



## The Legitimacy of *Maqāsid Shariah* on the Islamic *Turath* in the Tradition of Reading Yasin Fadhilah at Pesantren Al-Anwar-3

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**Abstract:** *Turath is the product of Muslim thoughts from generation to generation, and the Turath should be legitimized. The legitimacy of truth is crucial to confirm the validity of the tradition. Since its source is other than the Qur'an and hadith, Turath is still debatable. Turath criticism is part of the attitude that must be done for the legitimacy of Turath. This practice has the potential to be non-Islamic. Among the Turath practices that need to be legitimized by legal arguments is the method of reading Yasin Fadhilah at the Al-Anwar III Islamic Boarding School. This study of the legitimacy of Yasin Fadhilah's practice uses the views of Ibn 'Ashur with his maqasid shari'ah theory. Research from the maqasid shari'ah perspective will accomplish the view of making law from all sides. Yasin Fadhilah is a tradition of praying with the intermediary of a Yasin chapter carried out based on orders from a teacher from the ahlul-bait of the Prophet Muhammad. From the perspective of Maqasid Shari'ah, the practice of reading the chapter is legal in Islamic law, even though it is included in the Tahsiniyyat category.*

**Keywords:** Turath, Yasin Fadhilah, Maqāsid Shariah, Ibn Ashur

**Abstrak:** Turath adalah produk dari akal manusia muslim dari generasi ke generasi. Untuk itu turath perlu legitimi. Legitimasi turath adalah hal yang penting, untuk menjamin tradisi Turath bisa dipertanggungjawabkan keabsahannya. Sebab Turath bukan hal yang pasti benar, karena datang dari selain al-Qur'an dan hadis. Kritik Turath adalah bagian dari sikap yang harus dilakukan untuk legitimi Turath. Praktek tersebut punya potensi bukan ajaran Islam. Di antara praktek Turath yang perlu untuk dilegitimi dalil hukumnya adalah praktek pembacaan yasin fadhilah di pondok pesantren al-Anwar III. Sehingga praktek Yasin Fadilah jelas status hukumnya. Penelitian legitimi praktek Yasin Fadhilah ini

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menggunakan pandangan Ibnu 'Ashur dengan teori maqasid shari'ahnya. Penelitian dari sisi maqasid shari'ah akan menyempurnakan pandangan pembuatan hukum dari semua sisi. Praktek Yasin Fadhilah adalah tradisi berdo'a dengan perantara surat yasin yang dilakukan berdasarkan perintah dari seorang guru yang dari ahlul bait Nabi Muhammad. Dalam perspektif Maqasid Shari'ah, praktek pembacaan yasin adalah legal dalam syari'at Islam, meskipun masuk dalam kategori *Tahsinīyyāt*.

**Kata Kunci:** Turath, Yasin Fadhilah, Maqāsīd Shari'ah, Ibn Ashur

## Introduction

Humans are the product of change. As time changes the earth's inhabitants with all the dynamics of their lives, Islam teaches and regulates how humans should behave to get closer to God, the Supreme Being. According to Islam, humans were created for devotion. To live in this world is to obtain salvation in the hereafter. The authentic teachings of Islam originated from the primary sources, which are the Qur'an and the hadith of the Prophet Muhammad. Therefore, Muslims always strive to do the teaching of the Qur'an and the Prophet's *hadith*.

The biggest problems in the life of Muslims began when the Prophet passed away. The verbal form of the Qur'an has been completed, as well as the Prophet's hadith, but Muslim life continues with all dynamics of their life. Muslims then experienced confusion in solving their problems. Since the Prophet's death, new problems have continued to appear while the guidance has gone, and the truth is unknown. In addition to legal problems, people also have problems in their lives. Life is challenging in many ways.

At the beginning of Islamic teachings, it is explained that to overcome the hardships of life is to tie closer to God, one of which is to pray to God to remove the difficulty immediately. Prayer is devotion and the essence of worship itself ('Ali Jum'ah 2008, 7). God promises that the prayer will be answered. At the time of the Prophet Muhammad and his companions, they performed the prayer following the teachings and guidance of the Qur'an and the hadith. However, as time went by and the distance from the Prophet Muhammad became further, the ritual for prayer changed and varied according to every person's subjectivity and spiritual experience (Huda et al., 2022, p. 106). Subjectivity occurs in human interaction and debate in facing reality, both in economic, social, political, and cultural aspects, which is also shaping the Islamic civilization and tradition (Abu Zaid, 2005, p. 9; Huda & Albadriyah, 2020, p. 358). This tradition is called *Turath*, and among those praying traditions is reading Yasin Fadhilah.

*Turath* is a product of Muslim human thought from generation to generation ('Ali Jum'ah 2009, 7). It can be understood that *trust* is a product that is not directly produced from the teachings of the Qur'an and hadith *per se*. Therefore, *Turath* needs legitimacy since the criticism of *Turath* continues nowadays. The legitimacy of *Turath* is essential to guarantee that the tradition of *truth* can be considered for its validity. Yusuf Qardawi explained that criticism of the *truth* will always happen because the *truth* is a human product. It is not coming from the Qur'an and the hadith of the Prophet.

The Critic against *truth* is necessary to legitimize the tradition (Qardhawi, 2004, p. 41). Even the Imam (Shathibi, 2009, p. 78) explicitly discusses the Critic of *truth* by explaining the practices that are not following Islamic teachings. In his book *Al-I'tisham*, he delivers thousands of criticisms over the *trash*. Imam Shathibi's criticism is undoubtedly well-intentioned since his expertise in the themes of Ushul Fiqh and his law decisions are undoubted. Therefore, Yusuf Qardawi made Imam Shatibi's criticism against

the practice of *truth* a consideration that even though the *trash* is produced by pious, trustworthy, close to God, it is still necessary and should be done because the pious are not *ma'shum* (innocent from any sin). The practice has the potency to deviate from Islamic teaching because it is not sourced from the Qur'an and hadith (Qardawi, 2004, p. 35).

