

CHAPTER IV.

THE PRACTICE OF *ARBA' MUSTAMIR*

A. Interview Result of This Practice

The Quran is one of the gifts from Allah for all mankind. How not, the Quran is all the answer to human question, the Quran is a warning, instructions to guide people to the right path in the eyes of God. The Quran is very clearly inseparable from Muslims. In social life, of course there are many traditions, culture that has an Islamic pattern and becomes a tradition that is routinely carried out, maybe once a week, once a month or once a year. Such as the reading practice at the time of *Arba' Mustamir* or the last Wednesday in the month of *Şafar* which must be held every year at the Ibnul Amîn Islamic Boarding School Pamangkih.

Based on the event the Author conducted an interview with the teacher, students and the surrounding community who practiced the *Arba' Mustamir*.

1. Respondent¹

Regarding the practice of *Arba' Mustamir* at Ibnul Amîn Islamic Boarding School for Girls, it has been very long and must be carried out every year. Reading the verses of the Quran is very good for rejecting all disasters because one of the function of the Quran is *Ash-Shifâ* is medicine, the hope is that by reading the verses of the Quran it can be an antidote or a cure for

¹Muhammad Fahmi, Teacher, personal interview, Pamangkih Village on 24 October 2019.

everything the disaster. Actually, reading the verses of the Quran that are practiced every *Arba' Mustamir* is to foster a sense of confidence so as not to be hit by disaster or avoid disaster. Even, if not reading the verses of the Quran but if sure that will not be affected by disaster, sometimes a belief will come when you reading the verses of the Quran.

In *Ibnul Amîn* Islamic Boarding School indeed there is a unique practice that was done when *Arba' Mustamir* is to write 7 verses *Salāmun* on paper then the paper was put in water to drink, it could also be bathed or to be sprinkled around the house, its function is the same to refuse or avoid disasters.

The reason why the article was dipped in water is because water is a particle that can receive goodness, then the water directly enters the body by being drunk, the body will immediately receive the goodness. Then the reason why the use of 7 verses of *Salāmun* is the '*Ulamā* argue that the word *Salāmun* means for salvation or can be salvation, actually without the *Salāmun* verse is also not a problem but it is better to use the *Salāmun* verse.

The students in *Ibnul Amîn* Islamic Boarding School for Girls actually are not required to participate in practicing the *Arba' Mustamir*, even when they have graduated and are not at Boarding School anymore, only a few still practice the *Arba' Mustamir* every year, because the practice is not mandatory.

2. Respondent II²

The Quran was sent down to mankind as *Rahmat lil 'Ālamîn*, therefore there are many practices that we know of using verses or surah of the Quran including practice on the last Wednesday in the *Şafar* Month. The *Arba' Mustamir* is an annual practice carried out at Ibnul Amîn Islamic boarding school, there are no specific manual on surah and any verses that are read at the time of *Arba' Mustamir*, only following the order of the *Ustadh* who lead the practice. Many of the students if they come out of the Boarding School do not practice it anymore, because this is not an obligation. But by seeing the benefit of the practice of *Arba' Mustamir* which is very large, but if not in Boarding School anymore, it would be good to keep on practicing it.

Since doing *Arba' Mustamir* routine every year, no disaster has ever come. It is because of the effect of the surah and the verses used during the practice of *Arba' Mustamir*. Maybe some people do not believe about this, but the *salafu sholeh* previously did it tens or even hundred of years ago, it would be nice if we also practice what they practice.

3. Respondent III³

Beliefs about bad day or disaster on that particular day have existed from long ago, but it is different from the case in Islam, because Islam is a tolerant religion so long as it does not conflict with the principle of religious

²Maryam, Student, Personal Interview on 29 October 2019.

³Rahmah, Student, Personal Interview on 24 October 2019.

teachings are not shirk. Indeed, many do not believe about *Arba' Mustamir*, but if seen from the procedure of the practice, any readings that are used are not wrong at all. Disease is one the disaster, so by reading *al-Fātiḥah* get confidence in the heart to avoid all diseases. Then reading Surah *Yāsīn*, as we know that *Yāsīn* is the heart of the Quran, surah *Yāsīn* is also said by 'Ulamā to calm the heart, if it has been practiced various practices on *Arba' Mustamir* but still hit by disaster, hopefully by reading the surah *Yāsīn* can at least calm the heart. As for the 58th verse of Surah *Yāsīn* (*Salāmun Qaula min Rabbi Ar-Rahīm* that's mean: *Salam! as a congratulations from Almighty God*) which was repeated as many 313 effective for pain relief.

Then for *ayat Al-Kursy*, everyone must already know how the efficacy of the *ayat al-kursy*, to guard from the interference of spirit. Then The Prophet Muhammad said in one of the hadith whoever recites *ayat al-Kursy* will be guarded by Allah. for Surah *al-Fīl* to guard self from dangers. As for the 7 verses *Salāmun* which is repeatedly 7 times is for salvation because all 7 verses are listed *Salāmun* which means salvation.

4. Respondent IV⁴

In South Kalimantan there are indeed many traditions, moreover Islamic traditions. Maybe in various regions have different tradition like those in the Pamangkih village, there are tradition of *Arba' Mustamir*. Actually, there are

⁴Siti Sholehah, Midwife, Personal interview on 24 October 2019.

some places do that practice, only the reading and practice time is different. Like a *Ibnul Amîn* Islamic Boarding School for Girls the practice time is on Tuesday after *Isha* prayer together (Wednesday Night). In *Ibnul Amîn* Islamic Boarding School for male that practice time is on Wednesday after *Shubuh* prayer together. As for in *Musholla* Pamangkih Seberang that practice time is on Tuesday after Maghrib Prayer together (Wednesday Night) etc. Indeed there is no special time to practice the practice of *Arba' Mustamir*. The practice reading also different as in Male boarding school not reading 7 verses of *Salāmun* but that 7 verses just written on paper to dip it in water then drink it. Another case in the Girls Boarding school, 7 verses *Salāmun* complete read repeatedly 7 times, write it down on paper and then dip it in a white plate filled with water, the water can be directly drunk or put into a teapot to take home.

