Transformation of Meaning by Implemented Fragments of The Hizb Gazali Version of The Qur’an

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Abstract:
The Qur’an is the holy scripture that was preserved in Ottoman manuscripts and has since undergone a change to become hizb gazali. According to history, the Qur’an has started to change since the time of its companions. One example is the partition of the juz by the good friends into 1/2, 1/3, and 1/5, which is employed as a method of recitation to make the Qur’an simpler to learn. Then, during the reign of Al-Hajaj bin Yusuf Ats-Tsaqofi, phrases and other signs were added to the Qur’an. The Qur’an was changed up to the Middle Ages, making it a means of defense against those who opposed it, such as Hizb Gazali. The Qur’an verses, at least, have undergone significant functional alterations in Hizb Gazali. The Qur’an is no longer concerned with this because it has altered from its initial purpose as a warning or piece of counsel for those who read it. The researchers came across two issues here. The first was, “What is the history behind the conception and growth of Hizb Gazali?” Second, how does the interpretation of the Qur’anic verses used by Hizb Gazali change? This study falls under the category of library research, which means that books, dictionaries, or articles were used to collect the qualitative data. Because of the descriptive-analytical methodology employed, the debate will explain the understanding, history, and practice of Hizb Gazali. The researchers then went on to analyze the Hizb Gazali after obtaining a thorough overview of the organization. The William A. Haviland theory of transformation or change is the one employed. The outcomes show that Hizb Gazali has undergone a change. While Hizb Gazali does not pay much attention to the stories in the Qur’an because they just partially quote the
verse, which obliterates the content contained, the Qur'an is actually very concerned with stories so that they might be taught by reading them. Additionally, instead of beginning with the letter al-Fatiyah and concluding with the letter an-Nas as in the Ottoman manuscripts, the verses that were collated begin with the letter al-Fatiyah, are followed by the letters al-an'am: 1, as-safat: 98, and end with surah al-Buruj: 22. Additionally, it has a prayer insert. Hizb ghazali reading requires the reader to follow certain rituals, such as fasting for seven days straight and reading hizb ghazali while they are fasting. Repeat if you are unable to complete it.

**Keywords:** Hizb Gazali, Transformation, Al-Luqmaniyyah

**INTRODUCTION**

The ideal structure of the Qur'an is currently that it is progressively interpreted and thoroughly examined utilizing exegetical literature, starting with the letters al-Fatiyah and ending with an-Nas (Ansharuddin, 2016b). In contrast, the literature of the Qur'anic verses, which some people pick at random for the interests or notions they develop, contains the facts of society (Zaim, 2019). As an illustration, they quote verses from the Qur'an in sermons and scientific articles to support their claims. The Qur'anic verses may also be found in non-Qur'anic works including sermons, Sufi books, and books of fiqh for the purposes of clarification, reinforcement, adoption of law, da'wah, and counsel (Sholihin, 2018). However, it seems that not all of the Qur'anic verses actually follow these patterns. In addition, the verses of the Qur'an were gathered for fresh interpretations rather than for istidhal or tabyin. These types of patterns exist in society, but theoretical explanations for them in practice have not been developed. From this point forward, there are gaps in the integration of the Qur'anic verses' fragmented readings.

In Indonesian culture, there is a wealth of literature describing the synthesis of separate Qur'anic passages. In Indonesia, memorizing Qur'anic verses has been ingrained in society. The nahdiyyin read and practice the tahlil reading, which is the first. When viewed in the context of the funeral, the reading acts as a prayer. The reading of al-Ma'surat follows. Al-Masurat is a compilation of Qur'anic verses, hadith, dhikr, and prayers performed in accordance with the Prophet Muhammad's instructions. Read Majmu'atul Munawwar after that. The prayers and
Qur’anic texts that are spoken aloud are thought to have magical properties. Additionally, there are hizb which are frequently practiced by Muslims, particularly in a pesantren situation.