Among the *trust* practice necessary to investigate its legal argument is the practice of reciting Yasin Fadhilah at Pesantren al-Anwar III. The practice of reciting the Yasin Fadhilah can be done simultaneously and individually. The milieu of practice began from the order of KH Maimoen Zubair to all his *santri(s)* (Students living in pesantren) and the religious leaders around to recite Yasin Fadhilah after Dawn (*subuh*) and Maghrib. KH. Maimone Zubair also started the tradition from the orders of his teacher and his predecessor, Sayyid Muhammad bin 'Alawi al-Maliki. KH. Maimone Zubair stated that the order from Sayyid Muhammad must be implemented and followed. One of the main reasons that the order should be carried out is considering that Sayyid Muhammad is a current and famous scholar to defend the traditional practices rooted in the *Salafist* scholar's tradition of *Ahlusunnah wal Jama'ah*. (Ad'iyat Yasin Fadhilah tt, 1). This command is written and recited after Maghrib and Subuh. However, in practice at al-Anwar III, the practice of reciting the Yasin is conducted after Maghrib and Subuh on Mondays and Thursdays only (Mukaddimah Kitab Yasin Fadhilah tt, 3).

Yasin Fadhilah means the Surat Yasin with *fadhilah* (addition prayers and *dhikrs* to the verse). For specific purposes, the reading of Yasin Fadhilah eliminates suffering and accomplishes the reader's wishes. According to Sayyid Muhammad, reading Yasin is a consolation for those who are in miserable and difficult conditions. It is a treasure for those with economic difficulties, a trust for those who hope, and an intermediary for those who ask (Al-Maliki, 1995, p. 159). Sayyid Muhammad mentioned many additional prayers for reciting Yasin, using specific prayers and methods. Such as the Yasin prayer performed by Imam Abdullah al-Haddad, Imam Ahmad bin Idris and some other pious people with different reading sequences (Al-Maliki, 1995, p. 166). From the background of the problem above, it becomes essential to examine the legality of the argument from the practice of reading Yasin Fadhilah at Pesantren al-Anwar III Sarang. Therefore, in doing the practice, it is not only obeying the teacher's orders, but the practice has a foundation and legitimacy from the rules of Islamic teachings.

This research uses the views of Ibnu' Ashur with the theory of *maqasid shari'ah* (purposes of Shari'ah). The research on the legal arguments about the importance of Yasin and the practice of prayer has been done by many researchers. For this reason, this research takes the view from the side of *maqāsid shariah*. Indeed, the perspective of law will accomplish the academic gap of recitation. Ibnu Ashur's theory about *maqāsid shariah* becomes relevant since his book, *maqāsid shariah*, is a novelty in academic discourses. Therefore, considering the theme of this research from a contemporary perspective theory is necessary. In addition, Ibn Ashur was the teacher of Sayyid Muhammad Alawi.

## Results and Discussion

### *Maqāsid Shariah Ibnu Ashur as a Theory of Legal Foundation*

Maqāsid Shariah, before becoming an autonomous scientific discipline, was part of the science of *ushul fiqh*. Knowledge about formulating a law through the formulations of scholars founded and systematized by Imam Shafi'i with his book *al-Ris ā lah*. However, the subject of *maqāsid shariah* has existed since the beginning of *shari'ah*. Indeed, after all research by scholars, the essence of *Shari'at* in Islamic laws is confirmed to be based on *maslahah*, which means the rules of Islamic law are for the benefit of mankind. For that *maqāsid* has been implicitly realized since the beginning of the *shari'ah*, even

though it has not been stated systematically and structurally (Mas'ud tt, 1). The proper name of maqāsid shari'ah emerged with the science of ushul fiqh and was systematically organized by Imam Shafi'i. The term Maqāsid shariah means the purpose of the shari'ah. However, according to Ibnu 'Ash ū r, the terminological definition is the meanings and pearls of wisdom observed and commented on by the shari'ah in all or the majority of the circumstances of the shari'ah (Ibn Ashūr 2013, p. 49). Historically speaking, Maqasid Shari'ah also experienced history in its development. In the domain of its history, maqāsid shariah experienced several phases, namely:

### **First: Phase of Observation of text (*nash*)**

This phase is in the time of the Prophet's companions and tabi (the next generation of the companions) in taking the law on problems that did not exist in the age of the Prophet Muhammad. In the time of the companions and tabi'in, the maqāsid shariah was already applied in taking the law on the current problems that did not exist in the Prophet's era. Research on the jurisprudence of the Prophet's companions regarding the Turath is something that there is no written law in the Qur'an and the Prophet's hadith. It is confirmed by legal reasons and the secrets of shari'a law or maqāsid shariah, which helps analogize a law (*qiyas*).

Based on the facts done by the Prophet's companions, the Salafscholars made *qiyas* one of the sources of law. Likewise, *maṣā lih mursalah* (common goodness), the position of maqāsid shariah becomes a process to determine the *maslahah* (common good) in a legal product (Haroush, 2020, p. 188). Living precisely like the life experienced by the Prophet is impossible; knowing how the Prophet lived is necessary. An example of the legal product of the companions is the decision of the companion of Abu Bakar to accept the idea of Umar to codify a copy of the Qur'an, which was not done by the Prophet Muhammad after the companion of Abu Bakar had previously questioned the idea of Umar. After all, it was considered a *bid'ah* (religious heresy) because it was not done by Prophet Muhammad (Muhammad Umar, 2002, p. 19).

### **The Second Phase, the Emergence of Discipline**

This phase is where *maqāsid shariah* (*shari'a purpose*) transforms from an implicit observation in the legal texts into a specific theme of knowledge that is explained and discussed in the domain of *Ushul Fiqh* (*the foundation of Islamic law*). Therefore, the emergence of *maqāsid shariah* was followed by the emergence of *ushul fiqh*, which Imam Shafi'i systematically organized. The fact is seen from several points. *First*, *ushul fiqh* scholars discuss the theory of *Qiyas* (*analogy*), the explanation of the reason for a law to be compared with other problems and explaining a reason with its relevance to law. The explanation of the *ushul* scholars is clear that *maqāsid* has implicitly become a fundamental consideration in shari'a law. *Qiyas* and *Illat* (legal reasons) is a process to know *maqāsid shariah*. *Second*, when *ushul fiqh* scholars discuss sources of law such as *sad al-Dhar āi'* (*to prevent the harm*), *maṣā lih mursalah* (*common good*), *istihsān* (*for goodness*), and *'urf* (*custom*), they consider the present of *maqāsid shariah*. The basis of these sources of law is to solve human problems and to prevent any harm. *Third*, most *ushul fiqh* rules are generally constructed based on *maqāsid* considerations. For example, the rule of *al-Umūr bi Maqāsidihā* (the legal in accordance to the reason), *al-Tasharruf 'ala al-Ra'iyah Manūṭ bi al-Maslahah* (the decision to the commoner must be for the common good), *Dar'u al-Mafāsid Awlā min Jalb al-Maṣā lih* (Preventing the harm is preferred than taking the goodness) dan *al-Dharūrāt Tubīh al-Mahdhurāt* (The emergency allows the prohibition). All those rules are constructed based on the most

basic purpose of Sharia: to bring benefits, eliminate harm, and reduce the heavy burden for all human beings.

