

### CHAPTER III

#### GURU BAKHIET'S INTERPRETATION ON THE SELECTED CHAPTERS

In chapter III, the author will describe Guru Bakhiet's Interpretation of several selected chapters in the Qur'an. The selected chapters are *Sûrah al-Kahf*, *Sûrah as-Sajdah*, *Sûrah Yâsîn*, *Sûrah al-Wâqî'ah*, and *Sûrah al-Mulk*. He always ordered every study of the chapters by starting from *Tartîb an-Nuzûl*. He quoted the narrations about the virtues of the chapter, followed by the interpretation of several verses that he considered vital.<sup>1</sup>

##### A. *Sûrah al-Kahf*

###### 1. *Tartîb an-Nuzûl* of *Sûrah al-Kahf*

Guru Bakhiet began his study of *Sûrah al-Kahf* by describing *Tartîb an-Nuzûl* of this chapter. He explained that *Sûrah al-Kahf* is the 18th chapter in the Qur'an, this chapter was revealed in Mecca (*Makkiyyah*)<sup>2</sup>, and the verses are opened 110 verses<sup>3</sup>

###### 2. The Virtues of *Sûrah al-Kahf*

Guru Bakhiet continued his study of the interpretation of *Sûrah al-Kahf* by

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<sup>1</sup>In providing interpretations of selected chapters, *Guru Bakhiet* sometimes only quotes snippets from hadiths and verses of the Qur'an. In order to perfect the pieces of the verses of the Qur'an and the hadith, the researcher will quote them in full.

<sup>2</sup>*Makkiyah* are chapters that were revealed before the *hijrah* and *Madaniyyah* are the chapters that were revealed after the *hijrah* of the Prophet Muhammad SAW. Jalaluddin al-Suyouti, *Al-Itqan Fi Ulum al-Qur'an*, 8th ed. (Beirut: Dar al-Kotob al-Ilmiyah, 2021), 19.

<sup>3</sup>*Surah al-Kahfi*. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

explaining the virtues of those who read or practice this chapter. Rasulullah said:

ألا أدلكم على سورة شيعها سبعون ألف ملك حين نزلت هي سورة الكهف

“Shall I not guide you to a *Sûrah* that was shared by seventy thousand angels when it was revealed, that is *Sûrah al-Kahf*”

من قرأ سورة الكهف يوم الجمعة، غفر له من الجمعة إلى الجمعة وزيادة ثلاثة أيام،  
وأعطي نوراً يبلغ إلى السماء، ووقي فتنة الدجال

“Whoever recites *Sûrah al-Kahf* on Friday, he will be forgiven from Friday to Friday and three days extra, given a light that reaches to the sky, and he will be protected from the trial of the *Dajjâl*.”

أن من قرأ سورة الكهف ليلة الجمعة أو يوم الجمعة أعطى نوراً من حيث يقرؤها  
إلى مكة وغفر له إلى الجمعة الأخرى وفضل ثلاثة أيام وصلى عليه سبعون ألف ملك  
حتى يصبح وعوفي من الداء والديلة وذات الجنب والبرص والجذام وفتنة الدجال

"Whoever recites *Sûrah al-Kahf* on a Friday night or on a Friday will surely be given light on the side of those who read it until he reaches Mecca, and is forgiven for him until the next Friday and more than three days, and is asked forgiveness for him by 70,000 Angels until dawn, and healed from illness, (cured from) stomach pain, (cured from) rib pain, (cured from disease) hairpiece, (cured from disease) leprosy (leprosy) and (avoided from) slander from *Dajjal*."

Guru Bakhiet explained that the three hadiths mentioned above are sufficient to represent the virtues contained in practicing *Sûrah al-Kahf*. Guru Bakhiet then explained the meaning of the above hadiths:

*Amunnya kawa membaca, siang lawan malam-malamnya, amunnya kada kawa siangnya, imbah sambahyang subuh, mun kada kwa jua siang, malam nya barang. Tiga macam ini, nang paling baik siang dan malam, nang kedua siang, nang ketiga malamnya. jadi ini amalam yg khusus untuk jumat, kalau Sûrah Yâsîn, tiap hari kita disuruh membaca, Sûrah al-Mulk (Tabârak) setiap malam kita disuruh membaca, as-Sajdah tiap malam, al-Wâqiah tiap hari, kalau Sûrah al-Kahfi, merupakan amalan (usbu'iyah) amalan mingguan, amalan yg khusus*

*pada hari jumat.*<sup>4</sup>

(If you can read day and night, if you can't read it at night, then read it during the day after the *Fajr* prayer. If you can't do it during the day, read it at night. There are three times to recite this *Sûrah al-Kahf*, and it is best to recite it during the day and night, the second during the day, and the third at night. Reading *Sûrah al-Kahf* is a unique practice for Friday. In contrast to *Sûrah Yâsîn*, which we are ordered to read every day, *Sûrah al-Mulk* is also ordered to read every night, *Sûrah as-Sajdah* every night we are instructed to read, and *Sûrah al-Wâqi'ah* is also ordered to read every day. Meanwhile, *Sûrah al-Kahf* is a weekly practice, a practice that is enough to be done once a week and explicitly on Fridays.)

Guru Bakhiet's explanation is relevant to the general knowledge that the people commonly know of Banjar. It can be seen from the habits carried out by the community of Banjar people on Friday nights.

### 3. The interpretation of *Sûrah al-Kahf*

Guru Bakhiet explained that this chapter was given the name *Sûrah al-Kahf* because there is the story of *Ashâb al-Kahf*, which tells of seven young men who fled into a colossal cave. Guru Bakhiet quoted several verses from the *Sûrah al-Kahf*, namely verses 10-11:

﴿إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا﴾ ﴿١٠﴾ فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا ﴿١١﴾

“ Behold, the youths betook themselves to the cave: "Our Lord! bestow on us Mercy from thyself and dispose of our affair for us in the right way! " (10)

Then we drew (a veil) over their ears, for a number of years, in the cave, (so that they heard not) (11).”<sup>5</sup>

<sup>4</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>5</sup>Abdullah Yusuf Ali, *The Holy Qur'an: English Translation of Meanings and Commentary*, 818–819.

Furthermore, Guru Bakhiet explained that in the commentaries, it was told that this story took place during the Dikyanus kingdom. The commentators differed in opinion about this period. Some said this story occurred before the time of Prophet Isa As, and others noted it before the prophetic period of Prophet Isa AS.

Guru Bakhiet explained that Dikyanus ordered his people to worship idols. Whoever did not want to worship idols would be killed. So seven young men did not want to follow the king's regulations. These seven youths still worshipped Allah.

These seven young men left the City of Tarsus to a large cave, in that cave they were put to sleep by Allah SWT for three hundred and nine years, and their sleep time was guarded by Allah SWT. Guru Bakhiet then explained the conversation that took place between them:

*Jar nang saikung barapa jam kita guring, napang awak kada berubah, barang kada berubah, jar nang saikung nyahut paling-paling kita satangah hari saku guring tadi, atau paling-paling sehari hanyar, padahal 309 tahun*<sup>6</sup>

(One of them asked, "how many hours do we sleep" the body does not change, the goods do not change. One of them replied, "maybe we sleep for half a day or a day", even though they slept for 309 years)

Guru Bakhiet then told several narrations about the condition of *Ashâb al-Kahf* after awakening from his sleep. There is an opinion that says that Allah SWT has killed them. There is also a history that says that they were put back to sleep and would wake up when Prophet Isa As was revealed to the world and would go on pilgrimage with Prophet Isa As.

Guru Bakhiet then quoted al-Qurtubi's opinion that this verse explained the

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<sup>6</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

importance of maintaining monotheism and faith and saving religion. As the Prophet SAW did when he experienced difficulties in developing *da'wah* in Mecca, the Prophet migrated to Medina.

*Nah dengan ayat ini artinya kalau kita hidup di suatu kampung, di kampung itu kita kada bisa meamalkan syariat islam, di kampung itu kita selalu dekat dengan maksiat, kita kada bisa amar ma'rûf nahi munkâr, kita kada bisa sembahyang berjamaah, kita kada bisa mensyi'arkan islam, kalau kita dikampung itu bertempat tinggal, kita mesti pindah kepada kampung yang lain, itu ajaran alquran.*<sup>7</sup>

(This verse indicates that if we live in a village, that makes us unable to practice Islamic law. In that village, we are always close to immorality, we cannot practice Amar ma'rûf nahi munkâr, and we cannot pray together or propagate Islam. If we live in that village, we have to move to another town, that is the teaching of the Qur'an)

Guru Bakhiet's explanation tries to advise the followers who listen to his studies that effort and sacrifice are needed to maintain one's monotheism and faith. Guru Bakhiet continues his explanation by giving another example:

*Andai kata kita bekerja kepada suatu perusahaan, dalam pekerjaan itu kita kada bisa mengamalkan syari'at islam, kita banyak melihat kemungkaran-kemungkaran nang kita kada bisa mencegahnya, kita wajib meninggalkan perusahaan itu untuk mencari kerja di tempat lain. sama halnya kita bekerja di pemerintahan, kalau kita dikenai jabatan yang sulit untuk berbuat jujur, kita dikenai jabatan yang sulit untuk berbuat adil, kita wajib pindah dari jabatan itu, minta jabatan yang aman daripada segala macam maksiat dan dosa.*<sup>8</sup>

(If we work in a company, in that job we cannot practice Islamic rules, we see many evils which we cannot prevent, then we are obliged to leave the company and look for work elsewhere. Likewise, if we work in government, if we get a position that makes it difficult for us to do justice, we are obliged to move from that position and ask for a job that is safe from all kinds of immorality and sin.)

In maintaining one's faith, in addition to one's hometown as described

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<sup>7</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>8</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

above, according to Guru Bakhiet, in the scope of work, one must also pay attention to the state of the environment. A good environment will keep the person's faith. On the other hand, if the domain is not good at maintaining trust, it must also be abandoned.

Guru Bakhiet then continued his explanation by taking one last verse from *Sûrah al-Kahf*:

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا﴾<sup>9</sup>

“Say: "I am but a man like yourselves, (but) the inspiration has come to me, that your God is one God: whoever expects to meet his Lord, let him work righteousness, and, in the worship of his Lord, admit no one as partner. (110)”<sup>9</sup>

*Itu haja jalannya sebuting. Kada bisa kita meandalkan orang tua kita, kada bisa kita meandalkan anak kita, kada bisa kita meandalkan Guru kita, kada bisa. kalau kita handak nyaman batamu allah, satu beramal saleh, yang kedua jangan menyekutukan dengan amal itu kepada selain Allah Swt.<sup>10</sup>*

(That is the only way, we can't rely on our parents, we can't rely on our children, we can't rely on our teachers. If we want a comfortable meeting with Allah, we have to do two things: do good deeds and do not associate with that charity other than Allah.)

It should be underlined that Guru Bakhiet's discussion on the interpretation of this verse is at the end of the verse, which discusses the command to do good deeds and not to associate partners with Allah. By carrying out this command, a person will meet Allah SWT in a happy state. Guru Bakhiet explained that the islamic scholars divided polytheism<sup>11</sup> into three types:

<sup>9</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 851.