Hizb is a portion of the Qur’anic verses that have been gathered into one segment and penned by certain eminent scholars for usage by a community or by an individual as dhikr and prayer with the intention of becoming closer to Allah. Additionally, hizb has fadilah like the ability to heal illnesses and grant wishes (Rahmanto, 2020b). Among Islamic boarding schools, "hizb gazali Imam Abu Hamid Muhammad bin Muhammad al-Ghazali ath-Thusi ash-Syafi'i" is one of the most well-known and extensively used hizb. The letter al-Fatihah opens the hizb gazali text, which is followed by many verses, including the letters al-An’am: 1, as-Safat: 98, al-Anbiyya: 88, Yusuf: 24, Gafir: 45, Gafir: 56, al-Baqarah: 256, and al-Kahf: 88, before being concluded with the al Buruj: 20-22 (Khudhri, 2019).

The magical world holds a strong belief that some Qur’anic verse fragments, when joined with other verse fragments, have specific powers that can fulfill all desired desires (Rozzaq, 2020). The Qur’an has been patented in the Ottoman manuscripts (Fahri, 2020). The Qur'an that is currently in existence as an Ottoman manuscript cannot be altered, even in Arkoun’s opinion. No matter how the words, sentences, or verses are arranged, the composition of the manuscripts is thought to be authoritative and cannot be altered or randomized (Rozzaq, 2020). Because Muhammad SAW is the source of the composition of the Qur’an’s existing arrangement, this arrangement was later formalized in the manuscripts of the Ottoman Empire.

The Qur’anic verses in hizb gazali have experienced numerous alterations or meaning transformations. Changes take place, such as not emphasizing tauqifi verse order while maintaining the verse’s aspect of unity. This is similar to how the stories in the Qur’an, which were originally intended to serve as a reading lesson, were treated differently in hizb gazali. Someone must carry out the mandatory penances, even if they just wish to practice reading hizb gazali (Rahmanto, 2020) If you wish to practice and become proficient at reading the Hizb Gazali, you must perform the tirakat (Abdullah, 2011).

Before practicing tirakat, one is usually required to obtain a diploma
from the teacher or mursyid. A diploma is the approval provided by the teacher to his students to practice something in order to adhere to the established norms (Siti Sofwatul Ummah, 2018). A person is required to perform tirakat after receiving permission from the teacher. This involves fasting for seven days in a row and reading the Hizb seven times in one day. Of course, reading and observing the Qur'an are completely different from this. It is not essential to recite the Qur'an in order to carry out a penance or receive a diploma in reality.

METHOD

This study falls under the category of library research, which means that books, dictionaries, or periodicals were used to collect the qualitative data. Because of the descriptive-analytical methodology employed, the discussion will explain the understanding, context, and practice of hizb gazali. In the meantime, the researcher applies Haviland’s transformation theory to the data analysis. This hypothesis is employed because it is thought to be capable of explaining how the Qur’anic verses are changed in hizb gazali. The structure of cultural elements changes for a variety of causes, according to Haviland's theory of metamorphosis. There are four mechanisms of change: innovation, dissemination, loss of cultural components (cultural loss), and acculturation, which comes in last. The act of discovering something new in society and having it accepted by others is what is meant by the term. The introduction of something from one group into another is known as diffusion. Loss of cultural components, namely the persistence of behavior components that have been lost to replacement. While acculturation is a very significant change brought on by face-to-face interaction or meeting, it has an impact on the preexisting culture (A. Haviland, 1998).

RESULTS AND DISCUSSION

A. History of The Hizb Gazali

The Qur'an is the greatest miracle that Allah revealed to the Prophet Muhammad over a period of time through the angel Gabriel (Riyani, 2016). The Arab population did not first perceive the Qur'an as having hidden scientific messages and news when it was first introduced to them. Because these two factors are beyond what their minds can
comprehend. The language of the Book of Allah is just one of its astounding features. Hosting poetry contests regularly, suggestions, or suggestions. Then, as a tribute to the making, lovely words are hung on the Kaabah (Haeruddin, 2016).

When the Qur’an was first revealed, many people were astounded by both its uslub and language. Uslob (language style) is characterized by the Qur’anic verses having a lovely sentence structure and rhythmic rhymes. With poetic language and muttering, the Qur’an distinguishes itself from other poetry. On the other hand, a lot of people have struggled to convey the elegance of the Qur’anic meaning. The false prophets did not flee, and they attempted to equal the beauty of the Qur’an by creating such verses. However, all they tried to do fell short, and they were unable to equal the beauty of the Qur’an (suryaningrat, 2016).