Those themes have been discussed by Imam Hakim al-Tirmidhi (230 H) in his book *Itsbat al-'Ilal, al-Shalāt way Maqāsidihā* and *al-Haj way Asrāruh* and Imam Qaffāl al-Kabīrn (365 H) in his book *al-Maḥā sin al-Shari'ah* and Imam Abul Hasan al-'Āmirī (381 H). Imam al-Amiri is not an expert and famous in the subjects of jurisprudence, but he was an expert in the subject of philosophy and comparative religion. However, in explaining the comparative religion, Imam al-Amiri explained the peculiarities of Islamic Sharia from the point of view of his *maqāsid shariah* in his book *al-'lām fi Manāqib al-Islām*.

### Third: The Phase of Foundation

This phase is where maqāsid shariah develops into a more detailed and comprehensive study. This phase is a stage where maqāsid shariah becoming an independent science. Many important and influential figures in this phase, for example - in order - Imam Juwaini (478 H), al-Ghazālī (505 H), al-Rāzi (606 H), al-Ā midī (631 H) and al-'Izz bin Abd al-Salā m (660 AH), al-Qarāfi (684 AH). All of them had contributions in building the foundation of the origin of maqāsid shariah and made the discourse becomes an independent science that has a comprehensive and well-established understanding and rules.

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### The Urgency of Maqāsid Shari'ah for Mujtahid according to Ibnu 'Ashūr

Maqāsid is the spirit of syari'a. Jurisprudence without paying attention to maqāsid shariah is inhuman. Religion without maqāsid is religion without soul. A preacher without maqāsid is a preacher without spirit. A jurist without maqāsid is a jurist without a soul (Raisūni, 2001, p. 13). Therefore, distinguishing maqāsid is important in studying jurisprudence in a detailed and comprehensive form. Indeed, in terms of language, knowing legal problems from all sides in detail is crucial. The study is comprehensive through maqāsid shariah is included and involved. In fact, without the study of maqāsid, a religion will experience regression and stagnation in its teachings (Aziz, 2019; Ishak & Nasir, 2021).

According to Ibn Ashur, the action of the mujtahid (scholar) in his ijtihad (religious endeavor) to determine the maqāsid should pay attention to five things: To understand the sharia text and its indications from the perspective of language and the legitimacy of the sharia following the endeavor of jurisprudence that has been established in the science of ushul fiqh. Examine the opposing arguments to ensure they are free from anything that could overthrow the ideas. Analogizing (Qiyas) to the illat of the law that has been understood. The mujtahid should give rulings on new problems that are seen to have no similarity in qiyas, and there is no written evidence yet. Facing some of the Shari'a laws with an

objective attitude toward the reasons (Allat) of the law and the wisdom of the Shari'a. Therefore, the mujtahid position is like a weak human being in the vastness of the teachings of Islamic law by not knowing everything. This is called Ta'abuddi, which means accepting the shari'a despite not knowing the reasons and wisdom as a form of subjugation to Allah (Ibnu 'Ashūr 2013, 13).

The mujtahid needs the five aspects in understanding maqāsid. First is that the function of understanding is to ensure the appropriateness of the meaning from the language aspect. The second point is to break down and find a solution when there are contradictory arguments. The third point is that qiyas is needed to know and establish the reason ( illat ) of the law. Determining the illat of law involves the understanding of maqāsid shariah. The fourth point is essential for a mujtahid to consider a law that has no point of similarity with other laws and has no explicit text. Therefore in making the law, one must pay attention to maqāsid. The fifth point is to minimize something not known by the mujtahid (Haroush, 2020, p. 26).

### **The Biography of Sayyid Muhammad Alawi al-Maliki as Compiler of Yasin Fadhilah**

In the view of KH Maimoen Zubair, Yasin fadhilah is a collection of prayers compiled and ordered by Sayyid Muhammad to be recited consistently. According to the declaration of Sayyid Muhammad's students, the order to read Yasin Fadhilah was not given to all his students but only to certain people. At Sayyid Muhammad's boarding school in Makkah, the reading of Yasin Fadhilah is not practiced like at Pondok Pesantren al-Anwar III (KH. Muhammad Idrar Maimone 2021). KH. Maimon believes that Sayyid Muhammad, a descendant of the Prophet Muhammad, is why his orders are obeyed. Kyai Maimoen's respect for Sayyid Muhammad, for example, is presented through reciting good prayers addressed to Sayyid Muhammad. Even after the death of Sayyid Muhammad, one of his sons, who was in the process of replacing the name of Sayyid Muhammad with his successor and son, Sayyid Ahmad, put the name of KH Maimoen before Sayyid Ahmad. However, when he understands the situation, KH. Maimone disagreed and asked for the name of his teacher. Sayyid Ahmad should be given first. KH. Maimone Zubair felt it was inappropriate to put his name first before Sayyid Ahmad, even though Sayyid Ahmad was the grandson of his teacher (KH. Abdul Rauf Maimone 2021). This is a form of humility and respect for KH. Maimone, to the teacher's family, especially the teacher, is a descendant of the Prophet Muhammad. For the sake of this research, explaining Sayyid Muhammad's biography becomes essential to examine this theme comprehensively because the Yasin fadhilah is read in the al-Anwar III boarding school according to the narration of KH. Maimone Zubair compiled by Sayyid Muhammad Alawi.

Sayyid Muhammad bin Alawi al-Maliki is one of the great scholars who lived in the contemporary era. Has a noble lineage because lineage that meets directly with the lineage of Sayyidina Hasan bin Ali bin Abi Talib, the grandson of the Prophet Muhammad SAW, Born in Makkah in 1946. From a father named Sayyid Alawi bin Abbad al-Maliki, one of the most famous scholars in the world, and the people of Makkah at that time. His father was also Sayyid Muhammad's first teacher, who was educated in a family full of knowledge because he taught it at home and in the Haram Mosque. Until Sayyid Muhammad memorized the Qur'an at a young age, his father allowed him to teach it to others and ordered him to learn from the scholars in Makkah and Madinah (Assaquf 2016, 191). At the age of 15, a relatively young age, Sayyid Muhammad was already teaching at the Grand Mosque.