<sup>10</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>11</sup>According to “A dictionary of modern written Arabic”, Polytheism has mean “شِرْك”

- a. Associating partners with Allah SWT in matters of divinity.
- b. Believing that there is something capable of creating other than Allah.
- c. Showing off (In the next text will write *Riyâ'*).<sup>12</sup>

Guru Bakhiet then explained the types of *Riyâ'*. He quoted the opinion of Imâm Sahl al-Tustarî that *Riyâ'* is divided into three types:

a. He did not worship because of Allah, but he wanted to be known by people to worship because of Allah. This kind is the heaviest *Riyâ'*.

b. He worships because of Allah. Once people know, he is excited.

*Ini sembahyang karena allah, begitu ada orang melihat, bersemangat inya, begairah sembahyangnya. ini riya jua, basadaqah 10 ribu rupiah, begitu ada orang tahu ambil lagi 20 ribu rupiah, ini riya jua ngarannya, riya nang macam ini ujar imam al-Ghazali, diharapkan inya dapat pahala, dan dapat dosa. dapat pahala karena dia asalnya ikhlas, dapat dosa karena dia ada riya begitu dilihat orang. Ini tebaik sedikit pada nang pertama tadi.*<sup>13</sup>

(He prays because of Allah SWT, as soon as someone else sees, the more excited he is, the more passionate he is praying. It included *Riyâ'*. For example, he was giving charity ten thousand rupiahs, and as soon as other people saw him take another twenty thousand rupiahs. According to Imâm al-Ghazâlî, people like this are expected to be rewarded and can be sinned. He gets his reward because, at first, he is sincere. He receives a sin because he feels pleasure when seen by others. This kind of *Riyâ'* is better than the first)

c. He did charity sincerely. He felt like and felt happy to be praised by others. A week later, people knew that he was doing charity.

*baamal ikhlas, sampai tuntung ikhlas, saminggu sudah ikhlas haja. Rupanya ada nang tahu orang pada ngitu baamal, dikuya orang, dipuji orang dia beramal. Menyumbang 10 juta, hamba Allah Swt, kadada yang tahu siapa-siapa, ikhlas inya. Seminggu orang kadada nang tahunya, sabulan kemudian*

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namely e belief in multiple deities, which are usually assembled into a pantheon of gods and goddesses, along with their own religious sects and rituals. Hans Wehr and J. Milton Cowan, *A dictionary of modern written Arabic*, 3d ed. (Ithaca, N.Y: Spoken Language Services, 1976), 468.

<sup>12</sup>Literally, the word *Riyâ'* has the meaning of seeing. According to the language, the word *riya'* means doing an action so that it can be seen by humans. Abi Husain Ahmad bin Faris bin Zakaria, *Mu'jam Maqayis al-Lughah*, II. (Beirut: Dar al-Fikr, 1979), 473.

<sup>13</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

*orang tahu sakalnya fulan bin fulan, lalu habar tumbur, fulan tu orangnya sosial, menyumbang 10 juta. mendengar dirinya suka, dipuji orang gembira, ini riya jua, namun riya yang macam ini kada mengurangi pahala amal ibadahnya, apalagi menggururkan mengurangi haja kada, cuma apabila gembiranya itu karena gembira dipuji orang, dia dapat dosa. tapi kadada terhubung lagi dengan amalan yang sudah dikerjakannya itu.*

(He did charity until it was done sincerely. A week later, someone discovered he was doing good, and people praised him. The servant of Allah donated ten million. No one knows about his charity, and he is sincere. A month later, people discovered that so and so bin contributed ten million, word spread, and it was said that so and so were social people. Hearing that he liked it, praised by others, he was happy. It includes *Riyâ'*, but this *Riyâ'* does not reduce the reward of the deeds of worship, nor does it invalidate the prize. However, if he is happy because other people praise him, he gets a sin, but his sin is no longer connected with his previous worship.)

In explaining the various types of *Riyâ'*, Guru Bakhiet gives examples that he considers relevant to people's lives. At the same time, he advises the followers to be careful in worship because *Riyâ'* is part of polytheism.

Guru Bakhiet then quoted Imâm al-Ghazâlî's opinion that there are several ways to treat *Riyâ'* disease:

- a. Recognize the dangers of *Riyâ'*.
- b. Hide charity. Especially for beginners who want to learn to worship Allah

SWT. Guru Bakhiet explain:

*Amal ibadah itu kita dibolehkan membuka, dibolehkan meungkainya, pertama, untuk menguatkan kepada orang yang kita lajari, untuk menguatkan kepada orang yang kita didik. ikam amalakan ngini nah, seratus kali sehari, aku sudah meamalakan nintu, nah itu boleh, tujuan supaya orang nang dipadahi ini jadi semangat. Kedua, kita mengisahkan amal agar orang lain mencontoh amal itu. Ketiga, kita boleh mengisahkan amal itu, untuk menguji diri kita riya atau kada.<sup>14</sup>*

(Charity of worship is allowed to be opened in several ways, first, to strengthen the people we educate, "you practice this, a hundred times a day, I have practiced it," with the aim that these students are enthusiastic. Second, we

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<sup>14</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.



tell about the deeds of worship with the purpose that other people imitate those deeds. Third, we are allowed to know about the acts of worship to test ourselves)

Guru Bakhiet ends his study of *Sûrah al-Kahf* by explaining the reasons for the emergence of the nature of *Riyâ'*:

a. Likes to be praised by others.

b. Fear of being criticized.

*Kada meharapkan pujian, inya kada handak dicela orang. orang nang katuju pujian ni mungkin kalonya menyumbang 10 juta, nang takut celaan ni setengah juta. Supaya jangan dicela orang jangan diwarahi orang, setengah juta barang asal ada, jangan dicap orang kikir. Dicap orang kikir kada handak, kada wani. Setengah juta barang asal selamat. Kalau kita takut dicela oleh manusia, riya disitu masuk.*<sup>15</sup>

(He didn't expect praise, but he didn't want to be criticized by others. This person who likes to be praised will donate 10 million. In contrast to people who are afraid of being attacked, maybe he will donate half a million for fear of being criticized by others or ridiculed by others. So that we don't get labelled as stingy, if we are afraid of being criticized by humans, then we have become *Riyâ'*)

c. Feelings of wanting to be appreciated by others.

*Kenapa kita riya, kita menginginkan ampun orang lain, kita ingin supaya dimuliakan orang, kita ingin supaya dibari orang, kita ingin supaya dikiau orang, kita ingin supaya dihargai orang, timbul disitu riya.*<sup>16</sup>

(*Riyâ'* is caused we want the rights of others, we want to be glorified by others, we want to be respected by others, so there arises *Riyâ'*.)

In interpreting this chapter, Guru Bakhiet only explained a little about the story of *Ashâb al-Kahf*, which is the essence of this chapter. But, he chose one verse at the end of *Sûrah al-Kahf* to explain Allah's instructions in His word. It was inseparable from his status as a teacher, instructor, and leader of *Majelis Taklim*.

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<sup>15</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

<sup>16</sup>Surah al-Kahfi. <https://www.youtube.com/watch?v=7z9e6LYA-wk>. Accessed on 12th May 2022, 19.20.

## B. *Sûrah As-Sajdah*

### 1. *Tartîb an-Nuzûl* of *Sûrah as-Sajdah*

*Sûrah as-Sajdah* is the 32nd chapter, this chapter was revealed in Mecca, and its verses are 30. Guru Bakhiet began his study of *Sûrah as-Sajdah* by explaining the *Tartîb an-Nuzûl* of this chapter. Guru Bakhiet then explained that this chapter was given the name *Sûrah as-Sajdah* because in verse 15th of this chapter, humans are ordered to prostrate to Allah SWT.<sup>17</sup> When reading or hearing it:

﴿ إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴾

“Only those believe in Our signs, who, when they are recited to them, fall down in adoration, and celebrate the praises of their lord, nor are they (ever) puffed up with pride.” (15)<sup>18</sup>

### 2. The Virtues of *Sûrah as-Sajdah*

Furthermore, Guru Bakhiet, in explaining the interpretation of *Sûrah as-Sajdah*, explained the virtues that would be obtained by those who read it. He also quoted several hadiths of the Prophet Muhammad. The Prophet's words:

«أَلَمْ تَنْزِيلُ» تَجِيءُ لَهَا جَنَاحَانِ يَوْمَ الْقِيَامَةِ تُظِلُّ صَاحِبَهَا وَتَقُولُ: لَا سَبِيلَ عَلَيْهِ، لَا سَبِيلَ عَلَيْهِ

"Rasulullah SAW said that *Sûrah as-Sajdah* on the Day of Resurrection he will come with two wings, in the field of *mahsyar*, it's a boiling place, he shelters

<sup>17</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>18</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1230.

those who read it, he protects those who read it, and the *Sûrah as-Sajdah* said: no there is a way to torture this person.”

Another hadith from Khalîd bin Ma'dân narrated by Dârimî, he said:

اقْرَءُوا الْمُنْجِيَةَ وَهِيَ: ﴿الْم﴾ ﴿تَنْزِيلُ﴾، فَإِنَّهُ بَلَّغَنِي أَنَّ رَجُلًا كَانَ يَقْرَأُهَا، وَمَا يَقْرَأُ شَيْئًا غَيْرَهَا، وَكَانَ كَثِيرَ الْخَطَايَا، فَنَشَرْتُ جَنَاحَهَا عَلَيْهِ وَقَالَتْ: رَبِّ اغْفِرْ لَهُ فَإِنَّهُ كَانَ يَكْثُرُ قِرَاءَتِي. فَشَفَّعَهَا الرَّبُّ فِيهِ وَقَالَ: اكْتُبُوا لَهُ بِكُلِّ خَطِيئَةٍ حَسَنَةً، وَارْفَعُوا لَهُ دَرَجَةً.

“Read the *Sûrah as-Sajdah*. It has been reported that a man read *Sûrah as-Sajdah* and did not practice the other *Sûrahs* when he was in the world. This man has many sins. On the Day of Judgment, in the field of *Mahsyar*, *Sûrah as-Sajdah* opens his wings. He said to Allah SWT, "O Allah forgive him because he often reads me" then Allah finally interceded for him, and Allah said: write for him with every sin it is good and raise him in rank (Reported by Dârimî).

And again the words of Rasulullah SAW:

مَنْ قَرَأَ: ﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ﴾ [الملك: ١] وَ: ﴿الْم﴾ ﴿تَنْزِيلُ﴾ «السَّجْدَةَ» بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ فَكَأَنَّمَا قَامَ لَيْلَةَ الْقَدْرِ

"Whoever reads *Sûrah Tabâarak*<sup>19</sup> and *Sûrah as-Sajdah* between west and evening prayer. So it is as if he was worshipping on the night of *Qadr*."

In response to this hadith, Guru Bakhiat explains:

*Nah jadi surah Tabâarak dahulu dibaca, hanyar surah alif lâm mîm tanzîl ini atau Sajdah ini, setiap malam antara maghrib dan isya waktunya. kalau hendak mendapatkan pahala lailatul qadr. Kalau nang pertama tadi tasarah haja mambaca, malam kah siang kah asal tiap hari inya membaca, itu sudah dapat syafaatnya dihari kiamat, tapi kalau untuk mendapat kan lailatul qadr mesti membacanya dengan tabarak beganding sesudah maghrib sebelum isya.*<sup>20</sup>

(*Sûrah Tabâarak* is read first, then read *Sûrah Alif lâm mîm tanzîl* or *as-*

<sup>19</sup>*Sûrah Tabâarak* is *Sûrah al-Mulk*.

