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## Discourse of *Faḍâ'il al-Qur'an*: Muhammad Shadiq's Presentation of the Quran's Privileges in the Book of *Qalb al-Qur'an*

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### Abstract

*The purpose of this article is to explain Muhammad Shadiq's Qalb al-Qur'an in his work, faḍâ'il al-Qur'an. The inquiries are as follows: What Qur'anic verses are contained in Qalb al-Qur'an? How do the faḍâ'il al-Qur'an forms in Surah al-Fâ'tiḥah verses 4-5 illustrate receiving privileges from the Qur'an? The book of Qalb al-Qur'an by Muhammad Shadiq has a representation of faḍâ'il al-Qur'an that has about 56 features, according to qualitative-descriptive methodologies, informative, and performative approaches from Sam D. Gill. These features consist of a combination of one or two verses that make up the 114 surahs of the Qur'an's qalb (heart). The author shows the fourth and fifth verses in Surah al-Fâ'tiḥah as qalb based on several interpretations as evidence of its specialty study. While the fifth verse discusses the responsibilities of a servant who must worship only Allah and always seek His help, the fourth verse discusses Allah's power in the cosmos and how He has the right to reward and hold each of His servants accountable in the hereafter. These two verses are regarded as the qalb in Surah al-Fâ'tiḥah because they have a much deeper, more distinctive, and all-encompassing meaning than the other verses*

### Kata Kunci

*Faḍâ'il al-Qur'an, Qalb al-Qur'an, Muhammad Shadiq*

### Abstrak

*Artikel ini bertujuan untuk mengetahui faḍâ'il al-Qur'an dalam kitab Qalb al-Qur'an karya Muhammad Shadiq. Pertanyaan yang diajukan adalah: ayat-ayat al-Qur'an apa saja yang termasuk dari Qalb al-Qur'an? Bagaimana bentuk faḍâ'il al-Qur'an dalam surat al-Fâ'tiḥah ayat 4-5 sebagai representasi menemukan keistimewaan dalam*

*Qalb al-Qur'an?. Dengan menggunakan metode kualitatif-deskriptif dan pendekatan informatif dan performatif dari Sam D. Gill, dapat disimpulkan bahwa kitab Qalb al-Qur'an karya Muhammad Shadiq termasuk representasi dari faḍâ'il al-Qur'an yang memiliki kurang lebih 56 keistimewaan. Keistimewaan tersebut dihasilkan dari kompilasi satu sampai dua ayat yang dianggap sebagai qalb (hati) dalam 114 surat al-Qur'an. Sebagai bukti analisis keistimewaannya, penulis mengungkap ayat keempat dan kelima sebagai qalb dalam surat al-Fâ'tihah berdasarkan beberapa penafsiran. Ayat keempat berbicara tentang kekuasaan Allah di alam semesta, sehingga Dia berhak membalas dan meminta pertanggung-jawaban setiap hamba-Nya di akhirat, sementara ayat kelima berbicara kewajiban seorang hamba yang wajib beribadah hanya kepada Allah dan selalu memohon pertolongan-Nya. Kedua ayat ini dianggap sebagai qalb dalam surat al-Fâ'tihah, karena kandungan maknanya sangat signifikan, istimewa dan lebih komprehensif dari ayat yang lain*

## Introduction

As a universal guide to the life of Muslims, The Qur'an is revealed completely, nothing escapes from the Qur'an. By relying on the Qur'an, Muslims will always easy to get what they want, such as tranquility, peace as social beings, happiness, and prosperity in wading through the dynamics of life. This is because the Qur'an has several privileges (*faḍâ'il*) contained in the explanation of the Qur'an itself or the Prophet's hadith which is devoted to Muslims.

The theme of the specialty of the Qur'an or commonly called *faḍâ'il al-Qur'an* becomes interesting to discuss because there are two fundamental reasons. *First*, because the discussion of *faḍâ'il al-Qur'an* becomes a theme that is rarely touched on in studies so far what tends to be a study is related to the interpretation of the Qur'an, (especially *mauḍû'i*). *Second*, by discussing the *faḍâ'il the Qur'an*, will appear a portrait of the interaction of the Prophet and his companions with the Qur'an, something that invites Muslim to imagine 1400 years ago.

One of the concrete examples of *faḍâ'il al-*

Qur'an described by the Prophet's narration (hadith) is as follows:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، وَإِنَّ الْبَيْتَ الَّذِي تَقْرَأُ فِيهِ الْبَقْرَةَ لَا يَدْخُلُهُ الشَّيْطَانُ.

*"The Prophet Said: Do not make your houses as graves, surely the house in which the sūrah al-Baqarah (the cow) will not be entered by satan."*<sup>1</sup>

This *hadīth* speaks of the specialty of the Qur'an sūrah (chapter) al-Baqarah, which when read in the house of satan will not enter it. These models of hadith are included in hadiths with the nuances of *faḍâ'il al-Qur'an*, which is a hadith that preaches about the privileged of the Qur'an, both verses, sūrah, and the Qur'an as a whole. Many works explore the *faḍâ'il* of the Qur'an like this, the discussion only refers to the specialty of the Qur'an based on the Qur'an and the hadith of the Prophet in general.

<sup>1</sup>Abu Husain Muslim bin al-Hajjaj al-Naisaburi, *Shahih Muslim*, vol. II (Beirut: Dār al-Afaq al-Jadidah, n.d.), Hadis no: 1300.

In this regard, the author found a work *faḍâ'il al-Qur'an* that is quite different from the previous works of *faḍâ'il al-Qur'an*. *Qalb al-Qur'an* is a work written by Indonesian cleric Muhammad Shadiq Ma'mun Hamzah. This work contains important verses that become the "heart" of every letter in the Qur'an. In other languages, the number of the quranic surahs is 114, in which there are special verses that the author calls *qalb* (heart).

The *faḍâ'il the Qur'an* book was written by Muḥammad Alwi al-Maliki,<sup>2</sup> Aḥmad Shu'aib al-Nasâ'i,<sup>3</sup> and Muḥammad Zakariyâ al-Kandaḥlawî.<sup>4</sup> Their prior *faḍâ'il the Qur'an* research is essentially identical to this research. Additionally, the ongoing study by Pramudita Suciati, *faḍâ'il the Qur'an: Studi Bibliografis Buku-buku Keutamaan al-Qur'an di Indonesia Tahun 1991-2016*,<sup>5</sup> Eko Zulfikar, *Kaidah Tafsir: Keistimewaan al-Asmâ' al-Husnâ di Akhir Ayat al-Qur'an*,<sup>6</sup> and Muzakir's study, *Keutamaan Belajar dan Mengajarkan al-Qur'an: Metode Maudhu'i dalam Perspektif Hadis*,<sup>7</sup> are both important to mention.

