

**THE LIVING QUR'AN;
CASE STUDY OF AYAT MANZIL READING TRADITION
AT TARBIYATUL QUR'AN ISLAMIC BOARDING SCHOOL
NGANJUK EAST JAVA**



THESIS

**Submitted To Faculty Of Ushuluddin And Humanities In Patrial Fullfilment
Of The Requirments For The Degree Of S-1 Of Al-Qur'an Science And
Interpretation**

Submitted By :

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Semarang, November 12th 2022

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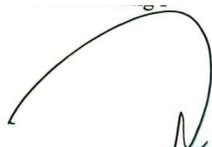
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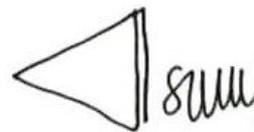
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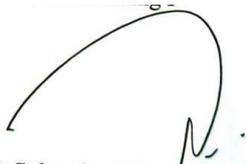
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We hereby agree and request that it be tested immediately. Thus, for your attention, we thank you

Wassalamualaikum warrahmatullahi wabarakatuh

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MOTTO

“Sepiro gedhene olehmu ngopeni al-Qur’an, semono ugo uripmu
bakal diopeni dening Pangeran”

“How much you take care of the Qur'an, that much your life will be
guarded by God”

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Thesis entitled **“The living Qur’an; Case Study of Ayat Manzil Reading Tradition at Tarbiyatul Qur'an Islamic Boarding School Nganjuk, East Java”** prepared to fulfill one of the requirements for obtaining a bachelor's degree (S.1) from the Faculty of Ushuluddin and Humanities at UIN Walisongo Semarang.

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In the end, the writer realise that this thesis has not yet reached perfection in real sense, but the writer trust that research can provide benefits for the writer and readers.

Semarang, November 12th 2022

Writer



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TRANSLITERATION

A. Consonant

| Huruf Arab | Name | Latin Word | Information |
|------------|------|----------------|----------------------|
| ا | Alif | Not Symbolized | Not Symbolized |
| ب | Ba | B | Be |
| ت | Ta | T | Te |
| ث | Sa | ṣ | es (with dot above) |
| ج | Jim | J | Je |
| ح | Ha | ḥ | ha (with dot below) |
| خ | Kha | Kh | ka and ha |
| د | Dal | D | De |
| ذ | Zal | Ẓ | zet (with dot above) |
| ر | Ra | R | Er |
| ز | Zai | Z | Zet |
| س | Sin | S | Es |
| ش | Syin | Sy | es and ye |
| ص | Sad | ṣ | es (with dot below) |
| ض | Dad | ḍ | de (with dot below) |
| ط | Ta | ṭ | te (with dot below) |
| ظ | Za | ẓ | zet (with dot |

| | | | |
|----|--------|---|--------------------------|
| | | | below) |
| ع | ‘ain | ‘ | Interved comma on top |
| غ | Gain | G | Ge |
| ف | Fa | F | Ef |
| ق | Qaf | Q | Ki |
| ك | Kaf | K | Ka |
| ل | Lam | L | El |
| م | Mim | M | Em |
| ن | Nun | N | En |
| و | Wau | W | We |
| هـ | Ha | H | Ha |
| ء | Hamzah | ” | Apostrof |
| ي | Ya | Y | Ye |

B. Long Vowel

| Tanda Baca | Information | Latin words |
|------------|------------------|-------------|
| اَ | Fathah + alif | Ā |
| اِي | Kasroh + ya mati | ī |
| اُو | Dhammah + wau | ū |

C. Double Vowel

| Tanda Baca | Information | Latin words |
|------------|--------------------|-------------|
| اِي | Kasroh + ya mati | <i>Ai</i> |
| اُو | Dhammah + wau mati | <i>Au</i> |

D. Syaddah (Tasydid)

Tasydid (◌ِ) in the arabic writing system with write the same letter as the letter marked with *syiddah*. Example: النَّبِيُّهٗ an-nabawiyyah.

E. Article

Article in the arabic writing system are denoted by the letter (ال) “al”. In this transliteration, there are:

1. The article followed by the letter syamsiyah, is transliterated according to its sound, namely the letter/l/ is replaced with the same letter as the letter that immediately follows the article. Example : النَّبِيُّهٗ - an-nabawiyyah.
2. Article followed by the letter qomariah, , is transliterated according to the rules outlined in front and according to their sound. Example : الْبَرِيَّةُ - al-bariyyah.

F. Ta' Marbutah

There are two transliteration:

1. Ta' marbutah is dead or get harakat sukun, the transliteration is/h/.

Example :

| Arab | Indonesia |
|------|-----------|
| صلاة | Salāh |
| مرأة | Mir'ah |

2. Ta' Marbutah live or get *fatkhah*, *kasrah*, *dhammah* the transliteration is/t/.

Example :

| Arab | Indonesia |
|---------------|---------------------|
| وزارة التربية | Wizārat al-Tarbiyah |
| مرأة الزمن | Mir'at al-zaman |

3. Ta' Marbutah tanwin the transliteration is/tan/tin/tun.

Example :

| | |
|------|------------|
| Arab | Indonesia |
| فجنة | Fajannatin |

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ABSTRACT

The presence of the Qur'an in the midst of people's lives certainly has an integrated and complex purpose. It is certain that the teachings in it are not only limited to the teachings of halal-haram, reward-sin and other religious approaches that cause aridity in religion. In this case, Al-Qur'an is a direct instruction from Allah through the intermediary of Rasulullah SAW which if we study it will never run out of knowledge. In its journey, the Qur'an received responses from the public in various forms. Starting from the study of texts in the form of memorizing and interpreting verses to the study of community responses to the Qur'an, known as the Living Qur'an.

In connection with the various receptions of the Muslim community towards the existence of the Qur'an, this research will describe a phenomenon of the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School, Nganjuk, East Java. The focus of discussion in this study consists of two things. *First*, how is the practice of the tradition of reading the manzil verse at the Tarbiyatul Qur'an Islamic Boarding School. *Second*, how is the meaning of the congregation towards the tradition of reading the manzil verse. This research is a type of field research that is descriptive-analytical using a phenomenological approach. The data collection techniques that the authors do are through observation, interviews and documentation. While the data analysis that the author uses in this thesis is data reduction, data display and data verification.

The results of this study explain that the tradition is carried out every day. The manzil practice at every after Asr pray which is led directly by the caregiver and then followed by all students, it begins with reciting *istigfar* 3 times, then the creed, *ṣolāwat* and continued *Tawāṣul Fātiḥah*. There are many meanings about this tradition, including; as a form of obedience to the caregivers of Islamic boarding schools, in order to be free from interference from supernatural beings both dzohir and inner, facilitate sustenance, be able to read the Qur'an smoothly, as well as one of the efforts to form a good personality responsible for the trust given.

Keywords: *Manzil Verses, Living Qur'an, Phenomenological Theori*

CHAPTER I

PRELIMINARY

A. Background

The presence of the Qur'an in the midst of people's lives generally has an integrated and comprehensive purpose. Not only fixated on one goal and only contains the obligation of a religious approach that is ritual and mystical which can lead to formality and aridity in religion. In this case, the Qur'an is more than that. Al-Qur'an is a direct instruction from Allah SWT which when studied will lead its readers to solve various problems of life. If it is lived and practiced, it will make thoughts, feelings and intentions lead to the reality of faith which is needed for stability and peace of life.¹

In reality, the response and appreciation of Muslims towards the reading of the Qur'an is very diverse. Starting from those who only read without thinking about the subject matter, to reading the Qur'an is fully oriented to understanding and deepening the meaning contained in it. There is even a model of reading the Qur'an which aims to bring supernatural powers or is used for medical therapy.

When viewed from the perspective of history, the practice of using the Qur'an in practical life outside of its textual conditions has occurred since the time of the Prophet Muhammad. As explained by M. Mansur that according to historical reports, the Prophet had cured diseases by ruqyah using Surat al-Fatihah and refused magic using Surat *al-Mu'awwizatain*.²

If this kind of practice has been practiced by the prophet himself, it can be concluded that the Qur'an is actually treated outside its capacity as a text. Because when viewed using semantics, Surah al-Fatihah has nothing to do with disease but is used to heal. This is beyond the semantic function of al-Fatihah.

What has been done by Rasulullah is certainly rolling from generation

¹ M. Quraish Shihab, *Wawasan al-Qur'an: Tafsir Maudhu'i atas pelbagai Persoalan Umat*, cet 9, (Bandung: Mizan, 1999), p.13

² Muhammad Mansur et al, *Living Quran dalam Lintasan Sejarah al-Quran, dalam Metodologi Penelitian Living Quran*, Syahiron Syamsuddin (ed), (Yogyakarta: TH Press, 2007), p. 3

to generation and practiced creatively and massively. This can be seen in the book *at-Tibyan fī Adāb Hamalā Al-Qur'an* by Imam Nawawi. In this book, there is historical information that explains the model of response and appreciation of the Qur'an at the time of Rasulullah SAW and the times after it.

Science is a field that will never end to be discussed. There is always something unique about each new finding that is presented. It is undeniable, the development of science sometimes actually gives a little more change in certain aspects. Along with the development of the times and science, the orientation of the Qur'an also changes with it. From one that only focuses on the study of texts, it becomes a study that discusses the community's response to the presence of the Koran in life, which we then often call the study of the Living Quran (*Al-Quran al-Hayy*) or the Al-Qur'an in everyday life.³

Most of the research objects of the Koran are in the form of the textuality of the Koran itself. So the study of the Koran whose object of study is a field phenomenon does not have a direct contribution to the effort of interpreting the Koran. However, thanks to the development of the study of the Koran, the study of it developed following it. Now the Koran is not only studied and understood as a text. However, it also examines the surrounding events that involve the Koran in each of its implementations. Living Quran in this context is a scientific study or research on various social events related to the presence of the Koran in a particular community.

Living Quran is a new scientific treasure in the study of the Koran. This study began with non-Muslim observers of the Koran study who were interested in the various responses of the Muslim community in the form of social phenomena around the Koran. For example, social phenomena related to learning the Qur'an in certain areas, the phenomenon of writing certain fragments of verses of the Qur'an placed in certain places, writing fragments of verses of the Qur'an which are then used as medical treatises and so on.

³ *Ibid.*, p. 68

exist in certain Muslim societies but not in other Muslim societies.⁴

Basically, the study model that makes the phenomenon that lives in the Muslim community related to the Qur'an as the object of study is nothing more than social studies with its diversity. Just because this social phenomenon arose because of the presence of the Qur'an, then this study was initiated into the area of study of the Qur'an.

One example of a phenomenon that shows the social response of certain communities to the presence of the Koran and appreciation for it is the reading of the Manzil verse as wasilah for healing diseases and protecting oneself from disturbances by spirits. In this discussion, it is one of the applications of the living Quran in the tradition of reading the Manzil verse which is carried out at the Tarbiyatul Qur'an Islamic boarding school.

The Manzil verse is a collection of several pieces of the Qur'anic verses that functioned as daily ratib with the aim of protecting themselves from things that disturb both physically and spiritually. This collection of verses was compiled by Assyaikh al-Hadist Maulana Muhammad Zakaria al-Kandahlawi, a well-known figure from India who was one of the famous Thoriqoh leaders.⁵ However, previously the Manzil verse had also been taught by the Prophet to his companions as a *syifa'* (medicine) verse. As in the word of Allah SWT which states that the Qur'an itself is present as a medicine and prevention of disease.

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ، وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿١٠٠﴾

Meaning: *And We send down from the Qur'an something that is an antidote and a mercy for those who believe and the Qur'an does not add to the wrongdoers other than losses*⁶

The verse implies that the Qur'an can heal. Al-Qurthubi in his

⁴ Muhammad Mansur et al, *Living Quran dalam Lintasan Sejarah al-Quran*, dalam *Metodologi Penelitian Living Quran*, Syahiron Syamsuddin (ed), (Yogyakarta: TH Press, 2007), p. 7

⁵ Kamarul Azmi Jasmi, "MANZIL: Ayat Al-Quran Pelindung Diri Harian. Siri 1", (Johor: Johor Darul Ta'zim, 2018)

⁶ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 290

commentary explains that there are two opinions of scholars explaining diseases that can be cured using verses of the Qur'an. *First*, the Qur'an can heal the heart from ignorance and doubt. *Second*, the Qur'an heals physical ailments by ruqyah, *ta'awuz* and the like.⁷ Meanwhile, Dr. Wahbah Zuhaili in his interpretation explain that the jar 'min' in the above verse refers to the partial meaning (*li at-Tab'id*), namely that some of the verses of the Qur'an are antidote, such as the letter al-fatihah and the verse *syifa*.⁸

Seeing the background of the Tarbiyatul Qur'an Islamic Boarding School which incidentally is the Tahfidz boarding school, in which many memorizers of the Qur'an are required to always have a healthy physical and spiritual condition, the caretaker of the boarding school has the initiative so that all students practice the Manzil. As the holy Qur'an will not be able to cling to something that is full of stains. Therefore, one of the goals of holding the tradition of reading the Manzil is to cleanse the soul and body of the students to make it easier for them to memorize the holy book of Islam. Where the benefits of reading it is to treat diseases, both physical and liver diseases. This is in accordance with the verses contained in Manzil. Basically, the way Manzil works and benefits are almost the same as ruqyah. This tradition of reading Manzil can be categorized as independent ruqyah.

In the book entitled Manzil by Kamarul Azmi Jazmi, it is stated how to practice the Manzil verse is to be read twice a day, in the morning and evening. This is in accordance with Allah's command to glorify and remember Him in the morning and evening as mentioned in the Qur'an:

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿١٠١﴾

Meaning : *And glorify Him in the morning and evening*⁹

⁷ Millaty Hanifa, "Dampak Terapi Ruqyah Syar'iyah Dalam Pemulihan Kesehatan Mental Pasien Rumah Ruqyah Indonesia Jakarta Timur", Skripsi, Jakarta, 2015

⁸ Wahbab al-Zuhayli, *al-Tafsir al-Munir fi al-'Aqidah wa al-Sharia wa al-Manhaj*, Juz 15, Beirut; Dar al-Fikr, 1996, p.141

⁹ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 423

وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿١٠﴾

Meaning: *And mention the name of your Lord in the morning and evening.*¹⁰

Anas bin Malik ra said, that Rasulullah SAW said,

عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لِأَنَّ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ تَعَالَى مِنْ صَلَاةِ الْعَدَاةِ، حَتَّى تَطْلُعَ الشَّمْسُ: أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةَ مِنْ وَلَدِ إِسْمَاعِيلَ، وَلِأَنَّ أَقْعَدَ مَعَ قَوْمٍ يَذْكُرُونَ اللَّهَ مِنْ صَلَاةِ الْعَصْرِ إِلَى أَنْ تَغْرُبَ الشَّمْسُ: أَحَبُّ إِلَيَّ مِنْ أَنْ أَعْتِقَ أَرْبَعَةَ

Meaning: *I sit with people who start dhikrullah Ta'ala" from the (time of) Fajr prayer until the sun rises I love more than freeing four slaves from the son of the Prophet Isma'il. And I sit with those who do dhikrullah starting from the Asr prayer until sunset is more beloved to me than freeing four slave*¹¹

This is different from the implementation of reading Manzil at Tarbiyatul Qur'an Islamic Boarding School. The tradition of reading Manzil has been going on since 2016. It is carried out after the congregation of Asr prayers and is led directly by the caretaker, Hj. Miftahul Djannah. The initiator of this tradition is Agus Ahmad Shoviyul Himami as the head of the Islamic Boarding School.

This Manzil verse reading activity is mandatory for students and is carried out regularly until now. However, in addition to reading the Manzil verse, the Tarbiyatul Qur'an Islamic Boarding School also continues to practice other wirids that are practiced by other Islamic boarding schools, such as rathibul hadad, waqi'ah, tabarak and so on with different execution times.

For the author, the Manzil is something new that has never been known before. Therefore, the author wants to raise the discussion of this verse, reveal the meaning contained in it and the special meaning of

¹⁰ *Ibid.*, p. 579

¹¹ Abu dawud Sulaiman bin Dawud at-Ṭoyālisi, *Musnad Abi Dawud*, Juz 3, Mesir: Dar Hijr, 1999, p. 574

someone who directly practices it and their goals. Departing from this phenomenon, the author is interested in researching in depth and uncovering the phenomena behind it. Therefore, the author took the title “**The Living Qur'an; Case Study Of Ayat Manzil Reading Tradition At Tarbiyatul Qur'an Nganjuk Islamic Boarding School, Nganjuk East Java**”. For the author, this phenomenon is interesting to study as a model of an educational institution that always interacts with the Koran every day.

B. Formulas Problem

1. How is the practice of reading the Manzil verse at the Tarbiyatul Qur'an Islamic Boarding School?
2. What is the meaning of the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School?

C. Research purposes

- a. This study is intended to find out and explain how the practice of reading letters and verses in the tradition of reading Manzil verses at the Tarbiyatul Quran Islamic Boarding School
- b. This study aims to determine how the meaning of all the elements contained in Islamic boarding schools in the practice of reading Manzil verses at Tarbiyatul Quran Islamic Boarding Schools

D. Benefits of research

- a. Theoretical Benefits

As a scientific contribution in the field of Qur'anic Science and Tafsir, especially in the study of the living Qur'an and as an example of field research that examines phenomena in formal and non-formal institutions related to the reader's response to the reading of letters and verses in al-Qur'an are used as a regular reading.

- b. Practical Benefits

The existence of this research is intended to help increase public awareness of the importance of reading and reviewing the Qur'an, as

well as making motivation to always foster a sense of love for the Qur'an for all students in particular and society in general.