<sup>20</sup>*Surah as-Sajdah*. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

*Sajdah*. Every night between west and evening prayer, if you want to get the reward of *Lailatul Qadr*. In contrast to the first opinion, the reading time is not determined, either day or night. By reading *Sûrah as-Sajdah*, we will get intercession on the Day of Resurrection. But if to get the reward of *Lailatul Qadr*, then reading it must be coupled with *Sûrah Tabârak*, and the time to read it is after west before evening prayer)

Guru Bakhiet explained that certain times are used to hope for the virtues of this *Sûrah as-Sajdah*. For example, if you expect safety and receive forgiveness and intercession in the field of *Mahsyar*, then it is enough to practice it by reading it every day. There is no specific time limit for reading it.

Meanwhile, if someone expects the same reward as getting *Lailatul Qadr*, then the time specified for reciting *Sûrah as-Sajdah* is after west prayer before the time for evening prayer. *Sûrah as-Sajdah* is read in conjunction with *Sûrah al-Mulk*.

### 3. The Interpretation of *Sûrah as-Sajdah*

Guru Bakhiet cites one of the verses that will be the topic of discussion of this *Sûrah as-Sajdah*, namely the verse which reads:

﴿قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ﴾

“Say: (The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord.”<sup>21</sup>

According to him, this verse gives some signs and instructions to humankind. First, we are told to identify the angel of death that we will surely meet. Second, this verse shows that we will all be returned to Allah SWT.

Regarding the command to know the angel of death, Guru Bakhiet explained the words of the Prophet Muhammad SAW:

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<sup>21</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1228.

## الشيب والأمراض وتغيير السمع والبصر والعجز من رسل ملك الموت

"Gray hair, diseases, changes in hearing, vision, and weakness in the limbs

They are some of the messengers of the angel of death. "

In response to this hadith, Guru Bakhiet gave an explanation:

*Rambut kita dahulunya hirang, dahulunya bagus, tiba tiba datang putih, dicabut sabilah tumbuh dua, dicabut dua tumbuh lima, makin banyak utusan. dulunya sehat, dulunya kada pernah sakit, datang utusan malaikat maut, mulai datang macam-macam penyakit, dulunya mata, telinga normal, sekarang mata betasmak, telinga makai alat, dulunya kuat sekarang lemah.*<sup>22</sup>

(Our hair used to be black, our hair used to be excellent. Suddenly gray hair came, one gray hair was pulled, and two gray hair grew. Two gray hairs were pulled out, and five gray hairs grew, a sign of more and more messengers. Once healthy and never sick, when the angel of death's messenger came, various diseases began to appear. In the past, the eyes and ears were normal, and now the eyes use tools, the ears use tools. Used to be strong, now weak)

Guru Bakhiet then told about a prophet whom the angel of death visited, and then the Prophet asked the angel of death to inform him when he was near the end.

Guru Bakhiet quotes the conversation from the Prophet:

*Napa kabar ikam jar Nabi, jar malaikat maut aku handak mencabut ruh engkau, maka ikam janji mengabari aku, kenapa bekajutan datang, jar malaikat maut, tu habarnya dikapala ikam, dulunya hirang aku datang kesini, sekarang lebih separu nang putihnya, itu kabarku, itu utusanku.*<sup>23</sup>

(The Prophet said to the angel of death about his arrival, the angel of death said that "I came to take your soul" then the Prophet said again "didn't you promise to give me the news", the angel death said "the news that I convey is in your head. When I first came here, your hair was still black, now more than half of it is white, that's news from me, that's my messenger)

In this section, Guru Bakhiet uses a local approach to explain the

<sup>22</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>23</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

conversation between a prophet and the angel of death to his followers. Guru Bakhiet continues this discussion by saying that some people have no signs of impending death.

*Orangnya kada bahuban, orangnya masih sigar, orangnya masih bugar, mata masih hawas, telinga masih baik, mati mendadak, itu ada jua sebagian manusia.*<sup>24</sup>

(That person is a person who has no grey hair, he is still healthy, his body is still fit, his eyes are still good, his ears are still expected, he died suddenly. Some humans are like that)

Guru Bakhiet's explanation is the same as the hadith of the Prophet Muhammad SAW:

مَوْتُ الْفَجَاءَةِ رَاحَةٌ لِلْمُؤْمِنِ، وَأَسْفٌ عَلَى الْفَاجِرِ (رواه أحمد)

“Sudden death is mercy and spaciousness for the believer. And sadness for people who do a lot of sinners.”

*Rasa hidup lagi, rasa sigar, rasa apa, rasa panjang umur, karena kadada penyakit, kadada uban, gigi masih baik, semuanya, mati. ini merupakan penyesalan, kerugian, kesedihan kalau orang itu fajir.*<sup>25</sup>

(That person still feels alive, still feels fresh, and still feels long-lived. Because there is no disease, no grey hair, teeth are still good. Then he dies. This death is regret, loss, and sadness if that person is a person who has a lot of sinners)

Guru Bakhiet explains the circumstances that give a person an indication of the imminence of death. On the other hand, he also explained that these signs are not absolute for every human being. This is because there are some humans whose death is not accompanied by the signs mentioned above.

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<sup>24</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>25</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

Guru Bakhiet then continued his explanation by quoting a hadith from the Prophet Muhammad which contained a warning against humans:

فما من يوم تطلع فيه شمس ولا تغرب إلا وملك الموت ينادي: يا أبناء الأربعين، هذا وقت أخذ الزاد، أذهانكم حاضرة، وأعضاؤكم قوية شداد، يا أبناء الخمسين، قد دنا وقت الأخذ والحصاد، يا أبناء الستين، نسيتم العقاب، وغفلتم عن رد الجواب

“As long as the sun continues to rise and set, the angel of death always cries out, "O people who are forty years old, this is the time for you to gather as much provision as you can because your mind and strength are still strong. Years, the time of harvest is near. O people sixty years old, you have forgotten the torment and have not heeded the call so that no one will be your helper.”

Guru Bakhiet Bakhiet explained that the angel of death always warns humans, especially for people who have entered the age of forty, fifty, to sixty years. He explained:

*hai manusia yang umurnya kapala empat. Ujar malaikat maut maingati kepada manusia. Waktu umur empat puluh kita bisa guring dua jam sahari, waktu umur empat puluh kita masih bisa kadang-kadang kada guring 24 jam. Bekerja, baibadah, baamal kepada Allah Swt, ini waktunya kita untuk bersungguh-sungguh. Kalau sudah umur anam puluh tahun, lima puluh tahun, sedikit haja kurang guring, guring taubah waktunya, garing. Jadi umur empat satu, empat dua sampai empat sambilan itu waktu dimana kuatnya seseorang untuk beribadah kepada Allah Swt. kauntungannya kalau kita waktu muda beribadah kepada allah, andaikata tuha kita uyuh, kita sakit, tetap dicatat oleh Allah Swt, ini untungnya. Waktu umur empat puluh kita tiap malam tahajud, jam satu sampai subuh, tiap malam waktu lagi umur empat puluh, sudah umur anam puluh kada kawa lagi, jam empat gin lapah bangun, nah jam empat hnyar bangun, umur sudah anam puluh, tatap dicatat oleh allah, mulai pukul satu sampai subuh, karena hanya lemahnya dia yang menghalang daripada ibadah kepada Allah Swt, dan sudah dia buktikan waktu dia kuat dia sungguh rajin beribadah.<sup>26</sup>*

(The angel of death reminds humans, "O humans who are forty years old" when we are forty years old, we can still sleep only two hours a day, when we are forty years old, we can still not sleep twenty-four hours. Work, worship, and

<sup>26</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

do good to Allah SWT. At this time, we must mean it. If you have entered the age of sixty, you have entered the age of fifty. We are a bit sleep-deprived. If our sleep patterns change a little, we will get sick. So at the age of forty-one, forty-two, until the age of forty-nine, it is a time when a person is still in a solid state to worship Allah. The advantage is that when you are young, you are diligent in worshipping Allah SWT. If you are old when you are sick, then your time will still be counted by Allah SWT as a reward for us. When we are forty years old, we can pray *tahajjud* every night, from one o'clock until it is time for the dawn prayer. But when we reach sixty, it will be difficult for us to wake up at four in the morning. Even though we can only wake up at four in the morning when we are sixty years old, it is still recorded by Allah SWT as if we woke up from one in the morning. Because only his weak condition is preventing him from worshipping Allah, and he has proven it when he is strong, he is diligent in worshipping)

Guru Bakhiet continues the discussion about this angel of death warning:

*Ujar malaikat maut, wahai orang yang berumur lima puluh, kapala lima. Sungguh parak waktu diambil, parak waktu dikatam, umur lima puluh ke atas tu parak kada lawas lagi. Artinya apa, orang nang sudah umur lima puluh keatas itu, sedikit banar lagi memikirkan duniawi. Wahai orang yang umur lima puluh tahun, waktunya sudah parak, kada kawa ditambah-tambal kada kawa diundur-undur lagi. Wahai orang yang umur anam puluh tahun kata malaikat, apakah kamu lupa akan siksa Allah (umur anam puluh masih bagalut haja dipasar lagi, umur anam puluh masih sibuk dengan urusan dunia), apakah kamu lupa akan siksa Allah Swt, bagaimana kamu nanti menjawab pertanyaan Allah Swt.<sup>27</sup>*

(The angel of death said, O people fifty years old, it is near when you are picked up. Fifty years is near death, so think little of the world. O people fifty years old, your time is near. It cannot be delayed any longer. The angel of death said, O people who are sixty years old, have you forgotten the punishment of Allah (Sixty years old still struggling in the market, Sixty years old are still busy with worldly affairs), have you forgotten Allah's punishment. How will you answer Allah's questions?)

In his explanation, Guru Bakhiet criticized people who entered old age. The age range of 40-60 is a vulnerable age and is said to be close to death. So he suggested that people who have entered that age think more about the hereafter than the world. He also criticizes people who have entered the age of 60 but are still

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<sup>27</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.



struggling with their jobs.

Furthermore, Guru Bakhiet quoted Imâm al-Ghazâlî's opinion that a person who dies and carries many sins will then meet three terrible riots.

