



Correlation of the Content of Surah Al-Waqi'ah with *Fadhilah* Reciting the Surah

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Abstract

This article examines the correlation between the content of surah al-waqi'ah and the public's belief about the fadhilah of reading it. As surah Makkiyah, surah al-waqi'ah affirms the certainty of the Day of Judgment, the division of human beings into three groups, the Oneness of Allah and the glory of the Qur'an as well as criticism of the attitude of denying His favor. However, in religious practice, this surah is widely believed to have the virtue of bringing sustenance and preventing poverty, which is sourced from hadith even though it is considered dhoif status. This article uses a qualitative method through a literature study with content analysis of classical and contemporary tafsir books in the style of adabi ijtimai' and hadith literature. The results of the study show that there are differences of opinion among hadith scholars regarding the use of dhoif hadith. Some reject it absolutely, some allow it in the context of fadail al-a'mal, and others accept it if there is no authentic hadith. In terms of interpretation, surah al-waqi'ah does not explicitly promise material sustenance, but rather emphasizes the strengthening of faith, eschatological awareness, and encouragement to do righteous deeds. Thus, the correlation between the content of surah al-waqi'ah and its fadhilah lies in the spiritual effects and religious ethos built through regular reading, rather than on the literal promise of materiality. These findings confirm the need for a more proportionate understanding of fadhilah and open up space for further research with an empirical and interdisciplinary approach to examine the impact of this practice on religious and social life.

Keywords: Surah al-Waqi'ah; Fadhilah Read; Tafsir; Hadis

Abstrak

Artikel ini mengkaji korelasi antara kandungan surah al-waqi'ah dan keyakinan masyarakat mengenai fadhilah membacanya. Sebagai surah Makkiyah, surah al-waqi'ah menegaskan kepastian hari kiamat, pembagian manusia menjadi tiga golongan, Keesaan Allah dan kemuliaan Al-Qur'an serta kritik terhadap sikap mengingkari nikmat-Nya. Namun dalam praktik keagamaan, surah ini banyak diyakini memiliki keutamaan mendatangkan rezeki dan mencegah kemiskinan, yang bersumber dari hadis meskipun dinilai berstatus dhoif. Artikel ini menggunakan metode kualitatif melalui studi pustaka dengan analisis isi terhadap kitab tafsir klasik dan kontemporer bercorak adabi ijtimai' serta literatur hadis. Hasil kajian menunjukkan adanya perbedaan pandangan dikalangan ulama ulama hadis mengenai penggunaan hadis dhoif. Sebagian menolaknya secara mutlak, sebagian membolehkannya dalam konteks fadail al-a'mal, dan sebagian lainnya menerimanya jika tidak terdapat hadis sahih. Dari sisi tafsir, surah al-waqi'ah tidak secara eksplisit menjanjikan rezeki materi, melainkan menekankan penguatan iman, kesadaran eskatologis, dan dorongan untuk beramal saleh. Dengan demikian, korelasi antara kandungan surah al-waqi'ah dengan fadhilahnya terletak pada efek spiritual dan etos religius yang dibangun melalui pembacaan rutin, bukan pada janji materi secara literal. Temuan ini menegaskan perlunya pemahaman fadhilah yang lebih proporsional serta membuka ruang bagi penelitian lanjutan dengan pendekatan empiris dan interdisipliner untuk mengkaji dampak praktik ini dalam keagamaan dan kehidupan sosial.

Kata Kunci: Surah al-Waqi'ah; Fadhilah Membaca; Tafsir; Hadis

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INTRODUCTION

This research departs from a phenomenon that develops in society, where Surah *Al-Waqi'ah* is often practiced regularly with the belief that it can bring spaciousness of sustenance and avoid poverty. This practice is based on various histories about the *fadhilah* of reciting the surah, although some of them are still debated as to their validity. On the other hand, the content of *Surah Al-Waqi'ah* itself discusses more about the events of the Day of Judgment, the division of human groups, and the retribution for believers and disbelievers.¹ As a result, some people receive and practice this information textually without verifying the source of the *hadith* or understanding the context of the content of the *surah*. This raises fundamental questions about the extent to which there is a connection between the content of the surah and the *fadhilah* believed by the community.

Meanwhile, if referred directly to Surah *Al-Waqi'ah*, it turns out that this surah contains a profound message about the certainty of the Day of Judgment, the power of Allah, and the principle of justice in the retribution of charity, which emphasizes the importance of eschatological awareness and moral responsibility of every human being for his deeds in the world. This content essentially directs humans to strengthen faith, improve the quality of charity, and prepare themselves for the afterlife. Even the content of surah *al-waqi'ah* does not explain anything related to sustenance, even though in verse 82 there is the word sustenance, but the verse talks about sustenance that is denied. Sustenance is the right of every human being and Allah has guaranteed sustenance for every of His creatures, sustenance is not only limited to material possessions but also includes immaterial things and the happiness of life given by Allah as a form of testing and grace.² The recitation of surah *al-waqi'ah* in practice is carried out by the community, both as a religious tradition that is institutionalized in the *pesantren* environment and as an individual practice that is carried out independently in their respective homes. From this practice, the community believes that it can open the door to sustenance.³ In Muhammad Makhdlori's work entitled "*Read Surah al-Waqi'ah Then You Will Be Rich*", it is stated that surah *al-waqi'ah* contains various *faidah* or benefits for people who practice it with full faith.⁴

