

CHAPTER V

THE RECEPTION OF THE QUR`AN IN COMMUNITIES LIVE

A. Reception Categories in This Tradition

This study is included in the category of Qur'anic reception because the recitation of both sūrat are included in the way people read and recite verses as well as how they understand the message of the verses of the Qur'an. This activity has included their way of responding to the Qur'an with an action.

Ahmad Rafiq divides the theory of Qur'anic reception into three parts, including:¹²⁷ (1) Exegesis reception, when the Qur'an is positioned as Arabic text and meaningful as language. Exegetical reception manifests in the form of interpretation of the Qur'an, both *bi al-lisān* and written *bi al-qalam*. *Bi al-lisān* means the Qur'an is interpreted through the study of interpretive books. Whereas *bi al-qalam* means the Qur'an is interpreted in the form of commentary works. (2) Aesthetic reception, namely the Qur'an is positioned as aesthetic (beautiful) text. The Qur'an is received in an aesthetic way meaning the Qur'an can be written, read, voiced, or displayed in a beautiful way. An example of this aesthetic reception is the Qur'anic Calligraphy. (3) Functional reception, namely the Qur'an is positioned as a book aimed at humans to be used for certain purposes. Functional reception of the Qur'an can manifest in

¹²⁷Ahmad Rofiq, "The Reception of the Quran in Indonesia", 160-169.

socio-cultural phenomena in the community by reciting, hearing, playing, writing, using, or placing. The functional reception is then divided into two parts namely informative and performative functions. The informative function is what is said while the performative function is what is done.¹²⁸

From some parts of the Qur'an receptions above, this study is included in the Functional Reception. The reason is because this study is about a verses or part of the Qur'an read in one of the traditions that exist in the phenomenon of society. That means, the Qur'an is not just understood but also practiced. This study was not included in the Exegesis Reception because it did not understand the meaning of the verses of the Qur'an in detail. Likewise it is not included in the Aesthetic Reception because this study did not discuss the beauty of the Qur'an both in terms of writing and reciting.

Then this study is also included in the Performative Function. This can be seen from the act traditions, in this tradition the Qur'an is not only read but there is also the practice and purpose of the reader and listener. An example from this perspective is when both parents put their hopes that the child can imitate the figures of Yûsuf and Maryam. This can be interpreted that the parents' expectations are formed from their belief in the function of the verses of the Qur'an that are read.

¹²⁸Ahmad Rofiq, "The Reception of the Quran in Indonesia", 168.

B. *Tafâ`ul* on the Practice of the Tradition

Tafâ`ul comes from the word *al-fa`l* which is the opposite of the word *al-Shu`m* meaning good fortune or address. While the word *tafâ`ul* itself means the hope of good fortune or hope for something good.¹²⁹

This study is mentioned as a *tafâ`ul* because the results of the data collected very much indicate to the act of taking a good sign from the verses of the Qur'an being read. As for the meaning of *tafâ`ul* itself which is explained by Imam Al-Mawardi is a good prejudice to produce a good fate too.¹³⁰

Ahmad Rafiq explained in his dissertation entitled *The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community*. There are four forms of the Qur`anic reception through *tafâ`ul*. Then, this study can be categorized in two forms from the four forms, they are:¹³¹

1. *Tafâ`ul* with sounds and sentences in the Qur`an

Tafâ`ul in this section can be understood that by reciting and hearing the word of God can bring spiritual strength. This is based on the hadith which explained that *al-Fa`l* is the good words that you listen to.¹³² Based on the results of interviews from this study, there are several sections included in the category of *tafâ`ul* with sounds and sentences in the Qur'an.

¹²⁹ Ahmad Warson Munawwir, *Al-Munawwir: Kamus Arab-Indonesia*, 1029.

¹³⁰ Amîn bin `Abdullah Al-Shaqâwi, *al-Fa`l wa Husnu al-Zann bi Allâh (bi al-Lughah al-Indûniyyah)*, 4.

¹³¹ Ahmad Rofiq, "The Reception of the Quran in Indonesia", 170-184.

¹³² Muḥammad bin Ismâ`il al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 7, 135.

First, something good is expected by both parents to the child through the recitation of sūrat Yūsuf and sūrat Maryam. Both parents hope that by holding this reciting, their children will grow to be like the figures of those two figures.¹³³ Of course this includes the *tafā'ul* of something that is read or the verses and sūrat of the Qur'an. As known, the figures of Yūsuf and Maryam are extraordinary. Even these two sūrats are usually practiced for the practice of pregnant women.