For the implementation of this practice usually many community from Pamangkih Seberang and *hilir pondok* joined in reading the deeds in the Girls Boarding School, if the male participants usually participate in the Male boarding school or in the *musholla* Pamangkih Seberang. Practicing the practice of *Arba' Mustamir* is very effective because during practicing the of *Arba' Mustamir* there has never been a disaster or heartbreaking incident, either own self or family.

5. Respondent V⁵

Arba' Mustamir taken from the word *al-Arba'* means Wednesday, while *mustamir* means sad. *Arba' Mustamir* is indeed widely believed everywhere, not only in Pamangkih Village. Javanese usually call it *Rebo Wekasan*. The meaning of *Arba' Mustamir* itself is the last Wednesday in the month of *Şafar* which is believed on the day that 320,000 disasters down to the earth. With the existence of such opinion from *Ulamā Salaf*, it is better as human being to fortify themselves to avoid the disasters that are revealed with reading *Surah al-Fātiḥah*, *Surah Yāsîn*, *ayat al-Kursy*, *Surah al-Fîl* and aslo 7 verses of *Salāmun*. By reading *Surah* from the Quran so that you can *tabârruk* from the practice that the read it. And if you have read these practice still get a disaster, at least you can still get the reward from reading the *surah*. So practicing the practice of *arba' mustamir* has nothing to lose.

6. Respondent VI⁶

There are some practices of *Arba' Mustamir* that people usually do, in each region maybe different, There are some who practice the Prophet Nuh prayer's read "*Lâ ilaha illa Anta Subḥânaka Innî Kuntu min al-Zālimîn*" 2375 times. Some are reading *surah Yāsîn* and *Al-Falaq*. Another case with the habit of people on Java who used to make *kue beras* for shared to neighbors. In Berau itself, there are no people who practice the *Arba' Mustamir* because there is still

⁵Mariatul Qibtiah, Teacher, personal interview on 29 October 2019.

⁶Mariati, Secretary of *Ibn Al-Amîn*, personal interview on 29 October 2019

not enough of *Kyai* or *Ulamā* who explain how the *Arba' Mustamir* really is. Indeed, the practice of *arba' mustamir* is not required in the Quran but for read surah which is practiced at the time of *Arba' Mustamir* will definitely get merit and from that attempted Allah will protect from disaster and disease.

7. Respondent VII⁷

Arba' Mustamir maybe very familiar to the public, namely the last Wednesday in the month of *Şafar* which is believed on that day the *Ulamā Kashaf* saw thousand of disasters coming to earth. From the existence of such a story, the previous *Ulamā* practiced several surah and verse clause aimed at rejecting the disaster a that was sent down on that day.

The practice that was carried out at the boarding school has been going on for a very long time. The practice read on *Arba' Mustamir* is *surah*, selected verses and remembrance, namely: *Surah al-Fātiḥah*, usually before reading *Surah al-Fātiḥah* should be wise (*bertawaşul*) first to The Prophet Muhammad, Previous Imam's and *Shohibul Wilayah*, so the practice that is read is fast at the *Ijabâh* of Allah. Then after that *Surah Yāsîn* then in verse 58 was repeated 313 times, after that proceed with reading the *shahadat* and *istighfar* 3 times, then proceed with reading *ayat al-Kursy*, then reading surah *Al-Fîl* and the last reading 7 verses *Salāmun* 7 times. The 7 verses of the *Salāmun* are: *Surah Yāsîn*

⁷Mahrina, teacher, personal interview 29 October 2019

verse 58, Surah *As-Şāfāt* verses 79, 109, 120, 130, Surah *Az-Zumar* verse 73, *al-Qadr* verse 5.

سَلَّمَ عَلَيَّ مِنْ رَبِّ رَحِيمٍ
سَلَّمَ عَلَيَّ نُوْحٌ فِي الْعَلَمِيْنَ
سَلَّمَ عَلَيَّ اِبْرٰهِيْمَ
سَلَّمَ عَلَيَّ مُوسٰى وَهٰرُوْنَ
سَلَّمَ عَلَيَّ اِلٰ يٰسِيْنَ
سَلَّمَ عَلَيَّكَمَّ طِبْتُمْ فَاَدْخُلُوْهَا خٰلِدِيْنَ
سَلَّمَ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ

After reading the practice then *Ustadh* who led the event recited a prayer usually called by *Do'a Tolak bala*. Then the 7 verses of the *Salāmun* are written on white paper and then soaked or dipped in a plate that already contains water, then drink it. However, it can be directly put into a water container, such as a teapot and so on. The habit of the people here is that the water is brought home so that families at home who do not participate in reading the practice of *Arba' Mustamir* stay awake from danger by drinking that *Salāmun* water. *Salāmun* water is also usually splashed around the house and usually the students use the water for bathing.