Numerous literary works contain quotations from the Qur’an or the prophet’s hadith, whether in the form of poetry, prose, or verse. This is because each Qur’anic verse is pronounced in a way that is both ordered and attractive. The Qur’anic language is unique in that each verse is interwoven with another and expressed in a certain manner. The Prophet Muhammad also cited passages before combining them into a single sentence, like in the following hadith as related by Tabrani (meaning): Oh Allah, the stars have vanished, the eyes have calmed, but You, the All-Powerful and Eternal Being, still watch over (the creatures), keeping them awake and alert. Oh, the all-powerful, eternal Being, please soothe my eyes and put them to sleep.

The phrase "La ta khudzu sinnatuw wa la naum" in Lafadz, which is underlined, is a portion of surah al-Baqarah verse 255, often known as the Kursi verse. Prophet then condensed the verse into a single phrase. Muhammad using different slang. This suggests that the practice of quoting a poem before incorporating it into another line was present at the time of the Prophet. The practice of quoting lines from the Qur’an began throughout the reign of Rasulullah and even persisted until the companions’ era, when it was continued by scholars like Imam Al-Gazali.

Ath-Tusi Ash-Syafi’i Al-Gazali is Abu Hamid Muhammad bin Muhammad bin Muhammad bin Ta’us. The name Al-Gazali is associated with his birthplace of Gazlah. Gazlah is a neighborhood in the Iranian city of Thus, which is located in the Khorasan province. In 450 H/1058 AD,
Imam Al-Gazali was born. While his father was an underprivileged wool spinner, he was a devoted man who loved students and was involved in religious organizations. Imam Al-Gazali was raised by a Sufi after his father passed away, therefore he was accustomed to living in the Sufi community (Pramasto, 2019).

It is impossible to divorce the author of the book *Ihya 'Ulumuddin* from the history of Hizb al-Gazali. The book *Ihya 'Ulumuddin* by Imam Al-Gazali is one of the many works the author has created. When the book was about to be distributed in Morocco, numerous Fuqaha suggested to King Yusuf bin Tasyfin of the Murobbitun dynasty that it be burned and not distributed in Morocco because *Ihya 'Ulumuddin* talked extensively about kalam and faced fierce opposition from the Fuqaha at the time (Khudari, 2020).

When Imam Al-Gazali heard the news from one of his students, he reacted by saying, "May God destroy them when they rip up the book of *Ihya 'Ulumuddin.*" After some time, the Murobbitun dynasty headed by Yusuf bin Tasyfi'n fell, and Muhammad Al-Mahdi, one of Al-sons, Gazali’s pupils took over. The Murobbitun dynasty was renamed Muwahidun after he took the throne. To overcome all of the challenges that Al-Gazali faced under Yusuf bin Tasyfi’n’s rule, Al-Gazali had the hizb gazali, which he had authored (Khudari, 2020).

Anyone who wants to read hizb gazali must perform ijazah or obtain the teacher’s permission before beginning their practice. He cannot practice hizb gazali if he does not request a degree since he will first be given tirakat before practicing the reading. The person is then given a tirakat, which entails fasting for seven days in a row while reading seven times in one day, after receiving a degree from the teacher. Anyone who is unable to do or fails to complete tirakat must start over and is unable to read the hizb gazali (Rahmanto, 2020).

Muslims, especially those who attend Islamic boarding schools, read hizb gazali frequently. The Islamic boarding school Al-Luqmaniyyah is one of the cottages that exercises reading hizb gazali. The Imam typically leads an assembly of people who read the hizb gazali in the hut. Students, teachers, and staff members must all read this material. Even if the santri don’t read the hizb gazali, they will still be subject to the takziran, or penalty, that was decided at the cottage. The hizb gazali reading that must
be done by the student is symbolized by this punishment (Rahmanto, 2020).

