CHAPTER III
AN-NIDA VERSES IN THE QURAN

A. An-Nida Verses in The Quran

1. وَنَادَى أَصْحَابُ الْحَجَّةِ أَصْحَابٌ الْثَّارِثَ أَنَّهُمْ قُلُوبُهُمْ عَلَىٰ الْكُفَّارِ وَعَدَّاهُمْ رَكُّمَكُمْ حَافٌّ فِيٰهُمْ وَعَدَّاهُمْ مَا وَعَدَّتَنِي رَبِّيَّةٌ فَقَالُوا نَعُمَ مَّعَنِّهِ نُؤْتَاكُمْ أَنَّ نُعْتِهَا اللَّهُ عَلَىٰ النَّطَالِيِّينَ (الأُرْفَعَ: 44)

2. وَنَادَى أَصْحَابُ الْغَرْفِ أَرَاهَا يَعْقُوبُوُنَّهُمْ بِسَيِّدَاءِهِمْ قَالُوا مَا أَغْنِي عَنْكُمْ جَمِيعَكُمْ وَمَا كَنْتُمْ تَسْتَكْبِرُونَ (الأُرْفَعَ: 48)

3. وَنَادَى أَصْحَابُ الْثَّارِثَ أَصْحَابُ الْحَجَّةِ أَنَّهُمْ أَقْبَضُوا عَلَيْنَاهُمْ مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمْ اللَّهُ قَالُوا إِنِّيُ اللَّهُ حَرِيمٌ عَلَى الْكَافِرِينَ (الأُرْفَعَ: 50)

4. وَنَادُرَّتْ نَحَوَّةُ رَبِّهِ فَقَالُوا رَبِّ إِنَّ أَنْبِيَتُكَ مِنْ أَهْلِي وَإِنَّ وَعْذَابَ الْحَرْقِ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (هود: 45)

5. إِذِ نَادَى رَبُّهُ مَدْتَ نَاذِرًا حَنْيَةً (مريم: 3)

6. وَنَحَوَّا إِذِ نَادَى مِنْ قِبْلَ فَاصْحَبِنَا لِهِ فَتَحِيَانَا وَأَنْهَهَا مِنْ الْكُرُّ العَظِيمِ (الأنبإء: 70)

7. وَنَحُورُ إِذِ نَادَى مِنْ قِبْلَ فَاصْحَبِنَا لِهِ فَتَحِيَانَا وَأَنْهَهَا مِنْ الْكُرُّ العَظِيمِ (الأنبإء: 83)

8. وَنَحُورُ إِذِ نَادَى مَسْتَيْنِ الْعَظِيمِ وَأَنْتَ أَرْزَعُ الْحَارِيْنِ (الأنبإء: 83)

9. وَنَحُورُ إِذِ نَادَى مَسْتَيْنِ الْعَظِيمِ وَأَرْزَعُ الْحَارِيْنِ (الشَّعَاء: 87)

10. وَنَحُورُ إِذِ نَادَى مَسْتَيْنِ الْعَظِيمِ وَأَرْزَعُ الْحَارِيْنِ (الشَّعَاء: 89)

11. وَنَحُورُ إِذِ نَادَى مَسْتَيْنِ الْعَظِيمِ وَأَرْزَعُ الْحَارِيْنِ (الشَّعَاء: 10)

12. وَنَحُورُ إِذِ نَادَى مَسْتَيْنِ الْعَظِيمِ وَأَرْزَعُ الْحَارِيْنِ (الشَّعَاء: 41)

13. وَنَادَى فَرَعُونَ فِي قُوُومِهِ قَالَ رَبِّي قَوْمِيَ أَلَيْسَ لِي مِلْكُ مَصرِ وَهَذِهَا الْأَلْحَارِيْنِ (الحَرْفَ: 51)
14. فأصابت их الجحيم، بل لا تكن كصاحب الخوت إذ نادى وهو مكفور (القلوم:48)

15. فحشر قادى (النازعات:23)

16. واقعد نادأنا نوح فظلم المجيبون (الصفات:75)

17. إذا نادأنا نوح بالوار المغضوب طوى (النازعات:16)

18. فنادأنا من نحية أن تحربي قل جعل ربك تحقيق سرية (مرم:24)

19. فقادة الملاكية وهو قائم صلبي في إحراب أن الله يشرك في بعض ما صدقة

20. ويبههم حجاب وعلي الأعراف رجال يرتفون كأنهم بسماهم وإنادوا أصحاب

الح trata أن ستدام عليهم ليبذلونها وهم يبسطون (الأعراف:46)

21. كم أهلكنا من قبلهم من قرن قضوا وذات حين مناصص (ص:3)

22. وإنادوا يا ملك يلقيض علنا ربك قال إكلم ما كونون (الإسراف:77)

23. فلذوا صاحبهم فتعاطي فعفر (القمر:29)

24. وإذا نادتم إلى الصلاة الخدوها هؤلاء وعلوا ذلك بأنهم قوم لا يعولون

25. وما كنت بحائط الطور إذ نادتني وكني رحمة من ربك لنذر قوم ما أنتم

من تذكرين من فتيلك لعلهم يذكرون (القصص:46)

26. وإناديني من حائط الطور أليمن وفرتياة نحن (مرم:52)

27. وإناديني أن ي يبراهيم (الصفات:104)

28. إن الذين ينادونك من حراء الحجرات أكثرهم لا يعقلون (الحجرات:4)

29. ينادونهم ألم نكن معكم فلما بلى ولكنكم فنستم أيكم وترصصتم وارتثم

وفرعونكم

30. اللهم حتى جاه أنت الله وفرعون بالله العفور (الحديث:14)

