

K.H. HASYIM ASY'ARI'S UNDERSTANDING OF TAHLILAN-YASINAN (A CRITICAL ANALYSIS STUDY OF HADITH PERSPECTIVES)

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Abstract

This research presents a comprehensive analysis of K.H. Hasyim Asy'ari's thoughts on tahlilan-yasinan which refers to the hadith perspective on intergroup differences of opinion in Indonesia. The researcher uses a historical qualitative research method that relies on searching and analyzing literature studies and document studies that lead to biographical research, as well as several internet sources and K.H. Hasyim Asy'ari's direct works. The results showed that K.H. Hasyim Asy'ari's da'wah became a boomerang point for Islam today, that he was less comprehensive by looking at and preaching only from one side and not studying and paying attention to the actual aspects of the Indonesian nation. He aims to allow tahlil and continue the relay of Walisongo's da'wah but forgets the important side of the da'wah and practice, the detailed procedures and practices, so that many religiously based bid'ah activities appear in the midst of Indonesian society. Islam does not prohibit sharing food with the brotherhood, Islam also does not prohibit dhikr and reading the Qur'an, but if specialize in practices that are not in accordance with the guidance of the Prophet ﷺ, this will be a bid'ah that will harm our rself tomorrow.

Keywords: *Hadith, K.H. Hasyim Asy'ari, Tahlilan, Yasinan.*

A. Introduction

Hadith is the words, actions and determination of Prophet Muhammad ﷺ, play a crucial role in shaping Islamic beliefs and practices. The method of selecting and interpreting hadith has been a subject of scholarly discussion throughout Islamic history. The study of the sanad hadith transmission is a very important object for the study of hadith because its position determines the level and authenticity of a hadith. It is not enough to accept a hadith and practice it with a verbal acknowledgment that the narrated hadith was comes directly from Rasulullah ﷺ.¹

Indonesia is the country with the largest number of Muslims in the world.² Looking from the history of the country's development, Islam has a big role in the nation's independence and development. Islam was brought to Indonesian archipelago by traders from Gujarat, India in the

11th century. In the end of 16th century, Islam had surpassed Hinduism and Buddhism as the biggest religion in Java and Sumatra.³ These two facts are certainly the main cause of the emergence of religious groups and comparisons between one group and another. The phenomenon of the emergence of Nahdlatul Ulama in Indonesia is a turning point in Indonesian history. Nahdlatul Ulama, which was born in the form of a group, has advocated for the independence of the Indonesian state.

The existence of Nahdlatul Ulama as a religious organization is a formal affirmation of the informal mechanism of one minded Ulama, holding one of the four madzhab's: Shafi'i, Maliki, Hanafi, and Hanbali that already in operation and existed long before the born of this group.⁴ Nahdlatul ulama that stands in such a way and and its famous founding history, which is a direct legacy of K.H. Hasyim Asy'ari as a founder who is famous to this day.

One of the Indonesian ulama figures who has produced a lot of knowledge that direct and indirect Islamic works in the Indonesia, he is K.H. Hasyim Asy'ari. He is a great ulama in Indonesia who has worked in hadith science and the many works he has made.⁵ The researcher made this background the main discussion, that as a muhaddits and an ulama, K.H. Hasyim Asy'ari had thoughts on the tahlilan-yasinan which became the default understanding hadith for major Islamic organizations or groups in Indonesia until it had an impact on the disputes between groups seen today.

This article explores the thoughts of K.H. Hasyim Ash'ari, a prominent Indonesian Islamic ulama, about tahlilan-yasinan and hadith criticism of it. Through a case study, it examines the consequences of Hasyim Ash'ari's approach on tahlilan-yasinan assessed from the perspective of hadith and its solution. This research, uses a historical qualitative research method that relies on searching and analyzing literature studies and document studies that lead to biographical research, as well as several internet sources and direct works of K.H. Hasyim Asy'ari. The author specifically obtained primary data from the book *Risalah Ablussunah wal Jama'ah* by K.H. Hasyim Asy'ari, which was the focus of the research.

B. Biographical Sketch of K.H. Hasyim Asy'ari

The actions and struggles of K.H. Hasyim Asy'ari have been deeply embedded in the minds of the Indonesian people. His title as a national hero, as well as his main role as an ulama, did not stop him from establishing a place of religious based education at that time. Nicknamed *Rais Akbar* (supreme leader) of Nahdlatul Ulama, his name has grown rapidly to this day. Another nickname pinned to him as *Hadratusyaikh* (the master teacher who has memorized 6 hadith reports or

commonly called *kutubus-sittab*), as well as another title called *Syaikhul Masyayikh* (teacher of teachers).⁶

Born in 1871, in the village of Tambakrejo, Jombang, East Java and raised by a father named Kiai Asy'ari and his mother named Nyai Halimah. His fame is not only from his parents, after the many achievements he made, one of his children named K.H. Abdul Wahid Hasyim who took part in fighting for independence also strengthened people's memories of him. K.H. A Wahid Hasyim is one of the national heroes who participated in formulating the Jakarta Charter. Not to forget, the grandson of K. H. Hasyim Asy'ari who also added to the fame of his name, K.H. Abdurrahman Wahid, who Indonesian citizens know as the 4th President of the Republic of Indonesia.⁷

On the advice of his teacher (kiai), K.H Hasyim Asy'ari continued his education by leaving his homeland to the land of Haram, Mecca. There, K.H. Hasyim Asy'ari studied with many famous ulama at that time, such as Sayyid Sultan bin Hasyim, Shaykh Ahmad Amin al-Attar, Sayyid Ahmad bin Hasan al-Attas, and many other famous shaikhs. Because of K.H. Hasyim Asy'ari's brilliant achievements, he won the trust of the shaikh there to teach at the Grand Mosque, so that several prominent shaikhs had studied with him.

In 1926 AD, K.H Hasyim Asy'ari and all Indonesian ulama founded Nahdlatul Ulama. The establishment of Nahdlatul Ulama itself with the aim of freedom thought also faced modernists in Indonesia. A brief history, at that time in 1926 the CCC (Centraal Committee Chilafat) in Indonesia would send a delegation to the Islamic World Congress in Mecca. Previously, the CCC held the fourth Al-Islam Congress on August 21st-27th, 1925 in Yogyakarta. Kiai Wahab as a leader at that time also proposed his opinion regarding the Islamic World Congress in Mecca. Kiai Wahab proposed that the Centraal Committee Chilafat delegation who would be sent, should try to urge King Ibn Sa'ud to overshadow the freedom of the madhhab. Where the entire madzhab system at that time must remain, be maintained, and given freedom.⁸

Until all the trial calculations were ready as well as permission from K.H. Hasyim Asy'ari had been obtained, the Hijaz Committee was formed on January 31st, 1926. After the Hijaz Committee was elected, they appointed K.H. Raden Asnawi Kudus as the delegate of the Hijaz Committee in Mecca. However, what institution has the right to send Kiai Asnawi? This is the name Jam'iyah Nahdlatul Ulama was formed, at the suggestion of K.H. Mas Alwi bin Abdul Aziz. Until on 16th Rajab 1344H / January 31st, 1926 M, coinciding with the year of the incident, ulama throughout Java to Madura held a grand deliberation. As a result of the agreement, the Nahdlatul Ulama Islamic Organization was formed.