E. Literature Review

As far as researchers search, there have been quite a number of studies that discuss the study of the Living Qur'an. To differentiate this research, the researcher proposes several previous studies related to the Living Qur'an and the Manzil verse. Among them are the results of Eka Rahayuni's research entitled "*Tradisi Pembacaan Wirid Sakran*" (*Kajian Living Qur'an di Pondok Pesantren Irsyadul 'Ibad Pelayung, Batanghari Jambi*). In this thesis, the practice of reading wirid is explained. The results obtained from this study indicate that the response and meaning of the congregation to the implementation of the wirid sacran reading is very diverse. Among other things, this is done on the basis of being obedient to the leadership of the Islamic boarding school, to make it easier to understand the knowledge being taught, to facilitate sustenance, as a means to be able to read the Qur'an properly and correctly and to shape the responsibility and personality of the congregation. The method used in this research is the living Qur'an with qualitative descriptive research and data collection techniques using data reduction, display and conclusion drawing.¹²

Furthermore, research on the living Qur'an in the form of a thesis written by Imam Sudarmoko entitled "*The Living Qur'an; Studi Kasus Tradisi Sema'an Al-Qur'an Sabtu Legi di Masyarakat Sooko Ponorogo*". This thesis focuses on research on the practical aspects of implementing the *sema'an* tradition, the motivation of the congregation in carrying out the *sema'an* and the meaning of the congregation's perspective on the meaning of the *sema'an* tradition.¹³

¹² Eka Rahayuni, "*Tradisi Pembacaan Wirid Sakran*", Skripsi Fakultas Ushuluddin dan Studi Agama Universitas Islam Negeri Sulthan Thaha Saifuddin, Jambi, 2019

¹³ Imam Sudarmoko, "*The Living Qur'an; Studi Kasus Tradisi Sema'an Al-Qur'an Sabtu Legi di Masyarakat Sooko Ponorogo*", Tesis Program Magister Studi Ilmu Agama Islam Universitas Islam Negeri Maulana Malik Ibrahim, Malang, 2016

Muh Nasruddin's Thesis with the title "*Metode Pengobatan Islam*" (*Suatu Kajian Tafsir Terhadap Ayat-ayat Ruqyah*)". This study concludes that the verses used for the treatment of ruqyah have been proven to cure magical and physical ailments. This is in accordance with the study of the interpretation of the verses used.¹⁴

Finally, a thesis entitled "*Tahfiz' al-Qur'an di Pondok Pesantren Tahfidzul Qur'an Ma'unah Sari Bandar Kidul Kediri (Studi of Living Qur'an)*". This study uses field research that uses qualitative analytical descriptive writing methods, namely a writing that aims to accurately describe the characteristics of individuals, circumstances, symptoms or certain groups between a symptom and other symptoms in society, then the data will be analyzed.¹⁵

These are some of the papers and research results that have been discussed in the living Qur'an. In this study, the author focuses more on the procession and practice of reading Manzil verses. Then reveal the meaning of the practice. In field research, using descriptive qualitative research methods such as in Eka Rahayuni's research. Although the methods and techniques of data collection are the same, the process of data analysis, objects and places of research are also different.

F. Research methods

1. Types of research

This type of research is a qualitative research with a phenomenological approach. This approach requires researchers to have direct or indirect involvement in the data collection process. This type of research also requires researchers as the main instrument to go directly to the field (field research) to obtain data obtained through observation,

¹⁴ Muh Nasruddin A, "*Metode Pengobatan Islam*" (*Suatu Kajian Tafsir Terhadap Ayat-ayat Ruqyah*), Skripsi Fakultas Ushuluddin dan Dakwah Institut Agama Islam Negeri Bone, Bone, 2020

¹⁵ Erwanda Safitri, "*Tahfiz' al-Qur'an di Ponpes Tahfidzul Qur'an Ma'unah Sari Bandar Kidul Kediri (Studi Living Qur'an)*", Skripsi Fakultas Ushuluddin dan Pemikiran Islam Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, 2016

in-depth interviews, as well as documents related to the focus of the research study. The phenomenological approach to the focus of research studies on the living Quran is trying to uncover and understand the phenomena that occur in the process of practicing the verses of Manzil at Tarbiyatul Qur'an Islamic Boarding School Nganjuk, East Java, both understanding the context aspect as well as the meaning and relations of the tradition. According to Abdul Mustaqim, the focus of the study of the living Qur'an lies in how people practice the Qur'an, what are the meanings and relations of society regarding these traditions.¹⁶

2. Data source

a. Primary data

Namely data obtained from original sources that contain information or basic data needed. The original data that became the main reference in this study were observations at the Tarbiyatul Qur'an Islamic Boarding School and interviews with caregivers and students who were directly involved in it. This primary data is related to the practice of reading the Manzil verse and the meaning of the tradition of reading the Manzil verse at the Tarbiyatul Qur'an Islamic Boarding School.

b. Secondary data

Is data obtained from non-original sources that contain the required information. For secondary data in this study is data documentation, archives and data of Tarbiyatul Qur'an Islamic Boarding School students. In addition to books, research results or research related to this research, this data is needed as additional data.

G. Data collection

Data collection techniques in this study are using observation techniques , in-depth interviews and documentation. Operationally, the

¹⁶ Abdul Mustaqim, *Metodologi Penelitian Al-Qur'an dan Tafsir*, (Yogyakarta: Pondok Pesantren Lsq Bekerja Sama dengan Idea Press Yogyakarta,2014), Cet.1,29

three techniques are used according to the interests of data collection and can be explained as follows;

1. Observation Techniques

In this study, the authors used participant and non-participant observation. As for what is meant by participant observation is an observation made to objects at the place where an event occurs. Meanwhile, non-participant observations are observations made by observers not at the time of the occurrence of an event. This observation technique was carried out to obtain primary and secondary data. The data obtained relates to the general condition of the Tarbiyatul Qur'an boarding school, the process of reading the manzil verse, the model of reading the manzil verse, the time and place of the execution of the manzil verse reading, the procedures for carrying out the reading of the manzil verse, the interaction of students with students and students with caregivers, and several factors that support the implementation of the reading of the manzil verse.

2. Interview Techniques (In-depth interview)

Interview is a form of verbal communication conducted with the aim of obtaining information. In this study, the researcher used an interview method with an ethnographic model or an interview that described a friendly conversation. This allows a researcher to be able to dig up information without the informant's awareness. Interviews were conducted with several informants, namely caregivers, students, administrators and alumni of Tarbiyatul Qur'an Islamic Boarding School.

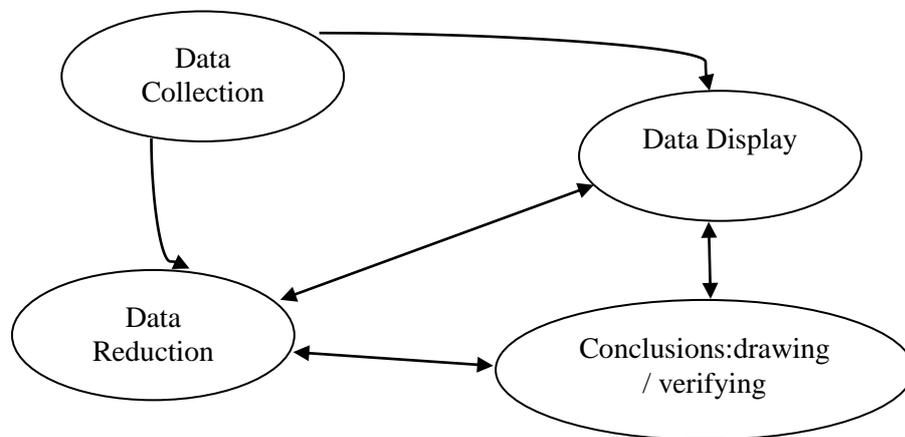
3. Documentation Method

Documentation is one way of collecting data by collecting and analyzing documents, both written, graphic and electronic documents. The documentation in question can be in the form of written documents or files such as activity agendas, activity materials, participant attendance lists, places of implementation and so on, can

also be in the form of photos of activities that are still related to research.

H. Data analysis technique

Data analysis in this study was carried out cyclically and naturally. This analysis was carried out according to the research subject, namely the practice model of reading the manzil verse and the meaning that occurred to the manzil verse. The analytical technique used is the analytical technique developed by Milles and Hubberman, namely;



(Sugiyono;2014;335)..

The author uses data analysis made by Miles and Huberman. Operationally, the analysis technique is as follows;

a. Data reduction

The data reduction process is the selection process focusing attention on simplification of rough data that emerges from the notes written in the field (filed notes). The process of repeated reduction during the qualitative research process takes place.¹⁷ In a study, data reduction will result in a summary of data records from the field and this process will shorten, emphasize, focus on core data.

b. Data display

Data display is organizing data, linking relationships between

¹⁷ Muhammad Idrus, *Metode Penelitian Ilmu-ilmu sosial (Pendekatan Kualitatif dan Kuantitatif)*, (Yogyakarta: Uii Press,2007), p.181

certain facts into data and linking one data with other data. In this stage the researcher can work through the use of charts or schematics to show the structured relationships between the data with one another. This process will produce concrete data, clarifying information so that later it can be better understood by the reader.¹⁸

c. Data verification

At this stage, the researcher begins to interpret the data, so that the data he has organized has meaning. At this stage the interpretation of the data can be done by comparing, recording themes and patterns, grouping, looking at case by case and checking the results of interviews with informants and observations. This process also produces an analysis result that has been consulted or linked to the assumptions of the existing theoretical framework.¹⁹

I. Writing system

Based on the explanation that has been explained by the writing, the systematic writing of this research will consist of chapters, including the following;

First chapter, contains an introduction which includes the background of the problem, problem formulation, research objectives, literature review, theoretical framework , research methods and writing systematics.

Second chapter, the theoretical basis that explains the meaning of the manzil verse, the composition of Manzil verse, the meaning of the living Qur'an and the importance of the study of the living Qur'an.

Third chapter, an overview of the Tarbiyatul Qur'an Islamic Boarding School includes; The History of the Establishment of the Islamic Boarding School, the Vision, Mission and Objectives of the Islamic Boarding School, the Order, the Learning System, the Santri Activities and Activities, and the Tarbiyatul Qur'an Islamic Boarding

¹⁸ Moh Soehadha, *Metode Penelitian Kualitatif Untuk Studi Agama*, (Yogyakarta: Suka Press, Uin Sunan Kalijaga, 2012), p.130

¹⁹ *Ibid* , p. 131

School Development Program.

Then related to the traditional activities of reading the Manzil verse include; Background of reading Manzil Verse, Motivation and purpose of tradition, and Procession of Reading Manzil Verse at Tarbiyatul Qur'an Islamic Boarding School.

Fourth chapter, contains the meaning include; Understanding and Meaning of Manzil Verse Recitation Tradition and Analysis of Manzil Verse Reading Tradition at Tarbiyatul Qur'an Islamic Boarding School.

Fifth chapter, is a conclusion that contains answers to the formulation of the problem, suggestions for further research, attachments in the form of documentation and those related to research.

CHAPTER II

THEORETICAL BASIS

A. Manzil verse

1. Definition of Manzil

The manzil verse is a collection of several verses of the Qur'an that the Prophet Muhammad (PBUH) had taught his companions as *syifa'*, namely the antidote and medicine for spiritual and physical ailments as well as self-protection from magic.²⁰ According to the book *Tuhfatu al-Autōn wa al-Ikhwān fi Żikri Ba'di al-Azkār wa al-Aurād wa al-Ad'iyyah Allatī Tata'allaqu bi al-Auqōt Wa al-Azmān* by Sheikh Ahmad, the manzil verse is referred to as the *hirz* verse which means guarding or guarding oneself. In addition, because it consists of 33 pieces of verses of the Qur'an, manzil is commonly referred to as verse 33.²¹

This collection of verses was compiled by Assyaikh al-Hadist Maulana Muhammad Zakaria al-Kandahlawi, a well-known figure in India.²² Sahih hadith that explains the practice of the manzil verse is found in the book *Hayātu aṣ-Ṣahābah* by Maulana Muhammad Yusurah, a volume 3 page 374. The hadith is narrated by Imam Ahmad, Imam Hakim and at-Tirmidhi.

Al-Allamah Sheikh Haji Husin Kadri in his book entitled the weapon of the believer explains that: *"Whoever reads the verse of Manzil during the day or night then he is in a safe state of peace during the day or night, protected himself from all destruction and preserved his property from thieves, robbers and so on, God willing"*²³

Certainly there is no doubt about the *fadhilah* verses of the Qur'an

²⁰ Maulana Muhammad Zakariyya Rah.a, *Manzil*, Yogyakarta: Ash-Shaff, 2019, p.1

²¹ Interview with Agus Ahmad Shoviyul Himami, 28 July 2022 at Nganjuk city

²² Habib Ahmad. 2020. *Kelebihan Ayat 33 sebagai kitab Senjata Mukmin*. Retrieved on 02 August 2022 from <https://pondokhabib.wordpress.com/2020/11/01/kelahan-ayat-33-kitab-gun-mukmin/>

²³ M. Adriani Yulizar and Hamidi Ilhami, *"Deskripsi Kitab Senjata Mukmin dan Risalah Doa"*, Al-Banjari, Vol.13, No. 1 (January-June 2014), p.84

which were taught by the Prophet Muhammad as *syifa'*. Based on the experience of its readers, the practice of reading the manzil verse can provide self-protection from the interference of Satan and magic. In the book *Qaulu al-Jamil*, Al-Muhadditsin Shah Waliyullah rah.a explains that the Manzil if read consistently will save someone from the dangers of magic. In addition, people who read it will also get protection from the dangers of Satan, theft, wild animals and so on.²⁴ Basically the disturbance of the genie that occurs in humans is not without reason. According to Shaykhul Islam Ibn Taimiyah said that there are three major reasons why the genie interfere with human life. *First*, sometimes it is caused by lust, lust and a deep love for the person who is possessed, as happens to humans in general. If the disturbance of the genie is caused by this, the way to cure it is to tell the genie that it has been absolutely forbidden by Allah as it is also forbidden to humans. This must be done so that *hujjah* (da'wah) is conveyed correctly to all creatures.

Second, the disturbance of the genie occurs because of hatred and revenge for human actions. This can be caused because some people openly hate the genie or the genie think that humans intentionally hurt them by urinating, pouring hot water, or killing a group of genie. *Third*, the disturbance of the genie caused by the ignorance of the genie who sometimes do wrong. Sometimes the genie hurt humans just because they wanted to play with humans or even harm humanity. The injustice of the genie against humans is like when a group of them enters the human body without cause. This is not easy for the genie to do, unless humans are in one of the following four states; overflowing anger, intense fear, following lustful passions and debilitating neglect.²⁵

Ibn Hazm in his book *Al-Faşlu fı al-Milal wa an-Nihal* explains

²⁴ Maulana Muhammad Zakariyya Rah.a, *Manzil*, Yogyakarta: Ash-Shaff, 2019, p.5

²⁵ Wahid Abdusalam Bali, *Wiqayatul insani minal jini wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p. 112

that demons can interfere with humans. This is because Allah has given him the ability as described in the Qur'an. Satan is able to enter the human body through its black nature and bad smoke (mist) that rises from some organs of the body to the brain. Then Allah ordained the disturbance and madness in the possessed person as is commonly witnessed. This is a textual message contained in the Qur'an and its truth cannot be doubted.²⁶

The practice of the manzil has been taught directly by the Prophet Muhammad. In a hadith narrated by Ubay bin Ka'ab r.a, "When I was with the Messenger of Allah, a Bedouin came to him and said, 'O Messenger of Allah, I have a brother who is stricken with disease', the Messenger of Allah asked, 'What disease?' the person replied, 'a kind of crazy', the Messenger of Allah ordered the person to bring his brother to meet the Prophet. Then he read Surah al-Fatihah, the first four verses of surah al-Baqarah, the verse that starts with *wailāhukum ilāhuwwāḥid...*, the verse of the chair and the two verses after it, the last three verses of the surah al-Baqarah, the verse of *syahidallāhu annahū*, the last verse from surah al-Mu'minun, verse from surah al-Jin (*wa annahū Ta'āla*). The first ten verses of the letter as-Shaffat, the last three verses of the letter al-Hasyr, the letter al-Ikhlās, al-Falaq and an-Nas. After that, the person got up and left the place and his illness disappeared.²⁷

In practice, there are several ways of treatment using the manzil verse according to Maulana Asyraf Ali Tsanawi written in his book *Behisti Zewar*. That, if a person is feared that he has been exposed to the dangers of magic or is possessed by the devil, these verses should be written and then hung around the neck of the sick person. If there is interference from Satan or magic in the house, then the water should be sprinkled in every corner of the house.

In addition to treating the sick, the first way is the sick person

²⁶ *Ibid.*, p. 98

²⁷ Maulana Muhammad Zakariyya Rah.a, *Manzil*, Yogyakarta: Ash-Shaff, 2019, p.2

himself who reads the verses. The second way is if the person does not have the ability to read, then someone else who reads it then exhales into a container filled with water. Then the water is drunk on the sick.²⁸

2. Manzil verse arrangement

Although there are differences in the hadiths that explain manzil, the purpose and meaning are the same. So in practicing the manzil verse, one should have a clear scientific chain in accordance with what is taught by each murshid teacher, although it differs from one murshid to another.

