Preserving Traditional Islamic Thought and Practice[1]: The Codified *Sūrah Yāsīn* and *Taḥlīl* Texts in Indonesia

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Abstract

This paper tries to construct the role of the codified *Sūrah Yāsīn* and *Taḥlīl* texts in Indonesia. The present paper also attempts to investigate the sequential aspects of the transmission of *sūrah Yāsīn* from the single *sūrah* until it is compiled with *taḥlīl* texts and become widely used among traditionalist Muslims in Indonesia. The paper provides the *faḍā'il al-a'māl* based on some muslim scholars. Some important questions will be dealt here, namely: why does *sūrah Yāsīn* has a special position? How was *sūrah Yāsīn* and *taḥlīl* texts compiled in Indonesia? In this paper, I argue that the *sūrah Yāsīn* compiled with *taḥlīl* texts is sort of textual forms which preserve the traditional Islamic thought and practices in Indonesia.

Key words: *Sūrah Yāsīn* and *Taḥlīl*

Introduction

Reciting the *Qur'ān* for Muslims is believed as one of the important religious activities which cannot be neglected in their daily lives. Pursuing the rewards from God, Muslims consider that reciting *Qur'ān* will give them advantages in this world and Hereafter as well. One of the prominent *sūrah*s in the Holly *Qur'ān* frequently recited in any religious occasions and probably becomes the most popular *sūrah* among Muslims is *sūrah Yāsīn*. Revealed in Mecca during the struggle of the Prophet Muhammad to preaching Islam, the *sūrah* gains more attention compared to other *sūrah*s. To treat its privilege and honor, Muslims scholars have tried to separate *sūrah Yāsīn* from the Quran by rewriting and commenting it independently.

In Indonesian context, *sūrahYāsīn* is usually recited in *tahlilan* ceremony, a religious ceremony in the archipelago in which *sūrah Yāsīn*, the last three *sūrah*s in the last chapter of the *Qur'ān*, some verses of *Qur'ān* including *taḥlīl* texts are combined and recited together lead by a *kyai* (Muslim scholar). Unlike the so-called modernist Muslims who oppose the *tahlilan* ceremony which they consider as the *bid'ah* (heresy or innovation in religious practice), Muslim traditionalists on the other hand preserve the *tahlilan* ceremony by performing it in various religious occasions. In this sense, the tradition of *tahlilan* I assume has greatly contributed to the emergence of the codified *Yāsīn* and *Taḥlīl* texts into a small book.

Yāsīn Text and *Ḥadīth*of *Faḍā'il al-A'māl* on *SūrahYāsīn*

Sūrah Yāsīn is the 36th*sūrah* of the *Qur'ān* based on *'Uthmānicmuṣḥaf* and the 41th based on chronological order.[3] Revealed in Meccan periodafter *sūrah al-Jinn* and before *sūrahal-Furqān*, *sūrahYāsīn*consists of 83 verses.[4] Similar to*sūrahṬāhā*, the name of *sūrahYāsīn* is derived from two Arabic alphabets in the beginning of the *sūrah*, *Yā* and *Sīn*. Citing Abdullah Mahmud Shaḥātah however, Baidan stated that actually *sūrahYāsīn* has another name namely *Ḥabīb al-Najjār* but the later name is not as popular as *Yāsīn*.[5] Even, the later name is extremely not recognized among Muslims community.

In addition, like the alphabet letters which start the 29 *sūrah*s in the Muslim's holy book, the alphabet of *Yā*and *Sīn* in the beginning of the *sūrah* is categorized as *fawātiḥ al-suwar*, the opening letters of the *sūrah* which make the first verse of *sūrah Yāsīn* hesitant to be interpreted and understood by Muslim scholars.[6] Muslim scholars who believe that all of the opening letters in 29 *sūrah*s in the *Qur'ān* cannot be construed, categorize the first verse of *sūrah Yāsīn* as *al-Mutashābihāt*verses (verses which cannot apparently be interpreted).[7] This understanding leads them to render the meaning of the first verse in the beginning of 29 *sūrah*s only to the God.

