Sūl Sharḥ Minhaj al-Wuṣūl* (Beirut: Dār al-Kutub al-'Ilmiyah, 1999), 253.

<sup>62</sup> Tāj al-Dīn 'Abd al-Wahhāb al-Subkī, *Jam' al-Jawāmi' fi Uṣūl al-Fiqh* (Beirut: Dār al-Kutub al-'Ilmiyah, 2003), vols. II, 442.

reading *bismillāh*, that according to al-Shāfi'ī, it is encouraged to say *bismillāh* before reading the Qur'an, both at the beginning of the verse and in the middle.<sup>63</sup>

Shaykh Mukhtar Ambai uses expert opinion in explaining *fiqh* laws which in scientific activities, this action is called citation, taking over a sentence, data, statement, or narration of another person to strengthen one's argument. Citation activities must include sources as a form of scientific honesty and appreciation for the person cited<sup>64</sup>. The use of the *taqlīd* or citation method in writing the *Risālah Marḍiyah* book shows that the author wanted to show scientific honesty as well as his limitations to the readers, as well as to give a message to ordinary readers that they are allowed to follow only scholars or people who are more skilled in *fiqh* and *uṣūl al-fiqh*, considering that the ability to perform *ijtihād* is only owned by a minority of Muslims.

## Conclusion

Brief religious manuscripts aimed for the general public can also incorporate insights from the field of *uṣūl al-fiqh*, which is a rather complex study. This is evident in the work *Risālah Marḍiyah* authored by Shaykh Mukhtar Ambai Kerinci. These insights into ushul fiqh are not merely included for the sake of it; rather, they serve as a form of literacy for the general populace, by introducing them the study of *uṣūl al-fiqh* in a creative, operational, and contextual manner, making discussions on *uṣūl al-fiqh* that were once the domain of specific individuals accessible to the general public. These insights in ushul fiqh can be conveyed through various methods or styles, including the method of illustration or exemplification, the pattern of "statements-arguments-examples," the comparative method, argumentative conjunctions, such as "if-then" statements, and citation techniques. The choice of delivery methods can be creatively adapted to the subject matter and the circumstances of the general public as the recipients of the message.

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<sup>63</sup> Ambai, *Risālah Marḍiyah fī Bayān al-Rawātib al-Qabliyah wa al-Ba'diyah wa Ghayrihā min al-Sunan*, 42-43.

<sup>64</sup> Constantine V. Nakassis, "Citation and Citationality," *Signs and Society* 1, no. 1 (2013): 51-77, <https://doi.org/10.1086/670165>.

This study is limited to one manuscript by Shaykh Mukhtar Ambai Kerinci, whereas he has at least four manuscripts. Therefore, to fully understand the framework of his *uṣūl al-fiqh*, it is necessary to carry out further studies of other texts to get a more complete picture of Shaykh Mukhtar Ambai's *uṣūl al-fiqh* insights as well as his *uṣūl al-fiqh* literacy efforts. In addition, this study has not yet attempted to validate the designated *ḥadīths*, so further research is needed to test this validity using the *takhrīj ḥadīth* method. This study is expected to contribute to contributing approaches to understanding a text by making contextualization efforts, whether related to specific situations, places, or topics.[a]

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