However, there is a *hadith* that talks about the *fadhilah* of reciting this surah, namely whoever recites surah *al-waqi'ah* every night, then he will not be afflicted with poverty forever. However, *muhadditsin* commented on the *hadith* about the virtue of surah *al-waqi'ah* being *dhoif*.⁵ Among *muhadditsin* scholars there are differences of opinion regarding the use of *dhoif*

¹ Feri Awaludin Firdaus et al., "POLYSEMY ANALYSIS IN THE TRANSLATION OF SURAH AL-WAQIAH BY DR. MUSTAFA KHATTAB," *Jazirah: Jurnal Peradaban Dan Kebudayaan* 6, no. 3 (2026): 497–519, <https://doi.org/10.51190/jazirah.v6i3.378>.

² Iki Baihaki, "The Meaning of Sustenance in the Qur'an: Tafsir and Conceptual Implications," *Journal of Humanist Students* 4, no. 1 (2024): 21–30.

³ Mila Aulia et al., "The Reading of Surah *Al-Waqi'ah* and the Verses of Sustenance as a Portrait of Religious Rituals," *Muttaqien; Indonesian Journal of Multidisciplinary Islamic Studies* 4, no. 1 (2023): 10, <https://doi.org/10.52593/mtq.04.1.02>.

⁴ Muhammad Makhdlori, *Bacalah Surat Al-Waqi'ah Maka Engkau Akan Kaya* (Diva Press, 2008), 24.

⁵ Virnadya Eka et al., "The Practice of Surah Yasin and *Al-Waqi'ah* in the Masturah Jama' Ah Tabligh Program in Hamaliti Village," *Journal of Islamic Education and Studies* 8, no. 4 (2022): 132.

hadith as an argument, namely First, according to Muhammad bin Ismail al-Bukhori and Muslim imams, the dhoif hadith does not have the power to be used as an argument and cannot be practiced, both in the realm of faith, the determination of law, and in the context of fadail al-a'mal. Second, according to Al-hafizh Ibn Abdil Barr, Ibn Qudamah, Imam Nawawi, and Imam Al-suyuti, dhoif hadith can be used as a guideline in the practice of fadail al-a'mal, but it is not allowed to be used as a basis in matters of faith or the determination of law. Third, according to Imam Ahmad and Abu Daud in terms of aqidah, fiqh, and other fields, if there is no sahih hadith, it is permissible to use dhaif hadith as an argument or practice.⁶

There are many researchers who have studied this surah al-waqiah, including Ananda Prayogi.⁷ Discussing the tradition of reading surah al-waqi'ah at the Tebui reng Islamic boarding school with a living hadith approach. By Abdul Haris Nasution Zakariah and Achmad Abu Bakar.⁸ Discussing the tradition of reading surah al-waqi'ah at the Al Mawaddah Warahmah Kolaka Islamic boarding school. Then the work of Ahmad Ainul Yaqin and Faizun.⁹ Discussing surah al-waqi'ah and ratib al-haddad to be practiced in the social life of LSQ Al-Rahmah Yogyakarta student pesantren. In addition, the work of Maulana Nurhuda and Achyar Zein.¹⁰ Discussing scientific facts in surah al-waqi'ah based on tafsir al-jawahir fi tafsir al-qur'an al-karim. Although there has been a lot of research on surah al-waqi'ah, there has been no study that explicitly analyzes the relationship between the content of surah al-waqi'ah and the construction of its fadhilah beliefs in the practice of living qur'an, so this study occupies a position to bridge the study of interpretation and social practice through a living qur'an approach based on secondary data.

This research contributes theoretically by combining classical, contemporary, and living Qur'an interpretations based on secondary data, so that the relationship between the content of surah al-waqi'ah and the belief about the fadhilah of reading it can be comprehensively understood. Practically, this research helps people understand the correlation between surahs and fadhilah clearly, so that religious practices are carried out with a strong foundation of understanding. In addition, the findings of this study can be a reference for spiritual guidance and further research on the relationship between Qur'anic verses and people's lives. This research helps to explain whether people's beliefs are related to the substantive message of surah al-waqi'ah which emphasizes awareness of the last days, moral responsibility, and the formation of spiritual attitudes. Socially, this research is relevant to the

⁶ Usep Malik Haerudin, "Criticism of the Hadith on the Fadhilah of Surah al-Waqi'ah in the Book of Tafsir Ibn Kathir," *Journal of Al-Qayyimah* 7, no. 1 (2024): 92, <https://doi.org/10.30863/aqym.v7i1.6417>.