On the other hand, some Muslim scholars such as Al-Zamakhsharī, al-Baiḍāwī, Ibn Taimiyah, and al-Mizzī proposed the meaning of alphabets starting 29 *sūrah*s of the *Qur'ān* as the prove of the inimitability of the *Qur'ān*(*i'jāz al-Qur'ān*) showing that although the *Qur'ān*was revealed in Arab but the verses in the holy book cannot be imitated even by Arabian linguists.[8] In the case of two alphabets proceeding *sūrahYāsīn*, there are at least five meanings coined by Muslim scholars as stated in al-Māwardī's exegesis. First, as proposed by Qatādah, it means one of the names of the

Qur'ān. The second, *Yāsīn* means one of the names of Allah who He himself gave pledge on it. This argument is proposed by Ibn 'Abbās. The next was proposed by Mujāhid stating that *Yāsīn* are alphabets which open Allah's word. The fourth, basing his argument on a *ḥadīth* stating that Allah gave seven names to prophet Muhammad namely Muhammad, Ahmad, Ṭāhā, Yāsīn, al-Muzzammil, al-Muddaththir, and 'Abdillah, Ibn al-Ḥanīfiyah argued that *Yāsīn* means a convocation to prophet Muhammad. The last argument on the meaning of *Yāsīn* is from al-Ḥasān who said that *Yāsīn* means "o human".[9]

Of course the most important thing in this regards is the abundant versions on the commentary of thewhole body of the *sūrah*. All of the commentaries however strength the important role of *Yāsīn* as a great reading among Muslims since in general it deals with the fundament of Islamic tenets. According to Yusuf Ali for example, *sūrahYāsīn*consists of verses which relate to the central figure in the teaching of Islam, the central doctrine of revelation, and the Hereafter.[10]In addition, since some verses concern with some of Hereafter's events, *sūrahYāsīn* is appropriately read in somber ceremonies after death.[11] This kind of understanding perhaps initiated the bounding of *sūrahYāsīn*with *taḥlīl* texts. Considering to the glorious meaning inside *sūrahYāsīn*, it is obvious if it can attract so many commentators to work on exegetical research in order to interpret and discover the hidden meanings of *sūrahYāsīn* by operating their backgrounds of knowledge, expertise, and experience.

However, an instrumental factor which accelerates *sūrahYāsīn* to be believed as an important *sūrah* in the *Qur'ān* and eventually recited by Muslims as one of devotional religious practices is *ḥadīths* on *sūrahYāsīn*. As the second source of Islamic law, indeed *ḥadīth* plays a significant factor as a catalyst in disseminating and explaining the Islamic concepts and teachings which are not clearly elucidated in the holy book. In the case of *sūrahYāsīn*, there are numbers of *ḥadīths* which describe *Faḍā'il al-A'māl* (the excellences to practice certain rituals) of the *sūrah* to be recited by Muslims. The *ḥadīths* of *Faḍā'il al-A'māl*which encourage Muslims to recite *sūrahYāsīn*in certain time and places usually concern with some futuristic motivations such as rewards in the Hereafter to sincerity and healing,

The logic behind the practice of reciting*sūrahYāsīn* among Muslims is certainly based on the understanding that *ḥadīths* is the prophet's attitudes and practices which should be followed by a devout Muslim. Through the *ḥadīths* which describe some excellences of *sūrahYāsīn*,

Muslims imitate the prophet traditions hoping that it will guide them to obtain benefits in the world and Hereafter.

One of prominent *ḥadīth*s which legitimate *sūrahYāsīn* to function among Muslims is a*ḥadīth* transmitted by Qatādah narrating that the prophet said "Indeed every creature has heart and the heath of the *Qur'ān* is *Yā Sīn* (*sūrahYāsīn*). For those who recite *Yāsīn*, Allah will record their rewards as if they recited the *Qur'ān*ten times". The *ḥadīth* has been used by commentators in their commentaries to encourage Muslims to recite *sūrahYāsīn* by considering the rewards provided for those who recite *sūrahYāsīn*. Respectively, instead of reciting the entire of the *Qur'ān*which consists of 114 *sūrah*s, Muslims would prefer to recite *sūrahYāsīn* which only consists of 83 verses with multiple rewards available. In this sense, it is unavoidable if *sūrahYāsīn* is chosen by Muslims to be recited more often rather than other *sūrah*s.[12] In spite of abundant rewards provided for those who recite it, the *ḥadīth* also shows the pivotal position of *sūrahYāsīn* in the *Qur'ān* as the core of Muslim's holy book.