Yūsuf is a man who deserves to be a role model. Until the sūrat Yūsuf itself is said to be *aḥsan al-qaṣaṣ* (the best story) in the Qur'an. Because from the beginning to the end of that sūrat is devoted to discussing the story of Yūsuf.¹³⁴

It is illustrated from the story that Yūsuf is a very patient person, someone who is very pious and fearful of God, has a very strong sincerity, a trustworthy and responsible leader and always grateful for everything that has been established by God.¹³⁵

Based on the description of the figure of Yūsuf from the story, then both parents held a recitation of the sūrat so that their newborn child as an adult becomes like Yūsuf even though not all of his nature and character. It is expected that both parents see from the influence of the times that are getting bigger from year to year.

¹³³See chapter IV for the purpose of reciting

¹³⁴M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 6, 5.

¹³⁵Isma'īl bin Katsir, *Qishash al-Anbiyā'*, 278-307.

Similarly, the figure of Maryam is someone who described as a very noble woman. She only devoted herself to worship Allah, a woman who was very self-respectful and patient in everything that had been stipulated by God because she willingly accepted all tests and trials and had a very extraordinary firmness of faith.¹³⁶ In this contemporary era, it is very rare and hardly find a figure like this anymore. So, with the recitation of the sūrat describing Maryam, both parents expect kindness from their children so they can grow to be like Maryam, especially a woman who can maintain self-respect. Thus this is *tafâ`ul* to the sentence in the Qur'an.

Secondly, besides *tafâ`ul* that expected something good from both sūrat is also *tafâ`ul* to hearing something good to a newborn child. This is also based on the hadith that has been explained above, which explained that *al-Fa`l* is the good words to listen to.¹³⁷

Besides to expecting good qualities from the story of the figure being read, the purpose of both parents is to get the newborn child to listen to good sentences. The Qur`an is the best scripture to be read, listen to and even understood.¹³⁸

Listening to good sentences in the ears of a newborn child is indeed highly recommended. Therefore, in Islam there is a suggestion do *adzân* on

¹³⁶Abdul Karim Zaidan, *al-Mustafâdah min Qiṣaṣ al-Qur`ân*,477-481.

¹³⁷Muḥammad bin Ismâ`îl al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 7, 135.

¹³⁸See chapter IV for the purpose of reciting

baby's ears. This is based on the hadith narrated by Abû Dâud and Imâm Tirmîdhi from Râfi'.¹³⁹

... قال رأيت رسول الله صلى الله عليه وسلم أذن في أذن الحسن بن علي حين ولدته فاطمة
بالصلاة...

Means: ... *I saw the Prophet of Muhammad calling prayer on the ears of Hasan bin 'Ali when Fâtimah gave birth to him ...*

Third, the next form of *tafâ`ul* is the purpose of both parents by hearing a good sentences to newborn baby. Some people have the belief that the genie likes to disturb the newborn baby as he likes to tempt people who are dying to be included in their class (hellfire).¹⁴⁰

Regarding of this, there is a hadith of the prophet that has explained the genie who liked to disturb newborn babies. The hadith narrated by Zirr in the book of *Ṣaḥîḥ al-Bukhârî*:¹⁴¹

وَيَذْكُرُ عَنْ ابْنِ عَبَّاسٍ: {الْوَسْوَاسِ} [الناس: ٤]: «إِذَا وُلِدَ خَنَسَهُ الشَّيْطَانُ، فَإِذَا ذُكِرَ اللَّهُ

عَزَّ وَجَلَّ ذَهَبَ، وَإِذَا لَمْ يَذْكُرِ اللَّهُ تَبَّتْ عَلَى قَلْبِهِ

¹³⁹Muhammad Ibn Îsâ at-Tirmîdzî, *Sunan at-Tirmîdzî*, Vol. V (Beirut: Dar al-Fikr, 2000), 483.

¹⁴⁰See chapter IV for the purpose of reciting

¹⁴¹Muḥammad bin Ismâ'îl al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 6, 181, al-Maktabah al-Shâmilah e-book.