The administrators will work with the students to control the daily reading routine of the hizb gazali by waking them up at 03.00. After the students were awakened, they went to the mosque and waited for the Imam. After the Imam arrives, he will lead by starting two rak'ahs of prayer in congregation. After finishing the prayer, the Imam will start by reading tawasul, then continue with al-fatihah 41 times, the verse of the chair (wa la yau zuhu hifzuhuma wa huwal 'aliyyul 'azim) 49 times, bismilahirahmanirrahim 786 times, read hizb gazali, la haula wa la quwwata illa bilahil 'aliyyil 'azim 100 times, Astghfirulla hal'azlim 100 times, la ilaha ilalah 100 times, and ends with a prayer (Rahmanto, 2020).

B. Transformation of The Qur’anic Meaning in Hizb Gazali

One text is the Qur’an. Texts are a byproduct of a society’s culture; therefore, they cannot be understood solely by writing on paper when placed in a cultural context. Nasr Hamid once stated that the Qur’an is a cultural product that creates culture in this regard (Rozzaq, 2020). Haviland claims in his book Anthropology that cultural shifts are possible over time as a result of factors including environmental changes that may call for cultural transformation. Invention, diffusion, loss of cultural features, and acculturation are the different components of the mechanism for transforming a culture (A. Haviland, 1998).

First, new discoveries are the mechanism for cultural change. By new discoveries, we mean those made by an individual who then become accepted by others so that they become a part of society. Diffusion is the process of introducing something from another group or the community into the group. The third is the loss of elements, which occurs as a result of someone’s leaving without replacing their behavior or habits. Fourth, acculturation is a significant shift that happens as a result of close contact or interpersonal relationships (A. Haviland, 1998).

The word transformation was borrowed from the English word transformation. The definition of transformation in the Indonesian language is "change in form, nature, function, etc." According to the Oxfrod Dictionary, the word has the sense of a notable change in form, nature, or appearance, hence metamorphosis is a symptom of such a shift.
to develop into a totality with its own magic (Rozzaq, 2020). The Qur'anic fragments in hizb gazali no longer necessarily mean the word of God as an explanation, justification, or lesson for the readers; rather, hizb gazali has acquired new meanings.

Reception is the process through which someone responds to and accepts the Qur'an. Books of fiqh interpretation and other works are produced when the Qur'an is interpreted in a particular way. However, the Qur'an will change or convert into human existence, even becoming a magical culture, if it is effectively recognized (Rozzaq, 2020). Minor and significant changes of the Qur'an are divided into two categories by the author in the work hizb gazali. Changes that can be seen with the unaided eye in the Qur'an’s hizb gazali are referred to as minor transformations. The Qur'an has altered significantly in recent years, specifically the Qur’an in hizb gazali, which has undergone a general alteration.

1. Minor Transformation

There are instances of changes in hizb gazali that are visible to the naked eye, such as modifications to the narrative of the Qur'an that are not taken into account, the devaluation of verse units, and the inclusion of prayers in verse fragments.

a. The Qur'anic Narrative That Is Not Given Careful Consideration

A holy text that is fascinating to examine from all angles is the Qur'an. There are several different aspects of the Qur'an that are studied either whole or in part. In addition to aqidah, shari'ah, morals, promises, and threats, the Qur'an also includes stories. The Qur'an’s narrative is an integral component of the book. The verse that discusses the story is more important than the passage discussing the law because of this. This demonstrates the Qur'an’s focus on the narrative, which is replete with teachings for its readers (Hidayati Rofi’ah, n.d.).

Arabic’s definition of the word "story" is "qasas," which means "to seek/follow in the footsteps," or "sequential news reports." The phrase is defined by historical news items that followed one another in time (Rofiqoh, 2017). A number of verses from the Hizb al-Ghazali explain the story, including those from the biographies of the prophets Joseph, Moses, David, and Isa. As was already mentioned, the story in the Qur’an actually has a very strong moral message, but in the reading of hizb gazali, the
stories are no longer used to serve as a warning and have no moral message because the verse that tells the story is incomplete, making it imperfect in telling the story. At least some of the stories in Hizb Gazali don’t have all of the verses written down.