8. Respondent VIII⁸

Arba' Mustamir is the last Wednesday in the month of *Şafar* which is believed on that day to send down thousand of disasters. This belief is indeed not based on the Quran or hadith, but there is a verse that reads:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِيرٍ

Means: “For we sent against them A furious wind, on a day of bitter ill-luck” (*al-Qamar*:19)⁹

The above verse according to belief in *Ibnul Amîn* boarding school is the basis for the existence of *Arba' Mustamir*. Because in that verse it is said that on a continuous day (*Nahas*), it makes the basis that an unlucky day once a year really exist. So to reject or avoid disaster on that fateful day in various ways, first by reading the surah and certain Quranic verse such as *al-Fātiḥah*, *Yāsîn* etc. Then by drinking *Salāmun* water which is 7 verses *Salāmun* written on paper and then the water immersion is drunk. Then by *mandi mambuung sial*¹⁰ that is the *Salāmun* water that was drunk and put in a water container for bathing and then bathed on the day of the *Arba' Mustamir*.

From all the practice of *Arba' Mustamir* above, it can be seen that all use verses of the Quran, there are no incantations or anything that leads to shirk, because there maybe some groups who do not believe that there is a day of

⁸Hj. Mayla Habibah, Student, Personal interview on 20 January 2020

⁹Abdullah Yusuf ‘Ali, *English Translation of The Meanings and Commentary*, 1651.

¹⁰*Mambuung Sial* is Banjar language which means throw away or keep away ugliness.

Arba' Mustamir. The reason why these verses are read, written, then drunk and bathed, all of them are to trigger confidence in yourself that by reading the verses of the Quran will be guarded by God and will not be affected by a disaster.

9. Respondent IX¹¹

The beginning of *Arba' Mustamir* in Pamangkih was since the arrival of KH. Mahfudz Amin from Makkah, he gave an understanding that the most unlucky day is once a year. Namely on the last Wednesday in the month of *Şafar*. Then when he built Ibnul Amîn boarding School hut from that time the practice of *Arba' Mustamir* was carried out every year. The practice was carried out after Maghrib Prayer on Tuesday, because if the count of the change day then it was already entered on Wednesday at the Ibnul Amîn boarding school for Girls. The mothers around the Boarding school usually join to read the practice together.

Practice of *arba' mustamir* was initially led by KH. Mahfudz until now who led the practice is the son of KH. Mahfudz's granddaughter, *Ustadh* Jamal. The practice that is read every year never changes, that is before starting reading *Tawaşul* then reading *al-Fātiḥah*, *Yāsîn*, then verse 58 is read 313 times then reading *shahadatain* and *istigfar* 3 times, then reading *ayat al-Kursy* then reading surah *al- Fîl* then last read 7 verses *Salāmun* 7 times. The purpose of

¹¹Magrifah, Midwife, personal interview on 24 October 2019

reading these *surah*'s is to avoid being ugliness on the day of *Arba' Mustamir*. For several years practicing the practice there was almost never bad new from students and from women society this is all a protection from Allah by reading the *surah* of the Quran.

10. Respondent X¹²

Arba' Mustamir is a tradition that has long been carried out in the village of Pamangkih, which start from Ibnul Amîn. KH. Mahfudz Amin as a religious figure in the Pamangkih Village who gave to the community and also students that every year in the month of *Şafar* there will be thousand of disaster revealed by God. To avoid this, it is recommended to read the practice. The practice read is in the form of *surah* and verses of the Quran and remembrance.

As has been explained in the Quran that the Quran is as a medicine, as a protector and as a *Rahmat lil 'Ālamîn*. So from the *tabârruk* with these reading Allah avoid disasters and disease. Such as *Surah Yâsîn* for calm heart, and 7 verses of *Salâmun* for salvation because Allah sent down the verse *Salâmun* to glorify the prophets were saved by Allah at the past time. However, all the reading that are read must be accompanied by a sense of confidence in God, that God will protect from all disasters.

¹²Noor Afifah, midwife, personal interview on 26 January 2020

B. The Practice Verses of Quran and Procedure of *Arba' Mustamir* Event

Based on the results of the interview, it can be concluded how the process and procedures for implementing the *Arba' Mustamir* practice are as follows:

1. The process of practice of *arba' mustamir* take place in Ibnul Amîn Boarding School for Girls at Pamangkih Village.
2. The leader of the practice is the *Ustadh* in Ibnul Amîn Boarding School and descent from KH. Mahfudz Amin. Namely *Ustadh* Jamal is the son of KH. Mahfudz Amin granddaughter.
3. The practice was followed by all Girls students and mothers who lived around the Ibnul Amîn Boarding School.
4. The Practice of *arba' mustamir* starts after *Isha* prayer.
5. The practice start with *Ustadz* reciting *Tawaşul* then reading *Surah al-Fātiḥah* together. Followed by reading *Surah Yāsîn* together then came to verse 58 which reads: $\text{سَلِّمْ قَوْلًا مِّن رَّبِّ رَحِيمٍ}$ repeated 313 times. After that read the *shahadat* and *istigfar* 3 times, then read the *ayat Al-Kursy*, then to read *surah al-Fîl* and the last to read the 7 verses of *Salāmun* which are read 7 times. 7 verses *Salāmun* are 7 verses contained in the Quran and in each verse there is the word *Salāmun*. That is:

Surah Yāsîn verse 58

$\text{سَلِّمْ قَوْلًا مِّن رَّبِّ رَحِيمٍ}$

Surah As-Şāfāt verse 79

سَلَامٌ عَلَىٰ نُوحٍ فِي الْعُلَمِينَ

Surah As-Şāfāt verse 109

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ

Surah As-Şāfāt verse 120

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ

Surah As-Şāfāt verse 130

سَلَامٌ عَلَىٰ آلِ يَاسِينَ

Surah Az-Zumar verse 73

سَلَامٌ عَلَيْكُمْ طَبْتُمْ فَأَدْخُلُوهَا خَلِدِينَ

Surah al-Qodr verse 05

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ

6. After reading the series of verses and remembrance above then proceed with the reading of prayer rejecting *disaster* (*do'a tolak bala'*) from the *Ustadh* who led the event.
7. After *Ustadz* recited the prayer, the *Ustadh* who led the practice wrote 7 verses of *Salāmun* on paper. Then the paper is soaked in a plate or put directly into the teapot.
8. The students and woman participant who attended to follow the practice of *Arba' Mustamir* took turn drinking the *Salāmun* water, after which the event was over.
9. There are some participant who usually bring the *Salāmun* water home to their families at home.
10. The students also used to save the water to use it for *mandi membuang sial*.