31. واستع يوم ننادى من مكان قريب (ق:41)

32. إنا إننا سمعنا فلذاً ننادى للإله أن أمنوا بربكم فأمننا ربنا فأغفر لنا ذنوبنا

و كفر عننا سيئاتنا وكونا مع الناس (العمران:193)
33. ويوم ناديهم فيقول الله تعالى في سورة النور: (القصص: 62)

34. ويوم ناديهم فيقول الله تعالى في سورة النور: (القصص: 65)

35. ويوم ناديهم فيقول الله تعالى في سورة النور: (القصص: 74)

36. يُبْحَرُ عَلَى السَّاعَةِ فَبَعْدُ فَيُقْلِدُونَهُ مَا أَحَلَّ مِن أَنْبَاتٍ وَفَيْنَ أَنْبَاتٍ وَلا تَصْغِرُ فَإِلَّا بِعِلْمِهِ وَيَوْمٍ نَادِيهِمُ أَنَّ شَرْكَكُمُ فَالْكَافِرُ وَالْمُنَافِقُ مَا مِثَالُهُ مِنْ شَهِيدٍ

(فصلت: 47)

37. ويُنَادِيُهُمَا مَا فِي صُدُورِهِمْ مِنْ عَلْيٍ تَجْريِهِ مُنْ تَحْتِهِمْ السَّاعَةَ وَقَالَوْا حَمَّدَ اللَّهَ الَّذِي هَدَاهَا لِهذَا وَمَا كَانَ لَهُمْ يَلْهَدُهُ وَلَا أَنَّ هَذَا الَّذِي هَدَاهَا اللَّهُ لَقَدْ حَاجَتْ رُسُلَ رَبِّهَا بِالْحَقِّ وَقَدْ قَدَرَ أَنْ يَلْحَقُنَّ الْحَقَّ وَيَرْتِمُوهَا يَمَا كَانَ تَعْمَلُونَ (الأعراف: 43)

38. فَلَمَّا أَتَتْهَا نُوحٌ يَا مُوسَى (طه: 11)

39. فَلَمَّا جَاهَدَهَا نُوحٌ أَنْ يُورَكَ مِنْ فِي النَّارِ وَمِنْ حَوْلِهَا وَسَبَخُ اللَّهِ رَبَّ الْعَالَمِينَ (النحل: 8)

40. فَلَمَّا أَتَتْهَا نُوحٌ يَا مُوسَى مِنْ سَهْرِ الْوَادِ الْأَلْبَمِ في الْبَعْثَةِ الْمُبَارَكَةِ مِنْ السَّحْرَةِ أَنْ يَا مُوسَى إِنِّي أَلْهَلُ اللَّهُ رَبُّ الْعَالَمِينَ (القصص: 30)

41. فِي أَنْيَاهُ لَهُمْ أَمَنَّا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجَمْعَةِ فَأَسْلَمُوا إِلَيْ ذِكْرِ اللَّهِ وَقَدْ رَأَيْنَا الْبَيْنَ ذَلِكَ بِكَمْ إِنَّكَ تُعْلُمُونَ (الجumuah: 9)

42. وَلَوْ جَعَلْتُهَا فَرَايَا أَعْجَمَا أَقْلِصُهَا لِيُؤْلِفَنَّ أَيَاةَ الْبَيِّنَاتِ وَعَرَضَهَا فَلَوْ هُوَ لِلَّذِينَ أَمَنُّوا هذَا وَمَتَّئِنَّ وَاللَّهُ يَأْتِي مَنْ لَا يُؤْلِفُونَ فِي أَذَانِهِمْ وَفَرْعُ وَهُوَ غَلَبُهُ عَلَى أَوْلِيَاءِ الْبَيْنَانِ مِنْ مِكَانِ غَيْرِ غَيْرِ (فصلت: 44)

43. فَثَبَتَ مِنْ مُسْتَقِيمِينَ (ال.FloatField: 21)

44. أَيْتِمْكُم أَتَأْتُوا الْجَحْنَاءَ وَتُقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمْ الْمُنْكَرُ فَمَا كَانَ جَحْنَائِكُمْ إِلَّا أَنْ تَأْتُوا أَيْتِمًا بِعِذَابٍ الَّذِي إِنَّكُمْ كُنْتُمْ مِنْ الصَّادِقِينَ (العُسُف: 29)

45. فَلَبِدْعُ نُوحٌ (العلم: 17)

46. وَمَثَلُ الْمُشْرِكِينَ كَفَرُوا كَمَثَلُ الْمُنَافِقِينَ الَّذِينَ يَتَحَيَّبُونَ بِمَا لا يَسْمَعُ إِلَّا ذِئَابُ وَبَنَاءَ صَمَمْ بَعْضُهُمْ عَلَى فِهْمَهُمْ لَا يَعْقِلُونَ (171)
B. Definition of An-Nida

Term an-Nida from نَادِي means 1) (shout), الدعاء إلى أمر و نداء 2. An-Nida or in Indonesian language has many meanings, are: appeal or calling (by loud voice), allurement, suggestion or advice and prayer. In Mu’jam li Alfādz Al-Quran, Nida means raised and clarify the voice. Term an-Nida with a variety of derivation repeated in Al-Quran 53 times.

Lexically nidâ is calling. While in the terminology of balâghah, nidâ is طلب الإقبال بحرف نائب مناسب "نداء" "دعا" "النطق من الخبر إلى الإنشاء"

"Nidâ is the demand of mutakallim which wish someone to face him. Nidâ use word that change “unadi” or “ad’u” which the structure moved from kalâm khabari to kalâm insyâi”.

a) An-Nida letters.