⁷ Ananda Prayogi, "Study of Living Hadith on Reciting Surah Al-Waqi'ah Tradition at Pesantren Tebui reng," *JOURNAL OF LIVING HADITH* VII (2023): 239–51, <https://doi.org/10.14421/livinghadis.2022.4391>.

⁸ Abdul Haris and Nasution Zakariah, "Communal Communities' Reading Of Surah Al Waqi'ah (Study Of Quranic Reception In PP Al Mawaddah Warahmah Kolaka)," *Jurnal Diskursus Islam* 8 (2020): 170–84.

⁹ Ahmad Ainul Yaqin, "The Collective Reception of Surah Al-Waqiah and Ratib al-Haddad: The Social Construction of the Meaning of the Qur'ani at the LSQ Al-Rahmah Yogyakarta Student Islamic Boarding School," *Ta'wiluna: Journal of the Science of the Qur'an, Tafsir and Islamic Thought* 6, no. 2 (2025): 800–813.

¹⁰ Maulana Nurhuda et al., "Analysis of Scientific Facts in Surah Al-Waqi'ah (Study of Tafsir Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim by Thanthawi Jauhari)," *Al Qalam: Scientific Journal of Religion and Society* 18, no. 6 (2024): 4187–201, <https://doi.org/10.35931/aq.v18i6.4158>.

practice of people who read a lot of surah al-waqi'ah in the hope of obtaining a wide range of sustenance, but it is often understood in a narrow and materialistic way. With a more contextual approach, this research is expected to straighten out this understanding and encourage people to interpret the fadhilah of reading surah al-waqi'ah as an effort to strengthen faith, morals, and spiritual awareness that has an impact on daily life.

RESEARCH METHOD

In this study, the author examines the correlation between the content of Surah Al-Waqi'ah and the fadhilah of reading the surah through a qualitative approach based on library research. The data sources used are in the form of tafsir books, hadith books, and scientific literature such as relevant books and journals. The selection of the main sources is carried out based on clear academic criteria, namely: (1) the author's scientific authority (recognized mu'tabar and mufasssir scholars), (2) direct relevance to the theme of the research, (3) the representation of the classical and contemporary periods, and (4) the credibility of the work that has been widely used in the study of tafsir and hadith. Based on these criteria, hadith books such as Kasyf al-Khafā' by Ismail bin Muhammad al-Ajluni were chosen, as well as books of tafsir with ijtimā'i adabi patterns such as Tafsir Al-Qurthubi, Tafsir Al-Maraghi, and Tafsir Al-Misbah by M. Quraish Shihab. A combination of classical and contemporary interpretations is used to minimize interpretation bias, where classical interpretations provide a historical and linguistic foundation, while contemporary interpretations provide socio-cultural contextualization.

In analyzing the hadith about the fadhilah of reciting Surah Al-Waqi'ah, this study also applies the method of criticism of hadith systematically, both from the aspects of sanad and matan. Sanad criticism is carried out by assessing the continuity of the narration, the credibility of the narrator, and the quality of the hadith (sahih, hasan, or dha'if). Meanwhile, matan criticism is carried out by testing the conformity of the content of the hadith with the principles of the Qur'an, rationality, and the context of Islamic teachings in general. This approach aims to ensure the validity of the hadith that is used as the basis for the discussion of fadhilah. The analysis technique used is content analysis which is operationally operationalized systematically through several stages: (1) data reduction, which is identifying and grouping verses of Surah Al-Waqi'ah related to the main themes such as eschatology, sustenance, and faith; (2) the presentation of data, in the form of an explanation of the content of verses and hadiths related to fadhilah; (3) comparative analysis, i.e. comparing interpretations between mufasssir and relating them to the content of the hadith; and (4) correlational interpretation, which is to examine the relationship between the thematic message of the surah and the fadhilah mentioned in the hadith.

In addition, this study not only uses a normative-textual approach, but also considers a limited social-receptive approach, by looking at how Surah Al-Waqi'ah is practiced and understood in the lives of Muslim communities. This is done to provide a more complete picture between texts, meanings, and religious practices. To maintain the validity of the research results, the author applies the source triangulation technique by comparing various books of tafsir and hadith, as well as making systematic comparisons between interpreters. Thus, the process of drawing conclusions does not only depend on the author's subjective

interpretation, but is also supported by comprehensive analysis and adequate methodological verification.