The differences in the composition of the Manzil verse are as follows:²⁹ According to Sheikh Ahmad, the Manzil consists of;

- a. Al-Fatihah (1-7)
- b. Al-Baqarah (1-5)
- c. Al-Baqarah (163-164)
- d. Al-Baqarah (255-257)
- e. Al-Baqarah (284-286)
- f. Al-A'raf (54-56)
- g. Al-Isra' (110-111)
- h. As-Saffat (1-11)
- i. Ar-Rahman (33-35)
- j. Al-Hasyr (21-24)
- k. Al-Jinn (1-4)
- l. Al-Kafirun (1-6)
- m. Al-Ikhlâs (1-4)
- n. Al-Falaq (1-5)
- o. An-Nas (1-6)

Meanwhile, according to Sheikh Husain Kadri, the manzil verse is as follows. Beginning with reading the letter al-Fatihah

²⁸ Maulana Muhammad Zakariyya Rah.a, *Manzil*, Yogyakarta: Ash-Shaff, 2019, p.3

²⁹ Habib Ahmad. 2020. *Kelebihan Ayat 33 sebagai kitab Senjata Mukmin*. Retrieved on 02 August 2022 from <https://pondokhabib.wordpress.com/2020/11/01/kelahan-ayat-33-kitab-gun-mukmin/>

- a. Al-Baqarah (1-5)
 - b. Al-Baqarah (1-5)
 - c. Al-Baqarah (255-257)
 - d. Al-A'raf (54-56)
 - e. Al-Isra' (110-111)
 - f. As-Saffat (1-11)
 - g. Ar-Rahman (33-35)
 - h. Al-Hasur (21-24)
 - i. Al-Jinn (1-4)
3. Benefits of the Manzil Verse

As previously explained, the manzil verse has several benefits in its implementation. This benefit can be obtained if the reading of the manzil verse is carried out continuously or consistently. The purpose of the practice of the manzil verse at the Tarbiyatul Qur'an Islamic Boarding School itself refers to three things;

- a. Avoiding Jin's Disturbance

Genie are creatures created by Allah SWT with the aim of worshipping Him as well as humans. As in the word of God:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥١﴾

Meaning: *I did not create genie and humans but to worship me*³⁰

In this verse there is a combination of the term *maa* and *illa*. The combination of the two shows that there is a limit in the purpose of the creation of the genie and humans, namely only to worship Him. In other words, genie and humans were created to unite God in worship. In this case, the monotheism in question is the monotheism of *Ulūhiyyah, Rubūbiyah and Asma wa as-Sifat*.

Regarding its creation, there are many verses of the Qur'an which clearly show that the genie were created from fire. Allah says in the letter Ar-Rahman verse 15 which means "*He created*

³⁰Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 523

the genie from a fire". Abdullah bin Abbas interprets that what is meant by "*from the flame*" in the verse is "*from a pure flame*". In another narration, Abdullah bin Abbas said, the point is from the end of his licking.³¹ In addition, Imam Muslim and Ahmad narrated from Umm Mu'minin, Aisha r.a said that the Messenger of Allah said, "The angels were created from light; the genie were created from the flames of fire; and Adam was created from something that has been described to you (clay)."³²

At first the genie were creatures who were very obedient and submissive to the commands of Allah SWT. The enmity between the genie and humans began since the creation of the prophet Adam as *khalifah fi al-Ard*. Starting from this event, God then determined that the genie in the form of demons and devils were rebellious creatures in which there was a nest of falsehood. Because of the slander, threats, temptations of the devil and the devil who are too cruel, Allah SWT reminds humans to always take refuge from them. In Surah Al-A'raf verse 27 Allah says:

يٰۤاَيُّهَا اٰدَمُ لَا يَفْتِنَنَّكَ الشَّيْطٰنُ كَمَا اَخْرَجَ اٰبَوَيْكَ مِنَ الْجَنَّةِ يَتَزَعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوَآهُمَا لِاِنَّهُ يَرٰكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا جَعَلْنَا الشَّيْطٰنَ اَوْلِيَاءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

Meaning: *O children and grandchildren of Adam! Do not be deceived by the devil as he (satan) has brought your parents out of heaven, by taking off their clothes to show their nakedness. Verily he and his followers can see you from a place where you cannot see them. Verily, We have made the demons rulers of those who do not believe.*³³

In the Qur'an, the word Genie is mentioned 38 (thirty eight times) *Lafaz al-Jan* is mentioned 7 times (seven times), namely in the letter al-Hijr: 27, an-Naml: 10, al-Qasas: 31 and ar-Rahman:

³¹ Tafsir Ibn Kathir: (4/247)

³² HR Imam Muslim: (18/123- Syarh An-Nawawi)

³³ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 153

15, 39, 56, 74. Said *al-Jin* 21 (twenty one) times, namely in the letter al-An'am: 100, 112, 128, al-A'raf: 38, 179, al-Isra': 88, al-Kahf: 50, an-Naml: 17, 39, Saba': 12,14,41, Fuṣṣilat: 25,29, al-Ahqaf: 18, 29, 56, ar- Rahman: 33, al-Jin: 1, 5, 6. Meanwhile, those who use the word *Genieah* 10 (ten) times, namely in the letter al-A'raf: 184, Hud: 119, al-Mukminun: 25, 70. As-Sajdah: 13, Saba': 8, 46, as-Saffat: 158 and an-Nas: 6. All verses that describe the genie have a different background of events but with the same goal of explaining the crimes of this group and the retribution and threats which will be given. In addition, there are also verses that explain the greatness and power that Allah has given to the genie group as contained in the story of the prophet Solomon.

The position of the heart over all parts of the human body is described as the king of all his armies. Rules and orders come from him, the human body is horned and obedient to his orders and is under his dominion. From Nu'man bin Bashir, the Prophet SAW said:

أَلَا وَإِنَّ فِي الْجَسَدِ مُضْعَةً إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ
أَلَا وَهِيَ الْقَلْبُ

Meaning: *Remember that in the body there is a lump of flesh. If it is good, then the whole body is good. If it is damaged, then the whole body is damaged. Know that it is the heart (heart)*³⁴

The heart is the axis of istiqomah or even error towards the truth. He is the commander, the rest of the body becomes the executor of the established rules, receives instructions and whatever is ordered. The practice of the limbs will not be straight until the source is the desire and intention of the heart. Ibn al-Qayyim said, "When the devil as an enemy of Allah knows that the

³⁴ Muhammad bin Ismail Abu 'Abdillah Al-Bukhāri Al-Juf'i, *Shahih Bukhāri*, Juz 1, Beirut: Dār al-Fikr, 1422 H, p. 20

axis of human faith is in the heart and is focused on him, then he directs the focus of distraction on him, by instilling lustful desires and adorning with deeds that can hinder him on the straight path."

Although not tempted and deceived by the devil's tricks, it is not necessarily safe from his temptations and disturbances. A person will not be able to survive the devil except by always asking Allah for help. Bringing the causes of His pleasure, returning the heart to Him, directing all movements and behavior only to Him, and realizing the true meaning of servitude as the most important tool so that it is included in the guarantee of His word:

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ وَكَفٰى بِرَبِّكَ وَكِيلًا ﴿١٠٨﴾

Meaning: *Verily (against) My servants, you (Iblis) cannot rule over them. And your Lord is sufficient as a guard.*³⁵

This virtue can be a fortress between the servants of Allah and the devil. Obtaining it is the cause of the realization of the true form of servitude to the Lord, the creator of nature.

Ibn Al-Jauzi said that Satan tempts people according to the conditions that allow them to be tempted. This temptation can be stronger or vice versa depending on human awareness and negligence and depending on the level of knowledge and human stupidity.³⁶ The strongest bond to bind a prisoner is ignorance. Underneath is lust. While the lowest power is negligence. As long as the weapon is still on the shoulders of the believer, then the real hegemony of the enemy will not be applied in the battlefield. Furthermore, Ibn Al-Jauzi mentions from Al-A'masy, he said, "One of the men who spoke with the genie told that the genie said, The people who are most severely tempted are those who follow

³⁵ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 264

³⁶ Wahid Abdusalam Bali, *Wiqayatul insani minal jini wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p.233

the sunnah of the Prophet Muhammad, while the "Those who follow their passions are very easy to be manipulated at will by the genie."

It can be concluded that the devil will not be able to enter and interfere with human life which is never empty, meaning that it is always filled with dhikr and piety. These two elements are strongholds that every believer must possess. In addition, the purification of the sentence *isti'azah* (request for protection) must also be understood. This sentence will not work, unless the heart of the person who pronounces it is free from the staple food of Satan in the form of disobedience and is filled with piety and faith.

b. As a Means of Independent Ruqyah

Linguistically, the word ruqyah comes from Arabic (الرقية) in its plural form (الرقى) which means spell, *suwuk* or talisman.

Ruqyah is also interpreted as (العوذة) which means protection.³⁷

Meanwhile, according to the term, in *Lisānul 'Arab*, Ibn Kathir explains that the meaning of ruqyah is a request for protection that is read to people who are affected by diseases such as fever, fear and other diseases.³⁸ In addition, ruqyah is also interpreted as prayer and protection by reading the verses of the Qur'an, the names of Allah and His attributes accompanied by exhalation. The intended prayers are prayers that are specifically intended to hope for healing, so that not all prayers can be said to be ruqyah.³⁹ In another sense, ruqyah is reading for treatment and healing in accordance with Islamic law, based on authentic narrations and

³⁷ Muhammad bin Mukrim Ibn Manzur, *Lisan al-'Arab*, XIV (Bairut: Dar Shadir, tt), p.332

³⁸ *Ibid.*, p.332

³⁹ 'Allama 'Allaudin Shidqi, *Panduan Ringkas Jam'iyyah Ruqyah Aswaja (JRA)*, (Jombang: tp, 2018), p.3

according to the provisions agreed upon by the scholars, which aims to protect oneself and heal sick people or ask Him for healing and help. from disturbances that cause sickness and plead for protection from the evils to come which cannot be controlled by ordinary mortals.

Ruqyah rituals have existed since the time of the Prophet. This can be seen from a narration from A'waf bin Malik As-Shaja'i said that they used to do ruqyah in the Jahiliyah era, then as-Shaja'i asked the Prophet about this act, the Prophet asked to be shown how to ruqyah then the Prophet stated "There is nothing wrong with carrying out the practice of ruqyah as long as it does not contain elements of shirk in it" (HR. Muslim). So according to Ibn Hajar al-Asqolani in the *Fathul Bāri'*, ruqyah by using the word of God and by mentioning His name is allowed. Ruqyah like this is then called ruqyah syar'iyah.

The form of ruqyah practice in general is by reading basmalah, prayers, reading the verses of syifa' and asking for protection accompanied by several stages in practicing it, such as holding the sick body part, placing the palm of the hand on the crown, as well as blowing the air just after reading the verses and prayers. This tradition can also help find diseases that cannot be detected medically. This is part of the *Tibbun Nabāwi* which is a treatment that was practiced at the time of the Prophet.

Basically, ruqyah is one of the traditions that functioned for both physical and psychological treatment with the wasilah glory of the verses of the Qur'an. However, not infrequently those who apply ruqyah not with verses of the Qur'an but by asking for help from other than that. The types of ruqyah are as follows:

- 1) Ruqyah Syirkiah

Ruqyah Syirkiah is ruqyah which is carried out by reading readings that contain a shirk in it in the form of a mantra and

then mixing the readings with the noble verses of the Qur'an.⁴⁰ This type of ruqyah violates the established shari'ah rules. Whereas the media for treatment and ruqyah therapy can only be done based on what the Prophet SAW taught in the form of *Tibbun Nabāwi*.

The characteristics of ruqyah syirkiah are:

- a) Mixing up the reading of the verses of the Qur'an with spells or readings that contain shirk
- b) Reading the Qur'an is accompanied by asking for conditions that are not from the requirements of Islam and the teachings of the Prophet SAW
- c) Giving things that are considered sacred and glorifying them more than they should

2) Ruqyah Syar'iyah

Ruqyah syar'iyah is ruqyah in accordance with Islamic law. This suitability is based on the reading, its application and also its implementation.⁴¹ Ruqyah syar'iyah is recommended to be implemented, this is in accordance with the Qur'an with the aim of being a medium for treating diseases of the human heart and soul. With the practice of ruqyah syar'iyah can increase the firmness of faith and devotion to Allah SWT.

In practice, this ruqyah does not require conditions that violate the Shari'a. Ruqyah syariyah only uses treatment media that are in accordance with what the prophet Muhammad exemplified, such as water, honey and other *Tibbun Nabāwi* treatments. In the process it is also implanted that humans as living beings do not have any power and strength unless it is desired by Allah. This is what makes humans aware to always

⁴⁰ Dony Arung, et al, *Ruqyah Syar'iyah: Alternatif Pengobatan, Kesalehan, Islamisme dan Pasar Islam*, (Jakarta: Journal of the Ministry of Religion, 2019) p. 466

⁴¹ Abdullah Bin Abdul Aziz Al-Aidan, *Jalan Menuju Sehat Jasmani dan Rohani Melalui Ruqyah Syar'iyah*, Trans. Arwani Amin (Riyadh, 2000), p.26

ask for protection and help only from Him. By believing that all forms of disease have a cure, and the cure comes only from Allah.

c. Achieving Peace of Mind

The purpose of the tradition of reading the manzil verse is to achieve peace of mind. According to Haidar Bagir in his book, quoting the views of Aristotle, that at the top the goal of ethical action is peace and happiness.⁴² This is also in accordance with the hadith of the Prophet which reads, "*The Prophet stated, good deeds are those that make your heart at ease, while bad deeds are those that make your heart restless*".

Humans are the most perfect creatures, in their creation equipped with reason and feelings that not all creatures have. But on the other hand, in the utilization of reason, there are some gaps between humans and other humans. This is due to the difference in the level of calm and peace of mind. Regarding peace of mind, the Qur'an has a lot to say about it. For example, "*(namely) those who believe and their hearts find peace in the remembrance of Allah. Remember, it is only in the remembrance of Allah that the heart finds peace*" (*ar-Ra'du: 28*)

In this verse, Hamka says that peace of mind is the essence of spiritual and physical health.⁴³ In his commentary, Hamka commented that the causes of an uneasy heart are restlessness, despair, confused thoughts, excessive fear, anxiety, doubt, and deep sorrow. In addition, Hamka also said that strong faith can cause the heart to have a center of memory and purpose. Faith causes remembrance and remembrance that can create *Tuma'ninah*. In essence, faith and peace of mind can be achieved by always

⁴² Abd Jalaludin, "Ketenangan Jiwa Menurut Fakhr Al-Din Al-Razi Dalam Tafsir Mafatih Al-Ghaib", in *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir*, Vol. 3, No. 1 (June 2018), p. 36

⁴³ Hamka, *Tafsir Al-Azhar*, (Singapore: National Pustaka PTE LTD Singapore, 2007), Volume 5, p. 3761

carrying out *Zikrullah*⁴⁴

4. Category Manzil Verse

Basically the order of the manzil verses has been taught directly by the Prophet Muhammad as in the hadith. However, if examined further, it can be seen that in fact these verses are indeed verses that contain and are related to the genie and the healing of their disorders. So this is in accordance with the original purpose of the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School, namely as a means of protection and self-preservation from interference from other creatures as well as a means for independent ruqyah.

If analyzed, the Manzil verse is divided into 4 (four) categories. *First*, the verse that explains the obligation to believe in the unseen. *Second*, the verse that tells about the greatness of Allah and His majesty. *Third*, the verse that talks about the weakness of the genie. *Fourth*, the verses of self-protection. This can be summarized as follows:

a. Faith in the Unseen

1) Surah al-Baqarah 1-3

One of the basics in Islamic faith education is to believe (believe) in the existence of unseen things. Even the command to believe in the existence of the unseen is a trait that was first pinned by Allah SWT to pious people. As stated in His word:

أَلَمْ يَكُنْ لَهُ الْكُتُبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿١﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢﴾

Meaning: *Alif Lam Mim. This Book (Qur'an) has no doubt in it; (it is) a guide for those who are pious, (i.e.) those who believe in the unseen, establish prayer, and spend some of the*

⁴⁴ Abd Jalaludin, "Ketenangan Jiwa Menurut Fakhr Al-Din Al-Razi Dalam Tafsir Mafatih Al-Ghaib", in *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsir*, Vol. 3, No. 1 (June 2018), p. 37

*sustenance We have bestowed upon them.*⁴⁵

It is on this basis that a Muslim is obliged to believe in the unseen with a firm faith without the slightest doubt about it. According to Abdullah Ibn Mas'ud, the meaning of the unseen is something that we cannot sense and Allah and His Messenger have informed us of this (unseen) matter.⁴⁶

2) Surah ar-Rahman: 34

يُمْعَشَرُ الْجِنَّ وَالْإِنْسِ إِنْ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٤﴾

Meaning: *O all genie and humans, if you are able to penetrate (cross) the corners of the heavens and the earth, penetrate. You will not be able to penetrate it, except with power (from Allah).*⁴⁷

3) Surah al-Jin: 1

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءٰنًا عَجَبًا ﴿١﴾

Meaning: *Say (Prophet Muhammad), It has been revealed to me that a group of genie have heard (the Qur'an I read) Then, they said, We have heard an amazing reading.*⁴⁸

What was revealed to Rasulullah SAW is the words of the genie,⁴⁹ while the evidences that show their existence are still many. Imam Bukhari and Muslim narrate in both their authentic books: Abdullah bin Abbas said, "One day the Messenger of Allah (SAW) and a group of his companions went to the Ukazh market. At that time, the demons who were usually able to hear news from the sky were suddenly blocked, they were also pelted with stars from the sky.

⁴⁵ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 2

⁴⁶ Tafsir Ibn Kathir (1/41)

⁴⁷ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 533

⁴⁸ *Ibid*, p. 573

⁴⁹ HR Imam Bukhari: (2/253 - Fathul Bari) and Muslim: (4/168 - Syarh Nawawi)

Finally the demons returned to their people and their people asked why the demons came back.

They (the devils) replied, "Indeed we are prevented from getting news from the sky and the stars are also thrown at us." They (the devils) said, "The news of the heavens cannot be hindered from you unless something happens. Therefore, you split up looking for answers towards the east and west!" So the group of demons who went to Thihamah found the Messenger of Allah, who was about to go to the Ukazh market, resting in Nakhlah. At this time the group of Rasulallah was carrying out the morning prayer.