First is the excruciating pain when his life was taken. The pain was equivalent to three hundred sword thrusts. Guru Bakhiet gives an example of the pain experienced by a person who dies in a state of many sins. He said:

*Contoh, andaikata kita dipukuli oleh perampok, mulai kapala sampai batis dipupuhnya, dipukulinya oleh perampok, kapala sampai batis baluka-luka, ditambah lagi pulang seluruh harta kita, anak kita, bini kita, jabatan kita, kekasih kita diambil oleh perampok semuanya. Bayangkan kayapa sakitnya hati kita. Awak itu dipukuli, mulai kapala sampai batis, rumah diambil perampok, bini, anak, kekasih samuaan kada batinggal sabutingpun kadada lagi, tinggal sebatang kara kita hidup, kayapa sakitnya kaya itu, itu nang bisa dicontohkan kayapa sakitnya itu mati. Orang nang mati macam itu, disamping menghadapi sakitnya mencabut ruh, bagi orang yang cinta kepada dunia, bagaimana sakitnya hati meninggalkan harta yang sekian banyak, makanya kalo orang makin sedikit harta makin sedikit sakitnya mati, orang yang sedikit anak, magin sedikit sakitnya hati. Kenapa ? karena hubb, cinta kepada anak, cinta kepada harta itu menyakiti hati, kalau berpisah kepadanya, mana dipukuli orang, anak diambil orang, bini diambil orang, kada bulih batamuan lagi, samuaan habis, nah bayangkan kayapa sakitnya kita saat itu.*<sup>28</sup>

(For example, suppose we are beaten by robbers from head to toe, from head to toe full of wounds. We lost our property, children, wife, and position, all taken by robbers. Imagine how it hurts our hearts. The body was beaten from head to toe. The house, wife, children, and lover were all taken by robbers, and we were left alone. How it hurts, that's an example of a person who dies. In addition to facing the pain of being removed from the soul, people who die like that also face the pain of losing the world because of their love for the world, how the pain of losing a lot of treasure, the less one's possessions, the less pain one will face when facing death. People with few children will have the pain of losing less too. Because love will make us hurt when we separate from him. Apart from being hit, losing children, losing a wife, will not be able to meet again, imagine how hurt we were at that time)

Guru Bakhiet explained that it was a small exemplary part of experiencing

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<sup>28</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

how to deal with death. He then gave another example:

*Orang kadang-kadang hilang jabatan haja stress sudah, padahal motor masih ada, rumah dua tiga buah baisi, bini dua, anak banyak baisi, harta balimpah ruah. Jabatan ampiah, stress. Hanyar jabatan, awak masih sehat lagi tu, nah bayangkan kalau awak sudah sakit dipukuli orang, jabatan diambil, samuaan habis kayapa sakitnya.*<sup>29</sup>

(Sometimes, people lose their positions and will experience stress. Even though the vehicle is still there, it has a house of two to three houses, a wife of two people, many children, and abundant wealth. However, if he loses his position, he will be stressed, even though it is only a position, even though the body is still healthy. Imagine how painful it would be if someone hit us, the position was taken, everything we had was gone, that's how it hurts)

Second, he saw the shape and appearance of the angel of death, a black man about to take his life. His hair was straight, smelled bad, his clothes were black, and smoke and fire came out of his mouth and nose.

Third, for a person with many sins, his place in the hell is shown before he dies. Rasulullah said:

لن يخرج أحدكم من الدنيا حتى يعلم أين مصيره وحتى يرى مقعده من الجنة أو النار

“No one of you comes out of the world so that he knows his place where he will return. he has looked to hell or heaven.”

Guru Bakhiat explained that the response and expression of the dying person described the condition he saw.

*Orang-orang imbah mati itu, atau handak mati tu rata-rata menangis, ada tangis gembira, ada tangis duka cita. Kenapa, saat itu dilihat Allah Swt tempat yang bakal disinggahi, tempat yang bakal ditempatinya. Yang melihat surga, tangisnya tangis gembira, air matanya jernih. Yang melihat neraka,*

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<sup>29</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

*tangis jua, tangis nya sedih air matanya keruh.*<sup>30</sup>

(People after death, or when they are experiencing death, most of them will cry; there are tears of joy and tears of sorrow. At that time, Allah SWT showed him the place he was going to stay, the place he was going to live in. For people who see heaven, his tears are tears of joy. His tears are clear. For people who see hell, their tears are tears of sadness, and their tears are cloudy)

From the explanation of Guru Bakhiet above, he explained the importance of not overdoing it in loving everything. He tried to explain the pain that will be experienced by people facing death by providing examples that are easy to understand. In particular, his explanation warns that the death experienced by people with many sins is unfortunate.

Guru Bakhiet then continued his explanation by quoting the words of the Prophet SAW:

أَكثَرُوا مِنْ ذِكْرِ الْمَوْتِ فَإِنَّهُ يَمْحُصُ الذُّنُوبَ وَيَزْهَدُ فِي الدُّنْيَا

“Remember death a lot because it takes away sins and makes you distant from the world.”

*Isuk mati, siapa nang wani kepasar harini nah, siapa nang wani baulah baju harini kalau esok tahu bakal mati.*<sup>31</sup> (If tomorrow will die, who dares to go to the market today, who dares to make clothes today if they know that tomorrow will die) Then Guru Bakhiet explained about one of the companions who asked the Messenger of Allah about the most intelligent and noble human being. The

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<sup>30</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>31</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

Messenger of Allah replied:

أكثرهم ذكر الموت واشدهم استعدادا له أولئك هم الأقياس، ذهبوا بشرف  
الدنيا وكرامة الآخرة

“The smartest human being is the one who remembers death the most.

They will go with the glory of this world and the hereafter.”

Guru Bakhiet then explained:

*Kalau kita naik haji, kita dua-tiga bulan sudah siap-siap, bahkan satahun barangkali sudah siap-siap, ada naik haji lagi sepuluh bulan, sudah belajar kayapa manasik haji, kayapa pina cara tawaf di baitullah, kayapa cara melontar jamrah, kayapa caranya wukuf di arafah, padahal sepuluh bulan lagi kita hanyar naik haji, kita basangu duit cukup, untuk ini, untuk itu, semuanya bekal, besangu kain ihram, basangu ubat, basangu, macam-macam persanguan, makin lengkap makin bagus, padahal musafir kita naik haji cuman empat puluh hari.<sup>32</sup>*

(If we go for Hajj, two to three months before that, we have prepared everything, even a year before that, we have already prepared. Ten months before going to Hajj, we have learned how to perform Hajj, how to perform *thawâf* at the *Baitullâh*, how to throw *jamrah*, and how to perform *wukuf* at Arafah. We bring enough money, sufficient provisions, bring *ihram* cloth, bring medicine, the more complete our provisions, the better, even though our pilgrimage is only forty days.)

*Ujar Nabi cukup kematian itu sebagai Guru, cukup kematian itu sebagai papadah dan nasihat. Amun kita mau ma'itibar, makanya disuruh bila kita melihat orang mati, manyambahyangakan, maatar kakubur, dapat pahala kaya gunung uhud dua biji ganalnya. supaya apa, supaya manusia ini me'itibar, oh kaini kaina aku, maksudnya kaitu. Makanya dianggap berdosa kalau kita tertawa dihadapan mayyit. Bini-bini mati, bini-bini jua maambil i'tibar, laki-laki mati, laki-laki jua maambil i'tibar. Tuhuk sidin bacari dahulu, siang malam, halal haram, (mati) dibuat di dalam kubur kadada napa apa dibawa, rumah sagan bini. Kada sampai nyaratus, kawin dah bini, itu i'tibar bagi kita, oh kaitu kaina aku, bahimat mencariakan bini anak, aku mati mana ingat lagi lawan aku inya. Baramian, baminuman, bamainan, aku maka dalam kubur menyandanganya harta yang ku cariakan siang, malam, halal, haram nitu.<sup>33</sup>*

<sup>32</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

<sup>33</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th

(The Prophet said that death is enough as a teacher and advice, we are told to take an example, we are ordered to pray, take us to the grave, then we will get a reward as big as two mountains of Uhud. So that people always take the example. That someday, he too will die. Therefore it is considered a sin if we laugh in front of the dead. If the woman dies, the woman will also take the example; if the man dies, the man will also take the example. Back when he was busy working day and night, between *halâl* and *harâm*. Not even a hundred days after his death, his wife had remarried. Work hard to provide for his wife and children. When death comes, children and wives seem to forget it, drink, and play games, even though in the grave he is responsible for all the treasures he seeks day and night, lawful and unlawful)

*Bini-bini mati, tatinggal galang, kangkalung. Nang laki kawin diunjuk ke bini hanyar. Galang, kangkalung, rumah. Kaya apa rasanya itu. Rumah, bini nang hanyar dapat. Pakaian, bini nang hanyar makainya, motor bini nang hanyar makai, nang baisi motor. Nah amun babinian macam itu ma i'tibar insya allah binian kadada yang bakhilnya lagi, tapi kd mau ma i'tibar hingga bapikir orang nang mati nitu kada aku, padahal disuruh ma i'tibar kaina aku nang mati seperti itu.*<sup>34</sup>

(If a woman dies, all that is left is a bracelet and necklace. Her husband remarried and gave the new wife a bracelet and necklace and a house. That's how it feels. The new wife took the house, clothes, and vehicle. If women take such an example, then there will be no more miserly women)

Guru Bakhiet closed the discussion about the *Sûrah as-Sajdah* by quoting the words of the Prophet SAW:

كَفَى بِالْمَوْتِ وَاعِظًا

“It's enough to die as your advisor.”

In interpreting this *Sûrah as-Sajdah*, Guru Bakhiet chose one of the verses that discuss the angel of death whose job is to take human life. In his discussion, Guru Bakhiet emphasized the importance of remembering death and knowing the

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March 2022, 19.10.

<sup>34</sup>Surah as-Sajdah. [https://www.youtube.com/watch?v=jmT\\_k1Fqm9Y](https://www.youtube.com/watch?v=jmT_k1Fqm9Y). Accessed on 12th March 2022, 19.10.

grim reaper and his messengers.

### C. *Sûrah Yâsîn*

#### 1. *Tartîb an-Nuzûl* of *Sûrah Yâsîn*

Guru Bakhiet began his study of the Interpretation of *Sûrah Yâsîn* by describing *Tartîb an-Nuzûl* from this chapter. This *Sûrah* was revealed in Mecca, and its verses are 83 verses.<sup>35</sup>

#### 2. The Virtues of *Sûrah Yâsîn*

Guru Bakhiet explained that *Sûrah Yâsîn* is the most famous chapter among the chapters of the Qur'an. This chapter has many virtues conveyed by the Prophet Muhammad SAW and his companions and islamic scholars. Among the virtues of the *Sûrah Yâsîn* based on the words of the Prophet SAW:

مَنْ دَاوَمَ عَلَى قِرَاءَةِ يَسِّ كُلِّ لَيْلَةٍ، ثُمَّ مَاتَ، مَاتَ شَهِيدًا (رواه الطبراني)

"Whoever gets used to reading *Sûrah Yâsîn* every night, then he dies, the dies in a state of martyrdom."

مَنْ قَرَأَ يَسَّ حِينَ يُصْبِحُ، أُعْطِيَ يَسْرَ يَوْمِهِ حَتَّى يَمْسِيَ، وَمَنْ قَرَأَهَا فِي صَدْرِ لَيْلِهِ، أُعْطِيَ يَسْرَ لَيْلَتِهِ حَتَّى يُصْبِحَ (رواه الدارمي)

"Whoever reads *Yâsîn*'s in the morning, it will be made easy (for him) that day's affairs until the afternoon. And whoever reads it at the beginning of the night (afternoon) will be made easy for his affairs that night until the morning."<sup>36</sup>

<sup>35</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>36</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

Guru Bakhiet explained that it is recommended for every Muslim to read this *Sûrah Yâsîn* every day. Getting used to reading the *Sûrah Yâsîn* every night will make the death of that person will face the value of a martyr. Then it is recommended to read the *Sûrah Yâsîn* before starting work so Allah SWT can make it easy. He then gave an example related to the practice of *Sûrah Yâsîn* to get convenience in all affairs.