The *faḍâ'il the Qur'an* has been discussed in all of the previous research by focusing exclusively on ḥadīths relating to the qualities of the sūrahs and verses of the Qur'an, *Studi Bibliografis buku-buku Keutamaan al-Qur'an di Indonesia Tahun 1991-2016*, also focusing on one ḥadīth relating to the qualities of studying and teaching the Qur'an. These works are all very distinct from the ones that the author will

be studying as the topic of discussion is the book of *Qalb al-Qur'an*.

This paper will specifically explore the *faḍâ'il the Qur'an* in the book of *Qalb al-Qur'an* by Muhammad Shadiq. The author analyzes using informative and performative methods from Sam. D. Gill to gain a comprehensive understanding. The main function when it is revealed is as a "*hudan*" (guide) for all mankind. While the performative method focuses on the Qur'an, which is "treated" by the public by being read, written, memorized, chanted, or in other ways.<sup>8</sup>

### ***Faḍâ'il al-Qur'an: Understanding, Purpose, and Privilege***

The word *faḍâ'il* is the plural form of the word *Faḍīlah* which means *al-darajah al-râfi'ah fi al-faḍl* (high position in virtue) or *al-maziyyah* (privilege).<sup>9</sup> The word *faḍīlah* is a term used to denote the advantages, privileges, greatness, and excellence of one another, one place over another, and the charity of worship from another. While the Qur'an is a *masdar* (gerund) form word *qara'a - yaqra'u - qirâ'atan* which means *talâ*, which means reading, it can also mean "*al-qirâ'ah*," which means reading. According to the term, the Qur'an is the *kalâm* (word) of Allah which was revealed to the Prophet Muhammad through the angel Gabriel with *mutawâtir* narration, written on *muṣḥaf*, being a guide for mankind, and reading it is considered worship.<sup>10</sup>

Thus, simply put, *faḍâ'il al-Qur'an* can be understood as something related to the privileges, advantages, and virtues contained by the verses and sūrahs in the Qur'an.

<sup>2</sup>Muhammad Alwi al-Maliki, *Faḍâ'il al-Qur'an* (Yogyakarta: Mitra Pustaka, 2001).

<sup>3</sup>Ahmad Syu'aib al-Nasa'i, *Faḍâ'il al-Qur'an* (Beirut: Dâr Ihya' al-Ulum, 1992).

<sup>4</sup>Muhammad Zakariya al-Kandahlawi, *Faḍâ'il al-Qur'an*, (Yogyakarta: Ash-Shaff, 2006).

<sup>5</sup>Pramudita Suciati, *Faḍâ'il the Qur'an: Studi Bibliografis buku-buku Keutamaan al-Qur'an di Indonesia Tahun 1991-2016*, Skripsi: UIN Syarif Hidayatullah Jakarta, 2019.

<sup>6</sup>Eko Zulfikar, "Kaidah Tafsir: Keistimewaan *al-Asmâ' al-Husnâ* di Akhir Ayat al-Qur'an", *Ta'wiluna: Jurnal Ilmu Al-Qur'an, Tafsir, dan Pemikiran Islam* 3, no. 2 (2022).

<sup>7</sup>Muzakir, "Keutamaan Belajar dan Mengajarkan al-Qur'an: Metode Maudhu'i dalam Perspektif Hadis", *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 8, no. 1 (2015).

<sup>8</sup>Sam D. Gill, "Nonliterate Traditions and Holy Book" in Frederick M. Denny and Rodney L Taylor (.ed), *The Holy Book in Comparative Perspective* (Colombia: The University of South Carolina Press, 1993), 224-242.

<sup>9</sup>Luis Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam* (Beirut: Dâr al-Masyriq, 1992), 587.

<sup>10</sup>Munzir Hitami, *Pengantar Studi al-Qur'an: Teori dan Pendekatan* (Yogyakarta: PT. LKIS Printing Cemerlang, 2012), 15-16.

According to al-Firyabi, *faḍâ'il al-Qur'an* is closely related to the knowledge of the Qur'an and tafsîr (exegesis) for three important reasons. *First*, it belongs to the sciences of the Qur'an. *Second*, one of the purposes of the *faḍâ'il* of the Qur'an is to understand the Qur'an because in it there is a discussion of *qirâ'at*, *tadabbur*, contemplation, how to understand and increase belief in the Qur'an, and practice the contents of the Qur'an. So on the *third* reason; *faḍâ'il al-Qur'an* has a strong correlation with various interpretations.<sup>11</sup>

The purpose of *faḍâ'il al-Qur'an* according to Muḥammad Zakariyâ ibn Muḥammad Yaḥyâ al-Kandaḥlawi (d.1944 M) is to cultivate a love for the Qur'an, because when one loves the glorious *kalâm Allah*, it can be ascertained that he will love others. Therefore, Allah has promised to reward more to the lovers of the Qur'an more than those who pray. *faḍâ'il al-Qur'an* can also make it easier to learn the Qur'an to understand Sharî'a, legal content, sources of wisdom, treaty signing, and many other topics.<sup>12</sup> While Mannâ' Khalîl al-Qaṭṭân (d.1999 M) affirms the specialty of the Qur'an as a spear to solve every problem faced by humans, whether related to mental, physical, social, economic, or political affairs, in summary, the specialty of the Qur'an is always actual at all times and places (*ṣâliḥ li kulli zamân wa makân*).<sup>13</sup>

In addition to being guided, the specialty of the Qur'an also serves as a miracle. The Qur'an is different from the previous scriptures which are only guided, while its abomination lies outside itself. The nuances of *faḍâ'il al-Qur'an* refer to the privileges included in the explanation of the Qur'anic verses and the

Prophet's *hadîths*, both about sūrahs and the verses of the Qur'an as a whole. There are at least three elements that are part of the *faḍâ'il of the Qur'an*, namely the existence of the Qur'an, its readers, and the reward or benefits obtained.<sup>14</sup> when viewed through the lens of the Quranic and hadîth the following are among the special verses of the Qur'an :