When hearing the reading of Rasulallah SAW, the devils listened carefully. Then some of them asked the others, "By Allah, this is what prevented you from hearing the news from the sky." So when they returned to their people, the devils said to their people, O our people, we have indeed heard a very amazing recitation of the Qur'an. It shows the way of goodness and truth. So we believed in him, and we would not associate our Lord with anything. It is this history that became asbabun nuzul the revelation of the Qur'an in the first verse of the letter Al-Jin.⁵⁰

b. The greatness and majesty of Allah

1) Surah al-Baqarah: 255

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يُـؤَدُّهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Meaning: *God, there is no God (who has the right to be worshiped) but He Who Lives eternally and continuously*

⁵⁰Wahid Abdusalam Bali, *Wiqayatul insani minal jini wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p. 30

*takes care of (His creatures); no sleep and no sleep. To Him belongs what is in the heavens and in the earth. No one can intercede with Allah without His permission? Allah knows what is before them and what is behind them, and they know nothing of Allah's knowledge except what He wills. Allah's seat covers the heavens and the earth. And Allah does not find it difficult to maintain both, and Allah is Most High, Most Great.*⁵¹

The above verse is better known as the seat verse. This verse briefly tells about the acknowledgment, that there is no God but Allah, the owner of the Throne, who is all-powerful over all creatures. From Rabi'a al-Jarasyi r.a said: The Prophet was asked which verse is the best in the Qur'an?, The Prophet replied: The most important verse in the Qur'an is in a letter which tells about cows, then Rasulullah was asked again: "Which verse is the most important in the letter al-Baqarah?", Rasulullah replied: "summarized in the verse of the chair"⁵²

2) Surah al-Baqarah: 257

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا ءَٰوَلِيَاؤُهُمُ الطُّغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ ءَأُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

Meaning: *Allah is the protector of those who believe. He brought them out of darkness into light (faith). As for those who disbelieve, their protectors are tagut. They (tagut) bring them (the disbelievers) out of light into darkness. They are the inhabitants of hell. They stay in it.*⁵³

3) Surah al-Baqarah: 284-286

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَاِنْ تُبَدُوْا مَا فِىْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْسِبْكُمْ بِهٖ ۗ اَللّٰهُ فَصِيْحُوْرٌ لِّمَنْ يَّشَآءُ ۗ وَاَللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾ ءَاَمَنَ

⁵¹Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 42

⁵²Sharifah Norshah Bani Syed Bidin, "Ayat-ayat Al-Qur'an Sebagai Terapi Kerasukan Jin: Analisis Dari Ayat-ayat Ruqyah Syar'iyah", in *Center Of Quranic Research International Journal* , p. 116

⁵³Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 42

الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٥٤﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَهْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ ۚ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَارْحَمْنَا ۚ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٥٥﴾

Meaning:

284. To Allah belongs whatever is in the heavens and what is in the earth. If you reveal what is in your heart or you hide it, Allah will surely take it into account for you. He forgives whomever He wills and punishes whomever He wills. Allah is almighty over all things.

285. The Apostle (Muhammad) believes in what (the Qur'an) was revealed to him from his Lord, so do the believers. Each one believes in Allah, His angels, His books, and His messengers. (They said,) "We make no distinction between any of His messengers." They also said, "We hear and we obey. Forgive us, O our Lord. Only to You is the place (we) return."

286. Allah does not burden a person, except according to his ability. For him there is something (reward) of (good) that he worked for and against him there is (also) something (torment) for (evil) that he did. (They pray,) "O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not take upon us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So help us in dealing with the disbelievers."⁵⁴

4) Surah al-Hashr 21-24

لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَىٰ جَبَلٍ لَرَأَيْنَاهُ هُتُفًا مُتَتَدِّعًا مِمَّنْ خَشِيَ اللَّهَ ۚ وَتِلْكَ الْأَمْثَلُ نُضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۚ عَلِيمُ الْغُيُوبِ وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلْقُ الْبَارِئُ الْمُصَوِّرُ ۚ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۚ يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Meaning:

21. If We had sent down this Qur'an on a mountain, you

⁵⁴ Ibid., p. 49

would have seen it bowed and split apart for fear of Allah.
We make parables for people so that they may think.

22. He is Allah Who has no god but Him. (He is) Who Knows the unseen and the real. He is the Most Compassionate and the Most Merciful.

23. He is Allah Who has no god but Him. He (is) the Maharaja, the Most Holy, the Most Peaceful, the All-Giving Security, the All-Supervising, the All-Mighty, the All-Powerful, and the Possessor of all majesty. Glory be to Allah from what they associate with.

24. He is Allah, the Creator, the Creator of nothing, and the Forming of form. She has beautiful names. What is in the heavens and on earth always glorifies Him. He is the Mighty and the Wise.⁵⁵

5) Surah Al- Ikhlas 1-4

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Meaning:

- 1) Say: "He is Allah the Most High one."
- 2) Allah is a God who depends on Him all things.
- 3) He neither begotten nor begotten.
- 4) And no one is equal to Him.

6) Surah al-Fatihah: 1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنِ الرَّحِيمِ ۝ مَالِكِ
يَوْمِ الدِّينِ ۝ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝

Meaning:

- 1) In the name of Allah, Most Gracious, Most Merciful
- 2) Praise be to Allah, Lord of the worlds.
- 3) The Most Gracious and Most Merciful.
- 4) Who rules the day of vengeance.
- 5) You alone We worship and You alone we ask for help.
- 6) Show us the straight path
- 7) (ie) the way of those whom You have bestowed favors upon them; not (the way) of those who are angry and not (the way) of those who have gone astray.

⁵⁵ Ibid., p. 549

The verses above are verses that as a whole tell about the greatness of Allah, the breadth of knowledge and His power. No one can match that. Pure worship and servitude are only appropriate for Allah SWT who has and knows everything (including the unseen), then He has the right to determine the giving of punishment, forgiveness, happiness or misery to all His creatures.

From Darimi from Sha'bi, said: Abdullah bin Mas'ud said, "Whoever reads ten verses of Surah al-Baqarah at night, then the devil will not enter the house: (i.e.) the first four verses, the verse of the chair and the two the following verse (255-257) and the last three verses. In another narration it is said that, Satan will not approach him and his family on that night, nor will it be something that he hates. This verse is not recited to a madman, but he will recover and wake up from his madness.

From Abu Mas'ud that Rasulullah SAW said:

عن ابي مسعود - فذكر قول النبي ﷺ: مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ كَفَّتَاهُ

Meaning: Whoever reads the last two verses of Surah Al-Baqarah at night, then both of them have sufficed.⁵⁶

In explaining the meaning of 'sufficient' there are several explanations, some of which say it is sufficient from *qiyāmullail*, sufficient from Satan and also some say from all evil.⁵⁷ Wallahu a'lam.

c. Verses About the Weakness of the Genie

1) As-Saffat 1-11

⁵⁶ Muhammad Ibn Ismail Abu Abdillah al-Bukhari al-Juf'i, Shahih Bukhari, Juz 6, Dar al-Fikr, 1442 H, p. 196

⁵⁷ Wahid Abdusalam Bali, *Wiqayatul insani minal jini wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p. 391

وَالصُّمِّتِ صَفًّا ﴿١٠﴾ فَالزَّجْرِ زَجْرًا ﴿١١﴾ فَالْتَلِيَّتِ ذِكْرًا ﴿١٢﴾ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ﴿١٣﴾ رَبُّ
السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ﴿١٤﴾ إِنَّا زَيْنًا أَسْمَاءَ الدُّنْيَا بَرِيَّةَ
الْكَوَاقِبِ ﴿١٥﴾ وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ﴿١٦﴾ لَا يَسْمَعُونَ إِلَى الْمَلَاِ الْأَعْلَىٰ
وَيُقْفَدُونَ مِّنْ كُلِّ جَانِبٍ ﴿١٧﴾ دُحُورًا ۗ وَهُمْ عَذَابٌ وَأَصِيبٌ ﴿١٨﴾ إِلَّا مَنْ خَطَفَ
الْخَطْفَةَ فَاتَّبَعَهُ ۗ شَهَابٌ ثَاقِبٌ ﴿١٩﴾ فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مِّنْ خَلْقِنَا ۗ إِنَّا
خَلَقْنَاهُمْ مِّنْ طِينٍ لَّازِبٍ ﴿٢٠﴾

Meaning: *By (the group) who have rows with truth], and for the sake of (the group) who forbid in truth (from immoral acts), and for the sake of (the group) who recite lesson. Verily, your Lord is One. Lord of the heavens and the earth and what is between them and the Lord of the places where the sun rises. Indeed, We have adorned the nearest sky with decorations, namely stars, and have protected it (indeed) from every very disobedient devil. The shaytan cannot hear the angels and they are hurled from all around. To drive them away and for them eternal torment. But whoever (among them) steals (talk); so he was chased by a brilliant torch of fire. So ask them (the Meccan polytheists): "Are they the stronger ones or what have We created?" Verily, We created them from clay.*⁵⁸

2) Ar-Rahman 33-40

بِمَعَشَرِ الْجِنِّ وَالْإِنسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانفُذُوا ۗ لَا
تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ
وَأُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ
وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْئَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا
جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾

Meaning: *O all genie and humans, if you are able to penetrate (cross) the corners of the heavens and the earth, penetrate. You will not be able to penetrate it, except by power (from Allah). So which of the favors of your Lord would you deny (O genie and mankind)? To you, (o genie and humans,) fire is sprayed and (spilled) hot copper liquid so that you cannot save yourself. So, which of the favors of your Lord do you deny (O genie and humans)? So, when the sky is split, then (its color) becomes rose red like (glowing) oil, (a*

⁵⁸ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 447

great horror occurs). So, which of the favors of your Lord do you deny (O genie and humans)? So, on that day humans and genie will not be asked about their sins. So which of the favors of your Lord would you deny (O genie and humans)?⁵⁹

These two verses explain how the Essence of Allah is the most powerful over all things. Satan and the genie are weak creatures who are under His control. The genie will not be able to do anything if it is not permitted by Him.

d. Protective Verse

1) Surah An-Naas 1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾
 الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Meaning:

1. Say (Prophet Muhammad), "I seek refuge in the Lord of mankind,
2. king of men,
3. human worship
4. from the evil (devil) whisperer who hides
5. Who whispers (evil) into the breasts of men,
6. from (class of) genie and humans."⁶⁰

2) Surat Al-Falaq 1-5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ
 شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Meaning:

1. Say (Prophet Muhammad), "I seek refuge in Allah who (guards) the dawn (dawn)
2. From evil (creatures) He created,
3. From the evil of the night when it is dark,
4. From the evil of women (witches) who blow on the knots (ropes),
5. And from the evil of the envious when he is envious."⁶¹

⁵⁹Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 533

⁶⁰ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 605

⁶¹ *Ibid.*, p. 605

From Uqbah bin Amir, the Messenger of Allah said which means *"Have you not seen the verses that were revealed last night and have never been sent down before such verses, namely Surah al-Falaq and an-Nās"*⁶²

In another narration it says:

*Shall I tell you something that those who seek refuge are asking for protection? I said, Yes. He said, (That is) I seek refuge in Rabbul Falaq (Surat al-Falaq) and I seek refuge in the Lord of mankind (Surat an-Nās)*⁶³

This hadith is narrated from several ways of narration (tariq) from Uqbah bin Amir which was collected by Ibn Kathir in his commentary, up to ten tariq. *Tāriq-tāriq* Uqbah is considered a mutawatir narration according to most of the hadith explainer.⁶⁴

From Abu Sa'id Al-Khudhri that Rasulullah SAW used to ask Allah for protection from the spies of genie and humans. But when the letters al-Falaq and an-Naas came down, the Messenger of Allah took them and left the previous one.⁶⁵ In a narration, the letter Muawwidzatain was revealed regarding the incident of the polytheists who intended to injure the Prophet SAW with magic, then these two letters came down as a teaching to the Prophet to ward off this magic.⁶⁶ In another narration, the letter mu'awwizatain came down when the Prophet was seriously ill after eating food served by the

⁶² HR Muslim: (6/96 – Syarhu Sahih Muslim Lin Nawawi), Tirmidhi: (4/344) and Nasa'i: (2/158)

⁶³ HR Muslim: (6/96 – Syarhu Sahih Muslim Lin Nawawi), Tirmidhi: (4/344) and Nasa'i: (2/158)

⁶⁴ Tafsir Ibn Kathir: (4/572)

⁶⁵ HR. Ibn Majah: (2/1161) and Tirmidhi: (3/267), he said: 'Hadith hasan gharib)

⁶⁶ M. Quraish Shihab, *Tafsir al-Misbah: Pesan, Kesan dan Keserasian al-Qur'an*, Vol. 15, (Jakarta: Lentera Hati, 2002), p.619

Jews.⁶⁷

It is also narrated that Sayyidatina 'Aisyah ra said, The Messenger of Allah breathed for himself al-Mu'awwiz|atain when he was sick before his death, and when his condition was very severe, I read to him and rubbed it with his hand. May you get the blessings of these two letters.⁶⁸ According to Quraish Shihab, these two surahs lead the reader to a place of refuge and enter him into a protected arena.

B. Basic Concepts of The Living Qur'an Study

1. The Living Qur'an

In its journey, the study of the Qur'an and its interpretation always changes and develops according to the needs of the times. But basically every science requires other sciences to support its existence. Similar to the science of the Qur'an and Tafsir, it requires auxiliary knowledge in the form of linguistics, hermeneutics, sociology, anthropology and communication. This is closely related to the object of research in the study of the Qur'an itself.

Broadly speaking, the discussion of the Qur'an is divided into three major objects.⁶⁹ *First*, research that places the text of the Qur'an as the object of study. In this case, the text of the Qur'an is researched and analyzed with certain methods and approaches, so that researchers can find something that is expected from a research. 'Something' here can be interpreted as certain concepts found in the text that comes from the Qur'an, it can also be a certain description of the text itself. Amin Al-Khulli calls this research the term *Dirāsāt mā fī an-Nās* or research that uses the text of the Qur'an as the object of his research.

⁶⁷ Lutfiatul Ainiyah, "Penggunaan Ayat-Ayat Al-Qur'an Sebagai Pengobatan (Studi Living Qur'an Praktik Ruqyah Oleh Jam'iyah Ruqyah Aswaja Tulungagung)", Skripsi Fakultas Ushuluddin Adab dan Dakwah Institut Agama Islam Negeri Tulungagung, 2019, p. 12

⁶⁸ Asrifin An-Nakhwarie, *Ringkasan Asbabun Nuzul: Sebab-Sebab Turunya Ayat-Ayat Al-Qur'an*, (Surabaya:Iktiar, 2011), p. 224

⁶⁹ Sahiron Syamsudin, "Ranah-ranah Penelitian dalam Studi al-Qur'an dan Hadist" in M. Mansyur et al., *Metodologi Penelitian Living Qur'an dan Hadist*, (Yogyakarta: TH Press, 2007), p. xiv.

Second, research that places things outside the text of the Qur'an but is still closely related to its emergence as an object of study. Al-Khulli calls this research the sense of *mā hawla al-Qur'an* or the study of what is around the text of the Qur'an. These include the study of asbabun nuzul, the history of writing and codifying the text of the Qur'an.

Third, research that makes understanding of the text of the Qur'an the object of research. Since the time of the Prophet until now the Qur'an has been understood and studied by Muslims, both in whole and only in certain parts, both in *Mushafi* and *Maudhu'i*. The results of this study are then used as the object of research.

Fourth, research that pays attention to the public's response to the text of the Qur'an and the results of one's interpretation. What is meant by community response is their reception of certain texts and the results of certain interpretations. Examples of social receptions in this society can be found in everyday life, such as the tradition of reading certain letters or verses at certain socio-religious events and ceremonies. Meanwhile, the social reception of the results of interpretation incarnates the institutionalization of certain forms of interpretation in society, both on a large and small scale. The text of the Qur'an that lives in society is called the living Qur'an, while the institutionalization of the results of certain interpretations in society can be called the living interpretation. This kind of research is an example of al-Qur'anic research that combines the branches of al-Qur'an science with social sciences which include sociology and anthropology.⁷⁰

The study of the living Qur'an is a study or research whose focus is on various religious social events related to the presence of the Qur'an in society and its existence in certain communities. The existence of

⁷⁰ Sahiron Syamsudin, "*Ranah-ranah Penelitian dalam Studi al-Qur'an dan Hadist*" in M. Mansyur et al., *Metodologi Penelitian Living Qur'an dan Hadist*", (Yogyakarta: TH Press, 2007), p. xiv.

the Qur'an has the potential to get a different response in every circle who receives it. M. Mansyur is of the opinion that the Living Qur'an actually begins with the phenomenon of the Qur'an in everyday life, namely the meaning of the Qur'an which is absolutely understood and experienced by the Muslim community. This is different from the study of the Qur'an, where the main object of study is the text of the Qur'an, the study of the living Qur'an focuses on the object of study in the form of field phenomena encountered in certain Muslim communities.

The Living Qur'an is included in the area of Islamic studies not only in its normative and dogmatic aspects, but also into studies involving sociological and anthropological aspects. The study of the living Qur'an is the study of phenomena that are born related to the presence of the Qur'an in a certain geographical area and a certain period. Offering the study of the living Qur'an as a form of study is basically the same as offering the phenomenon of interpretation or meaning of the Qur'an in a broader and more varied sense than before.

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ مِنْ عَمَلٍ إِلَّا كُنَّا عَلَيْكُمْ شُهُودًا إِذْ تُفِيضُونَ فِيهِ ۚ وَمَا يَعْزُبُ عَنْ رَبِّكَ مِنْ مِثْقَالِ ذَرَّةٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿١٠١﴾

Meaning: *You are not in a situation and do not read a verse from the Qur'an and you do not do a job, but We are witnesses over you when you do it. It does not escape the knowledge of your Lord, even if it is as big as an atom on earth or in the sky. There is nothing smaller and not (also) greater than that, except (all recorded) in a clear book (Lauh Mahfuzh)*⁷¹

This verse implies that what the Prophet SAW did was a form of living Qur'an, namely the result of reading verses of the Qur'an. Basically, all the actions of the prophet always fall into one of the categories between two things, namely delivery (informative) or action

⁷¹ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 61

(performative). Whether it is in the form of conveying revelation from Allah through the texts of the Qur'an, as well as direct practice from the texts of the Qur'an through the hadiths of the Prophet, or through the example given in the sunnahs, these are nothing but forms of the living Qur'an.⁷²

Specifically, the *ẓahir* verse confirms to the prophet that what he did was witnessed by Allah. However, the specifications that lead clearly to the prophet are also not clearly shown, but are only conveyed in the form of pronouns (*ḍāmīr mustatīr*) which are in *fi'il muḍōri'* (*takūnu* and *tatlu*). The use of the *ḍāmīr* can also be interpreted as a general sign, meaning that this verse is also inviting anyone who reads it, not only the prophet Muhammad. In addition, in this verse Allah clearly explains that Allah is a witness for those who read and practice the verses of the Qur'an at a time when people in general do not pay attention to it. This can be interpreted that the verse implies that often the practice of the Qur'an does not appear as an outward instruction, which is like the sound of the text of the Qur'an itself.

