

**Research Article**

**Muslims in Koh Yao Noi: Different Perspectives on Tombs (Qubur)**

**Thanachot Prahyadsap<sup>\*</sup> and Abdulroning Suetair**

*Faculty of Islamic Science, Prince of Songkla University, Pattani campus, Pattani 94000, Thailand*

**Abstract**

This article is part of the study entitled with an aim to study the meaning creation of the history and background of the Muslims in Koh Yao Noi. Research papers and the field using techniques. The research method in ethnographic cultural anthropology for 6 months was based on five data collection processes. Documentary Research, Informal Interview, In-depth Interview, Participant Observation, and Focus Group, analytic induction was used and the analysis was done by typological analysis.

The results of the study of the tomb guard rites revealed that the rituals evolved from gift the reward of good deeds to the deceased person, not Tawassul. The tombs guard rites as a consequence of the controversy over the dedication of merits to the dead. The Salafi group considers unable to act. Because there is no evidence from the text to support and adhere to the viewpoint of the ancestor's scholars (Salaf). The Sufi group from the Santisuk Pondok Institute and most villagers think that able to do. Because of deductive reasoning (Qiyas), It's considered the tradition of the ancestors, and it is adhering to the resolutions of later scholars (Khalaf). However, despite differing opinions, this did not lead to serious conflicts. because both groups still maintain their identity each party tries to avoid mentioning such issues.

**Keywords:** Koh Yao Noi, Tombs, Rite

---

<sup>\*</sup> Corresponding author:

Thanachot Prahyadsap E-mail: Thanachot.khok@gmail.com

Received: 13 February 2022,

Revised: 21 March 2022,

Accepted: 28 March 2022

## Introduction

The view of death in Islam considers death not to be extinction or destruction, but to cut off relationship or lack of contact between body and spirit which only the body rots. But the part of the soul remained the same, and it continues in another dimension. They go to a world known as Alam Barzakh or Alam Qubur (World of tombs), a place halfway between life in the temporal world (Dunya) and the hereafter (Akhirah), that is, when humans die and their bodies are buried. All souls remain without reincarnation (Transmigration) but stay at the tombs to receive the results of the actions in the temporal world. Reward for good behavior and be punished for misbehavior.

Because Tombs are important places for Muslims. Various religious traditions and tombs are also associated with cemeteries, especially tomb guards. It is an activity that can be seen everywhere in the south of Thailand. There may be an overnight stay in the cemetery area. Or just go for some time. However, the tomb guard has also become a major cause of conflict in Muslim society. Therefore, the researcher thinks that should study the origin of the culture of guarding the tombs, and presents different views of Muslims on this issue, to create understanding within Muslim society and present rituals related to cemeteries to other societies.

Koh Yao Noi is a 99% Muslim area (Nakkaban, 2007) and is another area the tomb guard is important. Systematic activities are designed. But at the same time, there are Muslim groups in Koh Yao Noi who disagree with the tomb guard ritual, Koh Yao Noi is an interesting area to study the tomb guard and other issues related to the tombs.

## Research Methodology

This research study was qualitative research. Researched documents and fields using ethnographic cultural anthropology research methods for 6 months. analytic induction was used and the analysis was done by typological analysis.

The researcher will use data collection methods to achieve accuracy and precision under 5 processes

1. Documentary Research, Collect data from document 2 Types. These are primary documents and secondary documents.

2. Informal or Unstructured Interview, The researcher selected accidental sampling respondents to ask for general information in the Koh Yao Noi area.

3. In-depth Interview, The researcher chose to interview the informant Purposive. sampling with 3 key informants.

4. Participant Observation or field observation refers to the researcher as an observer participating in an activity or living with a study target. Starting from participating in various rituals raising questions data collection Data analysis and behavioral observation of the target audience participating in various activities. Participant observation consists of a three-step process: observation, questioning, and note-taking.

5. Focus Group is an interview that gathers information from a conversation with a group of informants on a specific issue. The group's moderators are there to initiate the discussion to encourage the group to come up with ideas and express their opinions on the issues or discussion guidelines in detail. Additionally, researchers will use several tools to assist field observations to obtain good quality data. This device allows researchers to repeat observations, and has collected details that the researcher may have overlooked at first.