Thus a brief history of the establishment of Nahdlatul Ulama, which is a direct legacy of K.H. Hasyim Asy'ari. In addition, K.H. Hasyim Asy'ari is also known as an active writer. Among his prominent works are:⁹

1. *Adab al-'Alim wa al-Muta'allim.*
2. *Risalat Abl al-Sunnah wa al-Jama'ah fi Bayan al-Musammah bi Abl alSunnah wa al-Jama'ah.*
3. *Al-Tibyan fi al-Naby 'an Muqata'at al-Arbam wa al-Ikhwān.*
4. *Muqaddimat al-Qanun al-Asasi li Jam'iyat Nabdat al-'Ulama'.*
5. *Risalah fi Ta'akkud al-Akhdh bi Madhabib al-A'immah al-Arba'ah.*
6. *Risalah Tusamma bi al-Mawa'iz.*
7. *Al-Arba'in Hadithan Nabawiyān Tata'allaq bi Mabadi' li Jam'iyat Nabdat*
8. *al-'Ulama'.*
9. *Al-Nur al-Mubin fi Mahabbat Sayyid al-Mursalin.*
10. *Ziyadat al-Ta'liqat 'ala Manzumat al-Shaykh 'Abd Allah Yasin alFasuruwani.*

C. K.H. Hasyim Asy'ari, Nusantara's Muhadits and His Understanding of Bid'ah

K.H. Hasyim Asy'ari is a muhadits, this refers to what he focused on when he studied in Mecca. K.H. Hasyim Asy'ari studied with Sheikh Muhammad Mahfuudz Al-Turmusy, that he was one of the muhaddits in Mecca. This is what made K.H. Hasyim Asy'ari focus on learning hadith, that is following the teacher.

In one of the manuscripts written by Hadratus Sheikh, it is mentioned that he studied the book of Sahih Bukhari with Sheikh Mahfuudz for two years with the sorogan system (the student reads and the teacher listens). In the study of hadith science, this system is commonly referred to as *Al-Qiraa'ah 'alaa Sheikh* (القراءة علي الشيخ), where the application of teacher-to-student learning is considered shahih (الصحيح), so the hadith that K.H. Hasyim Asy'ari memorized can be considered shahih or hasan hadith, depending on the source.

Then continued with studying the books of *Sahib Muslim* and *al-Muwattho'* with the bandhongan system (the teacher explains and the students take notes). This system is also called *As-samaa min lafdzhi sheikh* (السماع من لفظ الشيخ) which in the study of hadith science this study is also considered shahih (الصحيح) so it can be said that he is a qualified muhaddith in his major, also relying on what he narrated and other hadith books.¹⁰ The system of *As-samaa min lafdzhi sheikh* (السماع من لفظ الشيخ) has four types:

1. *Samaa' bi-implaa' min hifdzis-syeikh* (سماع بإملاء من حفظ الشيخ)

: listening by taking notes from the sheikh's memorization.

2. *Samaa' bi-implaa' min kitaabis-syeikh* (سَمَاعٌ بِإِمْلَاءٍ مِنْ كِتَابِ الشَّيْخِ)

: listening with notes from the sheikh's book

3. *Samaa' bighoiri-implaa' min hifḍẓis-syeikh* (سَمَاعٌ بِغَيْرِ إِمْلَاءٍ مِنْ حِفْظِ الشَّيْخِ)

: listening without taking notes from the sheikh's memorization.

4. *Samaa' bighoiri-implaa' min kitaabis-syeikh* (سَمَاعٌ بِغَيْرِ إِمْلَاءٍ مِنْ كِتَابِ الشَّيْخِ)

: listening without taking notes from the sheikh's book.

From the types of systems above, it can be summarized that K.H. Hasyim Asy'ari belongs to the type of *Samaa' bi-implaa' min kitaabis-syeikh* (سَمَاعٌ بِإِمْلَاءٍ مِنْ كِتَابِ الشَّيْخِ), which strengthens him in becoming a trustworthy muhaddith.¹¹

In many of K.H. Hasyim Asy'ari's own works, he wrote more books that discuss hadith and focus on it. This evidence shows that K.H. Hasyim Asy'ari was very principled in developing knowledge of hadith compared to other Islamic sciences. Considering the situation at that time, hadith became a very strong religious solution in the daily work of Muslims, so with a proper understanding of hadith, the religious foundation of Islam would not be shaken by the narration of weak hadith or the narration of false hadith.

Looking at the past in Indonesia, where communication was still an obstacle, the researcher examined the ineffective way of spreading the hadith, that the oral-to-oral method, where one word could reproduce and produce another law. Another obstacle to the spread of hadith at that time was the difficulty of the Arabic language, that only a few natives knew the language of that Middle East, so the method of selecting hadith that the ulama and hadith experts used at that time would greatly affect the spread of hadith in that era, and its impact can be seen to the present era.

Indonesia is the country with the most Muslims in the world. Of course, as Muslims, they will practice all the hadith of Rasulullah ﷺ. The transmission of the first hadiths was oral to oral so that their authenticity was very doubtful. In fact, several times in Indonesia, hadith are often associated with things that are unpleasant and even taboo to say, such as "If you do not practice this, you will be subject to that punishment. And so on".

In the 17th century, Indonesian ulama began to study religious knowledge in Arab, starting with the time of Al-Turmusi. After the time of Al-Turmusi, K.H. Hasyim Asy'ari as a student also took part in becoming the next hadith expert. It was during the time of K.H. Hasyim Asy'ari that the study of hadith began to develop in the Java region, precisely in the East Java region.

K.H. Hasyim Asy'ari developed the study of hadith in Java by holding a recitation of the book of Shahih Bukhari, this teaching made hadith activists from various regions in Java participate in the study of hadith, because at that time K.H. Hasyim Asy'ari was known as a very extraordinary

hadith ulama, even he was known to be very good at the book of Shahih Bukhari and memorized 7.275 hadith from the book.¹²

His phenomenal book, which is the main reference for Nahdlatul Ulama, is his book entitled *Risalah Ablussunah wal Jama'ah*. There is no mention of the background from writing this book in it, but looking at the condition of the Indonesian nation at that time, it is clear that K.H. Hasyim Asy'ari was answering phenomenal problems that occurred at that time. History records that in the early 20th century, Muslims in Indonesia began to fight hard to gain independence from the Dutch colonizers. This movement was triggered by renewal ideas introduced by modernist figures from the Middle East such as Jamnaluddin al-Afghani, Muhammad Abduh, Rasyid Ridha, and others.