Means: *Ibn 'Abbâs said: " Al-waswâs is when born demon holds it. If he calls Allah's name, he (demon) leaves, and if he does not mention Allah's name, he will remain in his heart".*¹⁴²

There are also other hadiths that explain the same thing in the book of *Ṣaḥîḥ al-Bukhârî*:¹⁴³

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «مَا مِنْ بَنِي آدَمَ مَوْلُودٌ إِلَّا يَمَسُّهُ الشَّيْطَانُ حِينَ يُوَلَّدُ، فَيَسْتَهْلُ صَارِخًا مِنْ مَسِّ الشَّيْطَانِ، غَيْرَ مَرِيَمَ وَابْنَهَا» ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: {وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ} [آل عمران: ٣٦] "

Means: Muhammad explained that none of the children of Adam's descendants were born except touched by demon when he was born, so he cried out crying because of the touch, other than Maryam and his child.

Regarding to reciting the Qur'an as sūrah Yâsîn when people want to die and when the grave pilgrimage there is no prohibition, but recommended. This is a history, among other things Ma'qil bin Yasar in which the Prophet Muhammad said: Read the Surah Yasin to the dead among you. In the hadith narrated by Umm al-Darda'I, Prophet Muhammad said: There is no one who

¹⁴²Muhammad bin Ismâ'îl al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 4, trans. Ma'ruf Abdul Jalil and Ahmad Junaidi (Jakarta: Pustaka As-Sunnah, 2010), 558.

¹⁴³Muhammad bin Ismâ'îl al-Bukhârî, *Ṣaḥîḥ al-Bukhârî*, Vol. 4, 164, al-Maktabah al-Shâmilah e-book.

has died when recited Yâsin unless Allah makes it easy for him (the afterlife).¹⁴⁴

Fourth, *tafâ'ul* with water which is recited by the verses of the Qur`an from the Sûrat Yûsuf and Maryam. The host who does the reciting prepares the water before the event begins then is placed in front of the people who will read.¹⁴⁵ The water is used to bathe the baby in the hope that it is not only the nature and character that imitates both figures but also the physique. In particular it was modeled after the physicality of the Yûsuf, which was clearly told that his physique was very handsome.¹⁴⁶

The form of this *tafâ'ul* is based on the behavior that was exemplified in the time of Muhammad. He is watering the grave with holy water purifying and cool as *tafâ'ul* hopefully can cool the people in the grave as explained by al-Bakri al-Damyathî, that are: And (disbursed) water the grave with water so that the dust of the earth is not blown by the wind and because Muhammad did this to the grave of his son (Ibrahim) narrated by Shâfi'i. And also at the tomb of Sa`ad as narrated by Ibn Majah, and the had instructed it at the grave of 'Utsmân bin Madzh`ûn as narrated by at-Tirmîdhi. Purified that the holy

¹⁴⁴Asmaran, "Membaca Fenomena Ziarah Wali di Indonesia: Memahami Tradisi Tabarruk dan Tawassul", *Journal al-Banjari*, Vol. 17, No. 2, 2018, 177.

¹⁴⁵See chapter IV for the procedure of reciting

¹⁴⁶Darlian, Midwife, Cempaka Mulia Barat, Personal Interview, 11th October 2019.

water is purifying and cool as *tafâ'ul* hopefully Allah Almighty will cool the tomb.¹⁴⁷

2. *Tafâ'ul* with part of chapters or verses in the Qur'an

Tafâ'ul with a part of chapters or verses is the meaning of the verses of the Qur'an used as a form of *tafâ'ul*.¹⁴⁸ The meaning can be both into the form of superiority chapters or verses and the content of chapters or verses. As explained above, this study is included in the form of *tafâ'ul* through the Qur'anic sentences. If through sentences or texts of the Qur'an, it is certain that this *tafâ'ul* is also through or seeing from the meaning contained in the verses or chapters that are recited.

The author will briefly describe the contents and advantages of the sūrat, so that it can be seen clearly the form of *tafâ'ul* of both. Regarding the superiority and content of the sūrat Yūsuf and Maryam, this has also been explained in chapter two. First, about the superiority of sūrah Yūsuf which is said to be *aḥsan al-qaṣaṣ* (as best as the story) in the Qur'an.¹⁴⁹ Then, regarding the content of the sūrat which told the story of Yūsuf in great detail so it can illustrated his qualities and good manners. From the story of dreams,

¹⁴⁷ Alizar Usman, "Tepung Tawar atau Peusijeuk dalam Perspektif teori Tafâ'ul", 6-7.