However, the researcher will use the tools to assist the observation. Only with permission from the key informant or interviewee.

Data analysis section the researcher analyzed according to the research objectives, by importing data obtained from research studies from documents and field data obtained from informal interviews, in-depth interview participant observation and group chats come Conducting a conclusion analysis of the data (Chantavanich, 2004, pp.131-137)

1. Analytic Induction is a method of interpreting to create a conclusion, from concrete data or visible phenomena such as physical appearance, way of life, and various rituals When the researchers saw the concrete or multiple events and then proceed to conclude If the conclusion has not been verified, it is working hypothesis, if it is confirmed then it is the conclusion.

2. Typological analysis is the classification of data are typologies based on consecutive events with Islamic texts, concepts, and theories as a guideline for analysis. The analysis of the data will analyze the origins and principles of religious rituals occurring in Koh Yao Noi.

## Research Findings

In Islam, the tombs are considered an important place for the deceased. in terms of being a place of residence before judgment day (Qiyamah day) and is important for those who live is to encourage tombs visits to remember death and behave in a frame of morality.

Therefore, in this article, the researchers present the Islamic significance of tombs through rituals related to tombs visits. which is called Ziyarah.

### 1. Ziyarah

Ziyarah meaning Visit. In Islam a visit to the tombs. Especially the tomb of prophet Muhammad in the Mosque at Medina, Saudi Arabia. Although Islamic scholars support visiting tombs. But there are still different opinions on the treatment of the Prophet Muhammad's tomb, the tombs of the Saints, or even the general Muslim tombs, Therefore, the researcher has summarized 2 important issues.

#### 1.1 Tawassul

Tawassul (التَّوَسُّلُ) is a gerund with the verb Tawassala (تَوَسَّلَ), and the noun Al-Waseela (الْوَسِيلَةُ) means media, intimacy, something that brings intimacy with others. nobility, a step in the garden of heaven religious definitions refer to the act in which the believer places the action in front of his or her desire to rely on that action to convey what he or she wants. (Muhammad Nur, 2011)

Tawassul is divided into 4 types.

(A) To make Tawassul with the names and attributes of God.

(B) To make Tawassul to Almighty Allah due to one having performed a certain good deed. It is permissible and unanimously accepted.

(C) To make Tawassul with the supplications of pious.

(D) Tawassul by supplicating to God through the rank and position of certain individuals in the sight of God, alive or deceased.

Islamic scholars are of consensus on the first three types of Tawassul, but there are conflicting views on the fourth type of Tawassul (D), especially during the 17th-18th centuries, when most Muslims different Tawassul with the tombs of the prophet and the tombs of the saints based on the 4th type of Tawassul.

In the opinion of the Salafi people, passing Tawassul through the tomb is prohibited. It is also an act that detracts from religion. This is considered to follow in the views of Ibn Taymiyah (1263-1328) and is the main ideology of Muhammad ibn Abd Al-Wahhab (1703-1792) in the revival of Islam. But at the same time, contemporary Islamic scholars such as Ahmad Zaini Dahlan (1816-1886) argued that Ibn Abdul-Wahhab's ruling on whether the use of the tombs of the Prophets or saints is an act that results in the degradation of religion. considered a mistake because most Muslims do not believe the cemetery of the messengers and the saints can either give you or punish you. They only seek blessings to receive mercy and for God to accepts blessings. (Green, 2009)

The concept of Tawassul type 4 (D) has evolved and is widely used in Thailand. such as in the case of Tok Takai of Ayuthaya, and a variety of famous tombs in the south. In the area of Koh Yao Noi Palang Ae's tomb, it is a famous cemetery with local people. and outsiders the area to visit even non-Muslims they are Chinese people who enter the mausoleum believing that Palang Ae's tomb is still sacred. Some Muslim groups that enter. The researchers observed that Bottled water was opened and the lid was placed near the tomb. After 10-15 minutes, they picked up a bottle of water to cover the lid. and back out. such method The researchers view it as Type 4 (D) Tawassul. Within the Sufis, there are different beliefs and methods. The researcher asked the elders around the Palang Ae tomb. Mr. Dean (2020) (Pseudonym), a villager who lives near the tombs area, said:

“That group is “The green cloth group” which is an outsider who regularly visits the tomb of Palang Ae”

Therefore, the Tawassul is limited to the tombs of meritorious people such as the Prophet and the saints. The general Muslims tombs has nothing to do with Tawassul. The tombs in the issue of Tawassul are not a practice of Muslims in Koh Yao Noi. And the accommodation on the grave is not based on Tawassul.