The reforms initiated by these figures certainly had a major influence on the thinking of Muslims in Indonesia. However, not all of their ideas were compatible with the reality of society. One of the results that can be seen within the Nahdlatul Ulama community, many traditional Islamic religious beliefs and practices are considered as tradition or *'urf*, such as *tablilan*, *slametan*, *talqin*, and pilgrimage are considered deviations from the true teachings of Islam. In addition, criticism was also aimed at the kyai's knowledge and authority in religious practice, due to blind *taqlid*. In this religious context, K.H. Hasyim Asy'ari, as an academic and hadith expert ulama, felt responsible to enlighten the problems faced by the community. As an insider, he responded to this situation by writing the book *Risalah Ablussunah wal Jama'ah*.¹³

K.H. Hasyim Asy'ari selected hadith using the method of sunnah and bid'ah consideration. In the book *Ahlusunnah wal Jamaah*, he explains the meaning of sunnah in terms of *'urf*, which is a principle that held by its followers, including prophets and saints, adhere to with consistency. The term 'sunny' refers to the association with the sunnah. K.H. Hasyim Asy'ari took the shari'ah meaning of bid'ah from the opinion of Sheikh Zaruq, which is renewing things in religion that resemble the teachings of religion itself, but are not part of religion. Neither the form nor the essence. As a consideration of the innovations that arise and there is a basic foundation in the religion, or there is an example of *furu'iyah*, then it is harmonized with it.¹⁴

As reference material for his consideration, Sheikh Zaruq summarized the following three points:

1. Research should be carried out on the new matter.
2. Taking into the rulings of the previous Imams and ulama of *Ahl al-Sunnah wa'l-Jamaa'ah*.
3. Every action should be weighed against the ruling.¹⁵

According to Sheikh Zaruq in the book *Ahlu Sunnah wal Jamaah*, bid'ah is divided into three types, such:

1. *Bid'ah Sharibah*
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Any practice that determined without being based on the basis of shar'i, whether aspects of obligatory (wajib), sunnah, permissible (mubah), and others.

2. *Bid'ah Idbafi*

This is a practice that based on a certain practice, even though it is free from the characteristics of bid'ah, so it is not appropriate to dispute whether the practice is sunnah or not bid'ah.

3. *Bid'ah Khilafi*

This is a type of bid'ah that has two equally strong arguments. If evaluated from one point of view, it can be categorized as bid'ah, but if seen from another point of view, it can be classified as part of the sunnah.¹⁶

Meanwhile, Abdussalam in the book *Ahlu Sunnah wal Jamaah* divides bid'ah into five categories:

1. Bid'ah that is obligatory (wajib), such as learning Nahwu, learning the Ghorib of the Qur'an and As-Sunnah that can help understand religion.
2. Haram Bid'ah, such as the Qadariyah, Jabariyah, and Mujasimah Madhhabs.
3. Sunnah Bid'ah, such as building Islamic boarding schools and every good thing that did not exist during the early generations.
4. Bid'ah that is Makrooh, such as decorating the mosque excessively and tearing up the Mushaf.
5. Mubah Bid'ah, such as shaking hands after prayer, and loosening clothes, etc.¹⁷

The conclusion from above discussion is that according to K.H. Hasyim Asy'ari, the use of tasbeih devices, the pronunciation of prayer intentions, tahlil and yasin for the dead, grave pilgrimage, and similar things cannot be considered as bid'ah. However, activities such as soccer and night market shows are categorized as very bad bid'ah.

D. Hadith Quality of K.H. Hasyim Asy'ari on the Text of Hadith of Bid'ah Dalil on Tahlil-Yasin Prayers

1. Hadith text from the book *Ahlussunnah wal Jamaa'ah*.

عَنْ سَيِّدِنَا مَعْقِلِ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَسُ قَلْبُ الْقُرْآنِ لَا يَقْرَأُهَا رَجُلٌ يُرِيدُ اللَّهُ وَالِدَارَ الْآخِرَةَ إِلَّا عَفَرَ اللَّهُ لَهُ أَقْرُبَهَا عَلَى مَوْتَانِهِمْ. (رَوَاهُ أَبُو دَاوُدَ، ابْنُ مَاجَةَ، التِّرْمِذِيُّ، أَحْمَدُ، الْحَكِيمُ، الْبَيْهَقِيُّ، ابْنُ أَبِي شَيْبَةَ، الطَّبْرَانِيُّ، الْبَيْهَقِيُّ، وَابْنُ جِبَانَ).

Meaning:

[*Ma'qil bin Yasar*] (Radhiyallahu 'anhu) narrated that the messenger of Allah (ﷺ) said: Surah Yasin is the subject of the Qur'an; it is not recited by anyone who seeks the pleasure of Allah except that his sins are forgiven. Recite Surah Yasin to those who die among you. Related by Abu Dawud, Ibn Majah, An-Nasa'i, Ahmad, Al-Hakim, Al-Baghaniy, Ibn Abi Syaibah, Aththabraniy, Al-Baihaqi and Ibn Hibban).¹⁸

2. Hadith Research on Abu Dawud's Riwayah.

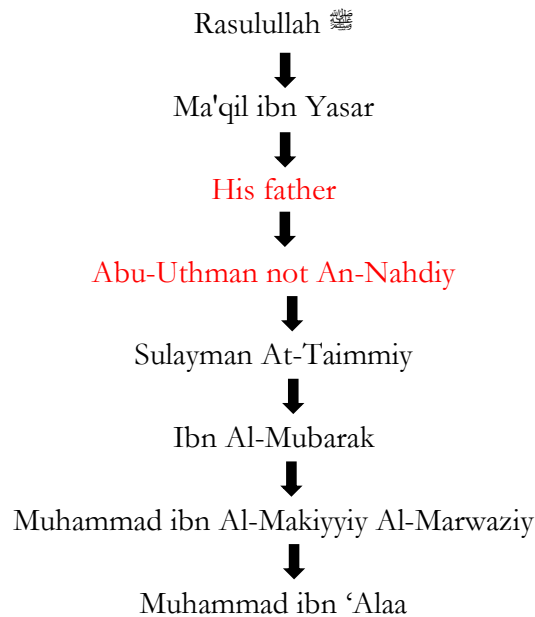
a. The text of the hadith along with its sanad and meaning.

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، وَ مُحَمَّدُ بْنُ مَكِّيٍّ الْمَرْوَزِيُّ الْمَعْنَى، قَالََا: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ سَلِيمَانَ التَّمِيمِيِّ، عَنْ أَبِي عُثْمَانَ، وَ لَيْسَ بِالتَّهْدِيدِيِّ، عَنْ أَبِيهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «اقْرءُوا عَلَيَّ مَوْتَاكُمْ» وَ هَذَا لَفْظُ ابْنِ عَلَاءٍ. رَوَاهُ أَبُو دَاوُدَ.

