

CHAPTER III

RISALAH AMALIYAH AND THE CHARACTERISTICS OF WRITING

SURAH AL-WÂQI'AH

A. General Description of Risalah Amaliyah

The author of the Risalah Amaliyah is KH Qusairi Hamzah who was born in Banua Lawas, Kalua, Tabalong on December 15th, 1978. Qusairi came from a religious family and he had been educated well since his childhood to be a person who loves the insight of Religion from an early age. His father is Hamzah bin Suni who worked as a driver and his mother is Siti Kamsiar binti Usin who worked as a housewife in the family.

Since he was a child, Qusairi's parents instilled a rule of life to him that Islam is the true religion. This rule was deeply ingrained in his life and it can be seen from his level of education which he studied from the Islamic scholars and public schools. Due to the lack of religious knowledge in public schools, he took an informal education outside the public schools to gain religious knowledge. After studying in elementary school, he continued his study at the MTS level for 2 years then he went to the Miftahul Ulum Tabalong Islamic Boarding School. This was the first time he knew the grasp of Arabic calligraphy or *khât*. Because of that, he was able to compose the Risalah Amaliyah book with his hand. Apart from studying at the Miftahul Ulum Islamic

Boarding School, Tabalong, he also studied at Ibnul Amin Pamangkih Islamic Boarding School. After that, he continued at Darussalam Martapura Islamic Boarding School. Moreover, he studied in the noble land of Mecca al-Mukarromah for two years (2002-2004) while he was performing the pilgrimage. One of his teachers in the city of Mecca was Sheikh Muhammad bin Alwi al-Maliki. Because of his seriousness when studying, he often lacked sleep, reduced his enjoyment, loved to *mutôla'ah*, was diligent in worshipping, and delighted to attend *majlis ta`lim*.

After he returned from Mecca, he was asked by Darul Hidayah Islamic Boarding School in Barabai and Ibnul Amin Islamic Boarding School to teach while he was studying at the lodge because of his great love for knowledge. As a matter of time, he lives in a boarding school located in Barabai. Since elementary school, he aspired to be a person who was good in religion (*fâqîh fi ad-ddîn*), and one of his *syi`ar* was “Verily turning knowledge was by repetition”. Besides, his hobbies were writing calligraphy and creating some works.

He wrote some famous books, one of the books was the Risalah Amaliyah which was printed by the Mutiara Banjarmasin bookstore (TB). Furthermore, he drafted a book in Malay entitled "Risalah Ilmu at-Tauhid", translated the book Nashoikh al-Ibad in Arabic into Malay, and composed about linguistic knowledge: *sharof* and *balâghah*, Ramadan Risalah, Risalah Khotbah, and others.

He expressed his form of love for Islam by helping each other and spreading the knowledge of Islam. He wrote with solid reading that was often read and practiced in the process of writing to make it easy for scholars, ordinary people, the elderly, and children in carrying and memorizing it. This was based on the request of his students and friends. In writing *Risalah Amaliyah*, he wrote it in Indonesian so that it can be easy to read and understood among the common folks. The aims in creating *Risalah Amaliyah* were designed to meet the need of getting the blessing of Allah *ta`âla*, to gain the provision for guiding him closer to Allah *ta`âla*, and to enhance a charity to meet Allah *ta`âla*.⁷⁵

Risalah Amaliyah contains 288 pages and can be divided into several groups: verses of the Qur'an, some *do`a* for the deceased, *wirid* of the obligatory prayers and its *do`a*, procedures for sunnah of prayers and its *do`a*, the practice of certain months, *Salawat*, daily *do`a*, and *ratib*.

⁷⁵ Ahmad Nazhirin, *Takhrij al Hadist fî Kitab Risalah Amaliyah li Muhammad Qusairi Hamzah al Banjari*” *Skripsi* (Banjarmasin: Fakultas Ushuluddin dan Humaniora, 2014), 34-43. See him at MT Darul Hikmah Banjarbaru, Guru H.M. Qusairi Hamzah: Menolak Hukum Allah, Dzalim! at https://m.youtube.com/watch?v=hebFF_4zYBs# accessed 5 october 2020.

B. Comparison of the Characteristics of Writing Surah *al-Wâqi`âh* Between the Risalah Amaliyah and MSI

According to some standards that show in MSI, the actual practice was not as easy as imagined. Starting from the requirements of memorizing, knowing the insight of *qiraah*, knowing the history of imams, and still many other cognitions that must be mastered in the process of *tashih* the Qur'an. The writing of the Qur'an was done carefully and professionally without any perfunctory.

Rasm was the main trigger in composing the Qur'an. The discussion of surah *al-Wâqia'h*'s characteristics in the Risalah Amaliyah has a lot of tendencies in the Imam ad-Dani's narrations. The evidence can be seen from some similarities that occurred in the Risalah Amaliyah with the Indonesian Standard of Mushaf. Despite the writing, there were differences as in the word بِمَوْعِدٍ which was the 75th verse.⁷⁶ The following is the form of writing in the Risalah Amaliyah and MSI.

Risalah Amaliyah	MSI

⁷⁶ It is necessary to know the science of *rasm* in order to be able to distinguish between the science of *dabt* and the science of *rasm*. From my glasses. Although it is not appropriate to set your own regarding the existing writing. Because basically the decisions taken in writing are the policies of Indonesian scholars themselves. But in my opinion, Surah *al-Wâqi`ah* in the Risalah Amaliyah can be said to be 100% *utsmânî*. But for 100% Indonesian standards still not. Because the Lajnah continues to innovate regarding the existing study of the Qur'an by taking the opinions of the most rabid scholars based on the abilities of our scholars. Because *ahl rasm* in Indonesia can still be counted on the fingers. Because in reality the writing of the Risalah Amaliyah is in accordance with the Qur'an in word version 62, and this means that Risalah Amaliyah has already followed the standard.