*Oleh karena itu orang-orang dahulu, orang-orang bahari bila handak bepergian, membaca Sûrah Yâsîn, terutama nang handak naik haji. Membaca surat yasin dulu bakumpul dirumah hanyar turun, berangkat, harapannya dengan membaca Sûrah Yâsîn itu dimudahkan dalam perjalanannya”<sup>37</sup>*

(Therefore, the previous people, when they wanted to travel, would read the *Sûrah Yâsîn*, especially those who wanted to go on a pilgrimage. Read the *Sûrah Yâsîn* together at home, and then they go on a trip in the hope that it will make their journey easier)

Practising this chapter, according to Guru Bakhiet, is not only when performing the pilgrimage, but in every business that is expected to get ease from Allah SWT.

Furthermore, the Prophet SAW said::

ما من ميت يقرأ عند رأسه يس إلا هون الله عليه (رواه الديلمي)

“No one will die, then read *Yâsîn* beside him, but Allah will make it easy for him.”

The Prophet SAW said:

وأَيُّمَا مُسْلِمٍ قَرَأَ عِنْدَهُ إِذَا نَزَلَ بِهِ مَلَكُ الْمَوْتِ سُورَةَ يَسْ نَزَلَ بِكُلِّ حَرْفٍ مِنْهَا عَشْرَةَ أَمْلَاحٍ يَقُومُونَ بَيْنَ يَدَيْهِ صَفُوفًا يَصْلُونَ عَلَيْهِ وَيَسْتَغْفِرُونَ لَهُ وَيَشْهَدُونَ عَلَيْهِ

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<sup>37</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

## وَيَشْعُونَ جَنَازَتَهُ وَيَصْلُونَ عَلَيْهِ وَيَشْهَدُونَ دَفْنَهُ

“Every Muslim, both male and female, who is nearby read the *Sûrah Yâsîn* when he dies, then ten angels will descend for every one letter that is read. In rows, the angels stood before the man. They are praying, asking for forgiveness from Allah SWT, watching when the person is being bathed, even angels flocking to accompany them to the burial place.”

According to Guru Bakhiet, if the number of letters in the *Sûrah Yâsîn* is counted as 3,729, then the number of angels who ask for forgiveness, witness when he is bathed, and escort him to the place where he is buried is 37,290 angels.

*Orang nang sakaratul maut dibacakan yasin itu penting, karena banyak kemudahan-kemudahan, kelapangan-kelapangan yang dihadapi oleh orang nang sakaratul maut bilamana dibacakan surat yasin.*<sup>38</sup>

(It is crucial for a person who is dying to recite *Sûrah Yâsîn* on him because there will be a lot of convenience and spaciousness that will be obtained by the person who recited on him *Sûrah Yâsîn* when he is dying)

### 3. The Interpretation of *Sûrah Yâsîn*

*Sûrah Yâsîn* like the other chapters contains a lot of instructions, lots of directions from Allah to us. Guru Bakhiet then started the interpretation by taking several verses from *Sûrah Yâsîn*:

﴿لَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىٰ أَدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ﴾ ٦٠ ﴿وَأَنِ اعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ﴾ ٦١ ﴿وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ﴾



"Did I not enjoin on you, O ye children of Adam, the ye should not worship satan; for that he was to you an enemy avowed?" (60)

"And that ye should worship me, (for that) this was the straight way?" (61)

"But he did lead astray a great multitude of you, did ye not, then,

<sup>38</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.



understand?" (62)<sup>39</sup>

According to Guru Bakhiet, the verses above contain instructions from Allah SWT to never worship Satan because Satan is a natural enemy for humans. Then Guru Bakhiet explained that in every human being, there is a satan. If we allow the satan to control us, we have opened the doors for another satan to enter human body.

*Di dalam setiap diri manusia itu ada 1 syaithan, dan 1 syaithan yang ada dalam diri kita ini, apabila kita bukakan pintunya, dia akan mengundang syaithan-syaithan lain, sehingga kita menjadi syaithan saikungan. bila kita buka kan pintunya, babawaan inya nang kawan-kawannya, sehingga mata kita ada syaithannya, telinga kita ada syaithannya, mulut kita ada syaithannya, tangan kita ada syaithannya, samuaan tubuh kita diisi oleh syaithan.*<sup>40</sup>

(In every human being, there is a satan, and if we open the door of Satan's entrance, he will invite other Satan. If we open the door, he will invite his friends so that in our eyes there is Satan, in our ears there is Satan, in our mouth there is Satan, in our hands there is Satan, all members of our body are filled with Satan. So that we also become part of satan.)

Guru Bakhiet then explained that the previous islamic scholars had explained the doors of Satan's entrance, so knowing Satan's entrances will always alert us to try to close the doors tightly. Then he explained the doors of Satan's entrance:

a. Indignant

According to previous islamic scholars, as explained by Guru Bakhiet, the first door that opens the way for the entry of Satan into humans is anger.

*Kita lihati orang marah, mun kita kada suah marah. mun kita suah marah ingatakan kita macam apa. kada tahu kuitan, kada tahu paGuruan, kada tahu orang tuha, kada tahu siapa jua pun, kalau kita marah, tidak ada orang yang terhormat dihadapan orang yang marah. kenapa? karena dirinya sudah*

<sup>39</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1332–1333.

<sup>40</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

*dipenuhi oleh syaithan.*<sup>41</sup>

(Look at angry people. If we have never been angry, then look and remember ourselves at that time. He doesn't know parents, teachers, older people, or anyone. If we are angry, there is no honorable person in front of angry people. Because he has been filled with satan)

Guru Bakhiet then explained that many commands in the Qur'an and the hadith of the Prophet Muhammad that explain the importance of controlling anger. According to him, the best way to deal with and control anger is to sit down when we are angry or stand. If we can't suppress the anger, we have to lie down, so the final solution is to perform ablution.

Recognizing angry emotions is the ability to recognize angry feelings when they arise so that angry emotions do not control a person. Someone who can recognize angry emotions can react appropriately and at the right time to anger that arises.<sup>42</sup>

#### b. Envy

Guru Bakhiet explained that envy would open the door to the arrival of Satan into humans. People with envy will bring other despicable qualities, such as backbiting, slandering, and even killing other people.

Qabil and Abel are an example of a story told by Guru Bakhiet. The story tells of the murder committed by Qabil against Abel, his younger brother. The reason is when both offered sacrifices to God, and he accepted only Abel's sacrifice. The jealous nature of Qabil made him able to kill his own brother, Abel. It was for

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<sup>41</sup> Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34..

<sup>42</sup>Yeni Dwi Rejeki, "Peningkatan Kemampuan Mengelola Emosi Marah Melalui Expressive Writing (Menulis Ekspresif) Pada Siswa Kelas XI Di SMA Negeri 2 Bantul" (Skripsi, Universitas Negeri Yogyakarta, 2014), 27.

that reason that Abel was killed.

c. Love to Grooming

*Orang ini katuju baaksi, baik bini-bini atau laki-laki. bila dalam diri kita ada katuju berhias berarti kita membuka pintu syaithan. Laki-laki memakai amas, kenapa sebabnya ? ketuju beaksi. rambut nang putih disamir jadi hirang, kenapa, katuju baaksi. bulu mata nang kada lantik, dilantiki, kenapa? katuju baaksi. kaning nang ada, dihapus diulah lawan pulpen baasa, kenapa? karena katuju baaksi. nah semua itu adalah maksiat-maksiat yang didatangkan oleh syaithan yang masuk kedalam diri kita, akibat asal muasalnya dia masuk kepada kita lewat pintu suka berhias itu.<sup>43</sup>*

(People who like to dress up, girl or boy. If there is an adornment in us, it opens the door for Satan to enter us. Men wear gold, changing white into black hair, making not curly eyelashes thick, and the forehead is changed using a pen because they like grooming. All of these are sins brought by the devil who enters us. As a result, we open the door through like to grooming)

Guru Bakhiet explained that the person who liked to groom had opened the door for Satan to enter him.

d. Rapacious

*Orang yang tamak ini orang yang kada merasa cukup dengan yang ada. akibatnya tamak bisa mencuntan, bisa merampok, bisa mengakat tanah orang, bisa meambil hak orang lain, bisa kada membayar zakat, karena merasa yang ada ini belum cukup. papalingan dari Qanaah.<sup>44</sup>*

(Greedy people will not have enough of what they have. Because he feels inadequate for what he has, the opposite of Qanâ'ah.) as a result, he can steal, rob, take other people's land rights, take other people's rights, and not pay alms.

e. Hasty

*Beancap ancap disaat kita melakukan apapun, bila pina katuju baancap ancap, katuju balakas lakas, itu adalah syaithan. Orang bewudhu, balakas-lakas akhirnya kada liput napa nang dibasuh. orang sambahyang balakas-lakas, akibatnya kadada lagi thuma'ninahnya, fatihahnya tegumpal-gumpal. orang puasa belakas-lakas buka, beluman lagi maghrib, buka jua sudah.<sup>45</sup>*

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<sup>43</sup> Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>44</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>45</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on

(In a hurry, whenever you do something, the person who likes to be in a hurry is the shaitan. perform ablution quickly so that it is not perfect, pray in haste so that it misses the *thuma'ninah*, *al-Fâtiḥah* chapter is read in confusion, people who fast but are in a hurry to break their fast haven't arrived at west prayer but have already broken they're fast)

f. Stingy

g. Money

h. Be obedient to the wife

*Napa jar bini, jar bini kahulu, kahulu. jar bini kahilir, kahilir. jadi syaithan baikungan. kenapa ? begitu dia taat dengan istrinya. dia membuka dirinya seluas-luasnya untuk dimasuki syaithan.*<sup>46</sup>

(Following the wife's words, the wife orders to go there, the wife orders to come here, then he will become a satan. Because once he is obedient to his wife, he has opened the door for Satan to enter him)

Guru Bakhiet then quoted Hasan al-Bashri's opinion “By Allah, a man does not obey his wife in whatever she wishes, but he will enter hell.”Furthermore, Guru Bakhiet explained that obedience to his wife opened the door for Satan to enter because God had given women more intelligence than men. Men should be made priests because men are leaders and their minds are more perfect than women.

He then told the story of *Bal'âm ibn Ba'ûra*, a saint of Allah who died in a state of lousy ending because he was obedient to his wife.

*Orang wali yang besar, tapi karena dia selalu taat kepada bininya, akhirnya suul khatimah, apalagi jaba, pedagang, awam yang taat dengan bini.*<sup>47</sup>

(A great guardian, but because he was always obedient to his wife, the end of his life is a lousy ending, mainly for traders and ordinary people who obeyed his wife)

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11th March 2022, 16.34.

<sup>46</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>47</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fo34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fo34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

i. Science of Nature

Guru Bakhiet explained that the science of nature could plunge humans into the temptations of the devil if they have not reached the position to learn the science of nature.