Meaning:

Narrated to us [Muhammad ibn Al-Ala`], and [Muhammad ibn Makekiy Al-Marwazi] by meaning, they said; narrated to us [Ibn Al-Mubarak] from [Sulayman At-Taimmiy] from [Abu-Uthman] not An-Nahdiy, from [his father], from [Ma'qil ibn Yasar], The Prophet (ﷺ) said: "Recite Surah Ya-Sin over your dying men". This is the version of Ibn al-Ala'. Related by Abu Dawud.¹⁹

b. Hadith Sanad Chart



c. Albany's and Daar Quthni's law: this hadith is dhoif because there are two unknown narrators (majhuul).²⁰

Albany said, "The sanad is weak. Narrated by Abu Dawud (3121), Ibn Majah (1448), Al-Hakim (1/565), Ahmad (5/27), Abd al-Ghani al-Maqdisi in "Sunnah" (99/1-2, 105/1), from Sulayman at-Taimmiy, from Abu Uthman - not al-Nahdi-, from his father, from Maqil bin Yasar, narrated. Al-Maqdisi said: "This is a hasan gharib hadith."

I said: No, this Abu Uthman is majhul (unknown): As Ibnul Mubarak said, so was his father. Unknown. Moreover, there is a disturbance in its support, as I explained in "Al-Irwa'" (688), so how can it be a hasan (good) hadith?

Ahmad narrated it at length from the narration of Mutamar, from his father, from a man, from his father, from Ma'qil ibn Yasar, with the words: "(Surah) al-Baqarah is the hump of the Qur'an and its summit, and eighty angels descend with each verse, and I bring out (Allah, there is no god but He, the living and the resurrected) from under the throne, and I connect it - or link it to surah al-Baqarah - and (Surah Yasin) is the core of the Qur'an, and no one recites it who desires Allah and the afterlife unless he is forgiven, and recite it for those who have passed away."

From this point of view, al-Nisa'i in "*Amalul-Yaum wa Lailah*" (1075), abbreviated. (Attention): As for Dr. Farouq Hamada's statement in his commentary on "*Amalul-Yaum wa Lailah*": "There are hadiths in support (of Surah Yasin) that are not without authenticity). He is not a person who has deep knowledge in this science, so his statement cannot be accepted except with arguments and evidence, especially in light of Imam al-Darqatni's statement: "There is no authenticity in this chapter." As I have quoted in the previous source, this needs to be emphasized".²¹

3. Hadith Research on Ibn Hibban's Riwayah.

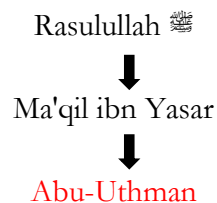
a. The text of the hadith along with its sanad and meaning.

أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى بْنِ مُجَاشِعِ السَّخْتِيَانِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادِ الْبَاهَلِيِّ قَالَ حَدَّثَنَا يَحْيَى الْفُطَّانُ قَالَ: حَدَّثَنَا سَلِيمَانُ التَّمِيمِيُّ قَالَ: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اقْرؤُوا عَلَى مَوْتَاكُمْ يَس".

Meaning:

Narrated to us [Imran bin Musa bin Mujashi' al-Sakhtiani] said: narrated to us [Abu Bakr bin Kballad al-Babili] said: narrated to us [Yahya al-Qattan] said: narrated to us [Sulayman al-Taimmiy] said: narrated to us [Abu-Uthman] said from [Ma'qil bin Yassar]: The Prophet (ﷺ) said: "Recite Qur'an near your dying ones Ya-Sin".²²

b. Hadith Sanad Chart.





c. Ibn Hajar's and Ibn Qattan's law.

Ibn Al-Hafiz Ibn Hajar said in "Al-Talkhis" (2/104): "Narrated by Ahmad, Abu Dawud, an-Nisa'i, Ibn Majah, Ibn Hibban and al-Hakim from the hadith of Sulayman al-Taimmiy, from Abu Uthman, not al-Nahdi, from his father, from Ma'qil ibn Yasar, and al-Nisa'i and Ibn Majah did not say, they are the narrators in Ibn Majah: from his father, Ibn al-Qattan attributed it to confusion, and the unknown status of Abu Uthman and his father, Abu Bakr ibn al-'Arabi quoted al-Daarqatni as saying: "This is a weak hadith, the content of which is unknown, and there is no authentic hadith in the chapter." ²³

E. Hadith Perspective and Its Critique of Tahlilan-Yasinan

Indonesia is a multicultural country. Various ethnicities, religions, races and groups live side by side in unity.²⁴ The long process of formation has written a lot of history. Then Islam came peacefully and brought a beautiful impact to Indonesia. Before the presence of Islam, Hinduism was deeply rooted in the veins of society, so that acculturation of customs could inevitably happen, one of that was "tahlilan".

Tahlilan originated from the teaching of "*Pinde Pitre Yajna*" which has start from Hinduism. The ritual originally involved "*Jagongan*" which is a series of activities including talking late into the night, playing gambling, drinking alcohol, and chanting magic spells at the funeral home. Walisongo practiced da'wah by assimilating Islamic and Hindu culture, transforming these bad habits into activities that accordance with Islamic values. Magic spells were replaced with well-meaning sentences.²⁵

In KKBI tahlilan means the recitation of the holy verses of the Qur'an to ask for mercy and forgiveness for the spirits of the deceased.²⁶ In the book Ahlussunnah wal Jamaah by K.H. Hasyim Asy'ari, it is explained that tahlilan comes from the Arabic word “Hallala-yaballilu-tahlilan” (هَلَّلَ-يَهَلِّلُ-), which means “reciting Laa ilaaha illallah”.²⁷ Wikipedia explains that tahlilan is a prayer practice commonly practiced by some Muslims, especially among the Javanese in Indonesia, and is also found in Malaysia and Brunai Darussalam. This activity aims to remember and pray for the deceased, usually starting from the day of death until the seventh day, and then repeated on the 40th, 100th, first, second, third year, and so on. Some also perform tahlilan on the 1000th day.²⁸

The researcher has summarized the prohibition of tahlilan by Indonesian Muslims for the following reasons:

1. Specializing in a practice without evidence.

The Prophet ﷺ never taught the Sahabiyah about tahlilan-yasinan worship. Specializing practices such as doing them on certain days, on the 7th day, 40th day, 100th day, and so on even up to the 1000th day. This is a tradition that is forbidden in the name of religion and falls into the category of bid'ah.²⁹

In addition being a bid'ah, Dr. Muhammad Al-Masir, a lecturer in creed and philosophy at the Faculty of Ushuluddin, Al-Azhar University, mentioned in one of his videos that celebrating death on the 40th, 50th and so on is a day of sorrow (يوم الحزن) so it included in niyahah or mourning the dead, so it is not legally allowed to do so.³⁰

حَدَّثَنَا يَعْقُوبُ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ» رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحَرَمِيُّ، وَعَبْدُ الْوَاحِدِ بْنُ أَبِي عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ.