*First*, the Qur'an is a guide for all mankind (QS. al-Isrâ' (the journey by night) [17]: 9); *second*, the Qur'an is an anode and mercy for all Muslims (QS. al-Isrâ' [17]: 82; Fuṣṣilat (explained in detail) [41]: 44 and QS. Yûnus (Jonah) [10]: 57; *third*, the reader of the Qur'an will get a reward that is doubled;<sup>15</sup> *fourth*, Qur'an will intercede on their readers;<sup>16</sup> *fifth*, the readers of the Qur'an will always be with and protected by the noble angles;<sup>17</sup> the *sixth* is Allah's mercy and peace of life<sup>18</sup> *seventh*, reciting the Qur'an and practicing it will reward parents on the day of resurrection,<sup>19</sup> and *eight*, for those who learn and teach it among the best people of the Prophet.<sup>20</sup>

While the specialty of the Qur'an can be seen from three sides. *First*, the Qur'an itself states that the epistles in the Qur'an contain privileges that no one is able to make commensurate with it. This applies to all sūrahs in the Qur'an as Allah says in QS. al-Baqarah [2]: 23-24 below:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

<sup>14</sup>Ahmad Rafiq, *Fadhail al-Qur'an*, in Abdul Mustaqim, et.al., *Melihat Kembali Studi al-Qur'an: Gagasan, Isu dan Tren Terkini* (Yogyakarta: Idea Press, 2015), 46.

<sup>15</sup>Muhammad Abu 'Isa al-Tirmidzi, *Sunan al-Tirmidzi*, Juz IV (n.p.: al-Maktabah Dahlan, n.d.), Hadith no: 2910.

<sup>16</sup>Muslim bin al-Hajjaj, *Shahih Muslim*, Juz IV, Hadith no: 1910.

<sup>17</sup>Muhammad bin Isma'il al-Bukhari, *Shahih al-Bukhari*, Juz IV (n.p.: al-Maktabah Dahlan, n.d.), Hadith no: 4937.

<sup>18</sup>Muslim bin al-Hajjaj, *Shahih Muslim*, Juz IV, Hadis no: 7028. Al-Tirmidzi, *Sunan al-Tirmidzi*, Juz V, Hadis no: 2945.

<sup>19</sup>Abu Dawud Sulaiman al-Sijistani, *Sunan Abu Dawud*, Juz II (n.p.: al-Maktabah Dahlan, n.d.), Hadis no: 1455.

<sup>20</sup>Al-Bukhari, *Shahih al-Bukhari*, Juz VI, Hadis no: 5027.

<sup>11</sup>Asma Asfaruddin al-Firyabi, *Kitab fadâ'il al-Qur'an wa Ma Ja'a Fih min al-Fadhil wa Fi Kam Yuqra' wa al-Sunnah fi Dzalik*, ed. Yusuf Usman Fadlullah Jibril (Riyadh: Maktabah al-Rusyd, 1989), 14-21.

<sup>12</sup>Muḥammad Zakariyâ al-Kandaḥlawi, *Faḍâ'il al-Qur'an* (Yogyakarta: al-Shaf, 2006), 10.

<sup>13</sup>Manna' al-Qaṭṭân, *Mabahits fi 'Ulum al-Qur'an* (Kairo: Maktabah Wahbah, n.d.), 178.

﴿٢٤﴾ فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا

النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٥﴾

*“And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur’an) to Our slave (Muhammad Peace be upon him), then produce a sūrah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.”<sup>21</sup>*

Second, history record some information about the verses contained in a sūrah can have a tremendous influence on a person’s psychological condition. For example, the Christian king of Habsyi, Najasyi, had shed tears because he heard the first verses of Maryam (Mary) recited by Jaafar. Then he gave refuge to the early Muslims until they could live on the Christian earth quietly.<sup>22</sup> Similarly, the cause of Islam Umar bin al-Khaṭṭāb was heartened because he heard the early verses of surah al-Ḥadīd (the iron) recited by his sister.<sup>23</sup>

Third, The specialty of certain letters listed in some hadīth books, including:

Specialty of sūrah al-Fātiḥah (the opener)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُمُّ الْقُرْآنِ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ.

*“The Prophet SAW said: “Ummul Qur’an (al-Fātiḥah) is al-sab’ al-mathāni and the*

great Qur’an.”<sup>24</sup>

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فَاتِحَةِ الْكِتَابِ شِفَاءٌ مِنْ كُلِّ دَاءٍ.

*“The Prophet SAW said: “the al-Fātiḥah is an antidote to all diseases.”<sup>25</sup>*

Specialty of sūrah al-Baqarah

حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ أَخْبَرَنَا أَبُو الْعَمَيْسِ عَنِ الشَّعْبِيِّ قَالَ قَالَ عَبْدُ اللَّهِ مَنْ قَرَأَ عَشْرَ آيَاتٍ مِنْ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ لَمْ يَدْخُلْ ذَلِكَ الْبَيْتَ شَيْطَانٌ تِلْكَ اللَّيْلَةَ حَتَّى يُصْبِحَ أَرْبَعًا مِنْ أَوْلِيهَا وَآيَةُ الْكُرْسِيِّ وَآيَاتِنَا بَعْدَهَا وَثَلَاثُ خَوَاتِيمِهَا أَوْلَاهَا لِلَّهِ مَا فِي السَّمَوَاتِ.

*“Abdullah said: “Whoever reads ten verses of sūrah al-Baqarah at night, satan will not enter his house that night until morning. That is four verses from the beginning of the sūrah, namely starting from the verse; lillāh mā fī al-samāwāti. (belong to God, all that is in the heavens).”<sup>26</sup>*

Specialty of sūrah al-Wāqī’ah (the event)

أَنَّ ابْنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ قَرَأَ سُورَةَ الْوَاقِعَةِ فِي كُلِّ لَيْلَةٍ لَمْ تَصِبْهُ فَاقَةٌ أَبَدًا.

*“The Prophet Saw Said: whoever reads sūrah al-Wāqī’ah every night will not be disordered forever.”<sup>27</sup>*

Specialty of sūrah Yâsîn

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَرَأَ (يس) فِي لَيْلَةٍ ابْتِغَاءَ وَجْهِ اللَّهِ غُفِرَ لَهُ.