After gaining knowledge and teaching in Makkah, his father, Sayyid Alawi, sent Sayyid Muhammad to Egypt to lecture at al-Azhar University, majoring in hadith. And getting a doctoral degree at the age of 25 made Sayyid Muhammad a Saudi Arabian student who obtained the first and youngest doctorate at al-Azhar University. His thesis and dissertation received perfect grades and were admired by many scholars, such as Imam Abu Zuhrah (Assaquf 2016, 192). For that, Sayyid Muhammad is a person who gathers two glories at once. That is the glory of lineage and the glory of knowledge. He is an individual figure who dominates all aspects of knowledge despite being popular with hadith scholars in the contemporary era. Not only do you master all fields of knowledge, but almost all fields of knowledge must have scholarly and valuable books to be used as primary references that can be held accountable.

The characteristics of hadith scholars are constantly traveling to various countries to take knowledge and history from the scholars who have knowledge connected with the Prophet Muhammad SAW. Therefore, Sayyid Muhammad has many teachers in almost all countries. Among the teachers of Sayyid Muhammad in Makkah were his father, Sayyid Alawi al-Maliki, Shaikh Muhammad bin Yahya Amān al-Makki, Shaikh Sayyid Muhammad al-Arabi al-Tabbāni, Shaikh Hasan bin Sa'id al-Yamāni al-Makki, Shaikh Hasan bin Muhammad Mashāt, and Shaikh Yasin bin Isa al-Fadani. The teacher of Sayyid Muhammad in Medina was Shekh Hasan bin Ibrahim al-Shāir, the teacher of Qur'an in Medina, Shaikh Dhiyauddin Ahmad bin Shaikh Abdul al-Adhim al-Qādiri, a long-lived scholar who was over a hundred years old, Shaikh Ahmad bin Yasin bin Ahmad al-Khayāri, and Shaikh Abdul Ghafūr bin Shah Sayyid al-Naqshabandi. His teachers in Hadramaut Yemen are Habib Umar bin Ahmad bin Sumaith, Habib Alawi bin Abdullah bin Idrus bin Shihab and his son Habib Muhammad, Shaikh Sayyid Ahmad bin Muhammad Zubarah Mufti of Tarim city, and Shaikh Sayyid Ibrahim bin Aqil Ba'alawi Mufti of Taiz city. Many more of his teachers are spread out around the world, for example, from Lebanon, Egypt, North Africa, Pakistan, India, Sudan, and Indonesia (Al-Maliki 1420, 13).

With the honor above, Sayyid Muhammad became a reference to knowledge seekers from all over the world, including Indonesia and the Middle East, especially in Saudi Arabia. Sayyid Muhammad's house is full of blessings, and during the Hajj or Umrah season, almost all scholars from around the world visit to take knowledge and blessings from him. This situation continued even after Sayyid Muhammad died and was replaced by his successor, Sayyid Ahmad bin Sayyid Muhammad. Among the students of Sayyid Muhammad from Indonesia are figures respected for their religious knowledge and capacity. Alumni of Sayyid Muhammad joined an organization called *Hai'ah al-Shafwah*. KH. Despite being older than Sayyid Muhammad and a student of his father, Sayyid Alawi bin Abbas al-Maliki, Maimone Zubair always referred to Sayyid Muhammad as a teacher. He is the teacher of his children and the teacher of his students. During the Hajj or Umrah, he will visit Rushaifah, Sayyid Muhammad's home and boarding school to gain knowledge and blessings. Among Sayyid Muhammad's students from Indonesia are:

1. KH Ihya' Ulumuddin, the caretaker of Nurul Haramain Pujon Malang
2. Habib Zen bin Baharun, the caretaker of Dalwa Bangil Pasuruan ponpes
3. Habib Baqir al-Attas, Pekalongan
4. KH. Abdullah Ubab Maimoen Zubair, the caretaker of al-Anwar Sarang
5. KH. Muhammad Najih Maimoen Zubair, the caretaker of al-Anwar Sarang
6. KH. Majid Kamil Maimoen Zubair, the caretaker of al-Anwar Sarang
7. KH. Abdul Rauf Maimoen Zubair, the caretaker of al-Anwar Sarang

8. KH. Muhammad Idror Maimoen Zubair, the caretaker of al-Anwar Sarang
9. KH. Ubaidillah Faqih, the caretaker of pesantren Langitan Tuban
10. KH. Sadid Jauhari, the caretaker of the Assunniyah Kencong Jember ponpes
11. KH. Shalahuddin Munsif, the caretaker of pesantren Aly Ba'alawi Kencong Jember

Sayyid Muhammad is not only an active teacher giving international seminars everywhere but also a productive scholar in writing various fields of knowledge as a primary reference. Indeed, the works have become the theme of a research object. Among them are: *Mafāhīm Yajib 'an Tusahhah*.

1. *Al-Qawaid al-Asāsiyah fi Ulūm al-Qur'an*
2. *Al-Qawaid al-Asāsiyah fi Ulūm al-Hadith*
3. *Abwāb al-Faraj*
4. *Anwār al-Masālik fi Riwayāt al-Muwatta' Imām Mālik*
5. *Adab al-Islam fi nidhām al-Ushrah*
6. *Al-Manhal al-Lathīf fi Ushūl al-Hadith*
7. *Al-Ziyārah al-Nabawiyah fi Dhaui al-Kitāb wa al-Sunnah*
8. *Al-Hāj Fadhāil wa Ahkām*
9. *Sharaf al-Ummah al-Muhammadiyah*
10. *Ma la 'Ain Raat*
11. *Al-Mushtasriqūn baina al-Inshāf wa al-'Asabiyyah*
12. *Al-Anwār al-Bahiyyah min Isra' wa Mi'rāj Khair al-Bariyyah*
13. *Fath al-Qarīb al-Mujīb ala Tahdhib al-Targhib wa al-Tarhib*
14. *Zubdah al-Itqān fi Ulūm al-Qur'an*

Sayyid Muhammad died on October 29, 2004, Thursday night before dawn on the 15th of Ramadhan, and was buried at the Mala cemetery near the tomb of Sayyidah Khadijah, his family, and teachers. He explained that the collection of *Yasin Fadhilah* follows the righteous scholars such as Shaikh Umar bin Zain bin Sumaith, Imam Abdullah al-Hadd ā d, Sayyid Ahmad bin Idrīs and other righteous scholars (Al-Maliki, 1995, pp. 157–70).