Meaning:

Narrated to us [Ya'qub], narrated to us [Ibrahim ibn Sa'ad] from [his father] from [Al Qasim ibn Mubammad] from [A'ishah (may Allah be pleased with her)] said: The Messenger of Allah ﷺ said: "Whoever makes a new thing in this affair of ours for which there is no commandment, it is rejected." Also narrated by [Abdullah bin Ja'far Al Makbramiy] and [Abdul Wabid bin Abu 'Aun] from [Sa'ad bin Ibrahim].HR. Bukhari no. 2697.³¹

It is clear from the above Hadīth, that specializing in worship and doing deeds that are not in accordance with the guidance of the Messenger of Allah ﷺ will be rejected, resulting in loss and futility.

2. There is no recommendation to recite the Qur'an to the dead, especially in reciting Surah Yasin.

Tahlilan recitation is a syar'i recitation, Surah Yasin is also one of the surahs in the Qur'an so reading it is highly recommended and not prohibited.³² However, the problem is to specialize the tahlilan recitation and recite it to the dead, also as explained in the previous chapter if the hadith of reciting surah Yasin on the dead is a dhoif hadith so it would be better to leave the practice.

Bid'ah idhofiyah refers to any innovation that has two parts: *first*, if there is evidence to support it, then it cannot be called an bid'ah. *Secondly*, if there is no evidence, then it is called bid'ah hakikiyah. Bid'ah idhofiyah can be interpreted as something that is permissible according to Shari'ah in one aspect, but is considered an innovation in six other aspects, that is time, place, procedure, cause, amount and type. Dhikr and recitation of Yasin are prescribed religious obligations, but there is bid'ah in terms of adjusting the time, location and method of implementation. There is no dalil from the Qur'an and Hadith of the Prophet ﷺ that allows specification in these matters.³³

Ibn Hibban said in his *Shahib*, "Following the hadith of Maqil: "Recite Yasiin for the dead". This refers to those who are about to face death, not to the fact that the dead are recited to. He said, "Similarly, 'Recite over those who have passed away: 'Laa Ilaaha Illallah'". Al-Muhabib Ath-Thabariy rejected it in Al-Ahkam and others in recitation, while Muslim narrated it in *Talqin*".³⁴

Imam Shafi'i said: "The actions and deeds that reach the dead person are three: (1) the Hajj performed on behalf of the dead person, (2) money given in charity on behalf of the dead person, (3) and prayers. As for other than that, such as shalat or fasting, it is for the one who does it, not for the dead person."³⁵

From these words of Imam Shafi'i, it can be concluded that the action can be represented (niyabah) are action that can be associated with wealth, so it can be done on

behalf of the dead. As for deeds related to the body, they cannot be used for representation, such as fasting, praying (shalat), reading the Qur'an and so on.³⁶

3. Gathering at the house and eating food served by the deceased's family is not the guidance of the Prophet ﷺ.

Sheikh Muhammad Al-Hasan Al-Dadduu explains in his video when he was asked about the ruling on the food that the family of the deceased makes for 40 days after his death and invites people to come. He explained that if the purpose of the meal is not in accordance with what is prescribed in shari'ah, then it is an bid'ah of idhofiyyah, because the gathering of many people after death is a form of niyahah, which is mourning the dead.³⁷

حَدَّثَنَا نَصْرُ بْنُ بَابٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: "كُنَّا نَعُدُّ الْإِجْتِمَاعَ إِلَى أَهْلِ الْمَيِّتِ وَصَنِيعَةَ الطَّعَامِ بَعْدَ دَفْنِهِ مِنَ الْبَيَّاحَةِ"

Meaning:

Narrated to us [Nasr ibn Baab] from [Ismail] from [Qais] from [Jarir ibn Abdullah al-Bajjali], he said: "We used to think that gathering with the family of the deceased and making food (family of the deceased) after the burial of the deceased was part of niyahah (mourning the deceased)." Ahmad (Sahih Hadith).³⁸

From the above Hadith it is clear that gathering in the house of the family of the deceased is not permissible, because it is part of mourning the dead. What the people should do is bring food to help the family of the deceased, help and ease the burden of the deceased.³⁹

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سُفْيَانُ، حَدَّثَنِي جَعْفَرُ بْنُ خَالِدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اصْنَعُوا لِأَلِ جَعْفَرٍ طَعَامًا، فَإِنَّهُ قَدْ أَتَاهُمْ أَمْرٌ شَعَلَهُمْ".

Meaning:

[Musaddad] told us [Sufyan] told us [Ja'far bin Khalid] and [his father], from [Abdullah bin Ja'far], he said: The Messenger of Allah (peace and blessings be upon him) said: "Make food for Ja'far's family, for surely there has come to them a matter that preoccupies them." Abu Dawud (Hasan Hadith).⁴⁰

Imam Shafi'i said: "I hate funeral processions, that is gatherings, even if they do not cry, because it renews grief and burdens the family of the deceased, in addition to the effects of the past".⁴¹

Ibn al-Hamam al-Hanafi said: "It is makrooh to take food from the family of the deceased, because food is prescribed for pleasure, not for bad, and this is a blameworthy bid'ah."⁴²

Imam Nawawi said: "As for the family of the deceased preparing food and gathering people for it, there is nothing narrated about this, and it is a bid'ah that is not recommended."⁴³

Ibn Hajar al-Haitami said: "What is customary among the family of the deceased of making a meal to invite people is a bid'ah that is disliked, as their response to it."⁴⁴

Sheikh al-Islam said: "And regard to the relatives of the deceased making a meal and inviting people, that is not include shari'ah; rather it is a bid'ah, as Jarir ibn 'Abdullah said: "We used to think that gathering with the family of the deceased and making a meal to people are invited was a form of mourning, but what is preferable when the deceased dies is making a meal for his family."⁴⁵

4. It would be shirk (idolatry) to prepare offerings and food to ask for protection from the dead.

Tahlilan in Javanese is also called a '*selamatan*' ceremony. Selamatan ceremony comes from the Javanese language which means celebration or '*kenduri*'. It is a tradition practiced by the Javanese to pray for those who have died. Although offerings are generally used as part of a selamatan ceremony, it cannot be denied that most people who hold this ceremony involve offerings as a complementary requirement.