In this verse the Prophet Muhammad emphasized that the actions of the prophet in reviving the Qur'an at first glance seem like actions that are not derived from the Qur'an. In fact, if examined further, in fact the act is the result of reading the text of the Qur'an. If this is what happened to the prophet, then what about the religious practices of the people? Of course, it would be more impressive if there were so many practices that at first glance looked like they were not reading the text of the Qur'an, but were actually the practice of practicing the Qur'an, this is what is then called the living Qur'an.

The study of the living Qur'an is very far from the study of the text of the Qur'an. Terminologically, the study of the living Qur'an can

⁷² Muhammad Mutawalli al-Sya'rawi, *Khawatir al-Sya'rawi Haula Al-Qur'an Al-Karim* (Maktabah of Shamilah, version 2.4), p. 3986

be interpreted as a study that seeks to obtain solid and convincing knowledge of a culture, practice, tradition, ritual, thought or behavior of life in society which is inspired by a verse of the Qur'an.⁷³ In simple terms, this science can also be defined as a science that functions to illuminate phenomena or symptoms that arise because the Qur'an is in the midst of people's lives or a particular community. Therefore, this science is tasked with exploring the Qur'anic sciences that are behind social phenomena and phenomena.

It is a must to educate various social phenomena related to the existence of the Qur'an in a particular community's life. In the 8th century AH, Ibn Ruslan composed a poem, from the hadiths of the prophet and from the verses of the Qur'an which read:

وَكُلُّ مَنْ بَعِيَ عِلْمٍ يَعْمَلُ أَعْمَالَهُ مَرْدُودَةٌ لَا تُقْبَلُ

Meaning: *Every person who does good deeds without knowledge, then the practice is rejected.*

From the poem, it is clear that these phenomena will be denied their existence if they are not based on knowledge. Or, it could be that its existence would not be accepted if it was not studied. Meanwhile, to illuminate the emerging phenomena, a set of methodologies are needed, hereinafter referred to as the living Qur'an. This knowledge is a necessity. Because everything new will be accepted if it can be justified scientifically. This is where the phenomenon of the reception of the Qur'an requires an existence and its essence.

So, basically the study of the living Qur'an continues to study the Qur'an but does not use revelation as its basic source, but rather social phenomena or natural phenomena. If a study of the Qur'an still uses revelation as its main source, then it cannot be called a study of the living Qur'an, but a study of aqidah, theology, sharia or pure

⁷³Ahmad 'Ubaidi Hasbillah, *Living Qur'an-Hadith: Ontology, Epistemology, and Axiology*, Cet.III (Banten: Maktabah Darus Sunah, 2021), p. 23

Qur'anic studies.

Considering that this is a study of the phenomenon of verses that are alive or alive by the community, this study does not pretend to justify the truth of a practice, articulation or embodiment of a verse. This study is solely to photograph the verse in its non-script form but in other forms in a different space in the socio-cultural space. If the verses of the Qur'an can be found in the form of manuscripts, then the science of the living Qur'an is a science that discusses the Qur'an in other forms.⁷⁴

With the knowledge of the living Qur'an, several scientific products can be obtained, including; knowledge of the diversity of the practice of the verses of the Qur'an, the diversity of mindsets in understanding and practicing the text of the Qur'an, knowledge of very wise and wise ways in the practice of the Qur'an, knowledge of shifts and changes in the embodiment of the verses in the Qur'an. human life and can be used to determine the popularity of a verse in everyday life in a particular society or community.

2. The Importance of Studying the Living Qur'an

The study of the living Qur'an, even though it is relatively new, has proven to be able to make a significant contribution to the development of the object of study of the Qur'an. If so far interpretation is only understood as a science that discusses graphic texts in the form of books or books written by someone, then with this knowledge the meaning of interpretation can actually be expanded. The current interpretation can be interpreted in the form of a response or behavioral practice of a society that is inspired by the presence of the Qur'an.

On the other hand, the study of the living Qur'an can also be used to support the interests of da'wah and community empowerment, so that people can maximize their appreciation of the Qur'an. The study

⁷⁴ *Ibid.*, p.29

of the living Qur'an is intended to understand the way of thinking and behavior of a particular person or group that interacts with the Qur'an. Looking for answers to what actually drives differences in responding to the Qur'an. In addition, the most important thing is that researchers can search and find relationships between texts in the form of verses, hadiths or *maqolah* which are the basis of the model of response to the Qur'an. In this case, there is a process of 'creative interpretation' from different actors, maybe some groups will judge it as a deviation or *heresy*, but for a sociologist, anthropologist, and groups who respect local culture will judge that the practice is a creative process. in responding to and appreciating the presence of the Qur'an in life.⁷⁵

The next important meaning of the study of the living Qur'an is to provide a new paradigm of thinking for the development of contemporary studies, so that the study of the Qur'an is not only stagnant in the study of texts. In this area of the living Qur'an, the study of interpretation will appreciate more the response and action of the community towards the existence of the Qur'an. So that the current interpretation is not only elitist but emancipatory which invites the public as participants. The phenomenological approach and the analysis of the social sciences of the humanities are of course very important in this discussion.⁷⁶

3. Phenomenological Theory

Phenomenology comes from the Greek, *Phainoai* which means to look. The meaning of phenomenology can be interpreted as a science that is oriented to get an explanation of visible reality. This science was first introduced by Alfred Schutz. In this theory, Schutz places humans as subjects, where humans can determine what they will do.

⁷⁵ Mujiburraman, "Tradisi Yasinan (Kajian Living Qur'an di Ponpes Ngalah Pasuruan)", in *Mafhum*, Vol 4, No. 1 (May 2019), p.14

⁷⁶ Abdul Mustaqim, "*Metode Penelitian Living Qur'an: Model Penelitian Kualitatif*" dalam M. Mansyur dkk., *Metodologi Penelitian Living Qur'an dan Hadist*, (Yogyakarta: TH Press, 2007), p. 69

So it can be said that human activity in everyday life is a project that they have designed themselves. Humans will always have desires and will try to realize these desires, Schutz calls this the concept of motive.⁷⁷ The instrument used as an investigation tool to find out the concept of phenomenology is to examine the individual's inner life which is reflected in daily behavior.

Phenomenology does not aim to explain a phenomenon. The main goal of phenomenology is to describe a phenomenon that exists as well as possible, as the symptom presents itself before human consciousness. In this science, behavior and action is something meaningful. This meaning is born from human consciousness and interaction and communication that are individual and collective because of the existence of spoken language. A proper and accurate understanding of collective consciousness can only be understood if this understanding is described and then realized in written form.⁷⁸

In the study of phenomenology, Schutz divides motives into two kinds. *First*, the motive "because". This motive is the background for someone to do a certain action. The causative motive refers to a past event that is the reason for someone to do a certain activity. *Second*, the "purpose" motive. Is the goal to be achieved by a person while doing the action. This motive refers to actions that have been planned with the intention of achieving certain goals.

Purpose motive is a state in which a person performs an action by expecting the result to be as desired. Someone will be more confident with the activities carried out when accompanied by a clear description of the goals to be achieved. While motive becomes a cause referring to the past. Where this motive provides motivation to the perpetrators of

⁷⁷ Tom Campbell, *Seven Social Theories, Sketches, Assessment and Comparison*, trans. F. Budi Hardiman (Yogyakarta; Kanisius, 1994), p. 233.

⁷⁸ Nela Safana Aufa, Muhammad Maimun and Didi Junaedi, "Living Qur'an in the Selawatan Tradition at Majlis Selawat Ar-Rizqy Cirebon: A Phenomenological Approach", *Diya' Al-Afkar*, Vol.08, No. 02, (December 2020), 271

activities to determine the actions to be taken. In the form of action, the perpetrator is only aware of the purpose without knowing the cause. Furthermore, a doer will be completely conscious after perfecting the action. This awareness is what is obtained if an actor performs a reflection action. This method offered by Schutz will be used as a basis for expressing meaning in the tradition of reading the Manzil verses at Tarbiyatul Qur'an Islamic Boarding School.

CHAPTER III
OVERVIEW OF TARBIYATUL QUR'AN ISLAMIC BOARDING
SCHOOL AND THE PRACTICE OF READING VERSES OF THE
QUR'AN IN THE TRADITION OF READING MANZIL

A. Overview of Tarbiyatul Qur'an Islamic Boarding School

1. Islamic Boarding School Identity, Location, History of Establishment, Vision, Mission and Goals of Tarbiyatul Qur'an Islamic Boarding School

a. Identity of Islamic Boarding School Tarbiyatul Qur'an⁷⁹

Based on the results of observations made by the committee in March 2021, the following information was obtained:

- 1) Foundation Name : LPS. PP. Tarbiyatul Qur'an
- 2) Operational Permit : 5100351800223
- 3) No : 662384635655000
- 4) Address :
Dusun : Sono Rt. 2 Rw. 2
Village : Sonopatik
District : Berbek
Regency : Nganjuk
Province : East Java
Postal Code : 64473
- 5) Founder Name : Hj. Miftahul Jannah. BA
- 6) Name of Chairperson : K. Ahmad Shoviylul Himami, M.Pd.
- 7) Year Founded : 1994
- 8) Notary Deed : Sri Mulyani, SH. No. 36 April 12, 2011

b. Geographical Location of Tarbiyatul Qur'an Islamic Boarding School

Tarbiyatul Qur'an Islamic Boarding School is located in Sono Hamlet, Sonopatik Village, Berbek District, Nganjuk Regency. The location of this Islamic boarding school is very strategic , close to the market which is a shopping center. In addition, Tarbiyatul Qur'an Islamic Boarding School is also close to educational institutions such

⁷⁹ Documentation, 27 June 2022

as PAUD Tarbiyatul Qur'an, RA Perwanida 1, and SDI Plus MIFDA (Miftahul Huda), all of which are educational institutions founded by Mrs. Hj . Miftahul Jannah, BA. There is also SDN Sonopatik and MTs Al-Faqih which are both located across the road.

c. The History of the Founding of the Tarbiyatul Qur'an Islamic Boarding School

Tarbiyatul Qur'an Islamic Boarding School is a boarding school located in Sono Hamlet, Sonopatik Village, Berbek District, Nganjuk Regency. This cottage was founded by Mrs. Nyai Hj. Miftahul Djannah since 1994. The establishment process took a long time, starting with the establishment of a TPQ (Taman Pendidikan Al-Qur'an) which is now one of the best Tahfidz huts in Nganjuk city.

This started when his teachers, including Talhah Hasan, a former Minister of Religion visited. Seeing the condition of the surrounding environment at that time the people were still very layman and there was no al-Qur'an educational institution, then on the orders of the teacher, this Islamic boarding school was started to be built. In addition, Nyai Hj. Miftahul Djannah is also considered to have been able to ground the Qur'an in that place considering that he is a *Hafidzah* since 1979.

The struggle to establish a boarding school which in fact is a tahfidz boarding school is not an easy matter. The early period was a difficult period because there were no santri yet, so like it or not, the caregivers had to find a strategy so that the surrounding community was willing to learn the Qur'an in this hut. The choice of the name "Tarbiyatul Qur'an" by Mrs. Nyai Hj. Miftahul Djannah which means education of the Koran, this is based on a very big hope that this cottage can become a place to learn the Koran and everything related to it and be able to give birth to generations who are educated and understand the Koran 'an in the future.

There are no more than 5 students who live in this pesantren for

the first time. Until finally in 2009, for the first time the Tarbiyatul Qur'an Islamic boarding school held a haflah or graduation of khotmil al-Qur'an bil Ghoib 30 juz with a total of 5 graduates. Until now, there have been 151 students living in the Tarbiyatul Quran Islamic boarding school and have established a branch which is located next to MAN 2 Nganjuk. In an effort to contribute to preparing a generation that is knowledgeable, skilled and civilized, this Islamic boarding school organizes formal education at the elementary school level, namely SDI Plus Miftahul Huda which was opened in 2020. In addition, there are RA and PAUD as well as establishing Madrasah Diniyah to balance the knowledge of the students. students so that they are not only able to memorize the Qur'an but also can know its meaning.⁸⁰

d. Vision, Mission and Goals of Tarbiyatul Qur'an Islamic Boarding School

The vision, mission and objectives of the Tarbiyatul Qur'an Islamic Boarding School are as follows:

Vision

Creating a Superior Generation, which is Virtuous, Knowledgeable, Charity, and Devoted.

Mission

To become a Religious, Tough, and Highly Dedicated Islamic educational institution.

Destination

- a. To give birth to a young generation who excels in all aspects of academic, Islamic, and character appreciation.
 - b. To give birth to a generation that is guided by their morals, thoughts, emotions, and daily life.
2. Disciplines, Learning Systems, Development Programs and Activities of Tarbiyatul Qur'an Islamic Boarding School Students

⁸⁰ Observation Results, 27 June 2022

a. Rules of Conduct for Tarbiyatul Qur'an Islamic Boarding School

The rules that apply at the Tarbiyatul Qur'an Islamic Boarding School are the rules designed based on the results of deliberation from the advisors of the boarding school, caregivers, administrators and guardians of students. This order is designed in such a way based on the needs of the Islamic boarding school in order to create conducive learning in it. The rules that have been compiled must not conflict with Islamic values and have useful educational elements, especially for the students themselves. Rules and regulations that are binding on all students, namely;

- 1) All students are only allowed to visit on Fridays and Sundays
- 2) When you want to go out, you must have permission from the management and write in the permit book
- 3) Exit permission must with another student and accompanied by clear reasons
- 4) All students are only allowed to use laptops with the permission of the administrator and laptops can only be accessed in *ndalem*
- 5) All students are prohibited from watching shows (except those organized by the boarding school)
- 6) Obligation to maintain the good name of Islamic boarding schools, both when they are still active students or have become alumni
- 7) All students are prohibited from owning or storing forbidden books, pictures or photos
- 8) All students are prohibited from returning to the Islamic boarding school late
- 9) All students are required to comply with all the rules that have been determined and have been agreed upon.

Those are the various rules and regulations that apply at the Tarbiyatul Qur'an Islamic Boarding School. With these various regulations, it is hoped that the students will have *akhlaqul karimah* ,

can live in an orderly, clean, disciplined life, have a great sense of responsibility and keep away from individualism. In addition, the rules that have been agreed are one of the efforts to educate, guide, shape the character of the santri so that in the future they are able to realize all that has been obtained while at the cottage which can then be practiced in personal life in particular and in society in general.

b. Tarbiyatul Qur'an Islamic Boarding School Learning System

Along with the needs of society and the development of the times, Tarbiyatul Qur'an Islamic Boarding School began to adjust and adapt to these needs so that a system of institutions was born which aims to develop general education, religion and skills that can later be useful in living in society. This is done so that the students not only excel in the field of religion but are able to excel in every area of life.

1) Formal education

In order to spread its wings in order to educate the nation's youth so that later they have balanced intellectual and spiritual intelligence, Tarbiyatul Qur'an Islamic Boarding School facilitates by establishing formal educational institutions in the form of RA Perwanida and SDI Plus Miftahul Huda.

2) Non-formal education

As for non-formal education and skills as well as providing basic skills to the students through several trainings, including the practice of slaughtering animals, the practice of shaving hair for male students and sewing practice for female students.

c. Tarbiyatul Qur'an Islamic Boarding School development program

In accordance with its vision, mission and goals, Tarbiyatul Qur'an Islamic Boarding School has become an agent of community development. His important role and contribution in social life is undeniable. Just to point out the evidence, many pesantren alumni have become community leaders, continuing the caregivers' struggle to broadcast and teach the Qur'an to the surrounding community.

In this case, the community development program by the Tarbiyatul Qur'an Islamic boarding school includes:

- 1) In order to improve the knowledge and quality of students, Tarbiyatul Qur'an Islamic boarding schools cooperate with the world of higher education. In this case, Tarbiyatul Qur'an Islamic boarding school has long collaborated with MAN 2 Nganjuk on the Tahfidz religious program contained in the school.
 - 2) Increasing teacher professionalism by collaborating with the Education Office and the Ministry of Religion in charge of education and other Islamic Boarding Schools. With this collaboration, the asatidz councils get training opportunities. In addition, the asatidz council is also always encouraged to take the opportunity to take part in seminars and training held by the relevant agencies.
 - 3) The development of priority programs is to educate students to be able to understand and explore all types of activities related to the Qur'an. This program is realized by holding and participating in training activities to read the Qur'an using the Tilawati method. With this training, the caregivers hope that the students will be able to teach the Qur'an properly and correctly in a mutqin and continue the chain of knowledge until the Prophet Muhammad SAW.
 - 4) In order to increase the creativity of students, caregivers collaborate with the Nganjuk Regency Employment Center (BLK). Within the boarding school environment, there is already a special building to accommodate the activities of students. Santri are not only required to learn about the afterlife, but caregivers hope that students have skills that can be useful for their lives in the future. For the time being, there are only cooking and sewing training.
- d. Activities of Tarbiyatul Qur'an Islamic Boarding School students

Chronologically the activities of the Tarbiyatul Qur'an Islamic Boarding School students for 24 hours can be seen in the following table:

Table I
Student Daily Activity Schedule

| No | O'clock | Type of activity | Information |
|----|---------------|---|-----------------------------|
| 1 | 03.30 – 04.00 | Prayers tahajjud in congregation | In the Ponpes Hall |
| 2 | 04.00 – 06.00 | Fajr prayer followed by deposit and memorizing muroja'ah | In the Ponpes Hall |
| 3 | 06.30-13.00 | School | In their respective schools |
| 4 | 13.00-16.00 | Ishoma | In the main hut |
| 5 | 16.00-17.30 | Asr congregation, reading the verses of Manzil and memorizing muroja'ah | In the hall with the nanny |
| 6 | 18.00-20.30 | Kitab Kuning | In the hall with the nanny |
| 7 | 20.30-22.00 | Halaqoh al-Qur'an bi Nadzri | In the hall with the nanny |
| 8 | 22.00-03.30 | Make memorization continued to rest | In each room |

Apart from daily activities, there are also weekly activities. This activity aims to develop the interests and talents of the students and prepare excellent students for the future. The weekly activities in this boarding school include a grand prayer every Thursday night, *halaqoh* 1 juz every Friday after noon, Qiro'at every Saturday night, and life skills training every Sunday morning.