### **Biography of KH. Maimoen Zubair as Practitioner of Yasin Fadhilah**

KH. Maimone Zubair is the central figure behind the tradition of reciting *Yasin Fadhilah* to the santri at al-Anwar. He is essential in proving that a truly pious and righteous person initiated the practice. KH Maimoen Zubair was born in Karangmangu Sarang Rembang on Thursday in the month of Sha'ban in the year 1348 H, which coincided with October 28, 1928. It is an important date for the independence of the Indonesian nation, namely the *Sumpah Pemuda* (Najih Maimoen, 2004, p. 59). He grew up in pesantren under the care and education of his father, KH. Zubair bin Dahlan bin Warijo bin Munandar. His mother's grandfather is a famous scholar, namely KH. Ahmad bin Shu'aib bin Abd Razaq.

During childhood KH. Shu'aib ordered his son KH. Ahmad bin Shu'aib grandfather of KH. Maimone Zubair brought to the great syaikh of Faqih Maskumambang Gresik to ask for the blessings of prayer so



the newborn grandson could grow up and understands religious sciences and the explanations of the Qur'an. It has become a tradition that scholars used to glorify each other, ask for blessings and pray for each other for the good of themselves and their descendants (Ulum, 2018, p. 141). The goodness and righteousness descendants, according to KH. ,Efforts must also accompany Shu'aib and among those efforts is respecting pious religious scholars. During his life, in respecting KH. Faqih Maskumambang, KH Shu'aib, visited him every week. However, he was famous for his wisdom and guardianship at the Sarang every week KH. Shu'aib is still studying the book *Ihyā' Ulum al-Dīn* to KH. Murtadho (Najih Maimoen 2004, 22) . KH. Shu'aib is also famous for their passionate reading. According to stories, When Shu'aib was seriously ill and unable to teach the students, he ordered his grandson, KH. Zubair to substitute for the position. He said to KH. Zubair that teaching santri is more favorable than saddened by the illness (Najih Maimoen, 2004, p. 60). KH follows these efforts. Maimone.

KH. Maimone Zubair started learning from his environment. He grew up in a knowledge atmosphere and lived with scholars known for their knowledge and wisdom. He grew into a figure and person full of knowledge and blessings. He studied religious sciences such as Nahwu, Shorof, Fiqh, Mantiq, Balaghah, and other disciplines from his father, KH. Zubair Dahlan. He was memorizing all the knowledge students should memorize, such as Jurumiyyah and its nadhamanya al-Imrithi, alfiyyah Ibn Malik, and Matan al-Jauharah. In the discipline of Tauhid, he is studying Sulam al-Munawwaraq and Rahabiyah in the discipline of Fara'idh. From his father, KH. Maimone also studied Shafi'i Madhhab Fiqh books such as *Matan Taqrīb*, *Fath al-Mu'īn*, and *Fath al-Wahāb*.

Following Indonesian independence 1945-1949, M, KH Maimoen Zubair continued his study at the Lirboyo Kediri under the guidance of K.H Abdul Karim, who was popular and called Mbah Manab. In Lirboyo, KH. Maimone Zubair also gained a lot of knowledge from KH. Marzuqi and KH. Mahrus Ali. During his study at this Lirboyo, KH. Maimone Zubair also learned mysticism knowledge and doing a lot of *tirakat*, reading *aurad-aurad* (prayers), eating and sleeping less in studying and memorizing lessons as done by the Sufis to the popular Kiai, namely KH. Ma'ruf Kedonglo Kediri. He studied until he obtained significant achievements in religious sciences.

In the 1950s, KH. Maimone Zubair continued his journey to Makkah. In Makkah, he enrolled in Madrasah Dar Ulum and studied with leading scholars at the time with his grandfather KH. Ahmad bin Shu'aib and his uncle later became his younger brother, Abdurrahim Ahmad. KH. Maimone Zubair studied with a noble scholar regarding knowledge and lineage, a hadith expert with noble morals, Sayyid Alawi bin Abbas al-Maliki, father of Sayyid Muhammad Alawi in the Masjid AL-Haram. To Sayyid Alawi, KH. Maimone Zubair studied the book *mandhumah al-baiquniyyah fi mustalah al-hadīth* from beginning to end, *al-Fiyyah syarah*, and many other essential and primary books. KH. Maimone Zubair also studied the book *Thalī'at al-Anwār* and its explanation to a scholar who is an expert in hadith and Ushul Fiqh Imam Sheikh Hasan Mashat.

KH. Maimone Zubair also attends a scholar prominent scholar in nahwu and language, Sheikh Sayyid Muhammad Amin al-Kutbi. To Sheikh Amin, he studied the book of *Riyād al-Salihīn*. In addition, he also studied the book of *waraqāt* and his lectures written by Imam Jalaluddin al-Mahalli to Sheikh Abd al-Qādir al-Mindīli. He also attended to the scholar who became a reference, Sheikh Yasin bin Isa al-Fadāni. To him, he studied the Sunan Abu Dawud al-Sijistani. He reads the *Sanad* to the student during their graduation. Besides studying, KH. Maimone Zubair also learned cultural and political knowledge from his friends in Makkah, especially from Kiai Imron Rosyadi (Najih Maimoen, 2004, pp. 62–63).

Two years after gaining knowledge in Makkah, KH. Maimone Zubair returned to Sarang and engaged in developing Pesantren Sarang and spreading Islamic knowledge. Besides that, he is still gaining knowledge and benefiting from the blessings of the charismatic leaders at that time. Among his teachers after his return from Makkah were:

1. KH. Baidhowi bin Abdul Aziz Lasem, who later became his father-in-law
2. KH. Ma'shum Lasem, the caretaker of ponpes al-Hidayah
3. KH. Bisri Mustofa Rembang
4. KH. Wahab Hasbullah and his son KH. Wahib Wahab former minister of religion, Jombang
5. KH. Bisri Syamsuri, Jombang
6. Habib Abdullah bin Abd Qadir Bilfaqih, Malang
7. Habib Ali bin Ahmad al-Attas, Pekalongan
8. KH. Thohir, the caretaker of thohiriyah institution, Jakarta
9. KH. Ali Maksum, Jogjakarta
10. KH. Abdul Hamid, Pasuruan
11. KH. Muslih bin Abdurrahman, Mranggen Demak
12. KH. Abbas, Buntet Cirebon
13. KH. Khudhori, Tegalrejo Magelang
14. KH. Asnawi, Kudus
15. KH. Ihsan, Jampes Kediri
16. K Abul Fadhol Senori and his brother KH. Abul Khoir. Both are the sons of Sheikh Abd Syakur, Suwedang Jatirogo Tuban (Najih Maimoen 2004, 64) .