1) The Narrative of The Prophet Yusuf

Only the 111 verses of Surah Yusuf, which were revealed in Mecca, contain references to the prophet Yusuf’s life. The surah from Yusuf is the 12th letter after the letter from Hud. The Prophet’s heart was broken by the loss of his wife Siti Khadijah and his uncle Abi Talib (Mahilatuussikakah, 2016). Excerpt from Yusuf’s surah found on page 24 of Hizb Gazali:

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كَذََٰلِكَ لِنَصْرِفَ عَنْهُ ٱلسُّوٓءَ وَٱلْفَحْشَآءَ ۚ إِنَّهُۥ مِنْ عِبَادِنَا ٱلْمُخْلَصِينَ
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The verse is from Yusuf’s letter, verse 24, which tells the tale of how God forbade the prophet Yusuf from engaging in adultery even though he was already harboring whispers of passion and had chosen Zulaikha as his bride (Nasib Rifa‘i, 2011). The words that read: in that verse;

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وَلَقَدْ هَمَّتْ بِهِ ۖ وَهَمَّ بِهَا لَوْلََٓ أَن رَّءَا بُرْهََٰٓنَ رَب ِهِ ۥ
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According to this section of the Quran, Zulaikha wishes to work with Prophet Yusuf, but Prophet Yusuf is also open to the idea. Prophet Yusuf would have committed an evil deed had he not seen the burhan. A portion of Yusuf’s letter, numbered 31, was also discovered in Hizb Ghazali. It reads as follows:

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فَلَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلَِِّّ مَا هََٰذَا بَشَرًا إِنْ هََٰذَا إِلََّ مَلَك
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The stanza fragment describes Zulaikha, who welcomed the wives of officials to her kingdom and was given a banquet of food and fruit as well as a knife to cut the various meals and fruits. Once the guests arrived, they began to converse with one another and eat the food the host had prepared for them. Then Zulaikaha invited Yusuf to come out and reveal himself while they were holding knives and chopping fruit. The wives of officials were instantly awestruck by Yusuf’s beauty, and without realizing it, he accidentally cut and hurt their fingers. And they assert that this is a noble angel, not a human (Quraish Shihab, 2022).

It says falamma sam’at bimakrihinna arsalat ilaihinna wa a’tadat lahunna muttakan wa a’tat kulla wahidin minhunna sikkinan wa qalat ikhruj ’alaihinna in this poem fragment. Without this poem, the reader will be perplexed since the chronology of the story is unclear because it is
cut off and unfinished. Then it was discovered in Yusuf’s hizb gazali fragment 54, which reads:

فلما كَلَّمَهُ قَالَ إِنَّكَ إِلَّاٰ أَيُّوهُم لَدَيْنَا مَكِينٌ أَمِينٌ

The tale of Prophet Yusuf, who was cleared of all charges against him, is explained in this verse. Prophet Yusuf felt at ease since he was standing next to the King, who had power, after the King and Prophet Yusuf had a conversation during which the King learned more about Prophet Yusuf. Prophet Yusuf was not only freed from jail, but the King also appointed him as one of his successful advisors. By having faith in the authority, the King had granted him, Prophet Yusuf refrained from lavishly praising the monarch at the time. Instead, he only wanted to resolve and resolve the crisis at hand in the future in accordance with his interpretation of the King’s dream, which could prevent people from dying, protecting both the nation and society from danger (famine). The statement wa qala al-mulku i’tuni bihi astakhlishu linafsi, which has meaning and the king said, bring Yusuf to me, so that I may choose him, is one of the words that were deleted (as someone close to him).

2) The Narrative Prophet Moses

A passage from Surah Yunus: 81 of the Koran, which actually narrates the account of the Prophet Moses, is found in the Hizb Gazali.

إنَّ اللَّهَ لا يَصْلِحُ عَمَلَ الْمُفْسِدِينَ

According to this Quran, Allah will not permit people who cause trouble to continue their work. According to Tafsir Fi Dzilalil Qur’an, the verse is still connected to the previous verse, which was about the Pharaoh who invited a cunning magician to his realm. Moses further said that the sorcerer’s ability to cast the spells he desired was the result of real magic, and Allah would expose this lie. Musa’s criticism of the sorcerer Pharaoh is an attempt at self-defense and denial of the charges leveled against him. Because this is an attempt to manipulate people’s minds through deception and illusion of views. The lafadz in question is falamma al qau qala musa ma ja’tum bihi asih ru inna Allaha sayubtilu, which translates to "then when they were thrown, Musa said: what you are doing is only sorcery." Allah will undoubtedly uncover his lies.