In Indonesia, most of commentaries, exegesis, or the printed of *sūrahYāsīn* always include this kind of *ḥadīth* in the first page before starting the texts or in the page right after the last verse of *sūrahYāsīn*. To describe *ḥadīth*s of*Faḍā'il al-A'māl*on*sūrah Yāsīn*, the following table will show some *ḥadīth*s narrations from two commentaries books of *sūrah Yāsīn*used among Indonesian Muslims.

Table 1
*Ḥadīth*s Discussing the *Faḍā'il al-A'māl*on*Sūrah Yāsīn*[13]

No.	Sources	Topics	Redactions
1.	*-Tafrīj Qulūb al-Mu'minīn fī Tafsīr Kalimāt Sūrah Yāsīn* written by Ahmad Sanūsi Ibn Ḥāj 'Abd al-Raḥīm[14]	*Sūrah Yāsīn* as the heart of the *Qur'ān* and multiple rewards	Indeed every object consists of heart and the heath of the heart is *Yāsīn*. For those who recite *Yāsīn*, Allah will record their rewards as if they recite the Quran ten times.
		God's forgiveness	For those who recite *Yāsīn* in the night only for Allah intention, his

			sins will be forgiven in that night.
		Benefits of reciting *Yāsīn*	*Yāsīn* was stated in the Torah as *sūrah Muʻimmah* and for those who recite it, he will obtain the righteousness in the World and Hereafter, be prevented from the misery in the world and Hereafter, realize his dreams, gain twenty times rewards of going pilgrimage. For those who listen to *Yāsīn* will acquire rewards as if he give charity of a thousand *dīnār* (Arabic currency), for those who write and drink *Sūrah Yāsīn* he just like intakes into his stomach a thousand of medicine, light, beliefs, *barakah* (blessing), and it will reduce thousands of his disease.
		Sūrah Yāsīn in the heath of *Ummah*	*Sūrah Yāsīn* is in my *ummah*'s heart.
		Death as a martyr	Whoever regularly recites *Sūrah Yāsīn* every night, he will pass away as a martyr.
		Reciting *Sūrah Yāsīn* besides the corpse	If someone passed away in which *Sūrah Yāsīn* is being recited, Allah will decrease his sins and the grave punishment.
		Reciting *Sūrah*	Whoever visits his parents' shrines or one

		Yāsīn in the shrines	of them every Friday and recite *Sūrah Yāsīn* for them, Allah will forgive his parent's sins based on the number of alphabets in *Sūrah Yāsīn*.
2.	-Tafsīr *Sūrah Yāsīn* written by al-Syaikh Ḥamāmī Zādah[15]	*Sūrah Yāsīn* as the heart of the *Qur'ān* and multiple rewards	Indeed in every object consists of heart and the heath of the *Qur'ān* is *Sūrah Yāsīn*. For those who recite *Yāsīn*, Allah will record their rewards as if they recited the Quran ten times
		Sūrah Yāsīn before the creature of universe	Indeed, Allah recited *Sūrah Yāsīn* and *Sūrah Ṭāhā* before the creature of earth and the sky
		Sūrah Yāsīn as language of paradise	Indeed the inhabitants of paradise do not talk and read the *Qur'ān* except *Sūrah Yāsīn*, *Ṭāhā* and al-Raḥman
		Reciting *Sūrah Yāsīn* to the dying	If *Sūrah Yāsīn* is recited to the persons during their *sakarāt al-maut* (dying), there will be angels who stand between their hands blessing, asking God's forgiveness, witnessing the corpse bathing, and following the corpses to the grave yard.
		The particularity of *Sūrah Yāsīn*	Intensify reciting *Sūrah Yāsīn* because there are numbers of particularity. In this commentary it is stated that: if the hungry

			recite sincerely *Sūrah Yāsīn*, Allah will make him full with its excellence, Allah will omit his fear, if it is recited by the have not, Allah will free him from debt, if it is recited based on certain purposes, Allah will actualize the reader's purposes, Allah also will give security and so forth.