In the context of death, Javanese people believe that the spirits of ancestors will slowly leave their place of residence, and families hold selamatan at certain times to mark the spirit's journey to the eternal spirit world. However, the family hopes that the spirit can still be contacted by relatives and descendants whenever necessary. In addition to the dishes and prayers offered for the departed, Javanese people often supplement with a variety of offerings. These offerings have a distinctive significance that cannot be conveyed through

prayer. Each slametan ceremony has a different meaning according to the name and number of days, as well as the offerings that complement it.⁴⁶

حَدَّثَنَا زهير بن حرب، وسريح بن يونس، كلاهما عن مروان، قال زهير: حَدَّثَنَا مروان بن معاوية الفزاري، حَدَّثَنَا منصور بن حَيَّان، حَدَّثَنَا أبو الطفيل عامر بن وائلة، قال: كنت عند علي بن أبي طالب، ففأناه رجل، فقال: ما كان النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يسر إليك، قال: فغضب، وقال: مَا كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يُسِرُّ إِلَيَّ شَيْئًا يَكْتُمُهُ النَّاسَ، غَيْرَ أَنَّهُ قَدْ حَدَّثَنِي بِكَلِمَاتٍ أَرْبَع، قال: فقال: مَا هُنَّ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قال: "لعن الله من لعن والده، ولعن الله من ذبح لغير الله، ولعن الله من آوى مُخْدِئًا، و لعن الله من غَيَّرَ مَنَارَ الْأَرْضِ".

Meaning:

Narrated to us [Zubair bin Harb] and [Suraj bin Yunus] both from [Marwan], [Zubair] said; narrated to us [Marwan bin Mu'awiyah Al Fazari] narrated to us [Mansbur bin Hayyan] narrated to us [Abu At Thufail 'Amir bin Wastilab] who said, "I was beside [Ali bin Abu Talib] when a man came to him and said, "Did the Prophet (peace and blessings of Allah be upon him) ever reveal a secret to you (that was not made known to the people)? " Abu Thufail said, "Ali became angry and said, "The Prophet (peace and blessings of Allah be upon him) did not reveal a secret to me and did not reveal it to the people, except that he revealed four things to me.' Abu Thufail said, "The man asked, "What are these four things, O Amirul Mukminin?" Abu Thufail continued, "Ali then replied, 'Allah curses the one who curses his parents, curses the one who slaughters for other than Allah, curses the one who hides criminals and curses the one who moves the boundaries of the land.'" Muslim (Shabih Hadith).⁴⁷

F. The Consequences of K.H. Hasyim Asy'ari's Hadith Selection Method and It's Impact on Differences of Opinion of Islamic Groups in Indonesia

The rapid spread of false hadith was so alarming to the early ulama that one of the ulama that the researcher discuss below put forward some of his understanding of Tahlilan-Yasinan. The spread of false hadith is certainly not free from certain objectives. In the book "*The Collection of Weak and False Hadith*" by A. Yazid Qosim, it is mentioned that there are four factors behind the spread of false hadith today, that wanting to damage the aqidah, group fanaticism, seeking commercial gain, and seeking popularity. Especially the factor, of wanting to corrupt the aqidah. This factor is the most dangerous because they (zindiqs) want to destroy Islam from within.⁴⁸

Hasyim Ash'ari advocated for a balanced and contextualized approach to hadith selection. He emphasized the importance of understanding the historical context, the chain of narrators (isnad), and the text (matn) of each hadith. Rather than adopting a rigid literalist approach, he encouraged

scholars to consider the broader objectives of Islamic law (*maqasid al-sharia*) and the spirit of the Quran in interpreting hadith.⁴⁹

Considering the many reforms spearheaded by modernist figures from the Middle East at the time, as well as seeing that not all of the thoughts and innovations they conveyed were in accordance with the conditions of Indonesian Islamic society, K.H. Hasyim Asy'ari as a hadith figure at that time felt responsible for the situation that was not in harmony, so the book *Risalah Ablus-Sunnah wal-Jamaah* was presented as well as similar books that are now used as general guidelines for the Nahdlatul Ulama organization.⁵⁰

Akmal Hawi in his research states that the establishment of Nahdlatul Ulama was established with the aim of responding to the manuscript of the caliphate state and the sortition movement pioneered by Rasyid Ridha in Egypt. Another thing that became the main component of the formation of Nahdlatul Ulama was the modernist movement, which at that time was Muhammadiyah, whose presence provoked the traditionalist group politically.⁵¹

The establishment of Nahdlatul Ulama itself aimed to fight for the interests of traditional Islam which made this organization begin to shift from its starting point.⁵² Thus, it can be concluded that K.H. Hasyim Asy'ari's method has both positive and negative consequences. From the positive side, it can be seen that K.H. Hasyim Asy'ari had a good impact that significantly developed Islam to become the religion with the largest number of adherents in Indonesia. On the negative side, K.H. Hasyim Asy'ari's adjustment of the spread of hadith and traditionalism became the main trigger for the birth of traditionalist Islam that upholds the parallels between Islamic law and the customs of the Indonesian nation.⁵³

The mixing of tradition and religion began from the avoidance of the entry the ideas of Islamic modernists in Indonesia and abroad. The activities of K. H. Hasyim Asy'ari who spread Islam by mixing traditions resulted in Indonesians who did not understand Islamic path and its intricacies becoming taklid of all Islamic worship and even today many of them adding some of these rules.

In some cases, there is a lot of bid'ah that is not in accordance with the teachings of the Prophet Muhammad ﷺ and even considered as normal behavior.⁵⁴

In response to Nahdlatul Ulama being too traditionalist, Muhammadiyah as the oldest Islamic organization in Indonesia, views Nahdlatul Ulama as a rather deviant camp, triggering a difference of opinion between the two largest Islamic organizations in Indonesia. According to Islam Salafy, Muhammadiyah as an Islamic organization started spreading religious law correctly, but after several generations, many of them interpreted the law without using clear evidence. With well-known arguments and according to logic, they ruled on many things without further study. The consequences of these differences of opinion are evident in various religious practices, legal interpretations, and social norms within the Indonesian Muslim community. For instance, debates on issues such as Islamic law, rituals, and social ethics often reflect the influence of different hadith interpretations rooted in Hasyim Ash'ari's methodology.⁵⁵ Muhammadiyah is divided into two camps on this tahlilan-yasinan issue. One perspective prohibits tahlilan-yasinan because it is clearly a bid'ah, so avoiding it is the best option. On the other hand, they also argue that tahlilan is a culture that should be preserved, so they allow it to be done.⁵⁶

In the discussion that has been presented previously, the researcher considers that K.H. Hasyim Asy'ari's da'wah can be a boomerang point for modern Islam today. That is when the chosen hadith is based on customs by tradition in the veins of Indonesian which makes it traditionalism, even inherited from generation to generation until now. K.H. Hasyim Asy'ari contributed to the teaching of the tahlilan-yasinan practice where both of these activities are bid'ah and have their own explanations. He also recommended reciting certain dhikr and surahs of the Qur'an which those hadith are dhoif and that should be abandoned.