So the detail of the process and procedure that can be concluded from the results of the interview.

C. The Understanding by The Community to Verses of *Arba' Mustamir*

Based on the results of the interview, it can be concluded that the purpose of the students and the community in practicing the *Arba' Mustamir* are as follows:

1. The understanding by community about surah and verses which are read in *Arba' Mustamir* followed understanding from Ustadh at Ibnul Amîn boarding school for girls, that is understanding the Surah and Verses which read in *Arba' Mustamir* event, there are some Surah that serves to refuse disaster, to calm the heart etc.
2. The purpose of reading the practice is to foster confidence in the heart to avoid disaster and disease.
3. Making the surah and verses read at the time of *Arba' Mustamir* to become a fortress of down to earth cycles.
4. Believed in *Arba' Mustamir* there are 320,000 disasters sent down by Allah.
5. The purpose of dipping the paper that reads 7 Verses of *Salāmun* into water is because the water particle can bring goodness.
6. The practice of *Arba' Mustamir* has been done for a long time since KH. Mahfudz Amin lived and then continued until now.
7. Motivation why the practice of *Arba' Mustamir* is still practiced every year is because the practice is very good and which is read is the surah and the verses

of the Quran. Whoever read the Quran will be rewarded and prayer more quickly granted by Allah.

Regarding opinions about *Arba' Mustamir*, the writer analyzes the data that has been mentioned above, as follows:

1. First, the *Arba' Mustamir* tradition is not required or not an order from Allah. The basis for why the practice is done is the *Ba'du Mukashafah* saw the fall of the disasters on the last Wednesday of the month of *Şafar*. And there are also opinions that say that verse 19:

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمٍ نَحْسٍ مُّسْتَمِرٍّ

Means: “For we sent against them A furious wind, on a day of bitter ill-luck” (Q.S. *Al-Qamar*: 19)¹³

According to Quraish Shihab in *Tafsîr al-Misbâh* that *Nahas* (نحس) in the beginning it meant the flush of the horizon so that it became like a burning ember without smoke. This word is used in the anonym meaning of happiness. Therefore, this verse cannot be used as an excuse to state that the Quran recognizes that there are happy day or bad day. There are some people and there is a history that states the event experienced by ‘Ad¹⁴ it happened on the last Wednesday in *Şawwal*.

¹³Abdullah Yusuf ‘Ali, *The Holy Qur-an*, 1651.

¹⁴‘Ad are the people of the Prophet Hud. They got a huge disaster because for denying the messenger of Allah, the Prophet Hud. Allah destroys them by bringing forth a black sky and cloud that are very fierce windy. The wind blows fiercely damaging crop, houses and flew the animals to the air. Whereas the ‘Ad themselves were destroyed by Allah with a very cold typhoon, which Allah bestowed on them for seven nights and eight days continuously.

From this one believe that the last Wednesday of every month is an unlucky day and thus they carry out meaningful activities on that day.¹⁵

2. Regarding the implementation of *Arba' Mustamir*, this was not only carried out at Ibnul Amîn Islamic boarding school for girls but also at the Ibnul Amîn Islamic boarding school for boy and in the *Musholla* Pamangkih Seberang. There are several other places that also practice of *arba' mustamir* but with different reading and procedure.
3. The time of practice of *Arba' Mustamir* is also different. As in Ibnul Amîn boarding school for Girls the practice time is on Tuesday after the Isha prayer together (Wednesday night). For the Ibnul Amîn Islamic Boarding School for male held on Wednesday after the Shubuh Prayer together and in the *Musholla* on Pamangkih Seberang was held on Tuesday after Maghrib prayer (Wednesday night).
4. As for the election of the Surah and the verse used, the first is *Tawaşul* for the faster practice of being granted by Allah.
5. After *Tawaşul* continued by reading *Surah al-Fātiḥah*. The *surah al-Fātiḥah* is an opening practice that serves as a cure for all diseases. This is reinforced by *Surah al-Isrâ'* verse 82 which means: "*There is not a population but we shall destroy it before the day of judgment or punish it*

¹⁵M. Qurais Shihab, *Tafsîr al-Misbâh: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002) Vol.13, 464.

with a dreadful chastisement. That is written in the (eternal) record.”¹⁶ In the verse it is explained that includes as a remedy for liver diseases, such as doubt, hypocrisy, etc. As a medicine for the body if used as *ruqyah*.¹⁷ Then from the result of the author’s research also got some *Faḍīlah* about *Surah al-Fātiḥah*. *Surah al-Fātiḥah* contain a part of the meaning of each name, this surah is called *al-Fātiḥah* (opener), because by Allah’s *taufiq*, it is an opening for every closed thing and opening for every locked door. ‘*Ulamā* say that *surah al-Fātiḥah* contain the essence of a detailed explanation in Quran and therefore *al-Fātiḥah* is called *Umm Al-Qur’an*, meaning the Mother of the Quran.¹⁸

Surah al-Fātiḥah hold many valuable lessons. This letter which consist of only seven verses summarizes the various principles and guidelines in Islamic teaching. A letter that must be read every time doing prayer. In this letter, Allah introduce Himself to His servants.