*“The Prophet Saw said: “Whoever reads The sūrah Yâsîn at night with the pleasure of Allah, Allah forgives his sins.”<sup>28</sup>*

<sup>21</sup>Muhammad Muhsin Khan And Muhammad Taqiuddin Al-Hilali, *The Noble Quran: A Translation Of The Quran*, <https://noblequran.com>

See also QS. Yunus [10]: 38, QS. Hud [11]: 13 dan QS. al-Isra’ [17]: 88.

<sup>22</sup> Abdullah Yusuf Ali, *The Holy Qur’an, Text, Translation and Commentary*, translated by Abdul Shamad (Yogyakarta: Kaukaba, 1998), 21-22.

<sup>23</sup> Ahmad Shawi al-Maliki, *Hasyiyah al-Allamah al-Shawi ‘ala Tafsir al-Jalalain*, Juz IV (Beirut: Dâr al-Fikr, n.d.), 168.

<sup>24</sup> Al-Bukhari, *Shahih al-Bukhari*, Juz VI, Hadith no: 4704.

<sup>25</sup> Abdullah bin Abdurrahman Abu Muhammad al-Darimi, *Sunan al-Darimi*, Juz II (CD Room: al-Maktabah al-Syamilah, Digital), Hadith no: 3236.

<sup>26</sup> Al-Darimi, *Sunan al-Darimi*, Juz 11, Hadith no: 3382.

<sup>27</sup> Ahmad bin Muhammad Ibrahim bin Budaih al-Dinawari, *Amal al-Yaum wa Lailah*, Juz III (CD Room: al-Maktabah al-Syamilah, Digital), Hadith no: 679.

<sup>28</sup> Abu Dawud, *Sunan Abu Dawud*, Juz VI, Hadith no: 312.

عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ .

*“The Prophet Saw Said: indeed all things have a heart, and the heart of the Qur’an is the sūrah Yâsîn. Whoever reads it Allah will be rewarded 10 times the recitation of the Qur’an.”*<sup>29</sup>

#### Specialty sūrah al-Kahfi (the cave)

حديث أبي سعيد الخدري أن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: مَنْ قَرَأَ سُورَةَ الْكَهْفِ فِي يَوْمِ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَ الْجُمُعَتَيْنِ

*“The Prophet Saw Said: “Whoever reads sūrah al-Kahfi on friday, he will be given a light that can illuminate it between the two Fridays.”*<sup>30</sup>

#### Specialty sūrah al-Mulk (the dominion) and al-Sajdah (the prostration)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «سُورَةٌ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَسْفَعُ لِصَاحِبِهَا حَتَّى يُغْفَرَ لَهُ {تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ} . وَفِي رِوَايَةٍ: فَأَخْرَجْتَهُ مِنَ النَّارِ وَأَدْخَلْتَهُ الْجَنَّةَ»

*“The Prophet Said: “a sūrah in the Qur’an (which consists of) thirty verses (on the Day of Resurrection) will intercede (with Allah’s permission) for those who always read it (by contemplating its meaning) so that Allah forgives (his sins), (it is the sūrah al-Mulk). In another narration: so that he was removed from hell and put into heaven.”*<sup>31</sup>

حَدَّثَنَا عَفَانُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ صُمْرَةَ عَنْ كَعْبٍ قَالَ مَنْ قَرَأَ تَنْزِيلَ السَّجْدَةِ وَتَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ كَتَبَ لَهُ سَبْعُونَ حَسَنَةً وَحُطَّ عَنْهُ بِهَا سَبْعُونَ سَيِّئَةً وَرُفِعَ لَهُ بِهَا سَبْعُونَ دَرَجَةً

*“Form Ka’ab said: “whoever reads alif lam mim tanzil (The sūrah al-Sajdah) and tabarak alladhi bi yadih al-mulk (the surah*

*al-Mulk), it will be written for him seventy good and removed from him seventy evils, and with the letter lifted up for him seventy degrees.”*<sup>32</sup>

#### Specialty sūrah al-Ikhlâs (the sincerity)

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَ زُهَيْرٌ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ «أَيَعْجِزُ أَحَدُكُمْ أَنْ يَقْرَأَ فِي لَيْلَةٍ ثُلُثَ الْقُرْآنِ». قَالُوا وَكَيْفَ يَقْرَأُ ثُلُثَ الْقُرْآنِ قَالَ «(قُلْ هُوَ اللَّهُ أَحَدٌ) يَعْدِلُ ثُلُثَ الْقُرْآنِ».

*“The Prophet Saw said: “Can’t one of you read on third of the Qur’an overnight?” They asked, “How do I read a third of it?” The prophet Saw replied: qul huw Allah aḥad (the sūrah al-Ikhlâs) is equal to one-third of the Qur’an.”*<sup>33</sup>

#### Specialty sūrah al-Mu’awidhatayn (the refuge)

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ وَيَنْفُثُ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ وَأَمْسَحُ بِيَدِهِ رَجَاءَ بَرَكَتِهَا.

*“Aisyah Ra said: “When the Prophet was sick, he recited al-mu’awwidhat to himself, and he blew it. And when the pain was severe, I read it to him, and rubbed it using his hands to hope for his blessings.”*<sup>34</sup>

#### Specialty sūrah al-Dukhân (the smoke)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةٍ أَصْبَحَ يَسْتَغْفِرُ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ

*“The Prophet Saw said: “Whoever reads ḥa mîm (the sūrah al-Dukhân) at night seventy thousand angels will ask forgiveness for him in the morning.”*<sup>35</sup>

<sup>29</sup> Al-Darimi, Sunan al-Darimi, Juz 11, Hadith no: 3416.

<sup>30</sup> Al-Tirmidzi, Sunan al-Tirmidzi, Juz VI, Hadith no. 128.

<sup>31</sup> Abu Dawud, Sunan Abu Dawud, Juz VI, Hadith no: 1400.

<sup>32</sup> Al-Darimi, Sunan al-Darimi, Juz II, Hadith no: 3275.

<sup>33</sup> Muslim bin al-Hajjaj, Shahih Muslim, Juz II, Hadith no: 1922.

<sup>34</sup> Al-Bukhari, Shahih al-Bukhari, Juz VI, Hadis no: 5016.

<sup>35</sup> Al-Tirmidzi, Sunan al-Tirmidzi, Juz V, Hadis no: 2813.