G. Actions and Prayers that Benefit for the Dead

The author considers that many ordinary people do not understand about worship and actions that reach the reward to the dead. It has been explained from the words of Imam Shafi'i above that action related to wealth can benefit the dead and bodily worship will only benefit the performer of the worship except for special practices. Here are some practices and acts of worship that can benefit the dead:

1. Good actions that leave a good impact.

These righteous deeds are included in the beneficial knowledge and charity that the deceased did before he died.

حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، وَفُتَيْبَةُ يَعْنِي ابْنَ سَعِيدٍ، وَابْنُ حَجْرٍ، قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ هُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَنْهُ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: إِلَّا مِنْ صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ."

Meaning:

Yahya ibn Ayyub, Qutaibah [Ibn Said], and Ibn Hajar reported that he said: "When a person dies, his deeds cease, except for three things: Sadaqah jariyah that continues to flow, knowledge that is utilized, or a righteous child who is prayed for." Muslim, Shabih Hadith.⁵⁷

2. Shadaqah in the name of the deceased.

This is giving food or money to another person without specializing the day, recitation, and other bid'ah practices.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ، عَنْ يُونُسَ الْأَيْلِيِّ، ح وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى، وَاللَّفْظُ لَهُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنْ بَنِي شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يُؤْتِي بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: «هَلْ تَرَكَ لِدِينِهِ مِنْ قِضَاءٍ؟» فَإِنْ حَدَّثَ أَنَّهُ تَرَكَ وَفَاءً، صَلَّى عَلَيْهِ، وَإِلَّا، قَالَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ»، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ، قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوِّفِّي وَعَلَيْهِ دَيْنٌ فَعَلَيْ قِضَاؤِهِ، وَمَنْ تَرَكَ مَالًا فَهُوَ لورثته».

Meaning:

[Zuhayr ibn Harb] narrated to me, [Safwan Al-Umawi] narrated to me, from [Yunus Al-'Ayyali], from [Harmalah ibn Yahya], who narrated to me the words of the latter: '[Abdullah ibn Wahab] reported to me from [Yunus], from [Abu Salamah ibn Al-Rahman], from [Abu Hurayrah], that the Messenger of Allah (may Allah's peace and blessings be upon him) once asked the body of a man who had died in debt, and asked him: "Did he leave any wealth to pay his debts?" If he was told that he had left a debt, he prayed for him; otherwise, he said: "Pray for your friend." When Allah opened the doors of conquest for him, he said, "I am the first among the believers from among themselves. Whoever dies with a debt on his head, it is my duty to pay it off, and whoever leaves behind property, it is the right of his heirs." Muslim, Shabih Hadith.⁵⁸

3. The prayers of righteous children or the prayers of the Muslims.

As mentioned in the Hadith before, the prayers of righteous children benefit the deceased, as do the prayers of the Muslims who pray for him.

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ صَفْوَانَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ صَفْوَانَ، وَكَانَتْ تَحْتَهُ الدَّرْدَاءُ، قَالَ: قَدِمْتُ الشَّامَ، فَأَتَيْتُ أَبَا الدَّرْدَاءِ فِي مَنْزِلِهِ، فَلَمْ أَجِدْهُ وَوَجَدْتُ أُمَّ الدَّرْدَاءِ، فَقَالَتْ: أُرِيدُ الْحَجَّ الْعَامَ، فَقُلْتُ: نَعَمْ، قَالَتْ: فَادْعَ اللَّهُ لَنَا بِحَيْرٍ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: "دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بظهور الغيب مستجابة، عند رأسه ملك مُوَكَّلٌ كُلَّمَا دَعَا لِأَخِيهِ بِحَيْرٍ، قَالَ الْمَلِكُ الْمُوَكَّلُ بِهِ: آمِينَ وَلَكَ بِمِثْلِ."

Meaning:

[Ishaq bin Ishaq] narrated to us, [Ibrahim bin Issa bin Yunus] narrated to us [Abd al-Malik bin Abu Sulayman] narrated to us, [Abu al-Zubayr] narrated to us, [Safwan] he is [Ibn Abdullah bin Safwan], who was the son of Abu al-Darda', he said, "I came to Sham, then I went to Abu al-Darda' in his house, but I did not find him, then I found Umm Darda', then she said, "Do you want to perform Hajj this year?" I said: "Yes," she said, "Pray to Allah for us, for the good". Prophet ﷺ said: "The supplication of a Muslim for his brother in the afterworld is answered, and there is an angel deposited over his head whenever he prays for good for his brother, the deposited angel says, "Amen, and for you too." Muslim, *Shahih Hadith*.⁵⁹

4. Paying off the debts of the deceased.

Debts are heavy thing that will be asked about in the afterlife, so helping to pay off the debts of the deceased will ease the burden of the deceased on the day of judgment.

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا أَبُو صَفْوَانَ الْأُمَوِيُّ، عَنْ يُونُسَ الْأَيْلِيِّ، ح وَحَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى، وَاللَّفْظُ لَهُ، قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ، أَخْبَرَنِي يُونُسُ، عَنْ بِنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ يُؤْتِي بِالرَّجُلِ الْمَيِّتِ عَلَيْهِ الدَّيْنُ، فَيَسْأَلُ: «هل ترك لدينه من قضاء؟» فإن حدث أنه ترك وفاء، صَلَّى عليه، وَإِلَّا، قَالَ: «صَلُّوا عَلَيَّ صَاحِبِكُمْ»، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْفَتْوحَ، قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوِّفِيَ وَعَلَيْهِ دَيْنٌ فَعَلَيْ قِضَاؤِهِ، وَمَنْ تَرَكَ مَالًا فَهُوَ لورثته».⁶⁰

5. Fulfilling the qodho' fast of the deceased.

Qodho' fasting is a debt that the deceased has not had time to pay off during his lifetime, it is good to fulfill it because it helps to ease the burden of the deceased.

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَغْوَيْنَ، حَدَّثَنَا أَبِي، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، أَنَّ مُحَمَّدَ بْنَ جَعْفَرٍ، حَدَّثَهُ عَنْ عَزْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: "مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلِيَّهُ"، تَابَعَهُ ابْنُ وَهَبٍ، عَنْ عَمْرِو، وَرَوَاهُ يَحْيَى بْنُ أَيُّوبَ، عَنْ ابْنِ أَبِي جَعْفَرٍ."

Meaning:

From [Muhammad Ibn Khalid] reported that [Muhammad ibn Musa ibn A'yan], narrated to us [My Father], from [Amr ib Al-Harist], from [Ubaidillah ibn abi Jafar], that [Mubammad ibn Jafar], narrated from Urvah from 'A'ishah (may Allah be pleased with her), that Rasulullh ﷺ said: "Whoever dies while fasting, his guardian must fast on his behalf." This was later reported by [Ibn Wahab], from [Amr], and was also reported by [Yahya ibn Ayyub], from [Ibn Abu Jafar] Bukhari, *Shahih Hadith*.⁶¹

6. Fulfilling the Qodho' of Nazar of the deceased.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ، أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ بِنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ سَعْدَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ اسْتَفْتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنَّ أُمَّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، فَقَالَ: "افْضِهِ عَنْهَا".