After inhabiting Sarang in 1964, M/ 1386 H. with the help of his father, KH. Maimone Zubair built a small *Musholla* to teach students who lived in Sarang pesantren. Then in 1967, M/ 1388 H. KH. Maimone built rooms on the edge of the *musholla* that were prepared for *santri*, who served him, and it became a small pesantren. The *musholla* became a large *pesantren* with thousands of *santri* (s) in many years. This boarding school is named after al-Anwar. It is the name of his father, KH. Zubair when he was a child before leaving and settling in Makkah (Najih Maimoen, 2004, p. 65).

According to KH. Ubab Maimoen, KH. Maimone Zubair's attention to the *santri* is more than his attention to his sons. He has advised his sons to take the decision. KH. Ubab once asked his father to study, but he rejected his son's request and said that his sons would understand why he gives more attention to the *santri*(s) (Ikatan Santri Muhadhoroh 2021, 27). In the *Pesantren* worldview, *barakah* is important in pursuing knowledge and performing *turats* that come from the teacher's orders. From the results of his upbringing and education, he educated not only all his sons, became experts in the discipline of religious knowledge, but also produced a pious student who was significant in the spread of Islamic preaching in the community. Among the students of KH. Maimone Zubair are as follows:

1. KH. Abdul Hamid Baidhawi, the caretaker of al-Wahdah Lasem ponpes
2. KH. Imam Yahya Makhrus, the caretaker of Lirboyo Kediri

3. KH. Nashiruddin Qodir, the caretaker of Dar al-Tauhid Senori Tuban's
4. Habib Zakki al-Kaff, Bandung
5. KH. Ja'far bin Aqil, the caretaker of Kempek Cirebon
6. KH. Izzuddin and KH Nasiruddin are among the mashayikh ponpes Buntet Cirebon
7. KH. Nasir bin KH Badrussholeh the caretaker al-Hikmah Purwoasri Kediri
8. KH. Nasir bin KH Abdul Fattah the caretaker of Bahrul Ulum Tambakberas Jombang
9. KH Abdul Wahid Zuhdi the caretaker of Bandungsari Purwodadi
10. KH. Abdul Adhim the caretaker of al-Kholili Kepang Bangkalan Madura
11. KH. Sadid Jauhari the caretaker of Assunniyah Kencong Jember ponpes
12. KH. Ismail bin Zainuddin, the caretaker of ponpes Al-Qur'an Tempelsari Wonosobo
13. KH. Anshori the caretaker of Sirojul Mukhlisin Payaman Magelang
14. KH. Hamza bin KH. Hasan, the caretaker of Tanbihul Ghafilin Banjarnegara
15. KH. Hasani bin KH Said, the caretaker of Attauhidyyah Giren Tegal
16. KH. Syafi bin Misbah, the caretaker of ponpes al-Hidayah Ketegan Sidoarjo
17. Habib Sholeh bin Ali al-Attas, Tegal
18. KH. Mustofa Aqil is the caretaker of Kempek Cirebon and KH. Zuhurul Anam Hisyam the caretaker of ponpes al-Taujih al-Islami Leler Banyumas who both later became his son-in-law.
19. KH. Sholahuddin Munsif the caretaker of ponpes Ali Ba'alawi Kencong Jember
20. KH. Bahauddin Nursalim, the caretaker of ponpes Al-Qur'an Narukan Rembang

In addition to preaching to the community at all levels, participating in national politics, teaching students, meeting guests from all levels of social status, he is also productive in writing books. Among the book of KH. Maimoen Zubair is as follows:

1. *Tarājim Mashāyikh al-Ma'āhid al-Diniyyah bi Sarang al-Qudama*
2. *Taujihāt al-Muslimīn fi al-Wahdah wa al-Ittahād wa al-Indhimām fi Hizb al-Ittihād al-Ta'miri*
3. *Taqrīrāt al-Bad'i al-Amāli*
4. *Taqrīrāt al-Mandhumah Jaharah al-Tawhīd*
5. *Risālah al-Shaghīrah Wadhā'tuhā li al-Ma'had al-Dīnī bi Sarang*
6. *'Ināyah al-Muftaqir Bima Yata'allaq Bisayyidinā Khadhir*
7. *Nushūsh al-Akhyār fi al-Shawm wa al-Iftihār*
8. *Risālah fi Mawqifinā Haul al-Shawm wa al-Iftihār*
9. *Al-Sharī'ah al-Gharrā' al-Wus'a Haul al-Hawā dits fi al-Mas'a Lima Tathawwa'a wa Sa'a*
10. *Al-Fuyūdhāt al-Rabbāniyyah fi Intisābī Ila al-Tharīqah al-Naqshabandiyyah*
11. *Al-Ulamā' al-Mujaddidūn wa Majāl Tajdīdihim wa Ijtihādihim*
12. *Maslak al-Tanassuk al-Makki fi al-Ittishālāt bi al-Sayyid Muhammad bin 'Alāwi al-Māliki wa Takmilatuh*

He was passed away on Tuesday 06 August 2019 during the Hajj and was buried at Ma'la cemetery near Sayyid Muhammad, his beloved teachers.

### **The Legality of Yasin Fadhilah's Practice in the Perspective of Maqa'sid Shari'ah**

Looking at the data about the practice of Yasin Fadhilah above, the legality of the practice should be examined following the theory of maq ā sid Ibnu Ashur are the following facts:

#### **Dua with the Intercessor of Surat Yasin**

Sayyid Muhammad explained that Yasin Fadhilah is a collection of prayers following the procedures of righteous scholars who are believed to have been proven to be beneficial and effective. Yasin Fadhilah is the essence of praying to God after a prayer of chapter Yasiin. Indeed among the doors that open space and raise hardship is reading the chapter of Yasin (Al-Maliki, 1995, p. 157).

Praying is a natural human need, and people will naturally pray for asking the help of God, including the Prophet, as in Surat al-Qamar verses 9-12. As a natural need, it happens in any religion as a form of weakness and asking God for help (Al-Ghazālī tt, 74). The Scholars agree that Islam makes prayer an act of worship and a command of the Shari'a. According to the Prophet Muhammad praying is an act of worship. Prophet Muhammad, in any situation, never stop praying and dhikr. The appearance of the Prophet Muhammad's miracles is inseparable from the blessings of his prayers (Al-Dahlawi, 1995, p. 378).