An-Nida has eight letters, are: hamzah (ه), ayyu (أي), yâ (يا), ā (أ), (آ), (أ), (أ), hayâ (هيا), and wâ (وا).

b) The using of an-Nida letters (كيفية الاستعمال).

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1 KH. Adib Bisri and KH. Munawwir A. Fattah, Kamus Indonesia-Arab Arab-Indonesia Al-Bisri, (Surabaya: Pustaka Progresif, 1999), Pg: 714
2 Ibid, Pg: 331.
3 Tim Penyusun Kamus, Kamus Besar Bahasa Indonesia, (Jakarta: Balai Pustaka, 2005), Pg: 1052
4 Ar-Raghib al-Isfahān, Mu’jam Mufradat Alfādz Al-Quran, (Beirut: Dar al-Fikr, 1972), Pg: 507.
5 Muhammad Fuad Abdul Baqiy, Al Mu’jam Al Mushahras Li Alfādz Al-Quran al-Karim, (Egypt: Darul Hadith, 2001), Pg: 691.
6 Mamat Zainuddin and Yuyun Nurbayan, Pengantar Ilmu Balaghah, (Bandung: Rafika Meditama, 2007), Pg: 113.
There are two ways to use *an-Nida* letters, are: a) *Hamzah* and *ay* (א) for near *munāda*; b) except *Hamzah* and *ay* (א) for far *munāda*.

Special for *yâ* (야) use to whole *munāda* event near or far. Sometime far *munāda* assume as near *munāda* and called by *hamzah* and *ay*. This is the sign for nearness *munāda* in somebody heart who call him. Example:

*أسكان نعمان الأراك تيَّقنوا* # بَنِكم في ربيع قلبي سكان

*O....the dwellers of Na’man al-Araak, believe that whole of you in my heart*.

And also in poem from father advice his son:

*أحِسَّنْ إِنِّي وَأَخْذُ وَفَاحِدْ # فَافْهِمْ فَإِنَّ الْعَقَابَ الْمَتَادُّ* 11

*“O Husain, behold, I give advice and educating to you, then understand it because it’s actually a reasonable person who will be educated”*

The *an-Nida* letters is *hamzah* on poem above to call far *munāda*, disapprove the original function as *isyārah* that *munāda* always present in the heart as if he’s present physically.

Sometime near *munāda* assume as far *munāda*, then call by *an-Nida* letter except *hamzah* and *ayy*. The aims of this thing are 12:

1. To imply the dignity of *munāda*.

   Example: *أيا مولايَا*

2. To indicate the position of humility and dignity of *munāda*.

   Example: *أيا هذا*

3. To suggest that listeners, due to their negligence and strangeness as though his heart was not present.

   Example: *أيا فلان*

   In many context *nida* has other meanings because there is *qarīnah* there are:

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1. (الإغراة) Suggestion, carrying, pushing or fun, like what you say to people who falter in the face of the enemy. Example:

ْيا شجاع أقدم!

“O brave go forth”

2. (الجر) Rebuke/prevent. Example:

يا قلب وَجَهك ما سمعت لَنَاصح # لما ارتبت ولا اتقيت ملاحا

“O heart, hell you do not want to listen to people who advice you when you're cornered and cannot avoid the temptation”

3. (التحسر والتوجه) Regret/anxiety and pain. Example:

يا ليتي كنت ترابا

“O had I becomes dust”

4. (الاستغاثة) 

يا لله للمؤمنين

“O God, help those who believe”

5. (الندبة) Wailing/moaning. Example:

فِرَاحِبَا كم يدَعِي النَفَل ناقص # و وَأسفا كم يظهِر النَفَل فِضَل

“Oh a lot of admiration, the disabled person claim the main and how sad a lot of hard, the major birth defect”

6. (الترحم) pity, example like what you say:

يا مسكين

“O, what a pity”

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15Sayyid Ahmad al-Hasyimi, *Op, cit.* Pg: 89.
17M. Sholehuddin Shofwan (Juz Tsani)*Op, cit.* Pg: 63.
7. Feel pity/regret, example what you say:

يا لضيعة الأدب

“O. Who lost the courtesy”

8. Astonishment or admiration. Example:

بالتلك من قيرة بعمر # خلالك الجوّ فيضي واصفي

“Oh. How impressed you, from Quburah with Ammar, on your sidelines there is the air, then let it white and yellow”

9. Confused and restless (not satisfied, impatient, bored).

Example:

أيا منازل سلمى أين سلمتك # من أجل هذا بكيناها بكينااك

“O Salma house, where your Salma, therefore this situation, we wept it and wept you”

10. Keep in mind or remember. Example:

أيا مترلي سلمي سلام عليكما # هل الأرنُم اللاتي مضين رواجع

“O two Salma’s homes, we fare for you if the days are passed, can come back again?”

11. (الخصاص) specialize.

Is to relate isim zhâhir after isim dhamîr with the aim to explain.
Example:

رحمه الله وبركاته عليكم أهل البيت إنه حميد مجيد

“The Grace of Allah and His blessings on you, O ye people of the house! For He is indeed worthy of all praise, full of all glory!” (QS.Hud:73)

19Ibid.
23Mamat Zainuddin and Yuyun Nurbayan, Op, cit., Pg: 117.
The using of *an-Nida* letter with *ikhtishash* meaning has two aims, are\(^\text{24}\):

(a) *Tafākhur* (prides itself). Example:

\[\text{أنا أكرم الضيف أيها الرجل}
\]

\[“O \text{ man! I honor guests”}.
\]

(b) *Tawâdlu* (altruisty). Example:

\[\text{أنا الفقير المسكين أيها الرجل}
\]

\[“O \text{ man, I am a poor!”}
\]

Term *an-Nida* with a variety of derivation repeated in al-Quran 53 times\(^\text{25}\).  