The following is written in the letter Taha: 39:

وَأَلْقَيْتُ عَلَيْكَ مَََبَّةً مِنِِّ وَلِتُصْنَعَ عَلَىٰ عَيْنِّ
According to the scripture, I (Allah) have given you My affection so that you can grow up under My care. According to some scholars, the angel spoke with his heart, causing the young Moses to be carried away into the Nile using a chest, which the river must have brought him to the next bank. The verse actually tells the story of the Prophet Moses, whose mother at the time received inspiration from God in the form of a dream. captured by Allah’s adversary (Pharaoh). The mother of the little Musa was anxious and restless at the moment. However, Allah showed kindness by keeping Moses under His watchful eye. [1] The phrase lafadz iniqzifihi fitabuti faqzfihi fil yammi falyulqihilyammu bissahili ya’huzhu ‘duwwulli wa ‘duwwullahu.

b. Order of The Surah Becomes Irrelevant

The Companions had already begun writing the Qur'an at the time of the Prophet, albeit it was not yet organized as tidily as it is now. Even the letter and verse arrangement is not specifically laid out. This occurred because several verses of the Qur'an at the time, when it was still being constructed, eliminated the preceding verse from the law or its reading. As a result, it is one of the challenges in assembling the complete Qur'an. There are three scholarly perspectives on how the Qur'an was composed (Ansharuddin, 2016).

The first is that the Qur'an was created by ijtihad friends, which refers to the Qur'an being the product of friends' labor. This occurred because the Companions had a variety of copies before the Ottoman texts were put together. Imam Malik, al-Qadhi Abu Bakr, and Ibn Faris among the scholars who back this viewpoint. Second, some of the ijtihad of friends and some of them are tauqifi, which means that some of the letter and verse arrangements resulted from the efforts of friends and some of them from the Prophet's instructions. Al-Qadhi bin Muhammad at-Tiyyah and al-Zarqani are two scholars who concur with this viewpoint (Fatirawahidah, 2016).

The verses in the Qur'an are tauqifi, and after that comes the orderly arrangement of the letters. This indicates that the angel Gabriel had direct instructions from the Prophet regarding the arrangement of the verses and writings. This is consistent with the statement made by Subhi as-Sa'lih, who claimed that there was no evidence to the contrary and that Rasulullah had memorized every letter and verse in the Qur'an.
In reality, he voiced the absurd view that the Companions put together the Qur’an. The verse’s letter order matches the letter arrangement in the Qur’an, according to Abu Bakr al-Anbari, who claimed to have received revelation from the Prophet in the book *al-Itqan*. It is the same as destroying the Qur’an if someone modifies its text (Rahmi, 2019).

According to the opinions that have been voiced, the Qur’an was put together by ijtihad friends; some of them are ijtihad and others are tauqifi. Opinions that describe the Qur’an’s composition are also recorded in tauqifi. However, the quote Ataillah reported by Hudzaifah al-Tsaqafi supports the greatest belief that the Qur’an was put together in a tauqifi fashion. Rasulullah informed us: I have to complete the Qur’an because some of it suddenly plummeted, so I can’t go (to meet you people). Then we questioned the companions of the Prophet of Allah about how they distributed the Qur’an? We broke it up into three, five, seven, nine, eleven, and thirteen suras, along with some mufasal from Qaf, until we had finished them. It is clear from this story that the companions were unable to divide the letter into seven sections, and so on. According to a different theory, Jibril oversees the Apostle’s reading every year and contrasts it with his own reading until Gabriel repeats it twice. This story is attributed to Abu Hurairah and Fatimah and is included in al-Bukhari (Ansharuddin, 2016).