3. Number of students, Management, Suggestions and Infrastructure of Tarbiyatul Qur'an Islamic Boarding School

a. List of Tarbiyatul Qur'an Islamic Boarding School Students⁸¹

The total number of students of the Tarbiyatul Qur'an Islamic Boarding School for the 2021/2022 academic year is 151 students. Consisting of students at the level of junior high school / equivalent and high school / equivalent. However, not all of them are currently receiving formal education. Almost half of the number of students living in Islamic boarding schools focus on memorizing the Qur'an only. The details are as follows:

There are 57 MTs students, divided into 3 classes with details:

- 1) Class VII of 29 students
- 2) Class VIII consists of 14 students
- 3) To class IX a total of 14 students

For MA, there are 36 students, divided into 3 classes with details:

- 1) Class X of 10 students
- 2) Class XI consists of 16 students
- 3) Class XII of 10 students

last group is students who do not go to school with a total of 58 students .

1) Management of Tarbiyatul Qur'an Islamic Boarding School

Every educational institution should have a leader and management so that they can easily achieve the vision, mission and goals of the establishment of an educational institution itself. In a boarding school, management plays an important role. Not only playing a role in the progress of the boarding school, the administrator is the right hand of the caregiver who has full control over the pesantren.

The determination of this management is based on the results of the caregiver meeting. The tasks of each selected student

⁸¹ Documentation, 27 June 2022

vary according to their respective fields. In this case, the caregivers are fully responsible for the implementation of education in Islamic boarding schools, the welfare of students and provide supervision to students in order to achieve common goals. The administrators of the Tarbiyatul Qur'an Islamic Boarding School include:

Table II

List of Boarding School Management Tarbiyatul Qur'an

| No | Position | Manager |
|----|---------------------|--|
| 1 | Protector | <ul style="list-style-type: none"> • District Head of Berbek • Sonopathic Village Head |
| 2 | Nanny | Mrs. Nyai Hj. Miftahul Djannah, BA |
| 3 | Hut Leader | Agus Ahmad Shoviyul Himami, M.Pd Ning Ahsanatul Khulailiya, S.Pd.I |
| 4 | Chairman | Ainun Ni'matil Allah |
| 5 | Secretary | Bint Nur Aisyah |
| 6 | Treasurer | Faridlotul Azizah |
| 7 | Ka. Security | Bint Roihatul Jannah |
| 8 | Ka. Cleanliness | Elvin Rahayu |
| 9 | Ka. <i>Ubudiyah</i> | Hasibatul Maula |
| 10 | Ka. Health | Ika Fitria |
| 11 | Ka. Activity | Erna Nur Jannah |
| 12 | Ka. Consumption | Aprilia God of Light |

b. Tarbiyatul Qur'an Islamic Boarding School Facilities and Infrastructure⁸²

Since the founding of the Tarbiyaul Qur'an Islamic boarding school until now, it has the following facilities and infrastructure:

Table III

Facilities and Number of Infrastructure at Tarbiyatul Qur'an Islamic Boarding School

⁸² Observation, 27 June 2022

| No | Building | Amount | Well | Damaged |
|----|-------------|---------|------|---------|
| 1 | Office | 1 | ✓ | |
| 2 | prayer room | 1 | ✓ | |
| 3 | Hall | 1 | ✓ | |
| 4 | Study room | 1 | ✓ | |
| 5 | Dormitory | 7 room | 6 | 1 |
| 6 | Mck | 6 | ✓ | |
| 7 | Library | 1 unit | ✓ | |
| 8 | Computer | 5 units | 4 | 1 |
| 9 | Printer | 3 units | ✓ | |
| 10 | Banjari | 1 set | ✓ | |

B. The Practice of the Tradition of Reading Manzil Verses at the Tarbiyatul Qur'an Islamic Boarding School

1. Background of Manzil Verse Reading Tradition at Tarbiyatul Qur'an Islamic Boarding School

Indeed, life in the world is not only about humans, there are still many creatures created and living side by side with creatures called humans. This is in accordance with what the Qur'an has said. Even believing in the existence of other creatures has become an obligation. None other than the existence of supernatural beings that are around whose existence is certain and cannot be seen with the naked eye as well as seeing fellow humans.

If we can't see genie and other supernatural beings as the basis that they are not real, then how many things do not exist but we can feel their existence because they actually exist. As an example; electric current that we can not see the current in the cable connection but we believe that there is a current in the cable. Another example is the air that humans and other inhabitants of the earth breathe every day. It is the same with the human spirit which is a vital component in the creation of man, it cannot be seen but its existence can be ascertained.

In the world of pesantren, of course, there are daily practices that must be practiced. The existence of this daily practice is nothing but self-preservation. As is the case with the tradition of reading the manzil verse at the Tarbiyatul Qur'an Islamic boarding school. The beginning of the formation of this activity cannot be separated from the role of caregivers who want peace for the students, especially the students who memorize the Qur'an.

Tarbiyatul Qur'an Islamic boarding school is a tahfidz boarding school in which many people have memorized the Qur'an. Caregivers are very sorry if students who incidentally have memorized the Qur'an are exposed to physical and physical diseases, considering that the Qur'an is a cure for all kinds of diseases. The tradition of reading the manzil verse is one of the inner efforts in terms of self-preservation and treating these diseases.

In this case the caregiver gets a diploma directly from his mursyid.⁸³ Hoping that this practice will not be broken in the middle of the road, the caregivers certificate this practice to anyone who has studied at the Tarbiyatul Qur'an Islamic boarding school.

The composition of the manzil verse is contained in a small book written by Maulana Muhammad Talhah, the son of Sheikh Maulana Zakariyya.⁸⁴ In order to facilitate the implementation of the tradition of reading the manzil verse, the caregiver summarizes the manzil verse and then turns it into a practice book containing the manzil verse, the procedures and manners of reading it as well as pieces of the *syifa verses* in the Qur'an.

2. Manzil verse reading pattern

Tajweed experts have agreed that there are four levels of reading the Qur'an (*murōtib al-qira'ah*), namely:

- a. *Tahqiq* (the slowest level by reading slowly)

⁸³ Interview with Caregiver PPTQ, July 28 2022, in Nganjuk Regency

⁸⁴ Maulana Muhammad Zakariyya Rah.a, *Manzil*, Yogyakarta: Ash-Shaff, 2019, p.4

- b. *Tartil* (read slowly and quietly)
- c. *Tadwir* (medium or intermediate reading between *tartil* and *hadr*)
- d. *Hadr* (fastest reading pattern but still with recitation and correct reading)

The reading pattern used in practicing the tradition of reading the Manzil verse at the Trabiyatul Qur'an Islamic Boarding School is a fast reading pattern (*hadr*) together and with loudness because reading the Manzil verse should not be done quietly (*bi sirri*).

3. Manzil Verse Recitation Time

In *Ash-Shahihain* there is a hadith narrated by Jabir bin Abdullah, he Jabir said, Rasulullah SAW said:

سمع جابر بن عبدالله رضي الله عنه قال : رسول الله ﷺ : إِذَا كَانَ جُنْحُ اللَّيْلِ أَوْ أَمْسَيْتُمْ فَكُفُّوا صَوْبَانَكُمْ ، فَإِنَّ الشَّيْطَانَ يَنْتَشِرُ حِينَئِذٍ ، فَإِذَا ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ فَخَلُّوهُمْ ، وَأَغْلِقُوا الْأَبْوَابَ وَادْكُرُوا اسْمَ اللَّهِ فَإِنَّ الشَّيْطَانَ لَا يَفْتَحُ بَابًا مُغْلَقًا ، وَأَوْكُوا قَرِينَكُمْ وَادْكُرُوا اسْمَ اللَّهِ ، وَخَمِّرُوا آيَاتِكُمْ وَادْكُرُوا اسْمَ اللَّهِ وَلَوْ أَنَّ تَعْرَضُوا عَلَيْهَا شَيْئًا ، وَأَطْفَأُوا مَصَابِيحَكُمْ

Meaning: *If the night begins to approach - it is time for maghrib -, keep your children in the house; for at that time the demons dispersed. When one hour has passed, let them go and close the doors of your house and say the name of Allah SWT; because Satan cannot open closed doors. Cover your huts and say the name of Allah SWT, close your containers and mention His name even if you only put wood on it, and extinguish your lamps.*⁸⁵

The shift between day and night is a very crucial time. It is at this time that the devil begins to wander. Because darkness is one of their strengths. As has been explained by Ibnul Jauzi that the wisdom of the spread of the genie at times like that is to give full strength so that their movements at night will be more flexible than during the day because darkness gives strength.

⁸⁵ Muhammad Ibn Ismail Abu 'Abdillah al-Bukhāri al-Juf'i, *Shahih Bukhāri*, Juz 4, Beirut: Dār al-Fikr, 1442 H, p. 128

Departing from this hadith, the reading of the Manzil verse at the Tarbiyatul Qur'an Islamic Boarding School is carried out after Asr when the students have carried out the Asr prayer congregation. This is because after asr prayer is a free time where the students are already in the boarding school environment, also because after asr is a very easy time for demons to attack humans. If at this time it is not filled with more dhikr and other practices then the possibility of being disturbed will be greater.

4. Manzil Verse Reading Procession at Tarbiyatul Qur'an Islamic Boarding School

The details of the practice of reading Manzil verses at Tarbiyatul Qur'an Islamic Boarding School are as follows:

- a. Ethics in reading Manzil
 - b. Solemn (*Khusyu'*)
 - c. Make a sound (Jahr) because the recitation of the manzil verse should not be internalized
 - d. Concentrate and don't disturb others
 - e. Clean clothes and place.
 - f. Read continuously, istiqomah so that the benefits and effects can be felt.
- #### 5. The procedure for the implementation of the reading of the Manzil verse
- a. Reading Istighfar 3x
 - b. Read the two sentences of the creed (*Syahādat*)
 - c. Saying sholawat to Rasulullah
 - d. Tawashul
 - e. Followed by reading the verse of Manzil
 - f. In every verse which is the beginning of the letter, it begins with reading basmalah
 - g. Put the left palm above each head when reading the letter Hasyr verses 21-24
- #### 6. Manzil Verse Composition

1) Surah Al-Fātiḥah: 1-7

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَالِكِ يَوْمِ الدِّينِ ﴿٤﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ
الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

Meaning :

1. In the name of Allah, the Most Gracious, the Most Merciful.
2. Praise be to Allah, Lord of the worlds
3. The Most Gracious, the Most Merciful,
4. Master of the Day of judgment
5. Only You do we worship and You alone do we ask for help.
6. Guide us to the straight path
7. The path of those You have belssed-not those You are displeased with, or those who are astray.⁸⁶

2) Surah Al-Baqarah verses 1-5

الْم ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ
وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣﴾ الَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ
﴿٤﴾ أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

Meaning:

- 1) Alif Lam Mim.
- 2) This Book (Qur'an) has no doubt in it; (it is) a guide for those who are pious,
- 3) (i.e.) those who believe in the unseen, establish prayer, and spend some of the sustenance We have bestowed upon them,
- 4) And those who believe in (the Qur'an) that was revealed to you (the Prophet Muhammad) and (the holy books) that was revealed before you and they believe in the hereafter.
- 5) They are the ones who are guided by their Lord and they are the lucky ones.⁸⁷

3) Surah Al-Baqarah 163

وَالهُنَّكَمُ إِلَهٌ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

Meaning: Your God is God Almighty. There is no god but Him, the

⁸⁶ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 1

⁸⁷ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 2

*Most Gracious, the Most Merciful.*⁸⁸

4) Surah Al-Baqarah 255-257

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۗ وَلَا يُـؤِـدُّهُ حِفْظُهُمَا ۗ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

Meaning:

255. Allah, there is no god but Him, the Ever-living and constantly taking care of (His creatures). He is not beset by drowsiness and not (nor) by sleep. To Him belongs what is in the heavens and what is in the earth. No one can intercede on His side without His permission. He knows what is before them and what is behind them. They do not know anything from His knowledge, except what He wills. His seat (His knowledge and power) covers the heavens and the earth. He didn't find it hard to take care of both of them. He is the Most High and the Most Exalted.

256. There is no compulsion in (adhering to) religion (Islam). Indeed, the right path has become clear from the wrong way. Whoever disbelieves in tagut and believes in Allah has indeed clung to a very strong rope that will not break. Allah is All-Hearing and All-Knowing.

257. Allah is the protector of those who believe. He brought them out of darkness into light (faith). As for those who disbelieve, their protectors are tagut. They (tagut) bring them (the disbelievers) out of light into darkness. They are the inhabitants of hell. They stay in it.⁸⁹

5) Surah Al-Baqarah verse 284-286

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۗ وَإِن تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ ۗ فَيَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ ءَأَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۗ وَالْمُؤْمِنُونَ ۗ كُلٌّ ءَأَمِنَ بِاللَّهِ وَمَلٰئِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ۗ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهِ ۗ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۗ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۗ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۗ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَيَّ الَّذِينَ مِنْ قَبْلِنَا ۗ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا ۗ أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

Meaning:

⁸⁸ Ibid., p.24.

⁸⁹ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 42

284. To Allah belongs whatever is in the heavens and what is in the earth. If you reveal what is in your heart or you hide it, Allah will surely take it into account for you. He forgives whomever He wills and punishes whomever He wills. Allah is almighty over all things.

285. The Apostle (Muhammad) believes in what (the Qur'an) was revealed to him from his Lord, so do the believers. Each one believes in Allah, His angels, His books, and His messengers. (They said,) "We make no distinction between any of His messengers." They also said, "We hear and we obey. Forgive us, O our Lord. Only to You is the place (we) return."

286. Allah does not burden a person, except according to his ability. For him there is something (reward) of (good) that he worked for and against him there is (also) something (torment) for (evil) that he did. (They pray,) "O our Lord, do not punish us if we forget or we are wrong. O our Lord, do not burden us with a heavy burden as You burdened those before us. O our Lord, do not take upon us what we cannot bear. Forgive us, forgive us, and have mercy on us. You are our protector. So help us in dealing with the disbelievers."⁹⁰

6) Surah Ali Imran verse 18

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَاتِمًا بِالْقِسْطِ ۗ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

Meaning: Allah declares that there is no god but Him, (Allah) who establishes justice. (Similarly) the angels and people of knowledge. There is no god but Him, the Mighty, the Wise.⁹¹

7) Surah Ali Imran 26-27

قُلِ اللَّهُمَّ مَلِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ ۗ بِيَدِكَ الْخَيْرُ ۗ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٦﴾ تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَتُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَمِيتِ وَتُخْرِجُ الْمَمِيتَ مِنَ الْحَيِّ وَتَرزُقُ مَنْ تَشَاءُ بِعِزِّ حِسَابٍ ﴿٢٧﴾

Meaning:

26. Say (Prophet Muhammad), "O Allah, Owner of power, You give power to whomever You wish and You take power away from whom You wish. You glorify whom You will and You humiliate whom You will. In Your hands are all virtues. Truly You are almighty over all things 27. You enter the night into the day and You make the day into the night. You bring out the living from the dead and You bring out the dead from the living. You give sustenance to whom You will without reckoning."⁹²

⁹⁰ Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 49

⁹¹ *Ibid.*, p.52.

⁹² Foundation for Organizing Translators/Interpreters of the Qur'an , *Al-Qur'an and Translations* , Ministry of Religion 2009, p. 53

8) Surah Al-Araf 54-56

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَىٰ اللَّيْلَ
الْنَهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ
رَبُّ الْعَالَمِينَ ﴿٥٤﴾ اذْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۗ إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تُفْسِدُوا فِي الْأَرْضِ
بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا ۗ إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

Meaning:

54. Indeed your Lord is Allah Who created the heavens and the earth in six Days, then established Himself on the Throne. He makes the day and night overlap in rapid succession. He created the sun, the moon, and the stars—all subjected by His command. The creation and the command belong to Him 'alone'. Blessed is Allah—Lord of all worlds!

55. Call upon your Lord humbly and secretly. Surely He does not like the transgressors.

56. Do not spread corruption in the land after it has been set in order. And call upon Him with hope and fear. Indeed, Allah's mercy is always close to the good-doers.⁹³

9) Surah Al-Isra 110-111

قُلْ اذْعُوا لِلَّهِ أَوْ اذْعُوا الرَّحْمَنَ ۗ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ وَلَا تَجْهَرُوا بِصَلَاتِكُمْ وَلَا تَخَافُوا
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا ﴿١١٠﴾ وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلم
يَكُن لَّهُ وِليٌّ مِنَ الدُّلِّ ۗ وَكَبِّرْهُ تَكْبِيرًا ﴿١١١﴾

Meaning:

110. Say (Prophet Muhammad), "Call on 'Allah' or call on 'Ar-Rahmān'! Whichever name you call, (then it is good) because He has the best names (Asmaulhusna). Do not harden (read) your prayer and do not (also) lower it. Try to find a (middle) way between (the two)!"