Specialty sūrah al-Kâfirun (the disbelievers), al-Zalzalah (the earthquake), and al-Ikhlâṣ  
 قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ قَرَأَ إِذَا زُلْزِلَتْ عُدِلَتْ لَهُ  
 بِنِصْفِ الْقُرْآنِ وَمَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عُدِلَتْ لَهُ بِرُبُعِ الْقُرْآنِ  
 وَمَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ عُدِلَتْ لَهُ بِثُلُثِ الْقُرْآنِ

*“The Prophet Saw said: “Whoever reads idha zulzilata will be replaced for him with half of the Qura’an, whoever reads qul yâ ayyuhâ al-Kâfirun will be replaced for him with a quarter of the Qur’an and whoever recites qul huw Allah aḥad will be equated to him one-third of the Qur’an.”*<sup>36</sup>

This explanation, of course, there are many special features of the Qur’an that have not been explored in this discussion. Some of the privileges (*faḍâ’il*) of the verses and surahs of the Qur’an above can at least be trusted, read, and practiced according to the occasion and desired by Muslims. *faḍâ’il al-Qur’an* can be likened to someone who tries to find sustenance with little work but his income is abundant and becomes a wealthy success. *faḍâ’il al-Qur’an* can be used as a solution to give Muslims peace of mind to stay focused on ideals, be patient, and accept obstacles in facing the dynamics of life. In other words, Muslims must always try and survive difficulties by practicing that *faḍâ’il al-Qur’an*, so that new energy can grow to make more consistent, patient, diligent, and *istiḳâmah* (persistent).

### **Introduction of the Book of *Qalb al-Qur’an*: The Specialness of the Qur’anic Verses in a Comprehensive Manner**

Muhammad Shadiq Ma’mun Hamzah, the author of *Qalb al-Qur’an* comes from Semarang, Central Java province, Indonesia. As far as the author’s search, no specifics were found about his biography and his background in life, but clearly, he came from the Semarang area.

The Book of *Qalb al-Qur’an* which he wrote amounted to 23 pages with the publisher of *Dâr al-Salâm*, Kediri. In his *muqaddimah*, he said that the meaning of *Qalb of the Qur’an* is “the heart of the Qur’an”. It has become common that the Qur’an consists of 30 Juz with a total of 114 sūrah. Universally, every sūrah in the Qur’an has its own “heart.” The essence of the book of *Qalb al-Qur’an* contains amount important verses that become the “heart” of every sūrah in the Qur’an.<sup>37</sup>

Considering that this book is the essence of the important verses contained in him Qur’an, it means that in its entirety it contains more than 114 verses covered in 114 sūrah. The verses referred to in the 114 sūrah are QS. al-Fâtiḥah [1]: 4-5, QS. al-Baqarah [2]: 18, QS. Âli ‘Imrân [3]: 31, QS. al-Nisâ’ [4]: 80, QS. al-Maidah [5]: 98, QS. al-An’âm [6]: 103, QS. al-A’râf [7]: 23, QS. al-Anfâl [8]: 17, QS. al-Taubah [9]: 51, QS. Yûnûs [10]: 107, QS. Hûd [11]: 96, QS. Yûsuf [12]: 4, QS. al-Ra’d [13]: 24, QS. Ibrâhim [14]: 38-39, QS. al-Ḥijr [15]: 49, QS. al-Naḥl [16]: 22, QS. Banî Isrâil [17]: 85, QS. al-Kahfi [18]: 46, QS. Maryam [19]: 57, QS. Ṭâhâ [20]: 25-26, QS. al-Anbiyâ’ [21]: 69, QS. al-Ḥajj [22]: 14, QS. al-Mu’minûn [23]: 26, QS. al-Nûr [24]: 55, QS. al-Furqân [25]: 74, QS. al-Syu’arâ’ [26]: 119-121, QS. al-Naml [27]: 30-31, QS. al-Qaṣṣaṣ [28]: 88, QS. al-Ankabût [29]: 30, QS. al-Rûm [30]: 13, QS. Luqmân [31]: 26, QS. al-Sajdah [32]: 12, QS. al-Aḥzâb [33]: 3, QS. Saba’ [34]: 10-11, QS. Faṭir [35]: 38, QS. Yâsîn [36]: 58, QS. al-Şaffât [37]: 159, QS. Şad [38]: 73, QS. al-Zumar [39]: 62, QS. al-Mu’min [40]: 23, QS. Fuṣṣilat [41]: 33, QS. al-Shurâ [42]: 19, QS. al-Zukhrûf [43]: 70, QS. al-Dukhân [44]: 6, QS. al-Jashiyah [45]: 11, and QS. al-Aḥqâf [46]: 33.

The next verse is in QS. Muhammad [47]: 36, QS. al-Faṭḥ [48]: 10, QS. al-Ḥujurât [49]:

<sup>36</sup>Ibid., Hadis no: 2818.

<sup>37</sup>Muhammad Shadiq Ma’mun Hamzah, *Qalb al-Qur’an* (Kediri, Dar al-Salam, n.d.), 2.