Actually, it was begun from the entire letter of al-Fatihah, according to hizb gazali. Al-Fatihah does not immediately move on to the following letter sequence, which is al-Baqarah, al-Maidah, and an-Nas. Nevertheless, in Hizb Gazali, the order following Al-Fatihah begins with the letters as-safat (98), al-anbiya (88), and Yusuf (24), and continues until it concludes with the letters al-Buruj (20, 21, and 22). The following is the chronological order in which the book of Hizb Gazali should be read from beginning to conclusion.


c. Unit of Verse Becomes Unimportant

The phenomenon of the incomplete verses of the Qur'an in the hizb gazali becomes a separate form of transformation. The scholars are of the view that the verse is part of the letter that cannot be separated from one another. Because it will lead to wrong interpretation. But in hizb gazali this problem is ignored. hizb gazali contains 234 verses from various kinds of letters in the Qur'an, not all verses are incomplete, there are 52 verses where the verses are still intact. There are 182 verses of the Qur'an which are incomplete. As for the verses of the Qur'an that are not complete in the hizb gazali such as the letter Gafir: 56 whose pronunciation is ما هُمْ بِبَالِغِيهِ

The verse describes a person who questions Allah’s verse without providing any evidence and who harbors a lofty ambition that cannot be fulfilled. Surat al-next Kahfi’s unfinished verse is number 88 وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا A favorable reward and an easy command will be given to someone who believes and performs good things, according to the lafadz. The complete verse is:

وَأَمَّا مِنْ أَمْنِ وَعَمِلَ صَالِحًا فَذَٰلِكَ جَزَاءُ الْخَسَئِ وَسَنَقُولُ لَهُ مِنْ أَمْرِنَا يُسْرًا

d. Unit of Verse Becomes Unimportant

The angel Gabriel, through whom the Qur'an is being preserved today, revealed the book to the Prophet Muhammad. There is no human involvement in the Qur'an to add verses or anything else of the sort. In reality, Allah has pledged to protect the Qur'an's integrity from all alterations. The Qur'an states that anyone who can create something that is identical to the Qur'an, whether it be created by humans or jinn where they congregate, will undoubtedly be unable to do so (Surah Al-Isra: 88). History demonstrates the existence of false prophets who, like Musailama Al-Kazb, made vain attempts to create something resembling the Qur'an.

The order and organization of the verses, as well as every other aspect of the Qur'an, are beyond question. Al-Fatihah is the first letter and an-Nas is the last, making up the arrangement. Therefore, the Qur'an cannot be expressed in numerous ways or configurations. There are 10 inserts or fragments from Imam Gazali's prayer in opposition to Hizb Gazal. The prayer will establish a maximum number for each set of verses in the hizb gazali. The prayer says (meaning): There is no ability for our opponents to spread evil in numerous forms, thus they won't come alone or through middlemen. This demonstrates the numerous alterations that have been made to Allah's message, which has been patented in the Ottoman manuscripts, both in the verse order, verse units, and prayer inserts that are included.

2. Minor Transformation

The main change claims that the Qur'an in hizb gazali has undergone a substantial shift. The authoritative Qur'an of the Ottoman Mushaf was thus changed into a transformational magical universe. When the Qur'an is read from a functional perspective, it becomes a form of media that is thought to be capable of presenting or satisfying all possible desires. In this instance, there are two types of significant alterations that take place in hizb gazali, namely intentions, aims, and rituals.

a. Intentions and Goals

In Islam, intention is very significant since it determines whether someone will receive a reward or commit a sin. In the same way, if someone prays or reads the Qur'an with the goal of Allah, they will receive a reward; nevertheless, if they do so because they want to be noticed by others, it will be sin for them (Azmi, 2019). A person's intention is their
desire to do something. In the literature of the fiqh, intention is defined as doing something consciously along with one's acts (bin Khalil, 2020).

When a Muslim reads the Qur'an, their primary goal is to worship and get closer to Allah. It is a very honorable sacred book, the Qur'an. The holy Qur'an is the only sacred book that is read repeatedly hundreds of times. The Muslims' holy book, the Qur'an, promises rewards to anyone who read it. However, hizb gazali is a book that also includes snippets of passages from the Qur'an. In terms of goals and purposes when reading it, Hizb Ghazali has actually undergone a change in meaning. In addition to receiving benefits and drawing nearer to Allah, hizb gazali is read and employed as a talisman for its practice to facilitate all affairs and needs and to keep away from all types of diseases (Khudari, 2020).