Inside it, Allah teaches them the task of their lives on earth. In it, Allah teaches them to depend and hope in Him, love and fear to Him. In it, Allah show them the way that will lead them to happiness.¹⁹

¹⁶Abdullah Yusuf ‘Ali, *The Holy Qur-an*, 794.

¹⁷Shaykh Asy-Syanqithi, *Tafsīr Aḍwa’ul Bayān* Trans. Bari, et al (Jakarta: Putaka Azzam, 2007) Vol. 3, 981.

¹⁸Abdul Halim Mahmud, *Hidup bahagia bersama al-Qur’an* (Bandung: Mizan Media Utama, 2005) 145-146.

¹⁹Mahbub Faris, *Penggunaan Surah al-Fatihah pada Pengobatan Penyakit (Studi Living Quran di Desa Kalinganyar Kecamatan Arjasa Kangean Kabupaten Sumenap Madura)* (*Undergraduate Thesis: Surakarta, State Islamic Religion Institute of Surakarta, Ushuluddin and Dakwah Faculty*, 2019) 37-38.

As for some *Faḍīlah* from *surah Al-Fātiḥah*, including:

- Narrated by Muhyiddin ibn al-Arabi in *Futūḥat al-Makkiyah* with his sanad which continued to the Prophet Muhammad that Allah said, "*Hi Israfil, for the sake of my majesty, my greatness, my mercy and my glory, who is reading bismillahirrahmanirrahim to be continued with al-Fātiḥah once, witness that I forgive his sins, accept his kindness, and forgive his mistakes. I will not burn his tongue with fire and torment the Day of Judgment, on the day of great fear. He will meet Me before the Prophets and the trustees.* "
- Al-Thabrani narrated with *sanad* from al-Saib bin Yazid "The Prophet requested protection for me with *Fātiḥat al-Kitab*"²⁰
- From Anas RA, he said, "The Prophet Muhammad said:

أَفْضَلُ الْقُرْآنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Means: "*The best that the Quran is: praise be to Allah, Lord of the world*" (HR. al-Hakim on His *Musnad*, and al-Baihaqi on *Syu'bu al-Imam*).²¹

Then Bey Arifin stated in his book *Samudera al-Qur'an*:

"All of 'Ulamā agree that the Quran can be a medicine. But what medicine, they have different opinions. Among them they say that as a

²⁰Jalaluddin Rakhmat, *Tafsîr Sufi al-Fātiḥah Mukadimah*, ed. Miftah Fauzi Rakhmat (Bandung: PT Remaja Rosdakarya Offset Bandung, 2000) 93-94

²¹Abul Fida' Muhammad Azzat Muhammad Arif, *Obati Dirimu Dengan al-Qur'an* (Yogyakarta: Mitra Pustaka, 2005) 44.

cure for spiritual diseases alone, they cannot be a cure for physical ailments. But other 'Ulamā say, it become a cure for spiritual and physical ailments. "²²

From the opinions and *Faḍīlah* above it can be concluded that the *Surah Al-Fātiḥah* used for the practice of *Arba' Mustamir* is in accordance with the function of the *Surah al-Fātiḥah* as a cure for all illnesses, and self-protection.

1. After reading *Surah al-Fātiḥah*, proceed with reading *Surah Yāsīn*. The *Surah Yāsīn* is the heart of the Quran and the *Surah Yāsīn* is for calming the heart, so if after reading the deed of *Arba' Mustamir* is still not spared from disaster or disease then given Allah the favor of the heart and be patient with these trials. As for The Author's research of *Surah Yāsīn* is as follows:

Surah Yāsīn is the 36th Surah in the Quran, there are 83 verses, classified as *Makkiyah*, which descend in the 40th *Surah*. This *Surah* is called *Yāsīn* because it is preceded by the word of God which reads: "*Yāsīn*" This *surah* was revealed before the Hijrah when The Prophet Muhammad faced an extraordinary challenge from the *kuffar Quraisy*.²³

²²Bey Arifin, *Samudera Al-Fātiḥah* (Surabaya: Pt. Bima Ilmu, 1994), 10.

²³Husin Naporin, *Memahami Kandungan Surah Yāsīn* (Banjarbaru, PT. Grafika wangi Kalimantan 2011) 26.

There are several *Faḍīlah* of *Surah Yāsīn* which are described in several of the hadith of the Prophet Muhammad, including:

- مَنْ قَرَأَ يَسَّ فَكَأَنَّمَا قَرَأَ الْقُرْآنَ عَشْرَ مَرَّاتٍ

Means: "Whoever recites *Surah Yāsīn* once is the same as reciting the *Qur'an* ten times" (HR. Baihaqi).²⁴

- حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ مَوْلَى ثَقِيفٍ حَدَّثَنَا الْوَلِيدُ بْنُ شُجَاعٍ بْنِ الْوَلِيدِ السُّكُونِيُّ

حَدَّثَنَا أَبِي حَدَّثَنَا زِيَادُ بْنُ حَيْثَمَةَ حَدَّثَنَا مُحَمَّدُ بْنُ جُهَادَةَ عَنِ الْحَسَنِ عَنْ جُنْدُبٍ قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ قَرَأَ يَسَّ فِي لَيْلَةٍ ابْتِغَاءً وَجَهَ اللَّهُ غَفْرَ لَهُ".²⁵

Means: "Having told us Muhammad bin Ishaq bin Ibrahim Maula Thaqif told us Walid bin Syuja' bin Walid as-Sukuni told us my father had told us Ziyad bin Khaitsamah had told Muhammad bin Juhadah from Hasan from Jundub said Rasulullah: Whoever read *Yāsīn* at night to seek Allah's forgiveness, Allah will forgive him. "

- As in the book of *Tafsīr Surah Yāsīn* creation of Syekh Hamami Zadah is mentioned, "a person who has a intention, by reading *Yāsīn*, the intention ease will be achieved it".