4, QS. Qâf [50]: 33, QS. al-Dhariyât [51]: 56, QS. al-Ṭûr [52]: 31, QS. al-Najm [53]: 52, QS. al-Qamar [54]: 11, QS. al-Rahmân [55]: 26-27, QS. al-Wâqî'ah [56]: 89, QS. al-Ḥadîd [57]: 20, QS. al-Mujâdilah [58]: 15, QS. al-Hashr [59]: 10, QS. al-Mumtahanah [60]: 5, QS. al-Şâff [61]: 10, QS. al-Jum'ah [62]: 9, QS. al-Munâfiqûn [63]: 6, QS. al-Taghâbun [64]: 13, QS. al-Ṭalâq [65]: 9, QS. al-Taḥrîm [66]: 4, QS. al-Mulk [67]: 9, QS. al-Qalam [68]: 34, QS. al-Ḥâqqah [69]: 13, QS. al-Ma'ârij [70]: 19, QS. Nûḥ [71]: 11, QS. al-Jinn [72]: 21, QS. al-Muzammil [73]: 10, QS. al-Muddaththir [74]: 14, QS. al-Qiyâmah [75]: 22-23, QS. al-Dahr [76]: 19, QS. al-Mursalât [77]: 20, QS. Nabâ' [78]: 36, QS. al-Nâzi'ât [79]: 40, QS. 'Abasa [80]: 18-19, QS. al-Takwîr [81]: 27, QS. al-Infitâr [82]: 6, QS. al-Muṭaffifîn [83]: 28, QS. al-Insyiqâq [84]: 14-15, QS. al-Burûj [85]: 16, QS. al-Ṭâriq [86]: 7, QS. al-A'lâ [87]: 15, QS. al-Ghâsiyah [88]: 19, QS. al-Fajr [89]: 22, QS. al-Balad [90]: 10, QS. al-Shams [91]: 13, QS. al-Layl [92]: 11, QS. al-Ḍuḥâ [93]: 8, QS. al-Insyirah [94]: 4, QS. al-Tîn [95]: 5, QS. al-'Alaq [96]: 14, QS. al-Qadr [97]: 3-4, QS. al-Bayyinah [98]: 5, QS. al-Zalzalah [99]: 6, QS. al-'Âdiyât [100]: 8, QS. al-Qâri'ah [101]: 6-7, QS. al-Takâthur [102]: 3, QS. al-'Aşr [103]: 3, QS. al-Humazah [104]: 5, QS. al-Fîl [105]: 3, QS. al-Quraish [106]: 4, QS. al-Mâ'ûn [107]: 4-5, QS. al-Kauthar [108]: 2, QS. al-Kâfirûn [109]: 3, QS. al-Naşr [110]: 2, QS. al-Lahab [111]: 3, QS. al-Ikhlâş [112]: 2, QS. al-Falaq [113]: 3, and QS. al-Nâs [114]: 3.<sup>38</sup>

Speaking of *Qalb al-Qur'an* is basically a thing that is not relatively new but undeniably very interesting. This refers to the Prophet's narration explanation which mentions that *Qalb al-Qur'an* is the sûrah Yâsîn, and this is narrated by al-Tirmidzi as follows:

حَدَّثَنَا قُتَيْبَةُ وَسُفْيَانُ بْنُ وَكَيْعٍ قَالَا حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ  
الرُّوَاسِيُّ عَنِ الْحَسَنِ بْنِ صَالِحٍ عَنِ هَارُونَ أَبِي مُحَمَّدٍ عَنِ مُقَاتِلِ

<sup>38</sup>Ma'mun Hamzah, *Qalb al-Qur'an*, 8-23.

بْنِ حَبِيَّانَ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ  
لِكُلِّ شَيْءٍ قَلْبًا وَقَلْبُ الْقُرْآنِ يَسُ وَمَنْ قَرَأَ يَسَ كَتَبَ اللَّهُ لَهُ بِقِرَاءَتِهَا  
قِرَاءَةَ الْقُرْآنِ عَشْرَ مَرَّاتٍ.

"The Prophet said: "Surely everything has a heart, and the heart of the Qur'an is the sûrah Yâsîn. Whoever reads the sûrah Yâsîn, Allah will record the reward ten times the recitation of the Qur'an."<sup>39</sup>

In this hadîth, the Prophet mentioned the specialty of the sûrah Yâsîn which is "the heart of the Qur'an," he also said for everyone who reads it once will certainly be rewarded ten times the *khatam* recitation of the Qur'an. The presence of this hadîth statement not only makes the public practice the nuances of reading but also memorize and be used by some Muslims for collective routine activities (Read: *Yasinan*). Not only so, regarding the specialty of the Qur'an, Muhammad Shadiq also further responded that not only Yâsîn is considered a "heart" in the Qur'an, but every letter from the Qur'an has a heart. In other words, one verse in each letter must have a heart that the scholars then gathered in a compilation book under the name "*Qalb al-Qur'an*".

The Book of *Qalb al-Qur'an* Written by Muhammad Shadiq has several privileges, Including (1) for those who memorize from the heart of the Quranic sûrah then like proclaiming the Qur'an 1000 times, (2) performing ḥajj (pilgrimage to Mecca) and Umrah (pilgrimage to Mecca not during the ḥajj season), (3) a large golden alms like a mountain Uḥud, (4) for those who write or store this reading of *Qalb al-Qur'an*, then *harâm* (proscribed) for himself to be touched by the fire of hell, he will be forgiven his sins and will be fulfilled by his will and, (5) expect the pleasure and blessings of Allah by making

<sup>39</sup>Al-Darimi, *Sunan al-Darimi*, Juz II, Hadith no: 3416.



him *'azimat* (amulet), then he will be guarded by guardian angels and angels who are close to Allah.<sup>40</sup>

In addition to the above mentioned, there are other privileges as many as 51, namely: (1) given a long life, (2) given health, (3) the light of his heart, (4) given the decrees of faith and Islam, (5) good morals, (6) given smooth sustenance, (7) be humbled by good things and kept away from bad things, (8) granted all his wishes (9) get all kinds of favors, (10) gaining glory, (11) it is easy to perform worship, (12) given the explanation of thawed and *ma'rifât*, (13) is given salvation in the grave, (14) is safe in passing *siraṭ al-mustaqîm* (straight way), (15) is classified as a godly person, (16) is given the light of nature, (17) is granted all his prayers, (18) is saved from slander, (19) is given the happiness of the world and the hereafter, (20) all his intentions and purposes are guided, (21) To Obtain Allah's guidance and help, (22) to obtain blessings from the beloved of God, (23) to obtain faith and spiritual light, (24) gained the faith of the unseen realm, (25) obtained the blessings of righteous charity, heart and spirituality, (26) was given success in *tawakal* (surrendering), *yaqîn* (confident), *zuhûd* (not preoccupied with material things all the time), *warâ'* (stay away from unclear legal status of *halâl* and *harâm*). etc., (27) obtained the blessing of *nuriyyah*.