RESULTS AND DISCUSSION

Overview of Surah Al-Waqi'ah

The naming of this surah as surah al-waqi'ah is based on the first verse.¹¹ It reads, **إِذَا وَقَعَتِ الْوَاقِعَةُ** means "when the Day of Resurrection occurs". Based on the saheeh opinion of surah al-waqi'ah including surah makkiyah.¹² Because it was revealed in the city of Mecca, except verses 81 and 82 were revealed in the city of Medina.¹³ This surah begins with a description of the Day of Resurrection which is conveyed through a fairly detailed description. This surah reveals a number of events that will occur on the Day of Resurrection, and it is different from other days in human life.¹⁴ The main subject of this surah includes a description of the events that will occur on the Day of Resurrection, including the phenomena that take place on earth, as well as a description of the reward of pleasure intended for the righteous and the punishment that will befall the disobedient, the statement is the conclusion of the scholars.¹⁵ According to Al-Biqā'i, surah al-waqi'ah is an explanation of the content that has been described in surah ar-rahman.¹⁶

Al-waqi'ah literally means a terrible event, is a form of isim fa'il from the verb *waqa'a-yaq'u* meaning that happened, given the prefix *al* functions as al-ta'rif to indicate that the event is known, while the addition of the suffix *tā' marbūṭah* signals the greatness and greatness of the event. Surah al-waqi'ah which consists of 96 verses is included in the group of seven surahs that discuss the Day of Judgment, in addition to describing the process of the apocalypse, this surah also explains the human condition when facing the event.¹⁷

Reasonable and Asbabun Nuzul

It is reasonable that *surah al-waqi'ah* and *surah ar-rahman* both contain explanations of the events of the Day of Resurrection along with the enjoyment of heaven and the torment of hell.¹⁸ *Surah ar-rahman* and *surah al-waqi'ah* are closely related in terms of theme and

¹¹ Suci Rahmadhani Siregar et al., "Living Qur'an: Reading of Surah Al-Waqi'ah and Al-Mulk," *El-Thawalib Journal* 2, no. 4 (2021): 285, <https://doi.org/10.24952/el-thawalib.v2i4.4237>.

¹² Ria Puspitasari and Nur Nailil Muna, "The Study of Living Qur'an at the Mazro'atul Lughoh Pare - Kediri Islamic Boarding School," *Ar-Rosyad: Journal of Islamic and Social Humanities* 2, no. 1 (2023): 34.

¹³ Haidar Ahmad Al A'raji, *Fadhilah & the Benefits of the Surah of the Quran*, (Zahra Publishing House, 2007), 115.

¹⁴ Sayyid Qutb, *Tafsir Fi Dzilalil Qur'an: Under the Shades of the Qur'an*, Edition one (Robbani Press, 2008), 124.

¹⁵ M. Quraish Shihab, *Tafsir Al-Misbah* (Lantern of the Heart, 2003), 545.

¹⁶ Ahmad Basith Salafudin, "Studi Living Qur'an: Tradisi Pembacaan Surat Al-Waqi'ah Di Pondok Pesantren Darul-Falah Tulungagung," *Al-Dzikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 15, no. 1 (2021): 120, <https://doi.org/10.24042/al-dzikra.v15i1.8378>.

¹⁷ Siti Faizah and Ainur Rosyidah, "Tradisi Pembacaan Ayat-Ayat Al-Qur'an," *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 5, no. 1 (2022): 189, <https://doi.org/10.35132/albayan.v5i1.185>.

¹⁸ Mohamad Nur Fuad, "The Study of Surah Al-Waqi'ah on the Material and Method of Da'wah in the Book of Al-Tafsir al-Munir by Wahbah al-Zuhaili," *An-Nida: Journal of the Islamic Communication and Broadcasting Study Program*, no. 1 (2022): 59.

content. *Surah ar-Rahman* explains the punishment for the sinners, the enjoyment for the pious, and the difference between the two Paradises for the believers. Meanwhile, *surah al-waqi'ah* discusses the division of human beings into three groups, namely the right, the left, and the previous believers and describes devastating events such as the earthquake of the earth and the splitting of the heavens. These two surahs complement each other, as if they are a whole unit with different order of discussion, where the beginning of *surah al-waqi'ah* is a continuation of the end of *surah ar-rahman*.¹⁹

Because of the descent of Verses 13 and 39 according to Imam Ahmad, Ibn Mundzir and Ibn Abu Hatim narrated with a sanad in which there is an unknown narrator, from Abu Hurairah r.a. he said, when he said that when he came down the verse (تِلْكَ مِّنَ الْأَوَّلِينَ) "A great group of the people of the past" (13) (وَقَلِيلٌ مِّنَ الْآخِرِينَ) "and a small part of the former ones" (14). So it disturbed the minds of the Muslims so much that the verses (تِلْكَ مِّنَ الْأَوَّلِينَ) "a great group of the former people" (39) (وَتِلْكَ مِّنَ الْآخِرِينَ) and "a great group of the later ones" (40).²⁰ Ibn Asakir narrated in *Tarikh Dimasyqi* with a sanad containing a debate from the line of Urwah bin Ruwaim from Jabir bin Abdillah, he said, when *surah al-waqi'ah* came down and in it there was a verse (تِلْكَ مِّنَ الْأَوَّلِينَ وَقَلِيلٌ مِّنَ الْآخِرِينَ) "a great group of those who came before and a small group of those who came before" (13-14). So Umar wept and said, "O Messenger of Allah, we believe in You, we justify and believe in You, but even so, there are only a few survivors among us." Then Allah SWT sent down verses 39 and 40, (تِلْكَ مِّنَ الْأَوَّلِينَ وَتِلْكَ مِّنَ الْآخِرِينَ) "A great group of those who came before, and a great group of those who came after" Then the Prophet (peace and blessings of Allaah be upon him) called Umar bin al-Khattab r.a. and said, 'O Umar, Allah SWT has sent down a verse concerning your words, namely the verse (تِلْكَ مِّنَ الْأَوَّلِينَ وَتِلْكَ مِّنَ الْآخِرِينَ). Then Umar said, 'We are pleased and satisfied with our Lord and faith in our Prophet.²¹