²⁴Muhammad bin Abdul Fatah an-Nahal, *Ithafu al-Murtaqi bi Tarajimi Syuyukhi al-Baihaqi* (Saudi Arabi: Dar Al-Maiman Li An-Nasyri wa at-Tawzi', 2008) Vol.1, 369.

²⁵Abu Al-Hasan Nur Ad-Din 'Ali bin Bakar bin Sulaiman, *Muwaradu al-Zamani ila Zawaidi Ibn Hibban* (Beirut: Dar al-Kutub al-Ilmiyah, n.y) Vol.1, 173.

- "When read by the a resident of a country, surely that country is preserved from various disaster, drought, expensiveness, plague (*tha'un*) and various other disease because of the honor of *Surah Yāsīn*."²⁶

From the above *faḍīlah* it can be concluded that the *Surah Yāsīn* that is practiced on every *Arba' Mustamir* in accordance with the content of the *Yāsīn* itself, that Allah will double the reward of people who read the *Surah Yāsīn*, then Allah will also protect a place if the people there read the *Surah Yāsīn* This is in accordance with the aim of the people who argue that reading the *Surah Yāsīn* when *Arba' Mustamir* will be preserved by Allah from various disaster and disease.

2. Then the 58th verse of *Surah Yāsīn* which is read repeatedly 313 times aims to eliminate fear. Sometimes if fear will get a trial filled the heart then the feeling of confidence in God will fade. That is the function of the repeat of verse 58 of *Surah Yāsīn* as 313 times. *As-salām*²⁷ has the meaning of safety, tranquility. That is what everyone want²⁸, read repeatedly to be a remembrance and reconcile the heart when reading the verse.
3. Reciting *Shahadat* and *istighfar* 3 times function to ask forgiveness and to re-Islamize self because it is feared in the heart there is a small shirk or a brief loss of trust in Allah then with the *Syahadatain* and *istigfar* can update the faith.

²⁶Husin Naparin, *Memahami Kandungan Surah Yāsīn*, 25-27.

²⁷Word at the start vers 58 سَلِّمْ قَوْلًا مِّن رَّبِّ رَجِيمٍ

²⁸Abdul Malik Karim Amrullah, *Tafsīr al-Azhar* (Jakarta: PT Pustaka Panjimas, 2002) Vol. 27, 56.

In *al-Irshâd ilâ Şahîh al-I'tiqâd* mentioned that is obligatory for every Muslim to give up all forms of worship and rely solely on Allah and leave all forms of worship to other than Allah. Anyone who turn some worship to other than Allah, such as praying or slaughtering or praying or asking for help from other than Allah, even though only Allah is giving help. Like the word of Allah in *surah An-Nisâ* verse 36 which means:

Whatever form of worship Allah will not be allow fellowship in worship.²⁹ Therefore to avoid shirk is better to read the *shahadat* in every practice and read *istigfar* to ask forgiveness.

4. Then for the *Ayat al-Kursy*, is function to protect themselves from the disturbance of spirits, and also whoever read the *ayat al-Kursy* will be guarded by Allah.

The Author's research about the *ayat Al-Kursy* is, as follows: *Kursy* comes from Arabic which means a seat or position, it can also mean a support. As for the intent of *Kursy* in the word here are some opinions expressed in the Encyclopedia of Al-Qur'an (thematic) compiled by Muhammad Kamil Hasan Al-Mahami, among others: according to Imam Hasan Bashri who interpreted the *Kursy* as *al-Arsy* means the throne. There is also Thabarsy said that Allah created the heaven and the earth and then made "*Kursi*" as a place, then made again

²⁹Shalih bin Fauzan, *Al-Irshâd ilâ Şahîh Al-I'tiqâd wa ar-Rad alâ Ahli asy-Syirki wa al-Ilhâd*, (Bekasi: Darul Haq, 2015) 24-25.

"arsy" as a place for *Kursy*.³⁰ While Ibn Abbas interpreted *Kursy* with the meaning, that *kursy* is a science. So when Allah says: *Wasi'a kursiyuhu as-samâwâti wa al-arḍ* means that the area of His knowledge cover the heaven and the earth.³¹

Because there is no doubt that the *Ayat al-Kursy* is a great verse in the Quran, the author discovers some of the *Faḍīlah* or privilege of the verse as follows:

- When the *Ayat al-Kursy* was revealed to the Prophet Muhammad at that time 70,000 angels also dropped in.³²
- From Ubay bin Ka'ab, he said, "Rasulullah said,

«يَا أَبَا الْمُنْذِرِ، أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟» قَالَ: قُلْتُ: {اللَّهُ لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ} [البقرة: 255]. قَالَ: فَضَرَبَ فِي صَدْرِي، وَقَالَ: «وَاللَّهِ لِيَهْنِكَ الْعِلْمُ أَبَا

الْمُنْذِرِ»³³

Means: "Hi Abu al-Mundhir, do you know which verse from the most great book of Allah that you memorized?" He said, "I replied: Allah has no

³⁰Husin Naparin, *Memahami Kandungan Ayat Kursi* (Banjarbaru: PT Grafika Wangi Kalimantan, 2010) 9.

³¹Husin Naparin, *Memahami Kandungan Ayat kursy*, 10.

³²Yusuf al-Badry and Muhammad Ahmad 'Asyur, *Tafsîr Ayat Kursi dan Berbagai Kandungannya* (Surabaya: PT. Bungkul Indah Group, 1993) 91.