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**C. MUNASABAH AL-AYAT**

Etymologically, *munasabah* synonymous with *musyakalah* and *muqarabah*, means similar and close. Terminologically, *munasabah* means relationship or connection and harmony between the verses of the Koran. Ibn Arabi, as cited by Imam as-Sayuti, defined *munasabah* by: ‘*The linking of the verses of Al-Quran among part with other part, so he was seen as an expression of a neat and systematic*’. Thus it can be said that *munasabah* is a science which deals with the relationship or the harmony of the verses of the Koran with one another among one and another.

According to Imam al-Zarkasyi word *munasabah* in terminology is near (*muqârabah*), for example the sentence: *fulan yunasibu fulan* (fulan closed to fulan or similarly fulan). The word *nasib* is a near relative, such as two brothers, cousins, and so on. If both are absurd in the sense of inter-related, hence its name relatives (*qarabah*). Imam Zarkasyi defined *munasabah* as a science that relate with parts of the beginning of verses and finally, linking common words and special words, or the relationship between the verses that deal with cause and effect, *‘illat* and *ma’lul*, resemblance of verses,
contradiction (ta’arudh) and so on. He further said, that the usefulness of this science is "to make the parts of kalam interrelated constituent be as sturdy building whose parts harmoniously arranged."²⁶

Manna al-Qattan in his book *Mabahits fi Ulum al-Qur'ān*, munasabah etimologically means muqarabah also musyakalah (similarity). In the terminologi of *ulum al-Qur‘ān* means knowledge about the various relationships within Al-Quran, which include: *First*, the relation of one surah with another surah. *Secondly*, the relationship between the name of surah with the content or purpose of the surah. *Third*, the relationship between *fawatih al-Suwar* with the contents of the surah. *Fourth*, the relationship between the first verses with the last verses in surah. *Fifth*, the relation of one verse with another verse. *Sixth*, the relationship of one sentence with the other sentences in a verse. *Seventh*, the relationship between fashilah with the contents of verse and eighth, the relationship between the closing of surah with the beginning of surah.²⁷

The first figure who reviews the munasabah science is Abu Bakr An-Naysaburi. Except him, Abu Ja’far bin Zubair with his masterpiece “*al-Burhān fi Munasabah Tartīb Suwar Al-Qur’ān*”, Burhanuddin al-Biqa’I with his masterpiece “*Nuzhum adh-Dhurar fi Tanasub al-Ayi wa as-Suwar*” and as-Suyuti “*Tanasuq adh-Dhurar fi Tanasub as-Suwar*”.

The form of munasabah *al-ayat* broadly divided into two, are *zhahir* dan *mudhmar*. Munasabah *zhahir* divided into many forms, are²⁸:

a. Some verse completed the previous verse explanation. It means, the explanation of the verse is sometimes unperfect or uncompleted, so the next verse completed that explanation. ayat berikutnya menyempurnakan penjelasan itu. Example, QS. al-Baqarah: 3-5.

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²⁸ Dr. Kadar M. Yusuf, M.Ag, *Studi Al-Quran*, (Jakarta: Amzah, 2009), Pg: 101-105.

c. *Tafsir* (interpret). Some verse explains or interpret previous verse. Sometimes there is the verse talking about some problem or some term, but that verse did not explain the point of that problem or term. So, the next verse explains the means, concept, or the term of characteristic which is use it. Then, *munasabah* between both of verses in the correlation of antara kedua ayat tersebut terletak pada hubungan explanatory with described, is the second verse explain the first verse. Example, QS. al-Baqarah: 26 dan 27

The hidden *Munasabah* is the relationship or harmony that is not clear; as if, some verse isolated with another verses or the flow of the conversation there is no interconnectedness. But when analyzed will be seen the correlation or link. The *Munasabah* of verses can viewed from four aspects, are:

a. The verse is connected by *‘athaf*. Example, QS. Saba: 2.

b. *Al-Mudhadhah* (contradiction) is the two consecutive verses that discussed the two opposite problem such as heaven and hell also infidel and faith. Example, QS. an-Nisa: 150,151 dan 152.

c. *Istithrad* (reach) is the conversation of some verse about some problem until the other things that are not directly related to the issues being discussed were. Example, QS. al-‘Araf: 26 and an-Nisa: 172 (as the *husn at-takhallush*, to beauty the transition).

The writer will be writing some of the verses related, randomly.

Al-‘Araf: 44

> وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابُ الْبَارِئِ رَأَيْتُمْ أَنْ قَدْ وَجَدْنَا مَا وَعَّدَنَا رَبُّنَا هَذَا فَهَلْ وَجَدْنَاهُمْ مَا وَعَدْ رَبُّكَمْ هَذَا فَأَلْهَمْكُمْ فَأَدْنَ مُوَاطَنَاهُمْ أَنَّ لَعْبَةَ اللَّهِ عَلَى الْظَّالِمِينَ

(الأعراف:44)
This verse is a continuation of the description of the heavenly host. Verse forty-three explained the dweller of heaven and peaceful life with a clean heart. Therefore, God does not impose on them except in accordance with their abilities and that they are the dwellers of the surge. Forty-three of this paragraph explains that in addition they obtain the grace of heaven, God through the angels, which certainly would have been revoked until the roots what is in the chests of those of all malice and revenge, though few whatever was or never existed in the hearts of the faithful while fellow believers.