Surat Yasin is used as an intermediary, and Sayyid Muhammad mentions that in the narration of Imam Darimi ( Al -Maliki 1995, 157), the superiority of Surat Yasin from five hadiths which explains that Surat Yasin is the heart or essence of the Qur'an. Abu Hurairah's narration mentions that Allah recited Surat Yasin and Surat Thaha before creating the heavens and the earth in a thousand years. After the angels listened to the recitation of the Qur'an, the angels said about the good fortune of the people who were mentioned in the Yasin and the people who consistently read it. Among the narrations of the hadith is an explanation that a person who recites Yasin in one night seeking only God's acceptance (ridho) will then forgive their sins. Imam al-Alū si explains the narration of Sa'īd bin Mansūr and Baihaqi from Hisān bin 'Athiyyah that Prophet Muhammad mentioned that Surat Yasin in the Torah is called Mu'immah. Anyone who reads it will get good and be spared from evil in this world and the hereafter. Yasin is also referred to as al-Mudā i'ah al-Qāḍiyah, who reads it will be spared from all evil and his wishes will be fulfilled (Al-Alūsi, 1998, p. 209).

The hadiths about the chapter and verses are cautious, for their status is weak. Muhibbuddin Wa'idh has researched 39 hadiths about the merits of Surat Yasin, most of which are weak. Even some hadist is evil and false. Only a few of them have the status of Hasan or can rise to the level of status to be sahih li ghairih. It is like one of the hadiths narrated by Sayyid Muhammad from Imam Darimi, which the reader of Yasin at night will be forgiven (Abd al-Sabhān Wā'idh 1998, 81).

Sayyid Tantāwi explained that the hadiths mentioned by Sayyid Muhammad are the hadiths mentioned in his book. It is about the merits of Surat Yasin that can be accepted (Sayyid Tantāwi, 2007, p. 7). However, wasilah (intermediary) is an important theme and a subject of debate among scholars. Linguistically, the meaning of wasilah is used to get closer to God. Therefore, the scholars who allow such as al-Azhar, wasilah, are an intermediary used to get closer to God. The meaning is derived from the

prayer of listening to adzan, *Allahumma Āti Muhammadan al-Wasīlah*. The meaning of *wasilah* in the hadith is closeness to God (Mahmūd, 2008, p. 202). In addition to the hadith, *wasilah* in the Qur'an is mentioned in verses, in verse al-Maidah 35 and verse al-Isra' 57. The meaning is an encouragement to believers to draw closer to God or approach something close to God. The Qur'an is one of the closest things to Allah because the Qur'an is the words of Allah, and Yasin is the core and part of the Qur'an.

Looking at the text of the Qur'an and the hadith about prayer, it can be noted that the most crucial purpose of praying is to show the highest obedience status. For that reason, prayer is required by the sharia to be performed in every state of silence and submission, and it is according to the words of God in Surat al-A'raf verse 55. In the hadiths, the Prophet Muhammad always shows the majesty of God's power and the subjugation and humility of the Prophet before his God. Like the prayer of the Prophet Muhammad, *Allahumma Anta Rabbi La Ilaha Illa Anta Khalaqtanī was Ana 'Abduka* (Al-Nasāi, 1930; Al-Turmudzi, 1994) and the Prophet's prayer: *Allahumma Rabb al-Samāwāt was al-Ardh was Rabb al-'Arsh al-'Adhīm Rabbanā way Rabb Kulla Shai'* (Al-Nasāi, 1930; Dawud, 1984).

The other primary meaning and purpose of supplication are to hope for the fulfillment of wishes and needs. It is all to achieve the good things in life and to avoid evil and danger. It follows the words of God in Surat al-Naml verse 62 and Surat al-Baqarah verse 201. This is also evident in the prayer made by the Prophet Muhammad, such as the prayer the Prophet narrated by Abu Hurairah: *Allahumma Aṣliḥ līDīnī alladhī Huwa 'Iṣmatu Amrī wa Aṣliḥ līDunyā ya allatī fī ha Ma'āshī* (Al-Naisaburi, 2010) and the prayer of the Prophet narrated by Thariq bin Uthaim that the Prophet when someone converted to Islam, the Prophet taught the following prayer: *Allahumma Ighfir Lī wa Irhamnī wa Ihdinī wa 'āfā nī wa Urzuqnī* (Al-Naisaburi, 2010).

The facts above show that praying is an act of worship legitimized by the Qur'an and the hadith, either by using a prayer like the prayer of the Prophet Muhammad or not. Praying is a command from the Qur'an and the hadith without a specific form of prayer. The Companions of the Prophet also prayed according to their needs and circumstances of prayer that was not taught by the Prophet Muhammad before. Among them is a hadith narrated by Abdullah bin Buraidah that the Prophet heard someone pray with the sentence: *Allahumma Innī As'aluka bi Annaka Anta Allah La Ilaha Illa Anta al-Wāḥid al-Ahad al-Shamad leadsī Lam Yalid was Lam Yūlad we Lam Yakun Lahu Kufuwan Ahad*.

After hearing the prayer, the Prophet Muhammad said: a person has asked God by mentioning His great name, and God will accept the prayer (Al-Maliki, 1995, p. 8). Human conditions and needs are different every time; besides, the Prophet's prayer uses Arabic, and not all people master the Arabic language. Therefore, praying in ways that the Prophet Muhammad did not do is also allowing the different forms of prayer.

### **Obedience to the Order of the Master and the Prophet Muhammad's Descent**

KH. Maimoen Zubair mentioned that the basis for practicing Yasin Fadhilah consistently is an order from the figure of Sayyid Muhammad. The duty is from the personality of Sayyid Muhammad from two sides. First, Sayyid Muhammad as a teacher and the second is that he is Prophet Muhammad SAW's descent. Therefore, obedience to him is part of legitimacy in implementing the turats. According to KH. Maimoen Zubair, Sayyid Muhammad was a pious person. During his lifetime, Sayyid Muhammad was a scholar who always continually defended the glory of religious sciences. He is holding the teachings of the

pious predecessor scholars of Ahlusunnah wal jama'ah. KH. Maimoen Zubair supports this with the evidence from the hadith of Imam Muslim Al-Naisaburi (2010, 90) :

عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : بَدَأَ الْإِسْلَامُ غَرِيبًا ، وَسَيَعُودُ كَمَا  
بَدَأَ غَرِيبًا ، فَطُوبَى لِلْغُرَبَاءِ

*Prophet Muhammad said that the Islam began with isolation and Islam will return as it began with isolation. Blessed are those who are isolated (al-ghurab ā ').*

KH. Maimone explained the meaning of al-Ghurab ā '. He said that a scholar always revises the people's mistakes and revives the sunnah of the Prophet Muhammad that was never done. In other narrations, it is mentioned that the meaning of al-Ghurab ā ' is a scholar who always adheres to the teachings of the Prophet Muhammad. Other narrations also explain that al-Ghurab ā ' is a group of pious scholars who are few among many people. People who hate them are more than those who love them (Mukaddimah Kitab Yasin Fadhilah tt).