³³Muslim bin Al-Hujaj Abu al-Hasan al-Qusyairi, *al-Musnad As-Şahih Al-Mukhtashir binaqli al-'Adl ilâ Rasulillah Şallallahu alaihi wasalam* (Beirut: Dar Ihya` at-Turath al-'Arabi, n.y.) Vol.5, 556.

god but Him, who lives again and stands alone." Then he patted my chest and said "By Allah, surely Allah will make you happy with Knowledge, hi Abu al-Mundhir.". (HR. Muslim).

- From Abu Umamah, Rasulullah said:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبَّرَ كُلُّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ

Means: "Whoever recites the ayat al-Kursy after completing the obligatory prayer, then there is no obstacle for him from heaven, except death." (Issued by an-Nasa'I and Ibn Hibban).³⁴

- Imam Abu Ja'far Muhammad al-Baqir said: "Whoever recites *ayat al-Kursy* once, Allah turns away from it a thousand world difficulties and a thousand trouble hereafter. The lightest difficulty of the world is the poverty and the mildest difficulty of the afterlife is the grave punishment".³⁵

From the search results above, it can be concluded that one of the functions of the *ayat al-Kursy* is to protect themselves in distress, because as Imam Abu Ja'far said that Allah will turn away from difficulties for the servant who reads the *ayat al-Kursy*. In *Arba' Mustamir* so many disasters are coming down and Allah will protect from them. This is in accordance with the opinions of the people who practice *Ayat al-Kursy* for *Arba' Mustamir* event.

³⁴Abul Fida' Muhammad 'Azzat Muhammad Arif, *Obati Dirimu Dengan al-Qur'an*, 51-52.

³⁵Husin Naparin, *Memahami Kandungan Ayat al-Kursy* (Banjarasin: PT. Grafika Wangi Kalimantan, 2010) 12.

5. For surah *Al-Fîl*, its function is to protect themselves from distress. Like the story of *Surah al-Fîl*, which is the story of an elephant army who wants to destroy the *Ka'bah*, the *Ka'bah* is protected by Allah from danger by bringing Ababil's flock of birds carrying pebbles from Hell. From this event, God seemed to want to say that He was the one who guarded His house.³⁶
6. Then from the author's research of *surah al-Fîl*, as follows: *Surah al-Fîl* is agreed by the 'Ulamā descended on Mecca or also called with *Surah Makkiyah*. This surah is called *Surah Al-Fîl* and those that refer to this surah as *alam tarā*.. In terms of order, this *surah al-Fîl* is the 19th *surah* and came down after *surah al-Kâfirîn* and before *surah al-Falaq*. There are also those say that this *surah* came down after *Surah Quraysh*, this is because they redaction linked the end of the *Surah al-Fîl* verse to the *Surah Quraysh*. The number of verses of *surah al-Fîl* is 5 verses.³⁷
7. The virtues of *Surah al-Fîl* include: becomes *wirid* to gain victory if read in battle. Then this *surah al-Fîl* can also be *Hijabul A'daak*, which means stretching self away from enemy threat. If in danger or if there is an enemy who wants to persecute, then recite *Surah al-Fîl* 7 times. *Surah al-Fîl* is also one of the *surah* that is practiced to be safe from distress.³⁸

³⁶Firanda Andirja, *Tafsîr Juz 'Amma* (Jakarta: Aplikasi Halo Ustadz, 2019) 647.

³⁷Muhammad Quraish Shihab, *Tafsîr al-Misbâh: Pesan, Kesan dan keserasian al-Qur'an*, vol.15, (Jakarta: Lentera Hati, 2001) 521.

³⁸Zainal R, *Rahasia Ilmu Hikmah Qur'ani (Menggali Karunia Allah dalam Al-Qur'an)*, Published on Sumberdayaliniwih.webatu.com, 2010, 37.

8. As for the 7 verses *Salāmun* which is read repeatedly 7 times is for salvation because all 7 verses are listed *Salāmun* which means salvation or asking for salvation. The meaning of the 7 verses *Salāmun* is very good, as follows: سَلَامٌ

فَوَلَا مِن رَّبِّ رَحِيمٍ For *Yāsīn* verse 58 which means "*Peace, a word from a Merciful Lord*" This first *Salāmun* is a greeting from Allah, it is explained that the verse is a greeting to the Experts of Heaven, we arrive at the highest happiness, the secret greeting from a peaceful God.³⁹

Then Surah *As-Ṣāfāt* verse 79 سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ which means: "*Peace upon Noah among the worlds*". The meaning of this verse is the story of Prophet Nuh who survived the great flood, Allah saved Prophet Nuh and destroyed other. Allah also protect him and Satan will not be able to defeat God's plan.⁴⁰

Then Surah *As-Ṣāfāt* verse 109 سَلَامٌ عَلَى إِبْرَاهِيمَ which means: "*Peace upon to Ibrahim*", the meaning of the verse in *Tafsīr Muyassar* is as a tribute from Allah to the Prophet Ibrahim, prayer and salvation from all calamities and diseases. As the story of Prophet Ibrahim and his son proves their firmness in

³⁹Abdulullah Yusuf Ali, *Tafsīr Yusuf Ali: Teks, Terjemahan dan Tafsīr Qur'an 30 Juz*, Trans. Ali Audah, Vol.2, (Bogor: Pustaka Litera AntarNusa, 2009), 1145.