Furthermore, still in this verse, followed by a glimpse of where they live because of the perfection of life together should be matched by the comfort of the living. In heaven, they are in high places, under their flowing rivers diverse; no fresh water is crystal clear, there is net of honey, there is also a stream of non-alcoholic wine so they are very happy and they say: Everything praise be directed to God alone who has lead us to this paradise. Or give us guidance and the ability to drive us to do good so here we are never going to get a clue if God did not give us a clue.

Thus Allah accepts their deeds and calling them that: That heaven is passed on to you, which are awarded to you without any effort from you but the sheer grace and provision of God that cannot be contested. It was bestowed in exchange for good deeds that ye do.

In verse forty-four to forty-five describes some activities dweller of heaven. This verse outlines that in a state of grateful and very enjoyable, while the formerly condemned inmates of Hell harassing the faithful, the inhabitants of heaven were called out to the dwellers of hell by saying that

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30 Hadha in hadana li hadha, scholars understood as referring a charity, which leads them to heaven, there is more to understand it as referring to the various pleasures that served in heaven when congratulate the people of Paradise, M. Quraish Shihab, *Tafsir Mishbah: Pesan, Kesan dan Keserasian al-Quran*, (Jakarta: Lentera Hati, 2009), Vol: 4, Edisi Baru Cet: II, Pg: 119.

31 Scholars argue that while there are inherited word used when there is something that can be used by someone, then that person no longer makes use of it by one and other reasons such as death that something is transferred to another person. Ibid, Pg:118.

32 Man is not a guarantee of good deeds to go to heaven, but inherited and grace of God's grace. Prophet said: "No one among you who entered to surge because of his charity. The companions of the Prophet asked: though thou, O Messenger of Allah? He said, though I, unless Allah bestows His mercy me" *(Narrated by Bukhari and Muslim by Abu Hurayrah)*, Ibid, Pg: 119.
they actually have to get whatever God promised them that heaven. So, if you have to get it is with the actual punishment of your Lord promised but never when it rejected and do not believe you. Occupants of hell replied: yes, we've got it and we are now actually being tortured.

Then a caller, whether he is human, jinn, or angels, or whatever, only God knows as signed by indefinite form/nakirah these words echoed between them are class of heaven and class of hell: God curse inflicted upon those wrongdoers is them that are constantly hinder others from the way of God in various ways so that the path of Allah be bent.

And in verse forty-six explained that among the hosts of heaven and hell dwellers no limit hijab. The word hijab is a fence or wall between heaven and hell. Mahmud Syaltut outlines "that we must believe in the hereafter is that there is a veil between heaven and hell, so the bias is material or immaterial, only God knows the essence.

Maryam 3

This word nada means calling by loud voice, after developing meaning, it change as prayer (even by loud voice or in heart). Using this word nada in that mean to describe how big the needs and hope from the person who pray to get his prayer accepted, it same with a person who call and shout to ask everyone attention. The certain meaning of this nada is praying by soft

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33 In the editorial “whatever our Lord promised us”, there is a difference, which is to occupants surge editorial object of this verse mentions the word wa'adna, whereas for the inhabitants of hell are not expressed (whatever God you promised) without the word "to you". Thabathabai could be argued that it is to show how much respect that is granted by God to the people of Paradise. Namely, that the occupants of the surge have found all what God had promised, good reward for them and in punishment for the other. Or because of the recognition of the believers of the promise of God includes the details, being pagans, not the details, the presence of any of their final day of departure. Ibid, Pg: 122.

34 The intent of the word is adzdzana mu‘adzdzinu harden so much sound can be heard. The use of this word indicates how far the place of the inhabitants of hell. In some traditions illustrated that mutineers slide into the abyss of hell for fifty years to the essentially new. Then they calling it reads: “now there fell the curse of God against those wrongdoers”. Ibid, Pg: 121.

voice as directed by *khafiyya*. This word means hidden and then can be understand by the meaning soft voice till hide or does not hearing by human just God who hear and listen the voice.

Zakariya’s prayer, did by soft voice, it can mean he feel his prayer just a sign as altruistic and his honesty, or he did not want everyone knows his question to ask a child when he was growing old and his wife was barren. Al-Biqai understood from *khafiyya* word as closing and Zakariya’s love toward God. His soft prayer combined a secret delivery and showing his noble to pray and a delicious lonely with God. There is who understood the word of *nada* as sign about consciousness of Zakariya about his far from obedient and pious toward God.

Zakariya’s prayer:

قَالَ Рَبِّ إِنِّي وَخَيْرُ الْعَظُمَ مَنِيٌّ وَأَشْتَعَلْ الرَّأْسَ شِرْيًا وَلَمْ أَكُنْ بِذِكْرِهِ رَبْ ضَيْبًا
(4) ﴿وَإِنِي خَفَتُ الْمُوَلَّيَّةُ مِنْ وَزْرَتِي وَكَانَتِ امْرَأَتِي عَازِيَةُ فَهَبَ لِي مِنْ لَدَنِكَ وَلَيْثًا﴾
(5) ﴿وَبَيْنِي وَبَيْنَ مِنْ آنِ يَعْقُوبَ وَأَجْعَلْهُ رَبَّ رَضِيًَّا﴾

The core of his prayer is asking for giving a child for his heritage. But, he starts by prologue: first, explain his condition growing old and he really need children. Second, Zakariya describes his optimism for his prayer always accepted by God till God never disappointed him. Third, he bring a reason why he ask a children because he feel worry for his future.