*Jadi disekeliling ilmu-ilmu hakikat itu banyak syaithannya, dia selalu menarik manusia yang belum sampai kepada kedudukannya untuk belajar ilmu hakikat agar kada sembahyang lagi, agar kada puasa lagi, agar segala ampun urang iya ampun saurang.*<sup>48</sup>

(There are many devils around the science of nature, he always attracts people who have not yet reached the level to learn the science of nature so that they don't pray anymore, so they don't fast anymore so that they take the rights of others.)

Guru Bakhiet then continued his discussion by quoting one of the verses in *an-Nisâ'* chapter which read:

﴿وَالَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا﴾<sup>49</sup>

(Nor those who spend of their substance, to be seen of men, and have no faith in Allah and the last day: If any take the satan for their intimate, what a dreadful intimate he is!.) (38)<sup>49</sup>

Then he quoted the hadith about the dialogue of the Prophet Muhammad SAW with the devil:

“It is said that one day Allah ordered the devil to come to the Prophet Muhammad to answer the questions asked. The devil also met the Prophet in the form of an older man with a stick. To the devil, the Messenger of Allah asked, "O devil, how many of my people are your enemies?" Satan then replied, "There are fifteen groups: you, a just leader, a rich person who is not arrogant, an honest trader, a humble scientist, a believer who always advises his brother, a compassionate

<sup>48</sup>Surah Yasin. [https://www.youtube.com/watch?v=Fc34LCun\\_Oc&t=1456s](https://www.youtube.com/watch?v=Fc34LCun_Oc&t=1456s). Accessed on 11th March 2022, 16.34.

<sup>49</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 222.

believer, a person who truly repents, a person who Be careful of haram things, Believers who always purify (ablution), Believers who give a lot of charity, people who benefit others, lovers of the Qur'an who never hate to read it, and people who always wake up for night prayer (*tahajjud*) when others are asleep."

"Then who are my people, your close friends," said the Prophet. Hearing this question, the devil replied: "There are ten groups: evil leaders, arrogant rich people, fraudulent merchants, drinkers of liquor, people who like to slander and fight with sheep, adulterers, people who eat the property of orphans, people who play games. Playing with prayer, people who don't want to pay alms, and people who have a long dream. They are my friends and brothers."

Guru Bakhiet explained. To protect oneself from the temptations of Satan, necessary to know about people who are enemies and friends of Satan from the human class. With this knowledge, it is hoped that it can keep humans from falling into the temptations of Satan.

He ended this study by quoting one of the verses which read:

﴿إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُوا حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ﴾<sup>٦</sup>

Verily satan is an enemy to you: so treat him as an enemy. He only invites his adherents, that they may become companions of the blazing fire. (6)<sup>50</sup>

#### **D. *Sûrah al-Wâqi'ah***

##### **1. *Tartîb an-Nuzûl* of *Sûrah al-Wâqi'ah***

*Sûrah al-Wâqi'ah* is the 56th chapter of the Qur'an, this chapter was revealed in Mecca, and its verses are 96 verses. Guru Bakhiet started the study of this *Sûrah al-Wâqi'ah* by delivering *Tartîb an-Nuzûl* from this chapter.<sup>51</sup> Then he quoted several verses from *Sûrah al-Wâqi'ah*:

<sup>50</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1298.

<sup>51</sup>Surah al-Waqi'ah. <https://www.youtube.com/watch?v=tEKuw5K--o>. Accessed on 12th May 2022, 17.34.

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ۚ لَيْسَ لَوْفَعَتِهَا كَاذِبَةٌ ۖ خَافِضَةٌ رَّافِعَةٌ ۚ إِذَا رُجَّتِ  
الْأَرْضُ رَجًا ۚ وَبُسَّتِ الْجِبَالُ بَسًّا ۚ فَكَانَتْ هَبَاءً مُنْبَثًّا ۚ ﴾

When the event inevitable cometh to pass, (1)  
Then will no (soul) deny its coming. (2)  
(Many) will it bring low; (many) will it exalt; (3)  
When the earth shall be shaken to its depths, (4)  
And the mountains shall be crumbled to atoms, (5)  
Becoming dust scattered abroad, (6).<sup>52</sup>

## 2. The Virtues of *Sûrah al-Wâqi'ah*

Guru Bakhiet then explained that this chapter is one of the famous chapters among Muslims. He then quotes several hadiths that describe the virtues of practicing *Sûrah al-Wâqi'ah*:

من قرأ سورة الواقعة في كل ليلة، لم تصبه فاقة أبداً (أخرجه البيهقي)

“Whoever reads *Sûrah al-Wâqi'ah* every night, then he will not fall into poverty forever.”

سُورَةُ الْوَاقِعَةِ سُورَةُ الْغِنَى فَاقْرُؤُوهَا وَعَلِّمُوهَا أَوْلَادَكُمْ

“*Sûrah al-Wâqi'ah* is a letter of wealth, so read *Sûrah al-Wâqi'ah* and teach it to your children.”

عَلِّمُوا نِسَاءَكُمْ سُورَةَ الْوَاقِعَةِ فَإِنَّهَا سُورَةُ الْغِنَى (أخرجه الديلمي)

“Teach your daughters *Sûrah al-Wâqi'ah*. Because *Sûrah al-Wâqi'ah* is a letter for the rich.”

Guru Bakhiet quoted al-Ghazâlî's opinion on how to read *Sûrah al-Wâqi'ah* so that it was right on target and like what the Prophet SAW said. al-Ghazâlî

<sup>52</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1673.

explained that the most important thing to note is the intention when reading *Sûrah al-Wâqi'ah*. It signifies that we are exchanging the words of Allah with something from a lowly world. Reading *Sûrah al-Wâqi'ah* is not allowed to expand Allah's sustenance, not allowed to be given wealth.

According to al-Ghazâli, two intentions are required when reading *Sûrah al-Wâqi'ah*:

- a. Uphold the commandments of Allah and Rasulullah and hope to be given the quality of *Qanâ'ah*.
- b. Uphold the commandments of Allah SWT and Rasulullah and hope Allah will expand *halâl* sustenance as a provision for worship and piety to Allah SWT.

### 3. The Interpretation of *Sûrah al-Wâqi'ah*

Guru Bakhiet interprets *Sûrah al-Wâqi'ah* by taking two verses at the beginning of this chapter, verses number 1-2:

﴿ إِذَا وَقَعَتِ الْوَاقِعَةُ ۚ لَيْسَ لَوْقَعَتِهَا كَاذِبَةٌ ۖ ﴾

When the event inevitable cometh to pass, (1)  
Then will no (soul) deny its coming. (2)<sup>53</sup>

Then Guru Bakhiet quoted the words of the Prophet Muhammad SAW:

قال جبريل عليه السلام: { متى الساعة } قال: ما المسئول عنها بأعلم من السائل،  
وسأخبرك عن أشراطها { قال: { إذا ولدت الأمة رببتها ، وإذا تطاول رعاة الإبل البهم

<sup>53</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1673



## في البنيان {

"(Jibril As) said again: "When will the Day of Resurrection occur?" The Prophet SAW replied: "The one asked about it knows no more than the one asking. But I will explain the signs; if an enslaved person has given birth to his enslaver, if the village people have competed to boast magnificent building."

Guru Bakht explained that what is meant by an enslaved person who gives birth to his master is that at the doomsday, the child who is born disobedient to his parents so that the parents who gave birth to him as the slave of the children. He explained:

*Artinya di akhir zaman menjelang hari kiamat itu kata Rasulullah Saw anak tidak lagi segan untuk memerintah orang tuanya untuk berbuat sesuatu. Orang tua dijadikan pembantu, orang tua dijadikan budak bagi anaknya.<sup>54</sup>*

(Rasulullah SAW said that on the doomsday before the Day of Judgment, children are no longer reluctant to order their parents to do something. Parents are made servants. Parents are made enslaved people for their children)

Then he explained the meaning of the village people who are competing to boast about grand buildings:

*Rumah-rumah mewah sudah banyak di kampung-kampung, rumah-rumah yang bagus sudah merata di perkampungan. Orang dusun berlomba-lomba membangun rumah yang mewah.<sup>55</sup>*

(There are many luxurious houses in the villages, nice houses have been evenly built, and the villagers are competing to build luxurious houses.)

And in another narration, it is stated that the Messenger of Allah SWT mentioned the human condition before the Day of Judgment, among others:

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<sup>54</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>55</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

a. The victory of the bad over the good

According to Guru Bakhiet, the meaning of this sentence is a competition between good and evil, which, if likened to a leader, then those who will become leaders will always come from evil people. Guru Bakhiet then gives an example:

*Umpamanya pemilihan pambakal, kepala desa, ini supaya mengerti. Calon pambakal ni ada yang kada panyumbahyang, urangnya pemabuk, penjudi. Nang saikung calonnya panyumbahyang, orangnya saleh, orangnya penuntut ilmu. Kena sampai harinya pemilihan pambakal kalah tu pambakal nang saleh nitu. Di kampung-kampung, dimana mana, hingga urang nang macam itu nang manang, bila nang baik hingga kalah.*<sup>56</sup>

(For example, when there is a village head election, one of the candidates for village head does not pray and is a drunkard and gambler. While the other candidates pray diligently, are pious people, and this person is a student of knowledge. When the election day comes, the pious village head candidate will lose. In every village, it happens like that)

b. The trust is considered luck

Trust should be considered as a deposit that should be guarded. But at the end of the age, trust is considered lucky, and trust is considered a success. Guru Bakhiet explained an example of when someone is given the mandate to have a rank and position and feels that he has achieved success. According to Guru Bakhiet, someone who has a mandate should be afraid and aware of the trust he is carrying. Guru Bakhiet provides an example:

*Misalnya kita diandaki orang jar orang aku umpat maandakan nah sapida motor aku handak bajalan. Merasa untung diandaki orang sapida motor, padahal itu adalah amanah. Seharusnya waspada dan hati-hati, agar jangan sampai menyalahkan amanah yang dititipkan oleh orang itu. Kedudukan, pangkat, jabatan itu semua amanah.*<sup>57</sup>

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<sup>56</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>57</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

(For example, someone leaves a vehicle, and he feels lucky to have entrusted him with a vehicle, even though it is a trust. It would help if you were alert and careful not to blame the trust entrusted by that person. Position, rank, and position are all mandates)

c. Woman becomes the kings

Rasulullah SAW said that there would be many female leaders at the end of time. According to Guru Bakhiet, now many women have become leaders, especially in government. He explained:

*Kapala desa sudah ada bini-bini, kaina camat ada bini-bini, bupati ada bini-bini, gubernur ada bini-bini, presiden ada bini-bini, semuanya bini-bini kaina.*<sup>58</sup>

(There are already female village heads, female sub-district heads, female regents, female governors, and female presidents, all of which will be filled by women)

d. Many children are the result of adultery

Guru Bakhiet explained:

*Tiap kampung ada anak zina, sini ada anak zina, sana ada anak zina, dimana-mana ada anak zina. Dan orang-orang sudah kadada lagi rasa supan mempunyai anak yang tidak ada ayahnya.*<sup>59</sup>

(In every village, there are children of adultery, here there are children of adultery, everywhere there are children of adultery. And people are not ashamed to have a child without a father)

e. Many usury practices

Rasulullah SAW then continued his words by saying that at the end of time there will be a lot of usury practices. Guru Bakhiet gives an explanation:

*Mulai di perkotaan sampai di paling dusun sudah masuk riba, dulu orang kampung kada mengenal riba, mehutangi duit lillahita'ala. Meniru gaya orang*

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<sup>58</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>59</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

*kota, orang kampung umpat jua bila bahutang saribu bayar dua ribu*<sup>60</sup>

(There is usury from the urban areas to the village's interior. In the past, people in the village did not know usury, lending money because of Allah SWT. Now they imitate the style of the townspeople, a debt of a thousand paid for two thousand)

f. Lots of bribery practices

*Sogok dan pungli itu menjelang hari kiamat bukan hanya ada di kantor. Tapi ada di jalan raya, ada di bawah pohon, ada ditengah lautan, dimana-mana ada pungli*<sup>61</sup>

(The practice of bribery during the apocalypse does not only occur in the office, but on the highway too, under trees, and in the middle of the ocean)

g. Mosques are built magnificently

Guru Bakhiet explained that people would compete to build magnificent mosques at the end of time.