Next is; (28) obtain the blessing of *rahmaniyah* (merciful), (29) obtain the blessing of human privilege, (30) obtain the blessing of the secret of body (*jismâniyah*), (31) obtain the blessing of secret of *rabbâniyah* (the secret of the Lord of Allah), (32) obtain the blessing of the desired jewelry of knowledge (*ladûny*), (33) obtain the blessing of happiness every year, (34) obtain the blessing of high degree, (35) get the blessing of something desired, (36) obtain the blessing of Allah grace, (37)

get blessing to the Sharîah, (38) get blessing to Allah witness, (39) get blessing form the light of Allah, (40) get blessings of the Qur'an, (41) get blessings form Allah commandments, (42) get blessings form the law of Allah, (43) get blessing form *tawakal* to Allah, (44) get the blessing of the secret of God's tenderness, (45) get the blessing of the secret beauty of God, (46) get the blessing of the open heart, (47) get secret blessings form some secrets of God, (48) get blessings in the mind of the world and the hereafter, (49) his children or grandchildren are given knowledge and good deeds, (50) safe, secure and prosperous and also (51) loved by the wider community.<sup>41</sup>

### ***Fadâ'il al-Qur'an* in QS. *al-Fâtiḥah* [1]: 4-5; An Example of an Interpretation analysis of the Book of *Qalb al-Qur'an***

The surah al-Fâtiḥah is a privilege that contains many secrets behind its verses. This sūrah is called al-Fâtiḥah (opener) because it is the opening and beginning of the Qur'anic verse. Among the privileges of the surah al-Fâtiḥah, it has been explained in the Prophet's hadîth as discussed earlier, that this sūrah has three important points. *First*, the sūrah al-Fâtiḥah is *al-sab' al-mathâni*, which is seven verses repeated in every *raka'at* of prayer, *second*, sūrah al-Fâtiḥah is part of the great sūrah, and *third*, the sūrah al-Fâtiḥah is the cure of all kinds of diseases. Of these three privileges, the majority of the public read this sūrah in every condition and circumstance, not for easy-to-memorize reasons, but because they believe in the content and efficacy of the essence of sūrah al-Fâtiḥah.

Apart from these privileges, it is clear that every verse of the Qur'an has a meaning that can lift the degree of the privilege of the profile of the sūrah. In this case, the sūrah al-Fâtiḥah has a verse that is considered by scholars as

<sup>40</sup>Ma'mun Hamzah, *Qalb al-Qur'an*, 3

<sup>41</sup>Ibid., 4-7.

*Qalb al-Qur'an*, which is the fourth and fifth verses. This verse includes *Qalb al-Qur'an* because it has a more comprehensive privilege over other verses in the sūrah al-Fâtiḥah. The fourth verse, for example, this verse is alleged as a reproductive verse as well as can be compared with other verses, such as QS. al-Baqarah [2]: 48 and QS. al-Naba' (the great news) [78]: 17-18 bellows;

مَلِكِ يَوْمِ الدِّينِ ﴿٤٨﴾

“The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)” (QS. al-Fatihah[1]: 4).

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا

شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

“And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him nor will compensation be taken from him nor will they be helped” (QS. al-Baqarah[2]: 48).

إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيقَاتًا ﴿٧٨﴾ يَوْمَ يُفْخُ فِي الْأُصُورِ

فَتَاتُونَ أَفْوَاجًا ﴿٧٨﴾

“Verily, the Day of Decision is a fixed time, The Day when the Trumpet will be blown, and you shall come forth in crowds (groups)” (QS. al-Naba'[78]: 17-18).

The word *malik yaum al-din* is grammatically a possessive form consisting of the word *malik* as the first word in the form of *muḍâf*, and the word *yaum al-dîn* as the second word in the form of *muḍâf ilaih*. The word *yaum* can also occupy the position of *muḍâf* while the *muḍâf ilaih* is in the form of the word *al-dîn*.<sup>42</sup> The meaning of the word *malik* (which is master) by extending the word *mim* means

owner, but it can also be read with *malik* (by shortening the word *mîm*), which means king. While *yaum al-dîn* (day of vengeance) is the day on which each human being receives vengeance for his deeds, both praiseworthy and reprehensible deeds. Even the sūrah Yâsîn [36]: 38 mentioned, that at the end of the day the sun circulates with its circular axis. This indicates the behavior of the sun that performs 'tawâf' as a *dhikr* (remembrance) or sign of obedience to the *Khâliq* (The Creator).<sup>43</sup>

The word *yaum al-dîn* has several synonyms in the Qur'an, including *yaum al-qiyâmah* (day of judgment), *yaum al-ḥisâb* (day of reckoning), *yaum al-jazâ'* (day of vengeance), *yaum al-âkhir* (day of the end), *yaum al-faṣl* (day of judgment), *yaum al-jami'* (day of assembly), *yaum al-talaq* (day of the meeting), *yaum al-khasrah* (day of regret), *yaum al-qâri'ah* (day of the great event), *yaum al-faṭḥ* (day of victory), *yaum al-mukâfa'ah* (day of appreciation), *yaum al-ba'ath* (day of resurrection), and *yaum al-bukkâ'* (day of crying). The word *yaum* correlates with the afterword *shafaat* in QS. al-Baqarah [2]: 48 above and is considered a *shafaat* effort in providing a benefit to others or avoiding a *muḍarat* (harm) for others. *Shafaat* that is not accepted by Allah is *shafaat* for the disbelievers.<sup>44</sup>

According to Wahbah al-Zuhaili, the meaning of *yaum* in the verse is the day of vengeance (*yaum al-jazâ'*) and the day of reckoning (*yaum al-ḥisâb*).<sup>45</sup> The word *yaum* also has a reproductive meaning as a day on which one cannot defend others (QS. al-Baqarah [2]: 48) and as the day of decision and the time of the blown trumpet (QS. al-

<sup>43</sup>Efa Ida Amaliyah, “Pesan Moral Kiamat Perspektif al-Qur'an,” *Jurnal Hermeunetik* 7, no. 2 (2013): 299.

<sup>44</sup>Abu al-Fida' Muhammad Ibn Katsir, *Tafsir al-Qur'an al-Adzim*, Juz I (Beirut: Dâr al-Kutub al-'Ilmiyah, 1998), 158.

<sup>45</sup>Wahbah al-Zuhaili, *al-Tafsir al-Munir fi al-Aqidah wa al-Syariat wa al-Manhaj*, vol. I (Beirut: Dâr al-Fikr, 2009), 59. Abu al-Hasan al-Mawardi, *al-Nukat wa al-Uyun - Tafsir al-Mawardi*, Juz I (Beirut: Dâr al-Kutub al-'Ilmiyah, 1998), 56.

<sup>42</sup>Muhammad al-Thayyib al-Ibrahim, *I'rab al-Qur'an al-Karim al-Muyassar*, Juz I (Beirut: Dâr al-Nafais, 2009), 1.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

"You (Alone) we worship, and You (Alone) we ask for help (for each and everything)."