In other side, he realize that his wife was barren from her young and its impossible as understood by word *kanat* that’s describe his wife condition. But, in one side, he never despondent from God mercy and God can to realized his asking by unpredictable way as mention in word *min ladunka*.

According to Thahir Ibn ‘Asyur, the history of Zakariya opened by five alphabets *Kaf, Ya, Ha, ‘Ain, Shad*, as explanation that indicates “this is the explanation about Our servant, Zakariya when he ask to his God like narrated from four till six in this verses”.


The name of Zakariya mentioned in Quran in seven times in six different ayat: three times in ali imran: 37 (2x) and 38; once in al-An’am: 85; twice in Maryam: 2 dan 7; and once in al-Anbiya: 89\textsuperscript{36}.

In this story started from Imran’s wife for her wishing did not done well to service her children for God servant, because her children was girl and in Moses law, girl cannot by service for house of religious service.

That girl take by Zakariya after finishing the lottery. In Ali Imran: 44 according to scholars, after has been disagreement among religious chief and then started by lottery by throwing the resam. The result was in Zakariya. Zakariya still has blood connected to Maryam also as religious chief in sacred house\textsuperscript{37}.

At that time, when he entered mihrab he see there was food beside Maryam. Zakariya asked to her where from this food, Maryam said: from God. From this his heart moving on to have children even his growing old and his wife was barren (3: 38). Once upon time he stand in mihrab, he pray by soft voice (Maryam: 4). Angle came and deliver the good news from God about the born of Yahya become witness of truth of Isa, that never doing bad, and the prophet from good people (Ali Imran: 39). Zakariya want God give him children become his heritage because he from prophet blood (Maryam: 6)\textsuperscript{38}.

This verses is stressing from story before in Ali Imran verses, in this Maryam verse we can read about Zakariya, Yahya and Maryam story until Isa Almasih (Maryam: 2-34). Zakariya complain toward God with soft voice that his bone was weak, his hair was white and when he pray he never disappointed. He ask the God to give children as Jacob heritage. God


\textsuperscript{37} Prophet Zakariyya was one of the Jewish religious leaders. In the Old Testament, it is mentioned that he married a woman named Elizabeth, who has a kinship with Maryam. When Mary’s father died, Zakariyya was the one who was lucky to win the lottery to maintain it. At that time, the Jewish religious leaders fought to maintain the privilege Mary after they watched him. M. Quraish Shihab, Tafsir al-Mishbah: Pesan, Kesan, dan Keserasian al-Quran, (Jakarta: Lentera Hati, 2012), Vol: 7, Cetakan V, Pg: 409.

accepted his praying with born of Yahya. God said, this is for God was easy to create everything from none (Maryam: 9). Zakariya ask the sign and God command to him to do not speak except by signal for three days and night (Ali Imran: 41). Zakariya out of mihrab and meet with his people and speak by signal to them in order to remember in afternoon and night (Maryam: 2-11)³⁹.

The last life of Zakariya did not mentioned in the Quran, but many scholars said he was one of prophet who killed beside Sya’ya (Nabi Yesaya), and Yahya. In bible there was not certain explanation too, except in Matius and Lucas, that deliverd what Jesus said: “Zakariya son of Berekhya killed by Jews between sacred place and mezbah (Matius 23.35). According to Greeks Church emphasize that who killed was Zakaria father of Johannes. In Old Testament mentioned there are many Zakariya, are the king of Israel, killed by Israel people itself (I Samuel; II Raja-raja dan II tawarikh). In the Quran just mentioned in general explanation that there are many prophet were killed (al-Baqarah: 61, Ali Imran: 12, 112, 181, an-Nisa: 155, al-Maidah: 70)⁴⁰.

Hud 45

وَنَادَى مُوَلَّىٕ رَبُّهُ فَقَالَ رَبِّ إِنِّي أَبْنِي مِنْ أُهْلِي وَإِنَّمَا أَنَا أَحْكَمُ الْحَاكِمِينَ (45)

This verse is a continuation of the story of Noah when the flood came. Narrated before the flood, God told Noah to make an ark and when the springs in the earth gushed, then commanded Noah to be ready to charge each of the pairs with the faithful⁴¹. Except for her, she does not stick to the Noah's Ark despite already tried to save him and pray for him wanted as a member of his family. He said: "Emark ye on the Ark, In the name of Allah, whether it move or be at rest! For My Lord is, be sure, Oft-forgiving, Most Merciful!".

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³⁹ Ibid.
⁴⁰ Ibid.
So the Ark floated with them on the waves (towering) like mountains, and Noah called out to His son, who had separated Himself (from the rest): "O My son! embark with us, and be not with the unbelievers!". The son replied: "I will betake myself to some mountain: it will save me from the water." Noah said: "This Day nothing can save, from the command of Allah, any but those on whom He hath mercy! "And the waves came between them, and the son was among those overwhelmed In the Flood". (Hud: 41-43)\(^\text{42}\).

Noah like person who strive for his promise to God: "O My Lord! surely My son is of My family! and Thy promise is True, and Thou art the justest of Judges!" (Hud: 45), but Allah admonish Noah that son was not member oh his family because he was not inside the ark as in promise. "O Noah! He is not of Thy family: for His conduct is unrighteous. so ask not of me that of which Thou hast no knowledge! I give Thee counsel, Lest Thou act like the ignorant!" (Hud: 46). Noah realized and repent invoke God for His Merciful (Hud: 47). Ark sailed across the sea to flood ends with the command of Allah: "O earth! Swallow your water, and O sky stop your raining." Water was receding and the ships anchored on Mount of Judi (Hud: 25-49)\(^\text{43}\).