Because the writing of MSI prioritized the ease in reading the Qur'an for the public, the connection of its punctuation with the laws of *tajwid* made the theoretical basis of the acquaintance of *tajwid* a consideration in drafting the punctuation of the Indonesian Standard Mushaf. The discussion of the types of punctuation was marked in the Risalah Amaliyah. It was limited to the first chapter, namely the punctuation in surah *al-Wâqi`ah* which can be seen in the Risalah Amaliyah on pages 22-29. The discussions talked about how some scholars equated the punctuation and vowels and some scholars differentiated the discussion about *ḥarakah* and punctuation in the Mushaf.⁷⁷ There are several punctuations in the Risalah Amaliyah that couldn't be written for the author's limitations on the surah *al-Wâqi`ah*. There are 10 punctuations in the Indonesian Standard Mushaf, namely *sifr*, *tasydid idghom*, *mim iqlâb*, *mad* obliged or prevalent, *mad jaiz*, *saktah*, *imâlah*, *isymam*, *tashil*, and a little *sin*, whereas in the Risalah Amaliyah on surah *al-Wâqi`ah* there are only 4 punctuations: *tasydid idghom*, *mim iqlâb*, obligatory or customary *mad*, and *mad jaiz*. Moreover, the discussion of *ḥarakah* in this surah has some variants, like *ḥarakah* namely, *fathah*,

⁷⁷ In this case, the author equates the category of *dabt* science with punctuation and *ḥarakah* so that the discussion can be accepted carefully, seeing that *dabt* science is less well-known in the community.

fathah qâimah, fathatain, saknah, kasroh, kasrotain, dammah, dammatain, and dammah maqbûlah (upside down).

The characteristics of the Risalah Amaliyah on punctuation, *ḥarakah*, and certain punctuation is quite acceptable by the people. In this case, it is because the Risalah Amaliyah has a *qirâah* (reading) foundation; therefore, there is no difference in reciting the Quran, especially in surah *al-Waqi'ah*.

The last one is about *waqaf* proficiency that also appears as a small part of the insight of the Qur'an. The proficiency of *waqaf* is not only related to meaning but also affiliated to the laws that are adhered to in it, like as Arabic language rules, interpretation, *qirâah*, etc. One of the examples is when someone misplaces the *waqaf* or the place to stop while reading the Qur'an. Several conditions can cause a person to become *kufir* because of having *waqaf* in the wrong place. In this case, the *waqaf* is *aqbah al-waqfi*. Some scholars say that it is *ḥaram* to read the Qur'an with unclear *waqaf wa al-ibtidâ*. According to Shaykh Ibn al-Tayyib bin Susi, this is *ḥaram* because there is no *adab* towards the Qur'an when reading it. *Adab* is the basic rule of reading the Qur'an, namely *Tajwîd al-ḥurûf wa ma`rifati al-wuqûf*.⁷⁸ The attention to the insight

⁷⁸ Look at the discussion of scientific recitation studies 10-28-2020: Ustadz Yanuar Arianto (Discussion of Surat Al-Fatiḥah from 4 sides) on YouTube Markaz Al Imam Qalun. Examples of verse fragments which are bad places for *waqaf wa al-ibtida*, *Wa mâ min ilâh, Inna Allah lâ yahdî, Waladallah*. See Ahmad Fathoni, *Petunjuk Praktis Tahsîs Al-Qur`an: Metode Maisûrâ* (Jakarta: Yayasan Bengkel Metode Maisura, 2019), 89-96 and 289.

of *waqaf wa al-ibtidâ`* needs to be deepened and socialized to the community so that there are no mistakes and errors in reciting the Qur'an.

The author presented the data table of 5 signs of the Risalah Amaliyah *waqaf*, namely the sign لا, ٴ, ٴ, ط,⁷⁹ and ٴ which characterizes the Risalah Amaliyah: the *maqra* sign, the five inverted Arabic signs, the *hizib* sign, and the existing marks on MSI.

No.	Sign	MSI	Risalah Amaliyah
1.	<i>Hizib</i>	2nd place	-
2.	<i>Maqra</i>	3rd place	3rd place
3.	<i>Waqaf ط</i>	-	17th place
4.	<i>Waqaf ج</i>	7th place	7th place
5.	<i>Waqaf ء</i>	1st place	1st place
6.	<i>Waqaf لا</i>	51st place	44 places
7.	<i>Waqaf ٴ</i>	-	1st place
8.	<i>Waqaf ٴ</i>	18 places	-
9.	Like the Arabic number five	6th place	-

The table above shows that five *waqaf* of the Risalah Amaliyah and one sign of *maqra*. It can also be seen that there is a *waqaf* sign that is not used by the Risalah Amaliyah, namely the *waqaf* sign ٴ, while the sign *waqaf* ٴ found

⁷⁹ This is the as-Sajawandi formula see page 259 of Menyoal Tanda Waqaf.

in one place, namely the 45th verse in the Risalah Amaliyah, while MSI does not use it. MSI does not use *waqaf* ۞, while it is found in Risalah Amaliyah, this is because MSI uses *waqaf* ۞ so that there are differences in *waqaf* signs. In this case, the writing of the Risalah Amaliyah has a tendency of writing that pointed out the *waqaf* standard of the Mushaf Bombay and Mushaf Bahriyah. The way of writing emphasize the ease of reading the Qur'an for ordinary people, especially Indonesian who are not Arabian. In addition, the rapid development of *Lajnah* has been arranged by MSI as the guideline in Indonesia successfully. It is also requiring the Risalah Amaliyah to be standardized with MSI.