The above *ḥadīth*s in the two commentaries on*SūrahYāsīn*have been taught by Muslim's scholars in the *pesantren* (traditional Islamic boarding school). This wouldobviously encourage Muslims to recite *SūrahYāsīn* since *pesantren* is one of agents of religious dissemination in Indonesia.

Althoughthestudy of the transmission of *ḥadīth*texts to Indonesian Muslims has never been investigated profoundly since the main concern still in the transmission of Islam in the archipelago and the exegetical work of local 'ulamā'in fact the effect of *ḥadīth*s especially demonstrating the excellences of *SūrahYāsīn* is quite significant among Indonesian Muslims. Furthermore, I assume that the presence of*ḥadīth*s above are coincided with the arrival of *ṣūfī* orders who brought Islamic mysticism and disseminated *Ḥadīth*sof *Faḍā'il al-A'māl*to new Muslims in the archipelago.

Taḥlīl Texts in the Archipelago

The main factor which conveys the uniqueness of Islam in the archipelago is the ability of Islamic teachings to adopt and adapt local cultures in order to accelerate number of followers. This has constructed Islamic tradition in the archipelago to possess its own uniqueness compared to the core of Islam in the Middle East. One of examples of religious uniqueness is *tahlilan*ceremony in which its meaning to some extent is similar to *slametan* (ritual meals).[16] The underlying idea of *tahlilan* ceremony is actually to conduct *dhikr* (religious activity and formula in order to approach Allah by reciting *lā ilāha illā 'llāh* as the first component in Islamic profession of faith, *shahādah*).[17]

The ritual of conducting *dhikr* collectively was prominently introduced by *ṣūfī* orders which rapidly developed during the gradual conversion in the archipelago. Qādiriyah-Naqsabandiyah *ṣūfī* order which developed between 16-17 century and as one of prominent *ṣūfī* orders for example introduced model of *dhikrlā ilāha illā 'llāh* with certain movements which should be recited chronologically.[18] In the further gradual development however, the shift of the *dhikr* was taken place from which formerly used by *ṣūfī* orders as the religious media to remember Allah to the religious activity which the *dhikr* formula of *lā ilāha illā 'llāh* was combined by certain verses in order to send prayers and blessing to the death souls making the term of *tahlilan*arose.[19] In the later development, various texts were imbued to the *tahlilan* texts including *sūrah Yāsīn*. From then on, the collective *dhikr* activity is not only conducted by *ṣūfī* order's members but also by every Muslim who want to deliver prayers to their parent's and family's soul.[20]

In addition, the material of *taḥlīl* is various which depends on the leader of the *tahlilan* ceremony in terms of his the Islamic education background and religious experiences. However, the standard text of *tahlilan* is as followed:[21]

1. Reciting *sūrah Yāsīn*
2. Praying for Allah by presenting prayer to the spirit of the prophet Muhammad, his Companions, and his family by sending *al-Fātiḥah*.
3. Reciting *sūrah al-Ikhlās*, *al-Falaq*, and *al-Nās* interspersed with*lā ilāha illā 'llāh wallahu akbar*in each *sūrah*.
4. Reciting *ṣalawat* to the prophet Muhammad 33 times.
5. Reciting prayer to prophet Muhammad, all previous prophets, angels, devout Muslims, to Abī Bakr, 'Umar, 'Uthmān, 'Alī and all of his Companions, to *al-Tābi'īn*.
6. Praising Allah by reciting some of His glorious names such as *al-Ḥayyu* and *al-Qayyūm*.
7. Reciting *dhikrlā ilāha illā 'llāh*100 times.
8. Reciting *ṣalawāt* to the prophet
9. Reciting *tasbīhsubhānallah wa biḥamdih*33 times.
10. Reciting another *tasbīhAllahumma ṣalli 'alā ḥabībika sayyidinā Muhammad wa 'alā 'ālihi wa ṣaḥbihi wa sallim* 2 times.
11. Reciting *Allahumma ṣalli 'alā ḥabībika sayyidinā Muḥammad wa 'alā ālihī wa ṣaḥbihi wa bārik wa sallim agma'īn*.
12. Closed by reciting *al-Fātiḥah*.