Sa'id bin Manshur in his *Sunnah* and al-Baihaqi in *al-Ba'ts* narrated from Atha' and Mujahid, both of them explained, when the people of Tha'if asked for a valley and there was honey in the valley, their request was granted. The valley is an amazing valley. Then they heard people say, "In Paradise there is such and such." Then they said, "If only we in heaven had got like this valley." Then Allah swt. He also lowered this verse. "And the right group, how glorious is the right group (27), (They) are among the thornless bidara trees (28), and the banana tree that is stacked (its fruit).²² Al-Baihaqi narrated through another line from Mujahid, he said, "They were amazed and attracted to the Valley of Wajj, a fertile valley in Tha'if with its shade, its banana trees, and its bidara trees." Then Allah SWT also sent down verses 27-30.²³ Imam Muslim narrated from Abdullah bin Abbas r.a., he said, "There was rain during the time of the Prophet (peace be upon him), and he said, "Among the people, there are those who are grateful and some who disbelieve." They said, "This is the mercy of Allah SWT that He has ordained."

¹⁹ Ahmad Mushthafa Al-maraghi, *Terjemahan Tafsir Al-Maraghi* (CV.Toha Putra, 1989), 136.

²⁰ Imam al-suyuthi, *Asbabun Nuzul: The Reasons for the Descent of the Qur'an* (Qisthi Press, 2017), 562.

²¹ Wahbah Az-zuhaili, *Tafsir Almunir* (Gema Insani, 2014), 369.

²² Az-zuhaili, *Tafsir Almunir*, 380.

²³ Az-zuhaili, *Tafsir Almunir*, 381.

And there are some who say, "It is true that this and so is the case." Then came these verses, verses 75 to 82."²⁴

Ibn Abi Hatim narrated from Abu Hazrah, he said, "These verses have come down concerning a man from the Ansar in the event of the battle of Tabuk. At that time, they stopped and got off at al-Hijr. Then the Prophet (peace and blessings of Allaah be upon him) instructed them not to take any of the water in the al-hijr, then he continued his journey and stopped at another place, at that time they no longer had any provision of water. Then they complained about it to the Prophet (peace be upon him) and he stood up, prayed two rak'ahs, then prayed the prayer. Then Allah SWT sent a cloud of rain to them, and the cloud sent down rain water on them until they could get water. Then there was a man from Ansar who said to someone else from his people who was suspected of being a hypocrite, "Woe to you, don't you see the Messenger of Allah (saw) offering prayers, and Allah (SWT) sends rain on us from the sky." Then the man said, "Surely the rain that has fallen on us is because of this and that."²⁵ Verses 75–82 are revealed as a reminder to all Muslims that all things have been ordained by Allah SWT.²⁶

The Content of Surah Al-Waqi'ah and Its Fadhilah

Surah al-waqi'ah has a compatibility between the name and the subject of discussion, as can be seen from the first verse to the 74th verse. The main theme of this surah discusses the events of the Day of Resurrection and explains the various events that will occur on earth at that time.²⁷ Surah al-waqi'ah contains two main messages, namely an explanation of the major events that occurred on the Day of Resurrection and the affirmation of the oath of Allah SWT about the glory of the Qur'an.²⁸ Surah al-waqi'ah is understood as a reminder that every human being will experience death and that the Day of Resurrection is a reality that is certain to happen.²⁹

The hadith that explains the virtues of surah al-waqi'ah shows that this surah occupies a special position in the Qur'an because it contains various benefits and virtues for the person who reads it³⁰. It is believed to be a reading that can bring sustenance and protect a person from poverty.³¹ As narrated by Ibn Mardawaih from Anas, Abu Ya'la Al Baihaqi from Ibn Mas'ud

²⁴ Az-zuhaili, *Tafsir Almunir*, 401–6.

²⁵ Az-zuhaili, *Tafsir Almunir*, 405.

²⁶ Ahmad dkk Dahlan, *Asbabun Nuzul Latar Belakang Historis Turunnya Ayat-Ayat Al-Qur'an* (CV. Diponegoro, 2009), 552.

²⁷ Zakia Machdi, *Multi Perspectives of Surah Al Waqi'ah* (Islamic Education, 2015), 2.

²⁸ Lutfil Kirom Az-zumaro, *For Smooth Sustenance and Blessings Read Al-Waqi'ah* (Distribution Solutions, 2019), 35.