Naba' [78]: 17-18). Thus, the coherence of the meaning of sūrah al-Fâtiḥah in this fourth verse is that it is the day of the decree, the day of vengeance, the day on which the trumpet is blown, and the day on which one cannot defend others (read: the day of judgment). The conclusion reached indicates that the word *malik yaum al-dîn* refers to the Day of Resurrection, which means the day of the trumpet and the day when no one can defend others. It is the day of decision and the day of vengeance.

If a person realizes the day of the decision and the day of vengeance, then he will feel calm even though he is being persecuted by the other party because on the day of vengeance all deeds will be held accountable when in the world one is unable to retaliate, God the owner and the King of that day of vengeance will avenge him. On the other hand, the awareness of God's power by giving a day of judgment and a day of vengeance will make him always alert and more careful in acting and acting in every situation.<sup>46</sup>

From the above explanation, it is not surprising that scholars included this verse of *malik yaum al-din* as *Qalb al-Qur'an* from sūrah al-Fâtiḥah. In addition to the reason for this verse, it affirms that Allah is the only one who knows when the Day of Resurrection occurs, also because he is the King who knows everything that happens and whatever is in it at that time. This requires Muslims to always understand and believe in the Day of Judgment, the Day of Judgment, and the day of vengeance. This indicates that in that verse Allah will keep the promise to reward the praiseworthy deeds and the threat of punishment for the despicable deeds.

Then *Qalb al-Qur'an* from sūrah al-Fâtiḥah next is the fifth verse, namely:

This verse contains at least two important meanings. *First*, it is about worship that requires sincere and sincere nature only to Allah. *Second*, a creed that emphasizes that no one has the right to worship expects Allah. Of course, worshiping God requires cleansing the soul of shirk and turning away from God's efforts and strength. All must ask God for help, for something cannot be perfect without His help. This shows the attitude of the alum to Allah Swt.<sup>47</sup>

In addition to the meaning of the above verse revealing man's relationship with God when worshiping (*habl min Allah*), he also refers to the relationship of man with other humans (*habl min al-nas*) in wading into the worship. The meaning of this fifth verse indicates that it always builds solidarity among the members of the believers in pursuing the path of life that Allah has outlined, in building a relationship with Him, and in taking the path of good and salvation away from the heresy of those who come out of the straight path.<sup>48</sup>

This is evident from the use of the word 'we' to show solidarity and togetherness. shoulder to shoulder in knowing God, in believing in His power, in feeling His love, in giving up all devotion only to Him, and in realizing that help and *taufiq* (God's guidance) come only from him. Therefore, believers are not allowed to be hostile to each other or seek mutual revenge, even though Islam teaches to always build solidarity and harmony through mutual solidarity. As mentioned in the Ḥadīth of the Prophet narrated by al-Bukhari:

<sup>46</sup>M. Quraish Shihab, *Tafsir al-Mishbah: Pesan, Kesan dan Keselarasannya al-Qur'an*, Juz I (Jakarta: Lentera Hati, 2001), 55.

<sup>47</sup>Hamka, *Tafsir al-Azhar*, Juz I (Surabaya: Yayasan Latimojong, 1984), 84. Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi*, Juz I (Mesir: Maktabah Musthafa, 1946), 24.

<sup>48</sup>Muhammad al-Thahir Ibn 'Asyur, *Tafsir al-Tahrir wa Tanwir*, Juz I (Beirut: Dâr al-Tunisiyyah, 1984), 186.

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ الْوَاصِلُ بِالْمُكَافِيٍّ وَلَكِنَّ  
الْوَاصِلَ الَّذِي إِذَا قَطَعَتْ رَحْمَتُهُ وَصَلَّتْهَا.

*"The Prophet Said: "it is not the one who is the one who reciprocates the visit or the gift, but the one who is the one who connects the broken things."<sup>49</sup>*

According to this ḥadīth, friendship is defined as approaching others after a long period and reconnecting communication that has been cut off due to affection between them.<sup>50</sup> From this, it is understandable that friendship is one way to build solidarity to worship and draw closer to God collectively. This togetherness will also form a force to continue to increase the fear of God by reminding each other.

Therefore, it is quite appropriate for scholars to include this fifth verse of sūrah al-Fâtiḥah as the *Qalb of the Qur'an*. Because, based on this fifth verse, human life will continue to be preoccupied with focusing on worshipping God by imposing piety in his daily life, without denying his relationship with other human beings. He will always ask God for help in all circumstances, try to collectively avoid what He does not like, and continue to carry out good activities against others in the hope of getting his pleasure.

## Conclusion

From the relatively short description above, it can be concluded that *faḍâ'il al-Qur'an* is a privilege related to verses or *surahs* of the Qur'an, both in terms of recitation, teaching, and memorization. The book of *Qalb al-Qur'an* by Muhammad Shadiq includes a representation of *faḍâ'il al-Qur'an* which has approximately 56 privileges. He adopted one to two verses that were considered *qalb*

(hearts) in the 114 sūrah of the Qur'an to be compiled into one whole work. Some of these privileges contribute new insight in the study of Qur'anic science and tafsīr, where in one sūrah there are one to two verses that have the privilege of being *qalb*, and in the *muṣḥaf* of the Qur'an, there is one sūrah as *qalb* namely sūrah Yâsîn.

This is evidenced by analyzing the fourth and fifth verses of sūrah al-Fâtiḥah with several interpretations. It is explained that the two verses are considered *qalb* of sūrah al-Fâtiḥah because it has a significant meaning. The fourth verse speaks of God's power in the universe, so he has the right to reply and ask for accountability of his servant in the hereafter, while the fifth verse speaks of the duty of a servant who is obliged to worship only to Allah and always ask for His help. Of course, *faḍâ'il al-Qur'an* in the book of *Qalb al-Qur'an* when reading practice will give a reward and implications to a person's life, both life in the world and the hereafter.

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<sup>49</sup>Al-Bukhari, *Shahih Bukhari*, Juz VIII, Hadith no. 5591.

<sup>50</sup>Eko Zulfikar, "Tradisi Halal Bihalal Dalam Perspektif Al-Qur'an dan Hadis", *Jurnal Studi Al-Qur'an* 14, no. 2 (2018): 34.

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