¹⁴⁸ Ahmad Rofiq, "The Reception of the Quran in Indonesia: A Case Study of the Place of the Quran in a Non-Arabic Speaking Community", 177.

¹⁴⁹ M. Quraish Shihab, *Tafsir al-Mishbah*, Vol. 6, 5.

removed by his brothers and thrown into a well, Yûsuf was jailed for slander of Zulaikha until he became a deputy king.¹⁵⁰

Secondly, it is about the superiority of sûrat Maryam. Maryam is the only female figure whose name is made and enshrined as the name of the sûrat in the Qur'an.¹⁵¹ Then about the contents contained in it, which told how noble the figure of Maryam as a woman. The most desirable and expected by parents to their children from the figure of Maryam in this contemporary era is maintaining personal purity. Maryam really maintains her purity and her time is only spent on worship so that she never associates with the opposite sex.¹⁵²

Accordingly, the reciting of sûrat Yûsuf and sûrat Maryam in this study is included to the category of Functional Reception. Because verses of the Qur'an in this study are used by the community as something that read and has a specific purpose. In addition, this research is also included in the Performative section of Functional Reception. Because it is not only something that read but also an action in the tradition. Then, reciting both sûrat in this tradition is a form of *tafâ`ul* (hoping for something good from a reciting). From some form of *tafâ`ul*, this study is included in the category of *tafâ`ul* with sounds and sentences in the Qur'an and *tafâ`ul* with parts of juz or verses in the Qur'an.

¹⁵⁰ Muhammad 'Âli aş-Şâbûni, *Mukhtaşar Tafşîr ibn al-Katsîr*, Vol. 2, 239-262.

¹⁵¹ Muhammad bin Ahmad al-Qurţubiy, *Tafşîr al-Qurţubiy*, Vol. 6, 50.

¹⁵² Abdul Karim Zaidan, *al-Mustafâdah min Qishash al-Qur`ân*, 477.

In addition to being included in the category of Functional Reception and *tafâ'ul* form, this research is included in several other categories. *First, tabarruk* is taking blessings from something that is read.¹⁵³ When reading several verses or sûrat from the Qur'an, some from the community do not only aim to have someone read to fully imitate the characters in the story. However, readers may only take blessings from the Qur'an virtues.

The term *tabarruk* comes from the word *baraka*, which means the word *barakah*. *Barakah* is often defined as a force full of goodness, originating from God that produces abundance of blessing in the physical (material) environment and prosperity and happiness at the psychological (spiritual) level. Many blessings, luck or salvation are blessings given by God.¹⁵⁴

Second, Islamic education for children from birth.¹⁵⁵ Based on the opinion of respondents III and IV, the author concludes that the form of affection of both parents towards children is that they apply various methods for their children are familiar with Islamic values from birth. For example by reciting sûrat from the Qur'an, the child has been accustomed to listening to something good from birth.

Behind a happy couple is when they get a child. In essence the child is a mandate from God that must be maintained and educated according to the nature given by God. Educating these children is the obligation of both parents. Education of

¹⁵³See chapter IV about the opinions of respondents II

¹⁵⁴Asmaran, "Membaca Fenomena Ziarah Wali di Indonesia: Memahami Tradisi Tabarruk dan Tawassul", 179.

¹⁵⁵See chapter IV about the opinions of respondents III and IV

children is not only by teaching about science, but also by getting used to good habits.¹⁵⁶

Third, a form of adherence to previous tradition.¹⁵⁷ Almost all respondents understand and believe that the tradition they practice is following from the teachings of previous people. Based on this, the author concludes that the people of the area still adhere to the teachings of their ancestors. The teachings of the previous people are intended to keep the next generation to carry out and continue these teachings. Therefore, these ritual activities are taught and accustomed to the community.¹⁵⁸

¹⁵⁶N. Hartini, “Metodologi Pendidikan Anak dalam Pandangan Islam (Studi tentang Cara-cara Rasulullah dalam Mendidik Anak)”, *Journal of Islamic Education*, Vol. 9, No. 1, 2011, 32.

¹⁵⁷See chapter IV about the opinions of respondents

¹⁵⁸Alfani Daud, *Islam dan Masyarakat Banjar*, 143.