²⁹ Agus Kharir Auli Robby Finaldy, "Pembacaan Tiga Surat Pilihan Dalam Tradisi Malem Sabellesen (Studi Living Qur'an Di Desa Konang Pamekasan)," *El-Waroqoh: Jurnal Ushuluddin Dan Filsafat* 7, no. 1 (2023): 57, <https://doi.org/10.28944/el-warqoh.v7i1.1090>.

³⁰ Tuti Alawiyah et al., "Aesthetic and Functional Reception in the Practice of Surah Al-Waqi 'Ah at the Hidayatul Insan Islamic Boarding School Palangka Raya," *Treatise: Journal of Islamic Education and Studies* 8, no. 4 (2022): 1181.

³¹ Muhammad Muslich Aljabbar, "The Tradition of Reading Eight Selected Surah by Tahfiz Students (Living Qur'an Study at the Islamic Boarding School of Al-Jihad Students Surabaya)," *Ta'wiluna: Journal of Qur'an, Islamic Interpretation and Thought* 5, no. 3 (2024): 927.

and Ibn Asakir from Ibn Abbas; I heard the Messenger of Allah (peace and blessings of Allaah be upon him) say:

(Surah al-waqi'ah is a surah of wealth, so read it and teach it to your children.) Narrated by Ibn Mardawaih from Anas. Al-Daylami narrated it as follows: "Teach your wives surah al-waqi'ah, for it is a surah of wealth." Abu Ya'la, Al-Baihaqi, and others narrated from Ibn Mas'ud: "Whoever recites Surah Al-waqi'ah every night, he will never be afflicted with poverty." Ibn Asakir also narrated it from Ibn Abbas.³²

And there is also a hadith narrated by Al-Harith from Al-'Abbas bin Al-Fadhl from As-Sari bin Yahya from Shuja' from Abu Zhaibah from Ibn Mas'ud r.a The Prophet PBUH said:

Al-Harith said: has narrated to us Al-'Abbas bin Al-Fadhl, narrated to us As-Sari bin Yahya, narrated to us Shuja', from Abu Zhaibah, from Ibn Mas'ud rodhiyaallahu'anhu. He said: The Messenger of Allah (PBUH) said: "Whoever recites surah al-waqi'ah every night, then he will not be afflicted with poverty forever." So Ibn Mas'ud used to order his daughters to recite the surah every night, and Abu Ya'la said: Ishaq bin Abi Isra'il narrated to us, Muhammad told us to me As-Sari bin Yahya with the sanad.³³

Hadis dhoif adalah hadis yang mengalami kelemahan, baik karena jalur its narration is not strong or because of its dubious content.³⁴ As for the cause of the fadhilah hadith, reciting surah al-waqi'ah is dhoif because the matan of the hadith has discrepancies, and the narrator of the hadith is considered dhoif because there is idhtirab in the mention of rawi.³⁵ However, despite his dhaif status, the practice of reading surah al-waqi'ah is still alive in society for several reasons. First, the content of this surah itself is very theologically strong in depicting the Day of Judgment, the reward of charity, and the power of Allah so that people feel spiritual benefits when reading it. Second, in the discourse of hadith knowledge, it allows the use of dhaif hadith to obtain the priority of charity (fadha'il al-a'mal) as long as it is not contrary to the sharia, so that the community feels no problem in practicing it. Third, this tradition has taken root and been inherited from generation to generation, so that it has become part of religious culture.³⁶

Analysis of the Correlation of the Content of Surah Al-Waqi'ah with Fadhilah Reading It Classification of Tafsir of Surah Al-Waqi'ah

Based on the data collected, Imam Al-Qurthubi emphasized that surah al-waqi'ah not only describes the events of the end times, but also displays the principle of divine justice that determines retribution according to the deeds of human deeds. Therefore, this surah

³² Imam Ismail Al-Ajluniy, *Kasyful Khafa'* (Dar Al-Kutub Al-Ilmiyyah, 1351), 313.

³³ Ibnu Hajar Al-Asqalani, *Al-Mathalib al-'Aliyah Bi Zawa'id al-Masanid alTsamaniyah*, 1st ed. (Al-'Ashimah-Al-Ghais, 1998), 290.

³⁴ Fadila Nurul Baiheki Ahmad, Nasrulloh, "Knowing the Defects of Hadith: Dhaif Hadith and the Law of Practicing It," *Al-Fatih: Journal of Tafsir of the Qur'an and Hadith*, no. 2 (n.d.): 352–64.

³⁵ Haerudin, "Criticism of the Hadith on the Fadhilah of Surah al-Waqi'ah in the Book of Tafsir Ibn Kathir," 91.