The different forms of *tahlilan* texts are usually related to the number formula of *lā ilāha illā 'llāh* loudly recited during the ceremony which is started from thirty three, hundreds, until thousands times or the verses from the *Qur'ān* included. In *Taḥlīl* text form written by Bisrī Musṭafā published by Menara Kudus for example, it contains the first five verses and the last three verses of *sūrah* al-Baqarah including verse *kursī*(the 255th verse of Al-Baqarah).

The Role of Printing

Although the emergence of codification of printed *sūrah Yāsīn* and *Taḥlīl* texts cannot precisely be determined since the publishers of several books of the codified *sūrah Yāsīn* and *Taḥlīl*I found did not include the exact datingof the text, I would assume that the codification of *sūrah Yāsīn* and *Taḥlīl* texts into printed form was produced in the early twentieth century. During this period, the wave of Islamic reformism began to establish in the archipelago campaigning the teachings of prominent Islamic reformist thinkers from Egypt and articulating the Islamic doctrines in the light of the modern spirit of progress through print media to purify the Muslim religious practices and thought.[22] In the flip side of this modernization process, the debate on Islamic thought between traditionalist and modernist Muslims contested and disputed ranging from the case of *ijtihād* (legal reasoning), the attributes of God, *taqlīd* (the blind obedience to Islamic schools of thought), *talqīn* (the instruction to the dead), and *ziyārah* (visiting the graveyard).[23]

During this period also, number of modern Islamic movements and organizations were established creating the sense of threat among traditional Muslims in performing their traditional religious practices and ceremony. Those factors in my opinion finally lead the traditionalist Muslims to initiate printing the codification of *sūrah Yāsīn* and *Taḥlīl*. The production of the codification of *sūrah Yāsīn* and *Taḥlīl* in one simple and modern book printed by several printing publishers in several cities in the archipelago could be seen as the solution in order to preserve the traditional thought and practices which have been handed down from the early generation of Indonesian Muslims. The practice of reciting *sūrah Yāsīn* and *Taḥlīl*furthermore creates the identity maker of traditional Muslims in Indonesia since the texts has been used as a media to conduct religious ceremony that in the view of modernists is categorized as illicit.

Conclusion

The emergence of printed *sūrah Yāsīn* and *Taḥlīl* texts bound together into one small single book spread among Indonesian Muslims emerges through three historical phases. The first phase is the emergence of the various interpretations on *sūrahYāsīn* and the rise of several*ḥadīths* describing some of*Faḍā'il al-A'māl* (the *ḥadīths* which describe the excellence of rituals) of reciting *sūrahYāsīn*. The second is the arrival of Islam to the archipelago brought by *ṣūfī* orders which conveyed the mystical interpretations and customs and finally promoted *taḥlīl* texts. The third is the impact of the heated tension between traditionalist and modernist Islam in Indonesia in the beginning of 20th century which initiated the traditionalists to create the printed *sūrah Yāsīn* and *Taḥlīl* texts. These historical phases might influence Muslims community in the archipelago to position the codified *sūrah Yāsīn* and *Taḥlīl* texts play the role as it is.

Although recent development shows that the separation and polarity between Islam traditionalist and Islam modernist in Indonesia is more blur especially in terms of education system of the former which has been improved, the tension on reciting *sūrah Yāsīn* and *Taḥlīl*text in fact is still exist. Many books have been written by modernist Muslims describing the "guilty" of Muslims who practice reciting *sūrah Yāsīn* and *Taḥlīl*text during *slametan*, *tahlilan*, or *syukuran* by describing some weaknesses of Islamic foundations used as the theological basis to conduct *tahlilan* ceremony. However, *tahlilan* in which *sūrah Yāsīn* and *taḥlīl* recited is preservedas a cultural heritage of traditionalist Muslims.