⁴⁰Abdulullah Yusuf Ali, *Tafsīr Yusuf Ali: Teks, Terjemahan dan Tafsīr Qur'an 30 Juz*, 1162.

receiving a test from Allah, then the Prophet Ibrahim received an award from Allah, by providing merit and prosperity.⁴¹

Then Surah As-Şāfāt verse 120 *سَلِّمْ عَلَيَّ مُوسَىٰ وَهَارُونَ* Which means:

"Peace upon to Moses and Aaron", the meaning of the verse is as a tribute to the Prophet Musa and the Prophet Harun, praise and pray for the good of them to be saved from disgrace. Allah saved them from Fir'aun who oppressed, enslaved, and killed male babies, and Allah helped them from the pursuit of Fir'aun and his army so that they would become winner and survivor. For surely Allah will reward those who do good.⁴²

Then Surah As-Şāfāt verse 130 *سَلِّمْ عَلَيَّ يَا إِيَّاسِينَ* which means: "Peace

upon for Ilyas", the meaning of the verse is Allah gives respect and praise to the Prophet Ilyas and also Allah gives security from every fear and sadness for the Prophet Ilyas⁴³, and Allah will give the same for anyone who is good in faith and piety. In *Hidâyat al-Insân bi Tafsiiril Qur'an*, is mentioned that Allah gave a reply to the patience and perseverance of the Prophet Ilyas in conveying monotheism, so his name will always be called among all creatures.⁴⁴ From the

⁴¹Aidh al-Qarni, *Tafsîr Muyassar*, Trans. Tim Penerjemah Qisthi Press, (Jakarta: Qisthi Press, 2007) 537.

⁴¹M. Quraish Shihab, *Tafsîr al-Misbâh: Pesan, Kesan dan Keserasian al-Qur'an*,

⁴²M. Quraish Shihab, *Tafsîr al-Misbâh: Pesan, Kesan dan Keserasian al-Qur'an* (Jakarta: Lentera Hati, 2002), 73.

⁴³Aidh al-Qarni, *Tafsîr Muyassar*, 542.

⁴⁴Tafsîrweb, *Tafsîr Surah As-Şāfāt* 130.

above interpretation can be concluded that the verse is salvation from Allah for the Prophet Ilyas, by reading the verse can foster confidence in the heart that Allah will keep away from fear and sadness and this is in accordance with the practice of *Arba' Mustamir* on that day the heart will feel afraid if you get disasters from Allah.

Then *Surah az-Zumar* 73 *سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ* which means:

"Peace be upon you; you have become pure; so enter it to abide eternally therein" The meaning of this verse is the sentence spoken by those who reach heaven. The angels rejoiced to greet with greeting, congratulate and welcome. Believers who have reached Heaven open their words with all praise to Allah who at the same time show their satisfaction and gratitude.⁴⁵

Then for the last *Salāmun* is *Surah al-Qadr* verse 05

سَلَامٌ هِيَ حَتَّىٰ مَطَلَعِ الْفَجْرِ which means: *"Peace it is until the emergence of dawn"*

the meaning of this verse is that if the night in spiritual darkness has been dispelled by the majesty of Allah, then peace and security will immediately arise in the soul and will continue until the end of life. The dawn of another world will soon dawn (afterlife) when everything is in another world then the nights and days in an uncertain world are no more than a dream.⁴⁶ That is to say on that day

⁴⁵Abdulullah Yusuf Ali, *Tafsîr Yusuf Ali: Teks, Terjemahan dan Tafsîr Qur'an 30 Juz*, 1216.

⁴⁶Abdulullah Yusuf Ali, *Tafsîr Yusuf Ali: Teks, Terjemahan dan Tafsîr Qur'an 30 Juz*, 1671.

(*Layl al-Qadr*) Allah sent angels to guard the believers and devoted from the night (*Layl al-Qadr*) until the morning sun rise.

9. All the meaning of 7 verses *Salāmun* is about salvation, peace and care, the hope is by reading all of these verses Allah will provide salvation, peace and prosperity as Allah gave it to the previous prophets, and to those who have peace and prosperity. This is in accordance with *Arba' Mustamir* practice which on that day Allah sent down thousand of disasters, with the meaning these 7 verses of *Salāmun* hopefully with confidence in heart, Allah will save from various ugliness.
10. The practice verse of the Quran that are read repeatedly like *surah Yāsīn* verse 58, and 7 verses of *Salāmun* which is also read 7 times is to *tadabbur, tafakkur, mûnâjât, Itti'ad* (take lesson and make an impression in the heart). Repeating verses of the Quran when reading it is not prohibited in accordance with *surah al-Muzzammil* verse 20 which means: "*Read, what is easy for you from the Quran*" in the argument Allah command reading what is easy, can read the Quran normally read the verse once, or read by repeating a portion of the verse to emphasize the heart.⁴⁷
11. As for splashing *Salāmun* water around the residence function to protect the residence from reptiles. Like snake and scorpion. As explained above, the

⁴⁷Abas Asyafah, *Konsep Tadabur al-Qur'an* (Bandung: CV. Maulana Media Grafika, 2014) 177.

Salāmun verse function for safety, while reptile like snake and scorpion are dangerous.

12. As for bathing *mambuang sial* only a few people do, which serves to protect themselves from disasters, disaster and all diseases.

13. The last, practice of *Arba' mustamir* is something very good to practice. In addition more lively the Quran in islamic boarding school and the community, this practice also does not conflict with sharia and religious teachings.

Conclusion, from all the data collected and from the results of the author's analysis that the practice of *Arba' mustamir* is not obligatory and is not ordered by Allah, but the practice is also not contrary to religion. The reading that is read during the practice of *Arba' mustamir* is a *surah* Quran, a piece of the Quran and remembrance. The understanding by community to verses and *surah* for practice is different, some argue for to calm the heart and there also for cure for all diseases. The purpose and motivation for doing *Arba' Mustamir* event at Ibnul Amîn Islamic boarding school is to refuse disasters, disaster and disease that are believed on that day Allah revealed 320,000 ugliness. Then from that practice can be classified as living Quran because reading the Quran at a certain time and with the aim of making the Quran as a protector is one way to bring the Quran to life in the midst of humans.