### 1.2 Gift the reward of good deeds to a deceased person

The principle about the deeds of the servants (Muslim) is that their reward is for the one who does it. As for what the doer gives its reward to someone else, or performs it on behalf of others, whether living or dead, the ruling is the validity of repentance or not, and the attainment of its reward for the one who gave it or not, varies according to the work, as some types of it are licensed by the text. And differed in other types.

Abi Muaz Dhafir Ibn Hasan (2005) said: the proximity that people give reward to the dead is divided into three categories:

**The first category:** What does not reach the dead, its reward by agreement: and this section is what people agreed that God has placed his reward on his servants, and did not allow them to transfer it to others, such as faith and monotheism. Glory and glorification of God.

**The second category:** What reaches the dead is its reward without dispute, such as ongoing charity, which is the root of which has been withheld, and its benefit has been carried out, such as digging wells, endowing villages and homes, building mosques, and other charitable causes.

**The third category:** different actions, such as reading the Quran on behalf of the dead, and giving it its reward in charity. This is an old controversial issue, and the people of knowledge have two well-known opinions about it:

- **The first opinionated:** Unable to devote a portion of charity to the deceased, and this is the well-known view of the Shafi'i school and supported by the absence of the text that is permissible to read on behalf of the dead, so the recitation is a reprehensible innovation because it is an act of worship. This act of the righteous predecessors (Salaf Al-Salih).

- **The second opinionated:** The reward of reading reaches the dead, and this is the view of the majority (the three imams, a group of the companions of al-Shafi'i, and others). It was claimed that it reached the silent consensus (الإجماع السكوتي).

Therefore, the controversy of the third category is a long-standing issue in Muslim society. And the majority of Muslims in Thailand still perform the accommodation on the tombs rites and organized them systematically. Therefore, adhering to the second opinionated. However, as later Muslims began to be influenced by the Islamic revival of Muhammad ibn Abd Al-Wahhab, the rituals associated with tombs, whether reading the Quran or Tawassul, tended to be forbidden. And at times punishable by heresy.

## 2. Sufi group and Salafi group in Koh Yao Noi

### 2.1 Sufi group

Sufi meaning wool (Sufi: wool) due to their wearing of wool for asceticism, the Sufi abstained from wearing fine garments, and instead followed a practice of wearing clothes made of coarse wool. Al-Qushairi said that after the Prophet's death and the Muslim society caused political conflicts As a result, there is a group based on a lifestyle that is unambitious (Zahid) and practitioners (Abid). By the end of 815th, the word of Sufi had become the recognized title or badge of all Muslim mystics, according to Maulana Jami, the first person to assume the title of Sufi was Abu Hashim Al-Kufi (d.768) (Bilqies, 2014).

Sufi groups from the 18th century onwards have a religious ideology that places great emphasis on tombs rites and the tombs of saints were respected with used as a medium for praying to God (Tawassul), such as the Wali Sanga. in Indonesia and the tomb of Zayd Ibn Al-Khattab (584-632) in Najd, Saudi Arabia (Tonaga, 2006, pp.12-13).

The first time of Islamic revival in Koh Yao Noi Let's start with Ismail Romin's family or Palang Ae, with most of the villagers in the area informing the researcher that Palang Ae's ancestors migrated from southern India. But It is not documented that ethnic groups from India settled in Koh Yao Noi. However, the researchers observed that the dress code of the late Sunni traditionalist in Koh Yao Noi was significantly different from the late Sunni traditionalist in other areas. which has parts similar to Muslim Mappila or Muslim community Mappila Malabar Coast in Kerala state in southern India.