Noah when he pray did not use *ya* (אַ, אַאִ) and indeed it is found the prayers in the Quran to indicate the proximity of prayer to God. Verse above did not use *naada* which mean appeal and of course it impressive because in that case the called (Allah) was far from the caller (Noah). The delivery of his complaint and prayer was described as calling for big and dept his sadness. And indeed often times, when a person in a state of urgency or being overwhelmed by grief or fear, he is raising his voice, either in prayer or ask for help even called or expected is not far from him\(^\text{44}\).

May be Noah prayer said a few moments after his dialogue with his son, when the waves threw their children so that their dialogue is lost. If so understood, the purpose of prayer is the children are not drowned but was


\(^{43}\) Ibid.

saved by other way. Here he pointed out after the ship berthing and calm back atmosphere, the context of the verses mean to illustrate and complete the first story in a series of stories cyclone passages and drownings with various difficulty gripping.

It could also be understood as a prayer and complaint to God when Prophet Noah had reached safely to the land. This opinion is strengthened by the presence of the word *fa* after God said: *Wa naada nhuun rabbahu* and Noah appeal his God. According to al-Biq’ā’I, the word “*fa*” in this verse it can mean there is something said or events that occur before the prayer/complaint he conveyed. That something contains of the word “*fa*”, which resulted he said, “My son is my family”. That something guessed by al-Biq’ā’I is what signed in al-Mu’minun: 29

\[
\text{وَقَلَ رَبِّ ابْنِي مَنْيَنَ مُبَارَكَانَ وَأَلِمَ يَوْمٍ عَظِيمٍ (29)}
\]

Here are the states:

\[
\text{يَا نُوحُ اهْتِبِ بِسَلَامٍ مِنَ وَبْرَكَاتِ}
\]

Other scholars understand the word "*fa*" its function is to explain the details as if there saying, "he made ablution, then he washed his face, hands, and head ..." the word wash and so on after the word " then/*fa* "are the details of the practice of ablution. Here, the words of the prophet Noah “My son is my family” is the detailed of most appeal/prayer.

In the prayer above, Prophet Noah did not expressly beg for his son being saved. This is considered by many scholars as one of the forms of ethics that are commendable in supplication to God. Shame to Him to apply the different contents like with His statutes, in addition to belief His science about what is longed for, that’s what makes him not reveal the editorial prayer request rescue.

Perhaps the prophet Noah when pleading did not aware of any prohibition for asking safety and ask forgiveness for those who disbelieve. This is similar to the Prophet Ibrahim who pleaded forgiveness for his parents.
or the Prophet Muhammad who prays and asks forgiveness for the munafiqeen leader, Abdullah ibn Ubay (at-Taubah: 84).

While scholars argue that the prophet Noah does not know that his son unbelievers. If he knew, he would not take him into the boat, especially after he prayed not to let an infidel was alive on earth.

God said: \textit{innahu laisa min ahlika/ in fact he was not included your family at all. Ibn Abbas, Ikrimah, Sa’id Ibn Jabir, Dhihak and others said: Noah son was his biology son\textsuperscript{45}. This verse states not including your family promised salvation, or not your family fair relationships intertwine with affection, because he has disobeyed Allah.

Verses above describe Prophet Noah's son by actually he is not a good deed. This verse does not say that he is a not good actor event the meant it is. This is to imply that it is not just bad behavior, but the totality of his personal ugliness. On the other hand, this verse shows that descent, especially for the prophets, not determined by the relationship of blood and flesh, but he is an exemplary relationship, relationships good deeds. Son of prophet Noah not rated as his son, it’s not because he was not born from the meeting of sperm and ovum of Noah’s wife, not because the relationship was not holy, but because of his charity was not in accordance with religious values taught by his father\textsuperscript{46}.

Naml: 8

\begin{quote}
فَلَمَّا جَاءَهَا لُوْدَىٰ أَنْ بُورِكَ مِنْ فِي الْثَّارِ وَمِنْ حَوْلِهَا وَسُبُحَانَ اللَّهُ رَبُّ الْعَالَمِينَ
\end{quote}

(النمل:8)

This verse tells the story of Moses and his wife who was at Mount Sinai. It was getting dark, from a distance in the dark and cold night he see a speck of fire on the slopes of Mount Sinai. It seems he worry about getting


lost on the way, "stay here: I see no spark, Moses said to his wife." He will bring fire to dwell in a cold and dark night, once the torch on its way. In that place there was a voice heard from right side of valley, he was called by Allah and said: “Blessed are those In the Fire and those around; angles or creatures who obedient to Allah: and glory to Allah, the Lord of the worlds.”

Same redaction in Thaha: 11-12, after Moses messaged to his wife, he went to the place where he see a fire, then he arrived in fire source he called, he heard a voice said: “O Moses! Verily I am who called you is your Lord who saved and guidance you! Therefore (in My presence) put off Thy shoes as admiration: Thou art In the sacred valley Tuwa.”

In Thaha: 20, it’s clearly about the purity and blessing of that place. Because of that, Prophet Moses commanded to put off his shoes as admiration toward Allah because of purity of that pure valley. While the purity came from the close place of divine.

There was understood as depictory about Prophet Moses journey, as if this verse said: “verily you were in pure valley which through by your journey”. There was who understood this verse as command for folding in the mean of research and closed on the high of valley for hearing what Allah said.