Endnotes:

[1] The term traditionalist refers to syncretic belief system which combines the Islamic tenets with indigenous beliefs and practices which has been handed down before Islam came to the archipelago. Meanwhile, modernist refers to those who voice of the need to back to the *Qur'ān* and *Sunna*.

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[3] Zoeber Djamaluddin, *Surah Yāsīn dan Tafsirnya; Menurut Sejarah dan Irama Bahasanya*, Jakarta, Yayasan Lembaga al Ghazali dan Pustaka Madrasah, 1959, p. 16.

[4] According to Satori Ismail however, there was one sect in Islam which believed that the 12th verse of *sūrahYāsīn* was revealed in Medina.See, Hidayat Nur Wahid, *Sentuhan kalbu Al Quran; Tadabur Sūrah Yāsīn untuk Pencerahan Ruhiyah*, Jakarta, Pustaka Ikadi, 2004, p.v. This argument also correlates to Baidan who cited al-Shaukanī and al-Qurtubī that the

12th verse of sura *Yāsīn* was revealed in Medina. Meanwhile, according to Ibn 'Abbās and Qatādah the 47th verse of sura *Yāsīn* also was revealed in Medina. See, Nashruddin Baidan, *Tafsir Kontemporer SuratYāsīn*, Solo, Tiga Serangkai, 2009, p.3. It means that the 83 verses of the*sūrah* is not entirely revealed in Mecca.

[5] *Ibid*, p. 4.

[6] There are fourteen alphabets operated in*fawātiḥ al-suwar* compiled by Muslim scholars in one sentence namely *Naṣ karīm qāthi'u lahu sir* meaning the precise honor texts which have secret. See, M. Quraish Shihab, *Tafsir al-Misbah; Pesan, Kesan, dan Keserasian Al-Quran*, Lentera Hati, Jakarta, 2002, p. 504. See also the discussion of The*fawātiḥ al-suwar* in James A. Bellamy, The Mysterious Letters of the *Qur'ān*: Old Abbreviations of the *Basmalah*, in *Journal of the American Oriental Society*, Vol. 93, No. 3 (Jul.-Sep., 1973), p. 267-270. In this article, Bellamy discussed the*fawātiḥ al-suwar* also known as *al-ḥurūfal-muqaṭṭa'ah* (the disconnected letters) which became one of the sources of debate in *Qur'ānic* studies among Muslim scholars and western orientalists. The debate deals with the meaning of letters starting 29 *sūrah*s in the Quran which are various. Bellamy argued that the first century of Muslim scholars did not know the real meaning of the*fawātiḥ al-suwar* and therefore the interpretations proposed by Muslim scholars in the first century of Islam are all guesses. On the other side, Western scholars such as T. Nöldeke and H. Hirschfeld believed that the letters proceeding the 29 *sūrah*s in the Quran possess meaning which could be interpreted as the owner of the texts in sort of abbreviation such as *Ṭā Hā* stands for *Ṭalḥah*, *ḤaMimNun* stands for *'Abd al-Raḥmān*.

[7] Khairul Ghazali, *Misteri Aura dan Energi Surah Yasin*, Kuala Lumpur, Darul Nu'man,2008, p.1.

[8] Baidan, *Op.Cit.*, p. 21.

[9] Abī al-Ḥasan 'Alī Ibn Muḥammad Ibn Ḥabīb al-Māwardī al-Baṣrī, *al-Nukat wa al-'Uyūn Tafsīr al- Māwardī*, Beirut, Dār al-Kitab al-'Alamiyyah, (no year), p.5.

[10] Abdullah Yusuf Ali, *Panj Sura, Arabic Text, Transliteration, and English Translation*, Lahore,SH Muhammad Ashraf, 1997, p.2.

[11] *Ibid.*, Reciting *sūrahYāsīn* in the grave yards, shrines, or in sadness occasions are not only practiced by Indonesian Muslims but also by Turkish. See, Julie Marcus, *A World of Difference; Islam and Gender Hierarchy in Turkey*, Victoria,London and New Jersey, 1992.