Thereafter, Kru Kob Akewi, who has Malay descent from Langkawi Island. Malaysia Has played a role in teaching the basics of Islamic principles according to Shafi's school of thought. without the guidance of Sufi who is considered to be a family member of Palang Ae as well, Therefore, the researcher concluded that the early Islamic revival of Koh Yao Noi late Sunni traditionalist came from Palang Ae's family. until in the year 1950 by Ismail Romin, or "Palang Ae" (1923-1986), graduated and received the Sufi Ahmadiyah-

Badawiyah concept from Haji Abdullah Tahir 1897-1961 in Bunut Payong village on the outskirts of Kota Bharu, Kelantan State, Malaysia. Palang Ae specializes in religious disciplines (Fiqh), Arabic grammar (Nahw and Sarf), and cryptography (Tasawwuf).

After returning from Malaysia, Palang Ae saw the problem of the lack of education about the religion of the villagers in the area leading to ignorance and misunderstanding of religious principles. Due to the difficulty of traveling to study religion outside the area, Therefore, he collaborated with his brother-in-law like "Tok Kru Kob" to open a religious school called "Santisuk Pondok" which is located in the Ban Thung community. by the Islamic revival of Palang Ae emphasis on localism in terms of way of life such as a unique dress or even some religious rites such as recitation of the Quran and Adhan does not depend on the melody to avoid exaggerated behavior.

## **2.2 Salafi group**

Zargar (2017) said: the Salafi was rooted in Ahlu Al-Hadith, with the movement of Ahmad Ibn Hanbal (780-855) symbolizing the group. It took place and materialized movement during caliph Al-Mamun (786-833), which was the era of confrontation between Ahmad and the Mu'tazila group that had a great influence on the Abbasid caliphate.

Ahlu Al-Hadith, or Salafi, made a concrete movement and became more popular in the 18th century. Muhammad Ibn Abdul Wahhab (1703-1795) revived Islam in the ways of Ahmad ibn Hanban and Ibn Taymiyyah in addition to Ibn Taymiyyah in terms of calling for jihad and confronted the Sufi idea that was on the ways of the Ottoman empire (Zarabozo, 2005). Al-Shaikh Aali said that the first condition in the Islamic revival of Muhammad Ibn Abdul Wahhab was to oppose the construction of the saint's tombs (Wali) and pay homage to the cemetery Because it is immoral behavior, inventiveness (Bid'ah), and there is no evidence to support the text. (Green, 2009, p.84)

The Salafi group plays an important role in the revival of Islam in Ko Yao Noi. which is a group from the original people in the area The Islamic revival began with the construction of the Ihya Sunnah Mosque at Ban Nam Cud community. and established the Sattha Tham School in 2007

It's not clear When did the Salafi group enter Koh Yao Noi, because Khru Ob (father of Khru Maad) was the co-founder of the Ihya Sunnah Mosque. He did not follow the ideology of the Salafi group, because he was one of the first students of Palang Ae. However the revival of Islam is evident in the year A.D. 2007 by AbdulSamad Uppama or Kru Mad or Abi graduated from Darul Uloom Nadwatul Ulama in Lucknow, Uttar Pradesh, India as well as holding a bachelor's and master's degree at Ramkhamhaeng University. He saw the degradation and alienation of Islamic principles in Koh Yao Noi society. Because Koh Yao Noi has become an important tourist destination of the country. as well as the influence of various ideas that have come into the shoulders that have caused the Muslims of Koh Yao Noi to begin to distance themselves from Islamic principles. so teacher punch, therefore, co-founded "Sattha Tham School" which is religious education in the form of Madrasah there are general courses as well.

The researcher observed that most of the students were between the ages of 8-15 years, with a red car waiting to transport them from the pier to facilitate students outside the area. and besides the villagers in the area said "Schools often allow parents or interested parties to participate in history education every friday. and Kru Mad is a good-natured person." The researchers concluded that the Salafi group in Koh Yao Noi used Islamic revival by the modernist Salafi practice. by considering the understanding of the social context and emphasizing the inclusive revival of Islam in the way of life and religion simultaneously.