*Mesjid-mesjid itu dimegahkan, walaupun duitnya bapintaan dijalan, asal megah. Mesjid nang bagus, bangunan nang bahari dirubuh, karena potongannya kada sesuai zaman, ganti mesjid yang megah.*<sup>62</sup>

(The mosques were built magnificently, although the funds obtained were obtained from begging on the streets. The previous building was torn down because the model was not following the times, replaced by a magnificent mosque competing to build magnificent mosques)

h. Humans drink a lot of wine

At the end, many people like to drink wine and everything that makes them drunk.

i. *Amar ma'ruf and nahi munkâr* left

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<sup>60</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>61</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>62</sup> Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

According to Guru Bakhiet, some of the difficulties a Muslim faces in enforcing *Amar ma'ruf and nahi munkâr* are on the grounds of human rights. He explained:

*Ada orang menari batilanjang, ada yang menagur "itu kada boleh" jar yang lain "jangan ditagur itu hak asasi inya sebagai pemain seni". Ada aliran-aliran nang sesat, "itu kebebasan mereka untuk berkeyakinan dan beragama", jadi kadada lagi amar ma'ruf nahi munkar, tasarah manusia handak jadi kambing, handak jadi sapi.*<sup>63</sup>

(There are strippers when reprimanded, the others say "it's their right as an artist," there are cults, and then they are reprimanded, then the answer "it's their freedom to have belief and religion." Then there is no more *Amar ma'ruf and nahi munkâr*, and it's up to every human being to be a goat or a cow)

j. The spread of trade everywhere

*Di kampung-kampung ada pasar sajumput, dulunya kadada pasar sekarang ada pasar. Dimana ada kesempatan, ada pasar.*<sup>64</sup>

(In the villages, there is a *sajumput* market (impromptu market), in the past, there was no market, now s when there is an opportunity, there is a market)

k. A man trades with his wife

Guru Bakhiet explained that this sentence means that the markets will be filled with women. He explained:

*Turunan ke toko lakian dan binian, dahulu kadada itu, laki haja badagang bini dirumah, kalau menjelang hari kiamat, nang bini badagang, nang laki badagang, kedua-duanya sibuk badagang.*<sup>65</sup>

(Men and women went to the shop to trade, it was not like before, men traded, and women were at home. But before the Day of Judgment, the wife trades, the husband trades, and both are busy trading)

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<sup>63</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>64</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

<sup>65</sup>Surah al-Waqi'ah. [https://www.youtube.com/watch?v=tEKuw5K\\_--o](https://www.youtube.com/watch?v=tEKuw5K_--o). Accessed on 12th May 2022, 17.34.

Guru Bakhiet then continued the interpretation of *Sûrah al-Wâqi'ah* by continuing the discussion to the next verse:

﴿وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ۖ فَأَصْحَابُ الْمَيْمَنَةِ ۖ مَا أَصْحَابُ الْمَيْمَنَةِ ۗ﴾ وَأَصْحَابُ  
الْمَشْأَمَةِ ۖ مَا أَصْحَابُ الْمَشْأَمَةِ ۗ وَالسَّبْقُونَ السَّبْقُونَ ۖ﴾

And ye shall be sorted out into three classes. (7)

Then (there will be) the companions of the right hand;- what will be the companions of the right hand? (8)

And the companions of the left hand,- what will be the companions of the left hand! (9)

And those foremost (in faith) will be foremost (in the here after) (10).<sup>66</sup>

Guru Bakhiet explained that the commentators explained the explanation of the several verses above, that on the Day of Resurrection, humans would be divided into three groups:

a. A person who does good from a young age until the end of his life, these people are called *muqarrabîn* (The nearest of Allah). Guru Bakhiet then quoted one of the verses from *Sûrah al-Wâqi'ah*:

﴿فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ۖ﴾ فَرَوْحٌ وَرَيْحَانٌ ۖ وَجَنَّتْ نَعِيمٌ ۖ﴾

Thus, then, if he be the nearest of Allah, (88)

(There is for him) Rest and satisfaction, and a garden of delights. (89)<sup>67</sup>

b. A person who in his youth sinned and disobeyed Allah then repented to Allah. So that the end of his life is closed with repentance, these people are referred to as *ashâb al-Yamîn* (Companions of the right hand).

<sup>66</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1673–1674.

<sup>67</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1684.

﴿وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ۖ فَسَلَامٌ لَكَ مِنْ أَصْحَابِ الْيَمِينِ ۖ﴾<sup>٩١</sup>

And if he be of the companions of the right hand, (90)  
(For him salutation), "Peace be unto thee," from the companions of the right hand. (91)<sup>68</sup>

c. Someone who always commits sins until the end of his life is called *ashâb as-Syimâl* (Companions of the left hand). Guru Bakhiet quotes another verse from *Sûrah al-Wâqi'ah*:

﴿وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الضَّالِّينَ ۖ فَنُزُلٌ مِنْ حَمِيمٍ ۖ وَتَصْلِيَةٌ جَهِيمٍ ۖ﴾<sup>٩٢</sup>

And if he be of those who deny (the truth) who go wrong, (92)  
for him is entertainment with boiling water, (93)  
And burning in hell-fire. (94)<sup>69</sup>

## E. al-Mulk

### 1. *Tartîb an-Nuzûl* of *Sûrah al-Mulk*

Guru Bakhiet started a study on the interpretation of *Sûrah al-Mulk*, often referred to as *Sûrah Tabârak*. *Sûrah al-Mulk* is the 67th of the chapters in the Qur'an, this chapter was revealed in Mecca, and the verses are 30 verses.<sup>70</sup>

### 2. The Virtues of *Sûrah al-Mulk*

Guru Bakhiet continued his study of the interpretation of *Sûrah al-Mulk* by explaining the virtues of those who read and practice *Sûrah al-Mulk*. He then quoted

<sup>68</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1684.

<sup>69</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1684.

<sup>70</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=li0CRJV\\_yZs](https://www.youtube.com/watch?v=li0CRJV_yZs). Accessed on 12th May 2022, 19.02.

a hadith about the virtues of this chapter:

عن ابن عباس قال : ضرب بعض أصحاب النبي - صلى الله عليه وسلم - خباءه على قبر ، وهو لا يحسب أنه قبر إنسان يقرأ سورة الملك حتى ختمها ، فأقى النبي - صلى الله عليه وسلم - فقال : يا رسول الله ، ضربت خبائي على قبر وأنا لا أحسب أنه قبر ، فإذا إنسان يقرأ سورة الملك " تبارك " حتى ختمها ، فقال رسول الله - صلى الله عليه وسلم - : " هي المانعة ، هي المنجية ، تنجيه من عذاب القبر

“*Imâm Tirmidzî* has recited the hadith and has it memorized. Likewise with *Imâm Hakîm* and *Imâm Baihâqî*. The hadith is from Ibn Abbâs RA. He said: Some of the companions of the Prophet SAW once set up a tent over the grave. They did not think that the land was a graveyard. Suddenly, inside the grave, it was heard that someone was reading the *Sûrah al-Mulk* until it was finished. Then, the companions came to the Prophet. And tell him. Then he said: *Sûrah al-Mulk* is *Munjiyah* (savior) and *Mâni'ah* (barrier), who can save him from the torment of the grave.”

According to Guru Bakhiet, this hadith shows one of the benefits obtained if you read and practice *Sûrah al-Mulk*. He then quoted another hadith about the virtues of *Sûrah al-Mulk*. Rasulullah said:

لوددت أنها في قلب كل إنسان من أمتي يعني : " تبارك الذي بيده الملك "

I want this chapter (*al-Mulk*) to be memorized in the hearts of everyone from my followers.

Guru Bakhiet explained that Rasulullah wanted every human from his ummah to read and memorize *Sûrah al-Mulk*. Guru Bakhiet then gave instructions on how to remember *Sûrah al-Mulk*:

*Kalau kita bujur-bujur ada niat untuk menghafal, sehari satu ayat maka satu bulan tuntung. Bila kada sanggup, dua hari satu ayat, dua bulan tuntung.*



*Bila kada sanggup tiga hari satu ayat, tiga bulan tuntung. Asal ada kemauan.*<sup>71</sup>

(If we have the intention to memorize a verse in a day, it will be completed in one month, if a verse in two days, we will be completed it in two months, and if a verse in three days, it will be completed within three months, if there is a will)

According to Guru Bakhiet, a person who has tried to memorize *Sûrah al-Mulk*, even though he has died in a state of not remembering this chapter, then Allah records him as a person who has learned *Sûrah al-Mulk*. Then Guru Bakhiet quoted another hadith:

إن من قرأها كل ليلة لم يزره الفتان

“That the person who reads *Sûrah al-Mulk* every night, then he will be spared from the slander of the grave.”

According to Guru Bakhiet's explanation, those who practice reciting *Sûrah al-Mulk* every night, then he will be safe from the trials and slander of the grave. But if you miss the time to read it at night, the reading can be replaced during the day.

One of the tests that will be faced in the grave is *Munkâr* and *Nâkir* angel. He explained:

*Munkar dan Nakir itu beluman lagi inya menanya kita, hanyar inya datang sudah jadi ujian gasan kita. Balum lagi inya basuara, hanyar mancungul manggatar sudah, itu ujian. Belum lagi pertanyaan-pertanyaannya, kita bisa selamat dengan mengamalkan surah tabarak.*<sup>72</sup>

(*Munkâr* and *Nâkir* hadn't asked us yet. Only when they came has it become

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<sup>71</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=Ii0CRJV\\_yZs](https://www.youtube.com/watch?v=Ii0CRJV_yZs). Accessed on 12th May 2022, 19.02.

<sup>72</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=Ii0CRJV\\_yZs](https://www.youtube.com/watch?v=Ii0CRJV_yZs). Accessed on 12th May 2022, 19.02.

a test for us. They haven't made a sound yet. Their appearance alone makes us tremble. That's a test. They hadn't mentioned the questions, and we can survive by practicing *Sûrah Tabâarak*)

Then he continued by quoting the words of Rasulullah, survived by practicing *Sûrah Tabâarak*:

إن سورة من كتاب الله ما هي إلا ثلاثون آية شفعت لرجل فأخرجته من النار وأدخلته الجنة» وهي: تبارك الذي بيده الملك

"Indeed, in the Qur'an, there is a chapter containing thirty verses that can intercede for the reader until he is expelled from hell and put into heaven, namely *Tabâarakal Ladzî Biyadihil Mulku (Sûrah al-Mulk)*."