[12] There are actually some *ḥadīth*s discussing the excellence of reciting a particular *sūrah* such as reciting *sūrah* al-*Wāqi'ah*, *al-Kahf*, *al-Mulk* and *al-Ikhlās*but those are less familiar than reciting *sūrah Yāsīn*.

[13] Although in the view of modernist Muslims all *ḥadīth*sin the column are categorized as non *ṣāḥīḥḥadīth* in certain degrees such as *ḍa'īf* (weak *ḥadīth*) or *mauḍū'* (unoriginal *ḥadīth*), traditionalists on the other hand classify the*ḥadīth*s discussing the *faḍāil 'amal* on *sūrah Yāsīn*could become the basis to do worship because of *iḥtiyāṭ* (the principle of alertness to practice *ḥadīth*texts classified as *ḍa'īf* (weak *ḥadīth*)). To see some *ḥadīth*s categorized as *ḍa'īf* (weak *ḥadīth*) or *mauḍū'* (unoriginal *ḥadīth*) on *sūrah Yāsīn* , see three examples from Muhammad Nāshr al-Dīn al-Albānī in the first chapter of *Silsilah al-Ḥadīth al- Ḍa'īfah wa al-Mauḍū'ah*, Beirut, al-Maktab al-Islāmī, 1977, p. 66-7, 202-4, 358-9. See also, Wawan Sofwan Shalehuddin, *Faḍilah Yāsīn; Telaah Kritis Atas Hadis-Hadis*, Bandung, Penerbit Humaniora, 2004.

[14] The exegesis of *sūrah Yāsīn* was written in *Sundanese* language and inspired by three exegesis books entitled *Durru al-Mantsūr* of al-Imām Jalāluddīn Sayūṭi, *Lubāb al-Ta'wīl*

fī Ma'ānī al-Tanzīli of al-Imām 'Alī Ibn Muhammad al-Baghdādī, and *Kitāb Tafsīr Madārik al-Tanzīli wa Haqāiq al-Ta'wīl* of al-Imām Abī al-Barakāt 'Abdillah Ibn Aḥmad Ibn Maḥmūd al-Nasafī, p.2. Unfortunately, I did not find the year of publication of this exegesis only the city of Cirebon in West Java stated in the cover but since it is written in *Sundanese*, I believe that the work is operated in the traditional boarding schools in West Java.

[15] I would like to thank to Prof. J.J. Witkam who suggested me to read this exegesis.

[16] Both names are used interchangeably especially the mortuary ceremony such as the commemorating the 3th , 7th , 40th , 1000th days of the death, the visiting of grave, and so forth. Another religious ritual is *syukuran*. Unlike *tahlilan* and *slametan* which are usually related to sorrow commemorations, *syukuran* usually deals with happiness occasions such as to celebrate the blessing for the new house, fourth or seventh month of pregnancy, or new-born children. However, the reciting texts during those commemorations are the same with *SūrahYāsīn* and *Tahlīl* texts recited together.

[17] P.J. Bearman, *et.al*, *The Encyclopedia of Islam*, Leiden,Brill, 2000, p.108.

[18] Martin van Bruinessen, Tarekat Qadiriyah dan Ilmu Syeikh Abdul Qadir Jilani di India, Kurdistan, dan Indonesia, in*Jurnal Ulumul Quran*,Vol.I, 1989.

[19] This religious tradition moreover is identical to cultural symbol of the largest traditionalist Muslim organization in Indonesia, *Nahdlat* al-'ulamā'. See, Zainuddin Fanani and Atiqa Sabardila, *Sumber Konflik Masyarakat Muslim Muhammadiyah-NU; Perspektif Keberterimaan Taḥlīl*, Surakarta, Muhammadiyah University Press, 2000, p. 18.

[20] *Ibid.*, p.34.

[21] I quote the form of the *tahlīl* text from Ja'far Ṣabrān, *Taḥlīl wa Talqīn*, Banjarmasin, Toko Buku Hasanu,

[22] Jajat Burhanudin, The Fragmentation of Religious Authority: Islamic Print Media in Early 20th Century Indonesia, in *Studia Islamika*, Vol. 11, No. 1, 2004, p. 27.

[23] *Ibid.*, p. 54.

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