Muslims in Koh Yao Noi have a distinct religious identity in respect of places of worship. Koh Yao Noi has 7 communities but has 9 places of worship, including 8 Mosques and 1 Balasoh, all of which hold religious activities and hold different views on religious practices different. The Sufi group is the most powerful group on Koh Yao Noi. This is because Palang Ae's way of diagnosing religious issues is also popular in the area, such as setting Eid Mubarak.

The Salafi group is located in some areas of the Nam Cud community. Observed from the fact that there are two mosques in Ban Nam Cud community. The first mosque according to Palang Ae's way and the Ihya Sunnah Mosque is in the area of the Sattha Tham School. It is a place where the Salafi group performs various religious activities.

### 3. The tomb guard rites

The tomb guard rites are a common ritual in southern Thailand. There may be an overnight stay in the tombs area or just go for some time. Koh Yao Noi is another area that places importance on guarding the tomb. The activities were designed systematically.

Mr. Mut (2020) (Pseudonym) said:

“We call this activity watch over the Qubur. It takes about 3-7 days to watch. Throughout this period, the Quran is recited about 1 complete (30 juz) or more, Recitation of Surah Al-Ikhlās and the Zikir chapters. contains as well to dedicate merit to the deceased”

After, the researcher observed with participation in such activities, it was found that the tomb guard ritual. favored 4-6 students from Santisuk Pondok to perform the ritual. the host or relative of the deceased being a person who takes care of food and necessary utensils such as mosquito repellent, thermos or mattresses, etc. and has a favor that may be money or a gift to Pondok students at the end of the specified date.

Therefore, the rite of accommodation on the grave or the locals called it watch over the Qubur watch is detailed as follows:

1. The tomb guard ritual is performed after the funeral ceremony has been completed.
2. Approximately 4-6 students from the Santisuk Pondok will recite the Qur'an, chant, and perform all the rituals. which the villagers did not call the employment because the price was not agreed upon or demanded wages for reading or performing rituals. But it is customary for the heirs of the deceased to take care of expenses and present gifts to students from Santisuk Pondok.
3. The tomb guard ritual has the following components:
  - Read the Quran 1 time means 30 juz.
  - Read Surah Al Ikhlas 100,000 or 300,000 times.
  - Read the Zikir 70,000 times.
  - Pray and dedicate the merit to the deceased every morning for 3 or 7 days.
4. During the night, they must take turns reading the Quran. The first session starts from 10:00 pm. until 01:30 am and the second session is from 1:30 am. until 05:30 am. In each session, there will be about 2-3 students reading the Quran and some resting.
5. If the ritual coincides with Thursday, there will be a meal for the villagers with the Santisuk Pondok students.
6. On the last day (Day 3 or Day 7) there will be a big meal. The villagers call “Getting out of the tombs”

If one examines the details of the rite, the tomb guard, it is found that the ritual evolved from gift the reward of good deeds to the deceased person, with adherence to the view of the majority (the three imams, a group of the companions. of al-Shafi'i, and others). It was claimed that it reached the silent consensus (الإجماع) (السُّكُوتِي).

However, the entry of the Salafi. Some Muslims in Koh Yao Noi began to disagree with the ritual. result in the situation leading to the separation of mosques. In line with Mr. Min (2020) words (Pseudonym), he said:

“Many issues are inconsistent with each other. But the tomb guard was an issue that was a conflict between the Santisuk Pondok. and the Ihya Sunnah Mosque But it was not a serious conflict. Whoever believed him did as for those who do not believe, they will not do it. There was no trespassing or cause for serious quarrels”

The tomb guard as a consequence of the controversy over the dedication of merits to the dead. The Salafi group considers unable to act because there is no evidence from the script to support and adhere to the viewpoint of the ancestor's scholars (Salaf). The Sufi group from the Santisuk Pondok institute and most villagers think that able to do because of deductive reasoning (Qiyas), and It's considered the tradition of the ancestors, and it is adhering to the resolutions of later scholars (Khalaf). however, despite differing opinions but this did not lead to serious conflicts. because both groups still maintain their identity each party tries to avoid mentioning such issues.