Meaning:

[ʿAbdullāh ibn Yūsuf] narrated to us, from [Malik], from [Ibn Shihab], from [Ubaidullah ibn Abdillāh], from [Ibn 'Abbās (may Allah be pleased with him)]: that [Sa'd ibn Ubadah (may Allah be pleased with him)] asked the Messenger of Allah (may Allah's peace and blessings be upon him): "My mother died and she had a vow (naẓar)." He said: "Fulfill her vow (naẓar)." Bukhari, *Shahih Hadith*.⁶²

7. If people and animals (even birds) eat the plants of the deceased.

It is one of the rewards jaariyah for the deceased if the plants that he planted during his lifetime can benefit other creatures, so his reward will increase as the plants are used properly.

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ بْنِ إِبرَاهِيمَ، حَدَّثَنَا رُوحُ بْنُ عِبَادَةَ، حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ، أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: دَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلِيَّ أُمَّ مَعْبَدٍ حَائِطًا، فَقَالَ: «يَا أُمَّ مَعْبَدٍ، مَنْ غَرَسَ هَذَا النَّخْلَ؟ أَمْسَلَمَ أَمْ كَاذِبٌ؟» فَقَالَتْ: بَلْ مُسْلِمٌ، قَالَ: «فَلَا يَغْرَسُ الْمُسْلِمُ غَرْسًا، فَيَأْكُلُ مِنْهُ إِنْسَانٌ، وَلَا دَابَّةٌ، وَلَا طَيْرٌ، إِلَّا كَانَ لَهُ صَدَقَةٌ إِلَى يَوْمِ الْقِيَامَةِ».

Meaning:

Narrated to us [Ahmad Sa'id ibn Ibrahim], narrated to us [Roub ibn Ubadah], narrated to us [Zakariya ibn Ishaq], he told me from [Amr ibn Dinar] that he heard [Jabir ibn 'Abdullah], say: "The Messenger of Allah (may Allah's peace and blessings be upon him) entered Umm Ma'bad's garden said: "O Umm Ma'bad, Who planted this date palm? a Muslim or a disbeliever?" She replied: "a Muslim", "The Prophet (peace and blessings of Allah be upon him) said: 'No Muslim plants a crop which is eaten by humans, animals or birds, but it will be a charity for him until the day of resurrection.' Muslim, *Shahih Hadith*.⁶³

8. Doing the sunnah and spreading it before passing away.

When a person learns the sunnah, practices it, and teaches it to others, the reward will continue to multiply as much as the person practices it.

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَأَبُو كُرَيْبٍ، وَابْنُ أَبِي عُمَرَ، وَاللَّفْظُ لِأَبِي كُرَيْبٍ، قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: إِنِّي أُبَدِعُ بِي فَاحْمِلْنِي، فَقَالَ: «مَا عِنْدِي»، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَنَا أَذْلُهُ عَلِيٍّ مِنْ يَحْمِلُهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ ذَلَّ عَلِيٍّ خَيْرٌ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ».

Meaning:

[Abu Bakr ibn Abi Shaibah] told us, and [Abu Kuraib], and [Ibn Abi Omar], the word [Abu Kuraib's], they said: told us [Abu Mu'awiyah], from [A'masy], from [Abu Amru as-Shibany], from [Abu Mas'ud al-Anshari] said: "A man came to the Prophet (peace and blessings of Allah be upon him) he said: 'I'm being sent away, so carry me.'. The Prophet (may Allah's peace and blessings be upon him) said: "I have nothing. The man said, "O Messenger of Allah, I will show it to someone who will carry it." The Messenger of Allah (may Allah's peace and blessings be upon him) said: "Whoever points out a good deed will be rewarded with the same reward as the one who does it." Muslim, *Shahih Hadith*.⁶⁴

H. Conclusion

K.H. Hasyim Asy'ari was an intelligent and very clever ulama, he was also included as a muhaddits in the Indonesian archipelago who took a leading role in developing hadith in Indonesia. The mixing of tradition and religion, from avoiding of modernist Islamic ideas in Indonesia and abroad to preserving culture, is the main reason why tahlilan-yasinan is not immediately banned in society. In some cases, there are many bid'ah other than tahlilan-yasinan that are not in accordance with the teachings of the Prophet Muhammad ﷺ and are even considered as normal behavior. The activities of K.H. Hasyim Asy'ari in advocating and supporting the tahlilan-yasinan practice resulted in the Indonesian people who did not understand the way of Islam and its intricacies becoming taklid to all Islamic worship and even today many add to some of these rules. He propagated a hadith that has been proven to be falsified by previous ulama, that reading Surah Yasin to someone before death is permissible but if it is read to the dead and on certain special days recognized by bid'ah.

K.H. Hasyim Asy'ari was less comprehensive in his views and da'wah only from one side and did not study and pay attention to the actual aspects of the Indonesian nation. He aims to allow tahlil and continue the relay of Walisongo's da'wah but forgets the important side of the da'wah and practice, the detailed procedures and practices so that many religiously based bid'ah activities appear in the midst of Indonesian society.

As a result, there are many differences of opinion about tahlilan-yasinan that divide Indonesian Muslims, and some even put each other down in their assumptions. The best way is to obey the commands of Allah ta'ala and the Prophet ﷺ by practicing what is ma'ruf and forbidding what is munkar. Islam does not prohibit sharing food with the aim of strengthening the bonds of brotherhood, nor does Islam prohibit dhikr and reciting the Qur'an, but if you specialize it in some and other practices that are not in accordance with the guidance of the Messenger of Allah ﷺ, this will become bid'ah which will harm yourself tomorrow.

Previous Indonesian ulama spread da'wah by mixing tradition with Islamic teachings, this is understandable because it takes a hard struggle in spreading Islam which at that time had never existed in Indonesia. However, seeing this, it is still necessary to purify the ummah today, when Islam is common around by leaving practices that are classified as bid'ah so that the practices of Muslims can be in accordance with the rules taught by the Prophet ﷺ.

In response to Nahdlatul Ulama being too traditionalist, Muhammadiyah as the oldest Islamic organization in Indonesia saw Nahdlatul Ulama as a rather deviant camp, triggering a difference of opinion on tahlilan-yasinan between this two largest Islamic organizations in Indonesia. According on Islam Salafy, Muhammadiyah as an Islamic organization started spreading religious law correctly, but after several generations, many of them interpreted the law without using clear evidence. With well-known arguments and according to logic, they ruled on many things without further study.

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