111. Say, "Praise be to Allah who has not adopted a child, has no partner in His kingdom, and needs no helper from humiliation! Glorify Him in the highest!"⁹⁴

10) Surah Al-Mu'minun 115-118

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَلَىٰ اللَّهُ الْمَلِكُ الْحَقُّ ۗ لَا إِلَهَ إِلَّا هُوَ رَبُّ
الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ ۗ إِنَّهُ لَا يُفْلِحُ
الْكَافِرُونَ ﴿١١٧﴾ وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾

Meaning:

⁹³ Ibid., p.157

⁹⁴ Foundation for Organizing Translators/Interpreters of the Qur'an , Al-Qur'an and Translations , Ministry of Religion 2009, p.293

115. Do you think that We created you to be playful (without any intention) and that you will not be returned to Us? 116. Exalted is Allah, the true King. There is no god but Him, the possessor of the 'Glorious Throne.

117. Whoever worships other gods with Allah, even though there is no evidence for him (which confirms) about it, then his calculation (charity) is only with his Lord. Verily the disbelievers will not prosper.

118. Say (Prophet Muhammad), "O my Lord, have mercy and forgiveness. You are the best giver of mercy."⁹⁵

11) Surah Ash-Shaffat 1-11

وَالصَّفَّاتِ صَفًّا ۖ فَالزَّجْرَاتِ زَجْرًا ۖ فَالتَّلِيَّتِ ذِكْرًا ۖ إِنَّ إِلَهُكُمْ لَوَاحِدٌ ۖ رَبُّ السَّمَوَاتِ
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ۖ إِنَّا رَبُّنَا السَّمَاءِ الدُّنْيَا بَرِيَّةَ الْكَوَاكِبِ ۖ وَحِفْظًا مِّنْ كُلِّ
شَيْطَانٍ مَّارِدٍ ۖ لَا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَدِّفُونَ مِّنْ كُلِّ جَانِبٍ ۖ دُحُورًا ۖ وَلَهُمْ عَذَابٌ
وَاصِبٌ ۖ إِلَّا مَن حَطَفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۖ فَاسْتَفْتِهِمْ أَهَمْ أَشَدُّ خَلْقًا أَمْ مَن
خَلَقْنَا ۖ إِنَّا خَلَقْنَاهُمْ مِّن طِينٍ لَّازِبٍ ۖ

Meaning:

1. By (a group of angels) who are lined up in rows, (to worship Allah)
2. By (the group of angels) who prevent (everything) in earnest
3. By (a group of angels) who recite the warning
4. Truly, your Lord is truly One.
5. Lord of the heavens and the earth and what is between them and Lord of the places where the sun rises.
6. Indeed, We have adorned the (nearest) heavens of the world with (in the form of) stars.
7. (We have guarded it with) perfect protection from every disobedient devil.
8. They (demons) cannot hear the (conversations of) the angels and they are thrown from all directions
9. to drive them away. For them is eternal punishment (in the hereafter),
10. Except (demons) who snatch the conversation in one fell swoop; then he was chased by a flaming star.
11. So ask them (the polytheists of Makkah), "Are they (humans) more difficult to create or are they (the heavens, the earth, etc.) that We have created?" Verily We have created their (father) (Adam) from clay.⁹⁶

⁹⁵ Ibid., p. 349

⁹⁶ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 447

12) Surah Ar-Rahman 33-40

بِمَعَشَرَ الْجِنِّ وَالْإِنْسِ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمٰوٰتِ وَالْأَرْضِ فَانفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطٰنٍ ﴿٣٣﴾ فَبِأَيِّ آءِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٤﴾ يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ وَنُحَاسٌ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾ فَبِأَيِّ آءِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٦﴾ فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾ فَبِأَيِّ آءِ رَبِّكُمَا تُكذِّبِينَ ﴿٣٨﴾ فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾ فَبِأَيِّ آءِ رَبِّكُمَا تُكذِّبِينَ ﴿٤٠﴾

Meaning:

33. O all genie and humans, if you are able to penetrate (cross) the corners of the heavens and the earth, penetrate. You will not be able to penetrate it, except by power (from Allah).

34. So which of the favors of your Lord would you deny (O genie and humans)?

35. To you, (O genie and humans,) fire is sprayed and (spilled) hot copper liquid so that you cannot save yourself.

36. So which of the favors of your Lord would you deny (O genie and humans)?

37. So, when the sky was split, then (its color) became rose red like (glowing) oil, (there was a great horror).

38. So which of the favors of your Lord would you deny (O genie and humans)?

39. So on that day humans and genie will not be asked about their sins.

40. So which of the favors of your Lord would you deny (O genie and humans)?⁹⁷

13) Surah Al-Hashr 21-24

لَوْ أَنزَلْنَا هٰذَا الْقُرْءَانَ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خٰشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللَّهِ ۗ وَتِلْكَ الْأَمْثَلُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ۗ عَلِيمٌ الْغَيْبِ وَالشَّهَادَةِ ۗ هُوَ الرَّحْمٰنُ الرَّحِيمُ ﴿٢٢﴾ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ ۗ سُبْحٰنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾ هُوَ اللَّهُ الْخَلِقُ الْبَارِئُ الْمُصَوِّرُ ۗ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ۗ يُسَبِّحُ لَهُ ۗ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٤﴾

Meaning:

21. If We had sent down this Qur'an on a mountain, you would have seen it bowed and split apart for fear of Allah. We make parables for people so that they may think.

22. He is Allah Who has no god but Him. (He is) Who Knows the unseen and the real. He is the Most Gracious, the Most Merciful.

23. He is Allah Who has no god but Him. He (is) the Maharaja, the Most Holy, the Most Peaceful, the All-Giving Security, the All-Supervising, the All-Mighty, the All-Powerful, and the Possessor of all

⁹⁷ Foundation for Organizing Translators/Interpreters of the Qur'an , Al-Qur'an and Translations , Ministry of Religion 2009, p. 533

majesty. Glory be to Allah from what they associate with.

24. He is Allah, the Creator, the Creator of nothing, and the Forming of form. She has beautiful names. What is in the heavens and on earth always glorifies Him. He is the Mighty and the Wise.⁹⁸

14) Surah Al-Jin 1-4

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوا إِنَّا سَمِعْنَا قُرْءَانًا عَجَبًا ﴿١﴾ يَهْدِي إِلَى الرُّشْدِ فَآمَنَّا بِهِ ۗ وَلَنْ نُشْرِكَ بِرَبِّنَا أَحَدًا ﴿٢﴾ وَأَنَّهُ تَعَالَىٰ جَدُّ رَبِّنَا مَا اتَّخَذَ صُحْبَةً وَلَا وَلَدًا ﴿٣﴾ وَأَنَّهُ كَانَ يَفُولُ سَفِيهًا عَلَىٰ اللَّهِ شَطَطًا ﴿٤﴾

Meaning:

1. Say (Prophet Muhammad), "It has been revealed to me that a group of genie have heard (the Qur'an I read)." Then they said, "We have heard a wonderful recitation,
2. Who guides to the truth, so that we too believe in him and will not associate anything with our Lord.
3. Verily, exalted is the majesty of our Lord. He has no wife and no children.
4. Verily the ignorant among us always speak (words) that transgress against Allah.⁹⁹

15) Surah Al-Kafirun 1-6

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

Meaning:

1. Say (Prophet Muhammad), "O disbelievers"
2. I will not worship what you worship.
3. You are also not a worshiper of what I worship.
4. I have never been a worshiper of what you worship.
5. You are never (also) a worshiper of what I worship.
6. For you is your religion and for me is my religion.¹⁰⁰

16) Surah Al-Ikhlâs 1-4

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ وَلَمْ يُولَدْ ﴿٣﴾ وَأَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ﴿٤﴾

Meaning:

1. Say (Prophet Muhammad), "He is Allah Almighty.
2. God is the place to ask for everything.
3. He has neither begotten nor begotten
4. And there is nothing equal to Him.¹⁰¹

⁹⁸ Ibid., p. 549

⁹⁹ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 573

¹⁰⁰ Ibid., p. 604

17) Surah Al-Falaq 1-5

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿١﴾ مِنْ شَرِّ مَا خَلَقَ ﴿٢﴾ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ﴿٣﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿٤﴾ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿٥﴾

Meaning:

1. Say (Prophet Muhammad), "I seek refuge in Allah who (guards) the dawn (dawn)
2. From evil (creatures) He created,
3. From the evil of the night when it is dark,
4. From the evil of women (witches) who blow on the knots (ropes),
5. And from the evil of the envious when he is envious."¹⁰²

18) Surah An-Naas 1-6

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾ إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنَ الْجِنَّةِ وَالنَّاسِ ﴿٦﴾

Meaning:

1. Say (Prophet Muhammad), "I seek refuge in the Lord of mankind,
2. king of men,
3. human worship
4. from the evil (devil) whisperer who hides
5. Who whispers (evil) into the breasts of men,
6. from (class of) genie and humans."¹⁰³

¹⁰¹ Foundation for Organizing Translators/Interpreters of the Qur'an, *Al-Qur'an and Translations*, Ministry of Religion 2009, p. 605

¹⁰² *Ibid.*, p. 605

¹⁰³ *Ibid.*, p. 605

CHAPTER IV
THE MEANING OF THE CONGREGATION IN THE TRADITION OF
READING THE MANZIL VERSION IN THE TARBIYATUL QUR'AN
ISLAMIC BOARDING SCHOOL

A. Congregation's Understanding After Practicing the Manzil Verse

Life at the Tarbiyatul Qur'an Islamic Boarding School is never outside the scope of the Qur'an. Everything that is done must be related to the Qur'an. Generally, the students interact with the Qur'an by reading it at certain times. Considering that this Islamic boarding school is a tahfidz boarding school, almost all of its students are memorizers of the divine word.

The tradition of reciting the Manzil verse at the Tarbiyatul Qur'an Islamic Boarding School started from the existence of students who were constantly being harassed by supernatural beings. This is a special concern for caregivers because it is feared that it will trigger other students to experience the same thing. In addition, this incident also had a detrimental impact on the learning system both in terms of time and effectiveness and efficiency. After this incident is repeated quite often, the caregivers agree to provide readings or practices that can protect students from disturbances by supernatural beings or from anxiety disorders that arise from themselves.

Previously, the manzil verse was only read when there were students who were in a trance or to *ruqyah* people who were in pain, then after this incident the reading of the manzil verse became a tradition where the time and systematics of reading it were determined. This is done in order to apply the term prevention is better than cure, because basically demons, genie and so on will not enter the human body whose heart is always dhikr praising His asma and always asking for protection for things that are beyond the limits of ability ordinary people.

The results of the researcher's interview with the students stated that not a few of them understood the tradition of reading the Manzil verse. However, many also think that the tradition of reading Manzil verses is just a daily routine and attending the majlis is only to abort their obligations as a santri.

As the researcher interviewed with a student named Erna Nur Jannah;

"The tradition of reading the Manzil verse in my opinion is just a daily routine. Practicing it is one of the reasons for the loss of obligations as a student. I do not understand what is the main purpose and purpose of this tradition is *istiqomahkan*. However, I feel that this tradition can add to the spirit of worship because it is carried out in congregation and the cottage feels safe, calm and peaceful since this tradition was implemented."¹⁰⁴

However, students who follow the tradition of reading Manzil verses without knowing the benefits and functions of this also need to be followed. In doing a good deed sometimes also requires *taqlid*.

فَسْئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٠٤﴾

Meaning: *Then you should ask people who are experts in knowledge if you do not understand.*¹⁰⁵

In this verse Allah clearly commands people to follow those who have deepened their religion if they do not understand something. However, there are several criteria so that someone can be called an expert in science. The scholars have agreed that it is permissible to *taqlid* only to one of the four madhhabs whose expertise and scientific sanad are in the science of fiqh.

Tarbiyatul Qur'an Islamic Boarding School students consist of various characters and different backgrounds, this does not reduce the sense of solidarity between students in carrying out the tradition of reading Manzil verses. In this case, the caregiver has an important role, as explained by Agus Ahmad Shoviylul Himami:

"The students who now live and stay in the lodge come from various backgrounds and different levels of knowledge. Some already have a strong scientific foundation, some are still groping about how to become a human being that heaven misses. Therefore, at this Islamic boarding school we teach all students how to behave as human beings and respect each other. We also instill that morality is above knowledge. It's useless if you have a lot of knowledge but zero morals

¹⁰⁴Interview with Erna Nur Jannah as one of student at Tarbiyatul Qur'an Islamic Boarding School, 26 July 2020, in Nganjuk city

¹⁰⁵Foundation for Translators/Interpreters of the Qur'an, the *Qur'an and its Translation*, Ministry of Religion, 1986, p. 272

and all humans are equal before God except for their faith and piety."¹⁰⁶

Although the differences in the background of the santri are not a barrier, this is the basis for differences in the meaning of the tradition of reading the manzil verse. When asked about the basic understanding of the privileges of reading the Manzil verse, Gus Shovi explained:

"The tradition of reading the Manzil verse which is currently being perpetuated in the cottage is one of the *riyāḍah baṭiniyyah*, the way of so that this heart is always connected with the creator. This hut is the hut of the Koran, everything that is learned is also in order to understand the Koran. It's not appropriate if we as chosen people carry out the mandate of memorizing the Qur'an but still like to be confused, often confused, often stuffy. The Qur'an is the cure for all medicines. In addition, practice is also to show gratitude and proof of our faith in the Qur'an."¹⁰⁷

Riyāḍah baṭiniyyah is a basic thing that a believer must continue to strive for. An inner practice if done consistently can be used as a guide and can fortify itself from outside influences. No matter how smart a believer is, if he doesn't have an inner practice that is practiced consistently, he will be easily swayed in his mind as a result, he will be easily influenced. The ability that Allah has given in the form of the brain must always be balanced with the strength of the soul by practicing *istiqomah* practice. The purpose of *Riyāḍah* itself is to control oneself, both soul and body so that the spirit remains pure¹⁰⁸

The tradition of reading the manzil verse shows a sense of gratitude and evidence of one's faith in believing in the existence of the Qur'an. A person who is enthusiastic, honest and has peace of mind and is protected from interference from supernatural beings is a priceless achievement, especially for the caregivers themselves.

Ainun Ni'matil Bariroh, as the village head of the female cottage explained:

¹⁰⁶ Interview with Agus Ahmad Shoviyul Himami as caregiver at Tarbiyatul Qur'an Islamic Boarding School, July 28 2022, in Nganjuk city

¹⁰⁷ Interview with Agus Ahmad Shoviyul Himami as caregiver at Tarbiyatul Qur'an Islamic Boarding School, July 28 2022, in Nganjuk city

¹⁰⁸ Adnan, "Riyadhah Mujahadah Perspektif Kaum Sufi", in *Syifa Al-Qulub*, Vol, 1, No. 2 (January 2017), p.123

"The proof for reading the Manzil verse is found in the letter al-Baqarah verse 121, while the essence of the tradition of reading this Manzil verse is so that the students and their readers are protected from all kinds of disturbances, especially demonic interference."¹⁰⁹

In the interpretation of Al-Azhar by Buya Hamka¹¹⁰, al-Baqarah verse 121 explains that Muslims read the Qur'an which was revealed to them through the prophet Muhammad by actually reading, that is, understanding its contents and being followed. favors of the Qur'an.

A person who reads the Qur'an only with faith and limited ability to understand the verses contained in it will still be judged as a high-value worship. That is what distinguishes reading the Qur'an from reading a book or other books. There are commands and prohibitions in the Qur'an that are repeated to provide an understanding that humans as weak servants must remain optimistic about a better future life. In addition, humans are also taught to always believe and surrender to everything that has been determined. Nevertheless, the power of prayer and belief has extraordinary power that can change the decision.

So, the writer can conclude that the tradition of reading Manzil verses is not only to protect themselves from various kinds of disturbances but also to change the thoughts and feelings of the students who practice it. These changes can be seen after implementation. Sad and confused hearts turn into calm because they believe that what happened has become a condition and surrender that nothing is apart from His control.

Some students practice the Manzil verse solely to hope for the pleasure of Allah SWT in any form and hope for the blessing of the caregiver. Others understand that the practice of the Manzil verse is only modest, meaning that they do not know the overall meaning of the tradition. However, the passion and enthusiasm of the students in participating in this activity was very high. This statement is based on an interview with one of the students,

¹⁰⁹ Interview with Ainun Ni'matil Bariroh as the head of the Tarbiyatul Qur'an Islamic Boarding School, 26 July 2022, Nganjuk city

¹¹⁰ Hamka, Tafsir Al-Azhaar Juz 1, (Jakarta:Pustaka Panji Mas, 2005), p. 375-376

Nilna Zahrotal Muna;

“In my opinion, whatever the caretaker says is obligatory to be carried out. Because I believe that good habits will give birth to something good again. This tradition is one way to get closer to Allah SWT, which is carried out in congregation. The main goal is to wish blessings and increase emotional and spiritual intelligence.”¹¹¹

From this interview, the writer concludes that the tradition of reading Manzil verses at Tarbiyatul Qur'an Islamic Boarding School has its own virtues for its readers. However, not all can feel the virtues contained in this tradition. It depends on the understanding and sincerity of each. However, anyone who practices it will always get a blessing for his *istiqomah*.

According to Agus Ahmad Shoviyul Himami, the reading of the Manzil verse is not only to train the students' *istiqomah* in practicing the cottage tradition, but also to teach the students to know the meaning of the *Syifa verse* collected in the Manzil verse. According to him;

"Every letter and verse that is read has certain *virtues* and virtues that not many people know. So that if it is practiced consistently, it will have a tremendous impact and surely this manzil verse is good to practice and apply in everyday life."¹¹²

From this it can be concluded that the tradition of reading Manzil verses is one of the processes of forming the character of students because in its practice it is necessary to be *istiqomah*. In fact, whether the santri change or not depends on them themselves. The greater the intention and understanding of this tradition, the greater the chance that Allah SWT will grant it.