Because the use of the Qur'an is still connected to the da'wah practiced by the Prophet among the early Muslims, the Qur'an has also had various and different objectives and goals since the time of the prophet. The Qur'an's basic goal and purpose, which also includes da'wah, is to expect for pleasure and receive a recompense. Later, its meaning is changed to a more precise and precise meaning, namely to carry out all of its intentions and others. In the magical world, it is thought that changes—whether they be reductions in verse count or additions of verses—have special abilities. Therefore, it is no longer surprising that the Qur'anic fragments in the Hizb Gazali have a particular fadilah.

b. Intentions and Goals

In Islam, intention is very significant since it determines whether someone will receive a reward or commit a sin. In the same way, if someone prays or reads the Qur'an with the goal of Allah. The hour for reading the Hizb Gazali has been established at 3.30 a.m. every day, beginning with the Intentional Prayer. Before regularizing and practicing the reading of hizb gazali, one must request a certificate from the teacher or murshid. This is necessary since not everyone is capable of reading hizb gazali; rather, one must request permission from the teacher or murshid in order to do so. It is necessary to read the Hizb al-Baqara constantly and continually in order to reap its various benefits (Rahmanto, 2020b). Many Islamic boarding schools, such as the API Tegalrejo Islamic Boarding School and the Luqmaniyyah Islamic Boarding School in Yogyakarta, nevertheless adhere to this reading's sanad, which
they source from their lecturers.

Asking the teacher who has a sanad for the reading for tirakatan and permission is the first step in reading hizb gazali. A person who wants to practice reading hizb gazali will typically be offered tirakatan in the form of a seven-day fast during which he must read hizb ga'ali seven times per day. A person cannot practice reading the hizb gazali if they are weak in performing the tirakatan, but if they are unable to perform the planned penance (fasting or reading the hizb gazali seven times per day), they must start over from scratch (Rahmanto, 2020).

Even though Pondok Pesantren Luqmaniyyah is the only Islamic boarding school in Yogyakarta, everyone is required to read it every day. If they don’t, they will receive a warning or other sanction decided by the boarding school. The Qur’an, on the other hand, is the word of God and does not require any penances, such as a seven-day fast before practicing it or reading the Qur’an khatam once before practicing it or reading the Qur’an even al-Qur’an. Muslims are free to read the Qur’an at their own pace and are not restricted by the amount of time it takes. Additionally, if one wants to read the Qur’an while practicing it, he or she need only ask the teacher, ustadz, or murshid for permission; even if they stutter, they still receive a reward.

**CONCLUSION**

Imam Ghazali’s composition known as the Hizb Gazali was used when he encountered problems, particularly when determining who wrote the book Ihya 'Ulumuddin. This was during the reign of King Yusuf bin Tasyfi in the Murobbitun dynasty. Because the book of Ihya 'Ulumuddin talked a lot about kalam, which many of the jurists at the time disliked, the jurists requested against Yusuf bin Tasyfin to burn it, and it was prohibited from being distributed in the Moroccan territory. He was eventually succeeded by Muhammad al-Mahdi, one of Imam Ghazali’s followers, who forced the Murobbitun kingdom to alter its name to Muwahidun after the Murobbitun kingdom collapsed. And Muslims continue to read the Hizb Gazali today, either as dhikr or in the hope of the graces it contains, such as being spared from the sufferings endured.

The Qur’an, which was first preserved in Ottoman manuscripts, has since experienced numerous changes, including the emergence of hizb
The Qur’an has at least changed from its initial purpose, which was to serve as a warning to the reader, according to hizb gazali. The stories found in the Qur’an are not given much weight in hizb ut-tahrir, it is a reality. It is on this basis that the message delivered by the Qur’an will be lacking and discordant with its original meaning if some of the verses are clipped and combined with other verses. Additionally, the order of hizb gazali does not follow what the Qur’an has established, namely beginning with the surah al-Fatihah, followed by the surah al-an’am: 1, the surah as-safat: 98, surah al-anbiya: 88, until it ends with surah al-Buruj. The hizb gazali gain some advantages with the shape shift or verse shortening, such as increased nourishment and protection from sickness. Another modification is that hizb practitioners must first perform rituals like as fasting and ask their teachers for certificates before engaging in hizb. This is done in order to obtain the current fadilah.

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