## Conclusion

The results of the study of the tomb guard rites revealed that the rituals evolved from gift the reward of good deeds to the deceased person, not Tawassul, by Muslims in Koh Yao Noi based on the view of the majority (the three imams, a group. of the companions of al-Shafi'i, and others. It was claimed that it reached the silent consensus (الإجماع السكوتي). The Muslim group of Koh Yao Noi is popular with the concept of Salafi concept. There is an opinion that can't do it. Because it is based on the well-known view of the Shafi'i school and is supported by the absence of the text that is permissible to read on behalf of the dead, the recitation is a reprehensible innovation because it is an act of worship. This act of the righteous predecessors (Salaf Al-Salih). This is consistent with the research by Reowiriyawong (2004) in the article Beliefs about charity donations for the deceased Muslims in Prawet Bangkok. found that there is a conflict between the conservative Muslim group and the Ahlu Al-Hadith group on the issue of making merit, dedicating the charity to the deceased. however, there are differences between the two areas. Although the Salafi group in Koh Yao Noi did not agree to gift the reward of good deeds to the deceased person or the tomb guard. But there was no criticism that such a ritual is Pagan rites (Bid'ah) like the criticism of Ahlu Al-Hadith. conservative Muslims in Prawat Bangkok.

## Glossary

Ahlu Al-Hadith: People of Hadith is a group that is strict and honest in the texts especially the text from the Prophet also known as Al-Hadith.

late Sunni traditionalist, Conservative Muslims: A group of people who strictly adhere to Islamic jurisprudence (Madhhab). The Muslims in Thailand will adhere to the Shafi'i school, adhere to the faith according to the viewpoint of Ash'ari, some have Sufi practices, and there is a tradition that blends the local culture with Islamic principles.

Pondok: "Madrasah" (school) and Asrama (hostel) means a place for recitation and religious studies

Zikir: remembrance refers more to remembering God or mentioning the names of Allah. Zikir in this article paper is La Ilaha Illallah (لا إله إلا الله), meaning "There is no god but Allah".

Balasoh: unregistered mosques/prayer rooms

## References

- Abi Muaz Dhafir Ibn Hasan, (2005). *Al-Binat fi Hukmi Ihda'a Dhawabi Al-A'mali Li-Umwati*. Macca, Saudi Arabia: Dar Taybah Al-Khadara'a.
- Bilqies, S. (2014). Understanding the Concept of Islamic Sufism. *Journal of Education & Social Policy*, 1(1), 55-72.
- Chantavanich, S. (2004). *Qualitative research*. Bangkok, Thailand: Chulalongkorn University Press.
- Green, C., A., (2009). *The khawaarij and the creed of takfeer : declaring a Muslim to be an apostate and its effects upon modern day Islamic movements*. (Master's Thesis, University of South Africa, South Africa)
- Muhammad Nur, F. (2011). Konsep Tawassul dalam islam. *Journal Substantia*, 13(2), 267-273.
- Nakkaban, N. (2007). *Strategic plan for community based tourism development of Koh Yao Noi, Phangnga province*. (Master's Thesis, University of Chulalongkorn University, Thailand).
- Reowiriyawong, N. (2014). Beliefs about charity donations for the deceased Muslims in Prawet Bangkok. *Journal of the Historical Assembly*, 6(6), 15-33.
- Tonaga Y. (2006). Sufism in the Past and Present: Based on the Three-axis Framework of Sufism. *Annals of Japan Association for Middle East Studies*, 21(2), 7-21.
- Zarabozo, J.,A.,M., (2005). *The Life, Teachings and Influence of Muhammad ibn Abdul-Wahhaab*. Riyadh: The Ministry of Islamic Affairs, Endowments, Dawah and Guidance The Kingdom of Saudi Arabia.
- Zargar, C. (2017). Origins of Wahhabism from Hanbali Fiqh. *UCLA Journal of Islamic and Near Eastern Law*, 16(1), 68-111.

## Interview

- Mr. Dean (Pseudonym). (2020, October 20) Personal communication [personal interview]
- Mr. Mut (Pseudonym). (2020, October 21) Personal communication [personal interview]
- Mr. Min (Pseudonym). (2020, October 22) Personal communication [personal interview]