The experience of practicing the Manzil verse has been felt by one of the alumni who felt the disturbance of supernatural beings in his body. Realizing that something is not right, often feels afraid, feels restless and has anxiety disorders, even to the point of not being able to taste good food for several months, he takes the initiative to *go* to a caregiver.

¹¹¹ Interview with Nilna Zahrotal Muna as one of student at Tarbiyatul Qur'an Islamic Boarding School, 26 July 2020, Nganjuk city

¹¹² Interview with Agus Ahmad Shoviyul Himami as caregiver at Tarbiyatul Qur'an Islamic Boarding School, 28 July 2022, Nganjuk city

“A few months ago I couldn't sleep at night, I was afraid and anxious during the day. I was so scared, I didn't even dare to leave the house, because when I saw roads, graves, bridges my mind immediately went everywhere. My fear of dying had a painful effect on me.”¹¹³

Seeing this, the caregiver immediately ruqyah by reading the manzil verse then blowing into the water to drink. When this procession is done, the benefits are immediately felt. Immediately he cried until he finally passed out. In addition to direct meruqyah, the caregivers also suggest practicing the manzil verse consistently in the future. To always be protected and protected from magic and the like.

The reading of the Manzil verse which was carried out at the Tarbiyatul Qur'an Islamic Boarding School was one of the caregivers' efforts in maintaining and preserving the tradition of the cottage, because it was felt that this activity was able to provide its own benefits and blessings.

As a good student, he should follow the tradition of the cottage by always hoping for blessings from his Lord. Although they do not know the complex about the benefits of these activities. In the tradition of reading the Manzil verse, it is how to position habits into a culture that must be preserved and preserved wherever and whenever.

Indeed, the Qur'an will always have a positive impact when read. This positive impact is then called *faḍīlah*. Regarding *faḍīlah* that reading the Qur'an can soothe the soul and cure diseases in accordance with the word of Allah SWT contained in Surah Al-Isra' verse 82.

وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَرْبُدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

Meaning: "And We send down from the Qur'an (something) which is an antidote and a mercy for those who believe, while for people who do wrong (the Qur'an) will only increase losses".¹¹⁴

In *Tafsir Fī Zilālī al-Qur'an* it is explained that the purpose of this verse

¹¹³ Interview with Risa Nur Islami one of the alumni Tarbiyatul Qur'an Islamic Boarding School, 02 August 2022, Nganjuk city

¹¹⁴ Foundation for Translators/Interpreters of the Qur'an, the *Qur'an and its Translation*, Ministry of Religion, 1986, p. 290.

is that one of the functions of the Qur'an revealed to the earth is as a healer and a mercy for those who believe in it. But apart from that, the Qur'an can also be a punishment and torment for those who have denied it. Those who deny the Qur'an will be in torment while in this world and will be thrown into the punishment later in the hereafter because of the Qur'an.¹¹⁵

The revelation of the Qur'an is a blessing for all of nature, especially for people whose hearts are always interacting with the values of faith. The heart of a believer will be radiant and open to receive what is contained in the Qur'an. Basically, the Qur'an is a book that will never be exhausted. In it there are always secrets and sources of new knowledge. Meanwhile, the secret of the Qur'an will only be revealed to those who are always close to it. Someone who often interacts with the Qur'an, his heart will glow and be open to receive what is in it in the form of spirituality, tranquility and a sense of security.

In the Qur'an there is a cure for anxiety, restlessness and an unsettled mind. This book connects the human heart to God. So that it can be ascertained, a heart that is always connected will always be calm, peaceful, feel care and a sense of security and always in pleasure. The Qur'an also contains a cure for lust and impurity, greed, heart disease and the temptations of Satan. Dr. Sulaiman al-Asyqar said, "The most effective way to fortify oneself from the temptations of Satan is to hold fast to the Qur'an and as-Sunnah, both scientifically and in application. Because the Qur'an and as-Sunnah came to bring teachings to the straight path. Meanwhile, Satan's job is to get us out of this way."¹¹⁶ Allah says:

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ۗ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿٥٦﴾

¹¹⁵ Sayyid Qutb, *Tafsir Fi Zilalil Qur'an Di Bawah Naungan Al-Qur'an* (Surah Yusuf 102-Thaahaa 56), Volume 7, Gema Insani, Jakarta, 2003, p. 280.

¹¹⁶ Wahid Abdusalam Bali, *Wiqayatul insani minal geniei wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p.377

Meaning: *And verily, this is My straight path. Then follow! Do not follow (other) paths that will separate you from His path. Thus He commands you that you may become pious.*¹¹⁷

In explaining this verse, Rasulullah SAW drew a line with his hand. Then he said, "This is the straight path of Allah". Then he drew a line on the right and left and added, These roads are always filled with demons calling on people to follow them.¹¹⁸

From the summary of the results of interviews by researchers with students and caregivers, it is proven that the tradition of reading Manzil verses has its own virtue, especially for those who practice this tradition consistently. There is a different feeling after reading it. Not only peace and inner peace, but there are other feelings implied in it, such as easier understanding of science, avoiding interference from supernatural beings and feelings of misgivings in worship, creating patience in oneself, being calmer in facing life's tests, easier in memorizing and the emergence of a sense of concern for others. This is what is called the *faqīlah* verse of Manzil which has become a tradition of the Tarbiyatul Qur'an Islamic boarding school.

In this case, the caregiver hopes that the students can continue to practice the manzil verse istiqomah. Not only in the cottage, the process of practice, the reading of the manzil verse can be practiced in the afterlife.

B. Analysis of Manzil Verse Reading Traditions at Tarbiyatul Qur'an Islamic Boarding School

For the author, having the opportunity to be able to research about the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School is a matter of pride and creates its own happiness. In this study, the author was able to take lessons about the importance of building a

¹¹⁷ Foundation for Translators/Interpreters of the Qur'an, the *Qur'an and its Translation*, Ministry of Religion, 1986, p. 149

¹¹⁸ Wahid Abdusalam Bali, *Wiqayatul insani minal geniei wasy syaithani Ash-sharimul Batari Fit Tashaddi Lis Saharati al-Asyrar*, trans. Hasibuan, Sarwedi MA, and Arif Mahmudi, Jakarta: Ummul Qura, 2014, p.377

responsible person, solving problems, maintaining *istiqomah* against a *sunnah* practice and creating a high sense of solidarity. This is impossible to achieve without the driving force in the heart of each individual.

The existence of this tradition is at least able to provide enlightenment and clear the heart which is the center of control. This difference is felt by the author when examining the object at the research location as well as participating in the reading of the Manzil verse.

From the results of the study, it can be seen that the tradition of reading Manzil verses is a form of embodiment of gratitude and proof of one's faith in loving the Qur'an and oneself. Becoming a better person than before and having a calm soul is an invaluable point of success and achievement for caregivers. This is only part of the positive impact of the tradition of reading Manzil verses.

The results of the interview stated that after repeating the Manzil verse there would be a different feeling, the students felt inner peace and spiritual comfort. This meaning is something that can be observed directly. If the santri and ustadz do not feel the change after practicing the Manzil verse, it could be that when the reading procession is not accompanied by earnestly hoping for the pleasure of Allah SWT.

The students believe with all their hearts that the *faḍīlah* and the blessings of the Manzil verse are true on condition that they are practiced consistently. The purpose of the tradition of reading the Manzil verse at the Tarbiyatul Qur'an Islamic Boarding School:

1. So that the students always read the Manzil in everyday life. There is no day without Qur'an. Apart from being worship, it is also hoping for the pleasure of Allah.
2. Keep away from all kinds of distress, physical and spiritual calamities, avoid interference from genie, humans and other disturbances.

3. Giving life guidance to the students so that later when they enter into real life they will not experience a shortage in meeting their needs.
4. To always remember Allah, hope for wisdom and intercession from reading the Qur'an itself. And to always connect the scientific chain with teachers who have certified.

Wirid activities, praying and other religious activities are inner efforts whose essence is asking the owner of the universe to provide convenience, tranquility and smooth sustenance. This shows that the tradition of reading the Manzil aya which is done regularly has a positive impact on daily life.

CHAPTER V

CLOSING

A. Conclusion

After conducting a study of the living Qur'an regarding the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School, the following conclusions can be drawn:

1. The tradition of reading Manzil verses is carried out after the congregation of Asr prayers and becomes a routine activity that is required for students. The procession of reading the Manzil verse begins with reading istighfar 3 times, then the creed, prayer, tawasul and continues with reading the verses and letters that have been determined. This tradition is led directly by the caregiver, if the caregiver is unable to do so, it is led by one of the students who have been mandated. There is no specific reading method in reading it. The reading pattern used is to read tartil and raise the voice (*jahr*).
2. In its implementation there are differences in meaning between congregations, including; as a form of obedience to the caregivers of Islamic boarding schools, in order to be free from interference from supernatural beings both *zohir* and *batin* facilitate the process of memorizing the Qur'an, facilitate sustenance, be able to read the Qur'an smoothly, as well as one of the efforts to form a good personality responsible for the trust given. The existence of the tradition of reading the Manzil verse also affects a person's behavior. This tradition is able to change a bad situation for the better and it has a significant impact on the mental health of the students.

B. Suggestion

After conducting research on the study of the living qur'an related to the recitation of surah and verses in the tradition of reading Manzil verses at the Tarbiyatul Qur'an Islamic Boarding School there are still many shortcomings in this study. Therefore, suggestions and criticisms from

researchers and intellectuals are highly expected, for future researchers should further deepen the theory of social knowledge as a complement to further research. In addition, further researchers are expected to expand their studies and approaches not only to the tradition of reading the Manzil Verse, but to other traditions that exist in Tarbiyatul Qur'an Ismlamic Boarding School.

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DOCUMENTATION

جوهر من جواهر المهيمن
في آحبار رقة القرآن



تأليف
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القيمية

سوق فانيك، بريك، عا لوجك

آيات المنزل

Keterangan:
1. Diakhshi nighfir 3c, syahada, sholawat dan tawarruf Fatimah
2. Isiqamah membaca top hat (dusipkan ba da' asar dan ba' la subhi)
3. Membaca dengan bersuara (tidak dalam hati)

- 1. QS. Al-Fatihah :**
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾
إِلهِ يَوْمِ الدِّينِ ﴿٥﴾ وَإِلَهِكَ فَتَعَلَّى لَنفَسِكُمْ وَرَأَيْتُمُ الْمَاءَ يَنْزِلُ مِنَ السَّمَاءِ فَنَشَبُوا رِجْلَهُمْ ﴿٦﴾ وَارْتَبَتْ
عَلَيْهِمُ السَّحَابُ لَوَالِيَهُمْ ﴿٧﴾ فَسَقَطَ مِنْ سَمَاءٍ مَاءً زَكِيًّا ﴿٨﴾ فَذُقُوا حُلْوَهُ ﴿٩﴾ وَهُوَ عَذْبٌ ذِي لَذَّةٍ لِلْغُلَامِ ﴿١٠﴾ وَذِي
ذُقُوا حُلْوَهُ ﴿١١﴾ وَهُوَ عَذْبٌ ذِي لَذَّةٍ لِلْغُلَامِ ﴿١٢﴾ وَذِي ذُقُوا حُلْوَهُ ﴿١٣﴾ وَهُوَ عَذْبٌ ذِي لَذَّةٍ لِلْغُلَامِ ﴿١٤﴾
- 2. QS. Al-Baqarah :**
الذِّكْرِ ﴿١﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿٢﴾ الَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٣﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٤﴾
وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٥﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٦﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٧﴾
وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٨﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٩﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٠﴾
- 3. QS. Al-Baqarah :**
وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١١﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٢﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٣﴾
- 4. QS. Al-Baqarah :**
الذِّكْرِ ﴿١٤﴾ ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ﴿١٥﴾ الَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٦﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٧﴾
وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٨﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿١٩﴾ وَالَّذِينَ يُؤْتُونَ زَكَاةً وَيَسْتَمِرُّونَ ﴿٢٠﴾

- 5. QS. Al-Ibra' :**
فَلْيُؤْتُوا ذِكْرًا ﴿١﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٢﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٣﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٤﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٥﴾
- 6. QS. Al-Ibra' :**
ذِكْرًا ﴿٦﴾ ذِكْرًا ﴿٧﴾ ذِكْرًا ﴿٨﴾ ذِكْرًا ﴿٩﴾ ذِكْرًا ﴿١٠﴾ ذِكْرًا ﴿١١﴾ ذِكْرًا ﴿١٢﴾ ذِكْرًا ﴿١٣﴾ ذِكْرًا ﴿١٤﴾ ذِكْرًا ﴿١٥﴾
- 7. QS. Al-Ibra' :**
ذِكْرًا ﴿١٦﴾ ذِكْرًا ﴿١٧﴾ ذِكْرًا ﴿١٨﴾ ذِكْرًا ﴿١٩﴾ ذِكْرًا ﴿٢٠﴾ ذِكْرًا ﴿٢١﴾ ذِكْرًا ﴿٢٢﴾ ذِكْرًا ﴿٢٣﴾ ذِكْرًا ﴿٢٤﴾ ذِكْرًا ﴿٢٥﴾
- 8. QS. Al-Ibra' :**
ذِكْرًا ﴿٢٦﴾ ذِكْرًا ﴿٢٧﴾ ذِكْرًا ﴿٢٨﴾ ذِكْرًا ﴿٢٩﴾ ذِكْرًا ﴿٣٠﴾ ذِكْرًا ﴿٣١﴾ ذِكْرًا ﴿٣٢﴾ ذِكْرًا ﴿٣٣﴾ ذِكْرًا ﴿٣٤﴾ ذِكْرًا ﴿٣٥﴾

آيات الشفاء

Keterangan:
1. Diakhshi nighfir 3c, syahada, sholawat dan tawarruf Fatimah
2. Isiqamah membaca top hat (dusipkan ba da' asar dan ba' la subhi)
3. Membaca pada tempat yang sudah boleh pada setiap waktu kemudian diucapkan (jika dibuktikan)
4. Dapat dibaca pada air (jika dibuktikan)

- 1. QS. Al-Taubah: 14**
وَيَنْشِفُ سُوءُ قَوْمٍ مُّؤْمِنِينَ
- 2. QS. Yasin: 57**
وَيُشْفَى لِمَا فِي الصُّدُورِ وَيَهْدَى وَرَحْمَةً لِّلْمُؤْمِنِينَ
- 3. QS. An-nahl: 69**
يَخْرِجُ مِنْ بَطْنِهَا شَرَابًا مُّخْتَلِفًا أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ
- 4. QS. Al-Ibra' : 82**
وَيُنزِّلُ مِنَ السَّمَاءِ مَاءً فَنَشَبُوا رِجْلَهُمْ
- 5. QS. Asy-Syu'ara: 90**
وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ
- 6. QS. Fushilat: 44**
فَلْيُؤْتُوا ذِكْرًا ﴿١﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٢﴾ وَلْيُؤْتُوا ذِكْرًا ﴿٣﴾
- 13. QS. Al-Hasyr :**
لِيُؤْتُوا ذِكْرًا ﴿٤﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٥﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٦﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٧﴾
- 14. QS. Al-Jin :**
فَلْيُؤْتُوا ذِكْرًا ﴿٨﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٩﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٠﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١١﴾
- 15. QS. Al-Kahf :**
فَلْيُؤْتُوا ذِكْرًا ﴿١٢﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٣﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٤﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٥﴾
- 16. QS. Al-Balad :**
فَلْيُؤْتُوا ذِكْرًا ﴿١٦﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٧﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٨﴾ وَلِيُؤْتُوا ذِكْرًا ﴿١٩﴾
- 17. QS. Al-Falaq :**
فَلْيُؤْتُوا ذِكْرًا ﴿٢٠﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢١﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢٢﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢٣﴾
- 18. QS. An-Na' :**
فَلْيُؤْتُوا ذِكْرًا ﴿٢٤﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢٥﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢٦﴾ وَلِيُؤْتُوا ذِكْرًا ﴿٢٧﴾



INTERVIEW GUIDELINES

- a. Caregiver
 - 1. What is the history of the establishment of PPTQA?
 - 2. Who teaches at PPTQA?
 - 3. What facilities does PPTQA have?
 - 4. What is the role of the ustad/dzah in guiding PPTQA students?
 - 5. Where do PPTQA students come from?
 - 6. What is the history of the implementation of manzil verse recitation in PPTQA?
 - 7. How is the implementation of reading manzil verses in PPTQA?
 - 8. What does manzil mean according to the nanny?
 - 9. Are there any factors behind the practice of reciting manzil verses in PPTQA?
 - 10. Since when did the practice of reciting the manzil verses begin?
 - 11. What is the meaning contained in each selected verse or letter contained in the manzil verse arrangement?
 - 12. Why choose ba'da asar time to read manzil?
 - 13. Who is the initiator of the practice of reading the manzil verse in PPTQA?
 - 14. Are there special requirements for students when reading the Manzil verse?
 - 15. How important is the tradition of reading the manzil verse for everyday life in the world of Islamic boarding schools, especially in PPTQA boarding schools?
- b. Manager
 - 1. What is the organizational structure of the management in PPTQA?
 - 2. What is the general condition of PPTQA (suggestions for infrastructure and facilities provided)?
 - 3. What is the total number of students?
 - 4. What activities are carried out in PPTQA?
 - 5. Is the tradition of reading the manzil verse a regulation in PPTQA?
 - 6. What are the sanctions or penalties for not participating in these activities?
 - 7. What does the tradition of reading the manzil verse mean for the board?
- c. Students
 - 1. What is the motivation of the students to follow the tradition of reciting manzil verses at PPTQA?

2. Have you previously participated in or even known about the tradition of reciting manzil verses outside of PPTQA?
3. Do you know the fadhilah and the virtues of the tradition of reading manzil?
4. What does this reading mean for students?
5. What experiences do you have when carrying out the tradition of reciting the manzil verse?

CURRICULUM VITAE

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Semarang, 10 November 2022

Indana Zulfa