³⁶ Aunillah Reza Pratama, "Fenomena Living Qur'an Dalam Kitab Hizib Rizqi : Rekonstruksi Sejarah Penggunaan Surat al- Waqi' Ah Sebagai Wirid Dan Ijazah," *Al Irfani: Journal of Al Qur'anic and Tafsir* 3, no. 1 (2022): 52, <https://doi.org/10.51700/irfani>.

emphasizes the urgency of righteous deeds as a determinant of one's standing before Allah.³⁷ In line with that, Imam Al-Maraghi explained that surah al-waqi'ah affirms the certainty of the Day of Resurrection and the division of people into three groups that are differentiated based on their deeds. This surah also invites people to understand the power of Allah through creation and natural phenomena as proof of His oneness, as well as as a motivator to strengthen faith and prepare for the afterlife.³⁸ Meanwhile, M. Quraish Shihab interprets that surah al-waqi'ah not only describes the events of the apocalypse, but also teaches spiritual and social values that shape character and moral consciousness. Through the message of Allah's power, the process of creation, sustenance, and the end of life, this surah encourages people to increase faith, improve behavior, and organize the life of this world and the hereafter in a balanced manner.³⁹

The Qur'an was revealed not in a meaningless space and time, but present in a society that has a diversity of cultural norms and religious traditions.⁴⁰ Reading the Qur'an has a huge and profound influence on human beings, which shows that the Qur'an is a guide that is able to change one's behavior from bad to better. The Prophet (peace and blessings of Allaah be upon him ⁴¹) said that each letter in the Qur'an is worth one good, and the example of "alif lam mim" is not considered as one letter, but three letters each worth one good so that the total is thirty good.⁴² If a person recites surah al-waqi'ah every night with the intention of seeking the pleasure of Allah SWT and contemplating its meaning, then he will be encouraged to follow the path of those who go to heaven, namely by consistently carrying out His commands and staying away from His prohibitions. Spiritual values will grow within you and emit positive energy that leads to various forms of good luck.⁴³ This attitude makes him not easily discouraged and still tries to find a halal livelihood. As a consequence, the results of his efforts will be accepted with an open heart because his soul has calmed down through the recitation of surah al-waqi'ah. ⁴⁴

This surah not only discusses the certainty of the occurrence of the apocalypse, but also explains in detail the various pleasures that will be obtained by those who obey Allah SWT and the rewards that will be received according to their deeds. For those who are ungrateful or

³⁷ Adung Abdur Rohman, "The Content of Surah Al-Mulk and Al-Waqi'ah and Their Correlation with the Concept of the Blessing of Life," *Journal of Faith and Spirituality*, 2021, 278.

³⁸ Hasan Zaini, *Thematic Tafsir of the Kalam Tafsir Al-Maraghi*, 1st ed. (Pedoman Ilmu Jaya, 1996), 143.

³⁹ Noval Setiawan and Zaef Luqmanul Muqtashid, "Munasabah Dalam Surah Al-Waqi'ah (Studi Tafsir Al-Misbah Karya M.Quraish Shihab)," *Ulumul Qur'an: Jurnal Kajian Ilmu Al-Qur'an Dan Tafsir* 4, no. 2 (2024): 320, <https://doi.org/10.58404/uq.v4i2.274>.

⁴⁰ Masruchin, "The Reading of Surah At-Taubah in the Tradition of 'Repentance' at the Age of Seven Months of Gestation in Hamlet 2 Umbulkadu, Sendang Asri Village, Central Lampung," *Al-Dzikra: Journal of the Study of the Science of the Qur'an and al-Hadith* 15, no. 2 (2021): 318, <https://doi.org/10.24042/%20al-dzikra.v15i2.10719>.

⁴¹ Makhdlori, *read Surah al-Waqi'ah and you will be rich*, 115.

⁴² Maulana Muhammad Zakariyya Al-Kandahlawi, *Himpunan Fadhilah Amal* (Ash-Shaff, 2006), 15.

⁴³ Ahmad Zainal Abidin Lutfatul Husna, "The Tradition of Reading Surat Al-Waqi'ah and Surah Al-Mulk at the Mambaul Hikam II Islamic Boarding School Karanggayam Blitar, East Java," *Jurnal Ulunnuha* 9, no. 1 (2020): 16–36.

⁴⁴ Miftarah Ainul Mufid, "Tradisi Pembacaan Surat Al-Waqi'ah Di Pondok Pesantren Al-Hidayah II Pasuruan," *Jurnal Mafhum* 7 (2022): 99.

disbelieving of Allah's favor, then deny the truth and deviate, this surah also clearly affirms the reward they will receive, commensurate with the deeds done in the world. These verses emphasize the need to strengthen the spiritual aspect through an understanding of the signs of God's creation and an acknowledgment of His omnipotence.⁴⁵

There is a hadith about the virtue of reciting surah al-waqi'ah narrated by Ibn Mardawaih from Anas, Abu Ya'la Al Baihaqi from Ibn Mas'ud and Ibn Asakir from Ibn Abbas; I heard the Prophet PBUH say:

(Surah al-waqi'ah is a surah of wealth, so read it and teach it to your children.) Narrated by Ibn Mardawaih from Anas. Al-Daylami narrated it as follows: "Teach your wives surah al-waqi'ah, for it is a surah of wealth." Abu Ya'la, Al-Baihaqi, and others narrated from Ibn Mas'ud: "Whoever recites Surah Al-waqi'ah every night, he will never be afflicted with poverty." Ibn Asakir also narrated it from Ibn Abbas.⁴⁶