Guru Bakhiet explained that at the time of the Prophet Muhammad, Muslims from all groups memorized and read *Sûrah al-Mulk* every night. He then said:

*Mudah-mudahan dengan hadits-hadits ini, yang sudah membiasakan membaca surah tabarak bertambah kemantapannya, dan yang balang kambing tabarak, mudah-mudahan dapat istiqamah. Nang belum biasa sama sekali membaca surah tabarak tiap malam mudah-mudahan diberi taufik dan hidayah oleh Allah Swt.*<sup>73</sup>

(Hopefully, with these hadiths, for those who have accustomed themselves to reading *Sûrah Tabâarak*, their stability will increase, and those who are still inconsistent in reading *Sûrah Tabâarak* may be able to do it continuously, and those who are not at all accustomed to reading *Sûrah Tabâarak* every night, hopefully, they will get *taufiq*<sup>74</sup> and guidance by Allah SWT)

### 3. The Interpretation of *Sûrah al-Mulk*

Guru Bakhiet then quotes several verses to provide an interpretation and explanation of the meaning of these verses:

﴿تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ

<sup>73</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=li0CRJV\\_yZs](https://www.youtube.com/watch?v=li0CRJV_yZs). Accessed on 12th May 2022, 19.02.

<sup>74</sup>*Taufiq* is abundantly

لِيَبْلُوكُمُ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الْغَفُورُ ﴿٢٧﴾

Blessed be he in whose hands is dominion, and he over all things hath power;- (1)

He who created death and life, that He may try which of you is best in deed: (2).<sup>75</sup>

Guru Bakhiet then took one of the words from the verse above, namely the word *بِيَدِهِ الْمُلْكُ* which means (who rules the kingdom). According to some

islamic scholars, the interpretation of the meaning of (who rules the kingdom). He can make someone noble, able to make someone noble become contemptible, able to revive the dead, able to kill the living, able to make the poor rich, and able to make the rich become poor people. He can give and is able not to give.

Then he explained the meaning of *الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ* which has meaning (He is Allah who created death and life). Guru Bakhiet explained that the islamic scholars of interpretation explained some of the preliminary wisdom of the word "death" compared to the phrase "life," namely:

- a. Humans are made of soil of the earth

Humans are created from the soil in the form of inanimate objects with a long process. It started as a drop of semen, then became a clot of blood, then a lump of flesh, then the spirit breathed in, and then he lived. This process is also found in the *Sûrah al-Mu'minûn* verses 12 to 14.

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<sup>75</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1781.

b. For humans to remember death more

According to Guru Bakhiet, the person who does the most charity is the person who remembers death the most. He explained:

*Orang yang kulir baibadah, kalau tahu esok mati otomatis dia akan langsung bangkit untuk beribadah. Kalau tahu kita subuh ni mati kita kada baguringan samalaman malam ini, pasti. Sembahyang, berzikir, baca shalawat, dan sebagainya. Karena mati kita letakkan didepan mata kita.*<sup>76</sup>

(People who are lazy to worship, if he knows that he will die tomorrow, he will automatically rise to worship. If we knew that at dawn we would die, then we wouldn't sleep tonight, that's for sure. Prayers, remembrance, reading prayers, and others. Because we put death before our eyes)

Then Guru Bakhiet quoted the hadith of the Prophet Muhammad SAW:

أَكْثَرُوا ذِكْرَ الْمَوْتِ فَإِنَّهُ يُمَحِّصُ الذُّنُوبَ وَيَزْهَدُ فِي الدُّنْيَا

“Remember death more and more, then indeed it will erase sins and cause leaving behind the things of the world.”

Guru Bakhiet then gives an example regarding the condition of a person who remembers death, namely, when a person contemplates and thinks he will die tomorrow, it has erased his sins. He explained:

*Isuk kita mati jam 5 kamarian, hakun lah kita membuka toko isuk, pasti kada mau, nang bawarung kada membuka warung, nang bahuma kada ka pahumaan, nang manurih kada manurih hari itu, karena isuk sore jam 5 kita mati.*<sup>77</sup>

(Tomorrow afternoon at five, we will die, if we want to open a shop, we don't want to. Those who have stalls will not open stalls, and farmers will not go to the fields. Those who tap rubber will not go on that day because tomorrow afternoon we will die.)

Rasulullah said:

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<sup>76</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=Ii0CRJV\\_yZs](https://www.youtube.com/watch?v=Ii0CRJV_yZs). Accessed on 12th May 2022, 19.02.

<sup>77</sup>Surah al-Mulk. [https://www.youtube.com/watch?v=Ii0CRJV\\_yZs](https://www.youtube.com/watch?v=Ii0CRJV_yZs). Accessed on 12th May 2022, 19.02.

يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى الْعُمُرِ.

“Humans grow old, but two things never get old: The desire for wealth and long life.”

Guru Bakhiet then provides a way out for those who love wealth, a way to reduce the love of wealth a little. He explained that we are targeting to give the children numbers when we are established. For example, when we have five children, set a target to provide an inheritance to each child, fifty million. So when all the targeted treasures have been fulfilled, enough is left for the children. If there is excess sustenance from Allah, it is saved for the needs of our lives, and the rest is given to those in need.

Then he quoted verse 12 of *Sûrah al-Mulk* which reads:

﴿إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ﴾

As for those who fear their Lord unseen, for them is forgiveness and a great reward. (12)<sup>78</sup>

The islamic scholars say that a devout believer is required to fear Allah in 4 cases:

a. Allah Does Not Accept His Obedience

Guru Bakhiet quotes a verse from *Sûrah al-Mâ'idah* verse 27 which reads:

﴿وَاتْلُ عَلَيْهِمْ نَبَأَ ابْنِ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ

<sup>78</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 1785.

مِنَ الْآخِرِ قَالَ لَا قُتِلْنَا لَقَدْ قَالَ إِنَّمَا يَقْبَلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴿٧٩﴾

Recite to them the truth of the story of the two sons of Adam. Behold! they each presented a sacrifice (to Allah): it was accepted from one, but not from the other. Said the latter: "Be sure i will slay thee." "surely." Said the former, "Allah doth accept of the sacrifice of those who are righteous. (27)<sup>80</sup>

A believer, even though he is an expert in worship, must fear if Allah SWT does not accept his worship. He stated that without holiness, one's worship would not be accepted by Allah SWT.

#### b. Allah SWT No Longer Gives Him Abundantly

A believer should also be afraid if he is no longer given abundantly by Allah SWT. the meaning is a feeling of fear that tomorrow there will be no more abundantly from Allah SWT to do good and worship. Because Allah SWT said in *Sûrah Hûd* verse 88:

﴿ قَالَ يَقَوْمِ أَرَأَيْتُمْ إِنْ كُنْتُ عَلَى بَيِّنَةٍ مِّن رَّبِّي وَرَزَقَنِي مِنْهُ رِزْقًا حَسَنًا وَمَا أُرِيدُ أَنْ أُخَالِفَكُم إِلَىٰ مَا أَنهَكُم عَنْهُ إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ مَا اسْتَطَعْتُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴾<sup>81</sup>

He said: "O my people! See ye wheter i have a clear (sign) from my Lord, and he hath given me sustenance (pure and) good as from Himself? I wish not, in opposition to you, to do that which i forbid you to do. I only desire (your) betterment to the best of my power; And my succes (in my task) can only come from Allah. In Him i trust, and unto Him I turn. (88)<sup>82</sup>

#### c. Allah SWT Did Not End His Life in a State of *Husnul khâtimah* (Good

<sup>79</sup>Guru Bakhiyet just took the last letter of this verse as meaning: "Allah doth accept of the sacrifice of those who are righteous."

<sup>80</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 291.

<sup>81</sup>Guru Bakhiyet only took the latter has mean "And my succes (in my task) can only come from Allah"

<sup>82</sup>Ali, *The Holy Qur'an : English Translation of Meanings and Commentary*, 609–610.

ending)

Rasulullah said:

وَإِنَّمَا الْأَعْمَالُ بِخَوَاتِيمِ

“Verily, every deed depends on the end.”

d. Allah SWT is Careful in The Reckoning in The Hereafter

مَنْ نُوقِشَ الْحِسَابَ عَذَّبَ

“Whoever is carefully accounted for, then he will be punished.”

In providing an interpretation of the selected chapters, Guru Bakhiet divides his explanation into three parts:

1. *Tartīb an-Nuzûl* from the chapter relates to the chapter's status, the number of verses, and the mention of the order of the chapter in the Qur'an.
2. The virtues of the chapters related to the relevant narrations regarding the virtues of the chapters studied. The history mentioned by Guru Bakhiet in his interpretation of the selected chapters is in the form of the hadiths of the Prophet Muhammad SAW.
3. Interpretation of the chapter by quoting several selected verses deemed necessary to be discussed in the chapter, Guru Bakhiet interprets each chapter with a social-society nuance. According to Quraish Shihab, quoted from a journal written by Solahuddin, what is meant by social-nuance is an interpretation that focuses on explaining the verses of the

Qur'an from 1) the accuracy of the editorial, 2) compiling the content of the verses in an editorial with the main aim of explaining the objectives of the Qur'an, and 3) the interpretation of the verse is related to the *sunnatullâh* prevailing in society.<sup>83</sup> With this nuance, it becomes clearer that Guru Bakhiet's interpretation will be very thick with the influence of local wisdom. Bushiri explained that Guru Bakhiet's interpretation used the *tahlîlî* interpretation method in the form of *al-Ma'tsûr* or the understanding of the Qur'an with narrations from the Prophet.<sup>84</sup> In this interpretation, Guru Bakhiet will take a topic deemed necessary to be studied related to the interpretation of selected chapters. Guru Bakhiet took the issue of the story of *Ashâb al-Kahf*, the prohibition of polytheism, and explanations and solutions to the nature of *Riyâ'* in *Sûrah al-Kahf*. Then in *Sûrah as-Sajdah*, Guru Bakhiet chose the topic of introduction to the angel of death. The topic discussed by Guru Bakhiet in *Sûrah Yâsîn* is knowledge about the entrances of Satan into humans. At the same time, in *Sûrah al-Wâqî'ah*, Guru Bakhiet explains the events of the apocalypse and the state of the end times. In *Sûrah al-Mulk*, Guru Bakhiet takes the topic associated with remembering death and the nature of fear a believer must have.

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<sup>83</sup>M Solahudin, "Pendekatan Tekstual Dan Kontekstual Dalam Penafsiran Al-Qur'an," *Al-Bayan: Jurnal Studi Ilmu Al-Qur'an dan Tafsir* 1, No. 2 (December 30, 2016): 123.

<sup>84</sup>Muhammad Bushiri, "Penafsiran KH. Muhammad Bakhiet AM Di Dalam Pengajiannya Tentang Tafsir Surah At-Taubah." 48.