Acknowledgements

This publication has grown out of an academic endeavour that has been nourished by the support, suggestions and advice from individuals and institutions to whom I am indebted. I wish I could mention them all. I shall record the great debt to INIS (Indonesia-Netherlands Cooperation in Islamic Studies) for the scholarship and facilities that enabled me to conduct research and academic activities. At INIS, I sincerely thank Prof. W.A.L. Stokhof, Dick van der Meij, Rosemary Robson in Leiden and Prof. Jacob Vredenbregt in Jakarta. My gratitude is also expressed to the International Institute for Asian Studies (IIAS) for its programs and academic atmosphere that enabled me to increase my academic quality and extend my scholarly network.

My sincere gratitude is expressed to all the Shi‘i informants and respondents who became the subject of my research. They provided me the chance to interview them, use their collections and even participate in a variety of their activities. Without their permission and cooperation this present work would not have been completed.

My special thanks also go to IAIN Raden Fatah Palembang, particularly the Faculty of Adab, which freed me from academic duties during my PhD program.

I also thank my fellow Indonesian scholars in Leiden. They assisted me in their own ways, which were important for my life in Leiden. Mufti Ali, Anwar Syarifuddin, Didin Nurul Rosidin, Muslih, Euis Nurlaelawati, Jajat Burhanudin, Noorhaidi, Noor Ichwan, Arief Subhan, Dahlan and Suryadi are only some of the names I could mention here.

Last, but not least, I thank my wife, Ai Juariah, my daughter Dhea UZ and my son Azka KZ who gave me the moral support to finish this thesis which is dedicated to them.

Leiden-Sukabumi, 2008