Imam Abdullah al-Haddad also explained it with the term Ahl al-Dzikr found in surat al-Nahl verse 43. Abdullah al-Haddad explained that a believer should always stick to the Qur'an and hadith in every behavior, speech, and action. Surely, that can only be done by extraordinary people who know it. For lay people, it is obligatory to follow the pious people called Ahl al-Dzikr. The definition of Ahl al-Dzikr, according to Abdullah al-Haddad, is a scholar who knows God and the teachings of the religion, who practices his knowledge sincerely for God's sake, asceticism in mundane problems, world activities do not turn him away from dhikr to God, and those who always preaches with the eyes of the heart and reveals the secrets of God (Al-Haddad, 2002, p. 38).

In the pesantren tradition, obedience to the teacher is an absolute for the students. Loyalty to the teacher is more important than the search for knowledge (Van Bruinessen 2012, 86). This is explained in the book that is the essential reference for santri to obtain useful knowledge, namely the book Ta'lim al-Muta'allim. The book among pesantren is a book that, according to Bruinessen, is orthodox ( al-kutub al-mukhabarat) on the subject of ethics. In tradition also, the blessing of knowledge is important as obtaining the knowledge itself. Obedience to the teacher is the only way to get the blessing of knowledge. The book of Ta'lim contains a separate chapter about respecting knowledge and the teacher as one of the conditions for obtaining knowledge and its blessings. Yasin Fadhilah's practice is a form of profound obedience in practicing turats. Even the book quotes the words Ali, a student in front of his teacher is like a slave in front of his master. It Depends on being sold or freed (Zarnuji tt, 16).

In addition to obeying Sayyid Muhammad as a teacher, KH. Maimone also saw that he was a member of the Prophet Muhammad's descent from the Prophet's grandson, Hasan bin Ali. According to KH. Maimone, obedience to the Prophet's descents is a must. He gives several proofs from hadith narrations. The first is a hadith narrated by Imam Hakim that Prophet Muhammad said: "Verily, my descent in front of you are like the boat of Prophet Noah. Whoever rides it will be safe. And whoever abandons it will be woeful". The second hadith narrated by Imam Abu Ya'la, that Prophet Muhammad said: "The stars give peace to the inhabitants of the sky, and my descents give peace to the inhabitants of the earth." the third is the history of Imam Ahmad, Tabari and Hakim from Abdullah bin Abbas when God said about the relatives of the Prophet Muhammad which is in Surat al-Shura: 23, then the companions of the Prophet

asked about which relatives to love, and the Prophet Muhammad replied that "the relatives must be loved 'Ali and Fatimah and their two sons. According to Imam Fakhrurrazi and quoted by KH. Maimone that all the children of Fatimah's descendants can be called her sons because Fatimah's descendants are only through Hasan and Husain (Mukaddimah Kitab Yasin Fadhilah tt).

Looking at the arguments above, glorifying the teacher, especially the Prophet Muhammad's descents, is a commandment of the Qur'an and the Prophet Muhammad. The behavior is still maintained in the pesantren tradition. KH still maintains this principle. In front of Sayyid Muhammad, Maimone Zubair positioned himself as a student who should obey the teacher's order. Since the way to glorify the descents is not only a good deed but also following the guidance from the descendant of the Prophet Muhammad. Indeed, the Prophet Muhammad is said to ask his descendant for three things. First is to make his descendant a leader. Second is teaching the knowledge to the reckless and guiding their mistakes. The third is making you generous and loving (Muzakky & Mukarrom, 2021, p. 81).

From the perspective of maqāsid shari'ah, KH Maimoen ordered the practice of reciting Yasin Fadhilah is legitimated by shari'a, either from the Qur'an or the hadith. However, Yasin Fadhilah's practice is not included in the category of dharuriyyāt (necessarily important) in religion. However, this is a good deed for Muslims that improves a person. For that reason, in the perspective of maqāsid shari'ah, the practice of Yasin Fadhilah falls into the tahsiniyyāt (goodness) category. The benefit of reciting the Yasin Fadhilah meets no category of dharuriyyāt (primary) and hājāt (secondary). However, it provides benefits in the human side, both the benefits of the world or religion, then fall into the category of tahsiniyyāt (tertiary) which is also need to be taken care of and preserved. Meanwhile, tahsiniyyāt is legitimated and legalized by shari'ah (Raisūni 2001, 99).

### Conclusion

Reciting Yasin Fadhilah is a form of prayer to Allah through the chapter of Yasin and a form of obedience to the teacher from the descendant of the Prophet Muhammad. Praying is an act of worship legitimized by the Qur'an and the hadith, whether the Prophet Muhammad directly narrates it or not. The companions of the Prophet also prayed according to their needs and circumstances with different praying that was not directly taught by the Prophet Muhammad. Indeed, human experiences, conditions, and needs differ in every era. Such as, the Prophet's prayer uses the Arabic language. However, it is not all Muslims understand and master Arabic. Therefore praying in various ways is inevitable. Obedience to the teacher, especially from the family of the Prophet Muhammad, is a command of the Qur'an and hadith. In the view of *maqā sid shari'ah*, the practice of reciting the Yasin fadhilah legitimated by the religious shari'a and as the category of *tahsiniyyāt*. Therefore, Yasin Fadhilah's practice and legal status is a legal document legitimized by the rule of law in Islamic teachings. The benefit of reciting the Yasin fadhila is not accomplishing both *dharuriyyāt* (primary) and *hājāt (secondary)*, but it has benefits in the world or religion. Therefore, it falls into the *tahsiniyyāt (tertiary)*, which also needs to be taken care of and preserved for *tahsiniyyāt* is legal according to shari'a.

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