The meaning of فاقة (*faqah*) in the above hadith is fakiran. *Faqah* is a synonym of الفقر (*faqr*) meaning poverty and need. While الفقر (*faqr*) is needs and shortcomings or poverty, *faqr* can also mean cracks or scratches and distress. The difference between فاقة and الفقر is that الفقر is more general and has a broader meaning, it can indicate a condition of poverty socially, psychologically and even medically. فاقة is more specific in denoting a state of urgent and very severe need, such as a person who has nothing to meet his most basic needs.⁴⁷

M.Quraish Shihab explained that he will not experience فاقة which comes from the word فوق which means to defeat, meaning that he will not be defeated by the shortcomings he experiences so that he still feels sufficient. Another narration states that the essence of **wealth is الغنى** not the amount of wealth, but the wealth of the heart, so it is not always in the form of material.⁴⁸ Sustenance from Allah includes everything needed in life, such as food, clothing, health, opportunity and happiness. Every creature on earth is guaranteed sustenance by Allah, but this does not mean that sustenance will come without effort. Humans need to use their intellect and ability to think and work earnestly so that this sustenance can be achieved.⁴⁹ In surah al-waqi'ah there is no verse that directly promises sustenance in the form of material. However, the community believes that this surah is recited with the intention of asking for a smooth sustenance every day.⁵⁰ Reading this surah which contains descriptions of the Day of Resurrection, Paradise, and Hell can encourage the reader to strive for heaven, this spiritual drive makes a person more focused on the values of the hereafter than material possessions, so that he feels satisfied with what he has.

⁴⁵ Nur Muhammad Fatih Al-badri et al., "Intersection of Exegesis on Q . S Al-Waqiah 71-74 : Religious Discourse in the Spiritual Paradigm," *Jurnal Ulinnuha* 14, no. 2 (2025): 107–17, <https://doi.org/10.15548/ju.v13i1.10432>.

⁴⁶ Al-Ajluniy, *Kasyful Khafa'*, 458.

⁴⁷ Isma'il bin Hammad Al- Jawhari, *Taj Al-Lughah Wa Sihah al-'Arabiyyah*, 6th ed. (Dar Al-'ilm lil Malayin Beirut, 1990), 415.

⁴⁸ M. Quraish Shihab, *Tafsir Al-Misbah*, 415.

⁴⁹ Mayla Faiza Hanum and Ali Akbar, "The Concept of the Meaning of Sustenance in the Qur'an (A Study of Ibn Katherine's Tafsir)," *Journal Hub for Humanities and Social Science* 1, no. 2 (2024): 219–31.

⁵⁰ Auli Robby Finaldy, "The Reading of Three Selected Letters in the Tradition of Malem Sabellesen (Living Qur'an Study in Konang Pamekasan Village)," 58.

From a socio-religious perspective, the practice of reading al-waqi'ah has several important functions. First, it provides inner peace and hope, especially for people who are facing economic problems, because this surah is often associated with prayer asking for spaciousness of sustenance. Second, this practice strengthens togetherness in religious activities such as recitations, Friday night assemblies, or daily practices, thereby fostering solidarity and collective religious identity. Third, it functions as a means of internalizing values to encourage people to remember the hereafter more, improve charity, and strengthen spiritual relationships with Allah.⁵¹

CONCLUSION

In conclusion, this study demonstrates that *Surah Al-Waqi'ah* contains fundamental theological teachings concerning the Oneness of Allah, the certainty of the Day of Judgment, the classification of humanity based on deeds and rewards, as well as the greatness of Allah's power and the noble position of the Qur'an. The findings indicate that the *fadhilah* of reciting *Surah Al-Waqi'ah* should not be understood merely as a means of obtaining material sustenance, but rather as a spiritual practice that promotes inner peace, self-contentment, closeness to Allah, and motivation to perform righteous deeds. Thus, the spiritual values embedded in the surah contribute to the development of moral and spiritual awareness in everyday life.

The contribution of this study lies in providing a more comprehensive understanding of the virtues of *Surah Al-Waqi'ah* from theological, spiritual, and educational perspectives. This research also contributes to the discourse of Qur'anic studies by emphasizing the importance of interpreting the *fadhilah* of Qur'anic recitation substantively rather than materialistically. In addition, the findings may serve as a reference for society and Islamic educational institutions in strengthening the understanding of Qur'anic practices as a means of spiritual and moral development.

Based on these findings, it is suggested that future studies further examine the relationship between Qur'anic recitation and spiritual well-being through broader and more empirical approaches. Islamic educational institutions are also encouraged to integrate the spiritual and ethical values of the Qur'an into educational practices in order to develop a deeper understanding of the meaning and purpose of Qur'anic recitation in contemporary Muslim life.

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⁵¹ Haris and Zakariah, "Communal Communities' Reading Of Surah Al Waqi'ah (Study Of Quranic Reception In PP Al Mawaddah Warrahmah Kolaka)," 180.

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