And then Allah said: “O Moses! Verily, I am Allah, the Exalted In Might, the wise!” (an-Naml: 9). There was dialog between Allah and Moses: “Now, throw your stick” but he see the stick moved like snake after that, he run back without turning on the head because of fear. Suddenly, he heard that voice again: “O Moses! Don’t fear, you are inside who safe.” Moses has

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49 Thuwa words drawn from a root word which means folding. From here, there is the understanding that the planting of the sacred valley with Thuwa valley within the valley of the Prophet Moses heard God’s word. He is a valley that has a double sanctity folded because something is something that is made of two or multiple. And has been delegated by God's abundant variety of virtues to anyone who was in the vicinity. Ibid, Vol: 7, Pg: 565.
50 Ibid, Pg: 566.
51 Ibid, Pg: 565-567.
guaranteed from God for his safety and command for entering his hand into his cloth in chest side and the hand will be out with white without flawed. For losing the fear, “moves your hand into your chest cloth” (Qashash: 32). Don’t be fear, the snake and white light were not for Moses but its for Pharaoh as evidence for you. “that were two evidence from your God to Pharaoh and his helper” it’s the sign that Moses have to return to face Pharaoh.

And here Moses nominated as Prophet and in the same time he was the one who listen God said directly without angle as mediator, then listen what I will reveal to you to spread and teach to your society. Verily, I am Allah, there is no God except Me who manage the universe and the one who must be worship and doing prayer to remember Me.

The word nudiya/he called is passive, the using of this word to describe a form that at first the Prophet Moses do not suspect someone call his name, that in that place. On the other hand, the use of these forms also to invite the curious of listeners about the story blurb about who is calling it, and this is one of the main elements of the appeal of a story.

Sayyid Quthub obtain an impression of the use of the passive voice in nudiya as a cue that it is impossible to determine where the source of the sound, not its direction. Not also be described picture or how and how Prophet Musa to hear or accept it. As a result, he called in a certain way and accept certain ways. How it happens, we do not know because this is God's business, and we just have to take the occurrence, but we do not need to question it because of the way beyond the ability of humans to understand and describe.

53

Ankabut 28-30

وَلَوْ تَوَلَّوُاٰ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ تَأْتَوْنَ الْفَاحِشَةَ مَا سَبَقْتُكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ (28) أَنْتُمْ تَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي تَأْمُّكُمْ أَنْتُمْ كَانَ جَوَابُ قُوَّمِهِ إِذَا أَنَّكُمْ أُنْزِلَتْ صَفَاتُكُمْ أُنْزِلَتْ صَافَاتُ الْجَعَابِ إِنَّكُمْ مَيْتُونَ كَانَ فَمَا كَانَ رَبُّ الْمَبْطُونِ عَلَى الْقَوْمِ الْمُعْبَرِينَ (30)

This verse states and also remember and remind of Lut when he said to his people that when it did a great iniquity: thou art truly the work fahisyah doing a very bad job is homosexual, that none of you are doing it precedes in the universe, among the living beings in this world. It's what you did was very bad. Do you indeed approach men worthy to vent orgasm with intercourse deceiving not lawfully women who should you marry? And, besides that, you also always rob and specifically in your meeting place and a lonely place-not secretly but under the eyes and ears without any shame you always do misguidance.

Clear reprimand, totally ignored by the people of Prophet Lut, therefore, no thought and no long wait for an answer to their people, their speech, but only told the Prophet Lut arrogantly mockingly: "Bring us the Wrath of Allah if you including the right in speech and your threat to us. "Lot and his family out safely with the guidance of an angel, except his wife. God overturns the city and its residents showered brimstone (al-A’raf: 80-83; Hud: 69-83).55

Apparently Prophet Lut has many times reminded and rebuked them. Be seen from the difference of their answers here and their answer on al-A'raf: 82. There, they said to one another: cast them, the Prophet Lut and his followers from the city where you live, in fact they are weak people who are constantly highly purify themselves. On the other hand, here called two

misguidance are not called on al-A’raf, which is robbing and do misguidance in their meeting places.56

Seeing their attitude from day to day disobedience to Allah, the Prophet Lut prayed: “He said: "O My Lord! help Thou me against people who do mischief!" which have exceeded the limits and nature ingrained bad that it threatens the continuation of human life. Many scholars understood in the meaning of petition to drop the punishment of God upon them.

The word *wa taqtha’una sabila*, lexically means decided the way, is understood by many scholars with rob. There is also the opinion that they throw their walkers in the village with stones. Who is defeat man, he took his money and he has the right to object impingement lust. Thabahtaba’i understands the sentence above with ignoring the path led to the birth of offspring, ignores women and lust with men.

Kata *an-nadi* take from *an-nadwu* mean the meeting in the afternoon. Word *an-nadi* use for place for meeting in the meaning. It use if there is person who meet in that place. Other word, the meaning of *an-nadi* in this verse is misgudance which they do in that place, the indecent speech. Sexual prologue, or gambler and other57.

God said: *fama kana jawaba qaumihil* no answer of his people can also be understood as there is no answer except the answer is not in right place, as the answer of them which they convey here on al-A’raf: 82.

In al-A’raf: 80, the similar redaction described that Prophet Lut in verses is slightly different from the former prophets. He was not told about monotheism or worship of Almighty God. It does not mean that he did not invite them to monotheism. However, there is something very bad is going to straighten with straightening his faith, their bad habits in sex. On the other hand, that the emphasis on the evils it is not far from the issue of faith, divinity, and monotheism. Because of both of nature. Polytheism is a violation of nature. Homosexuality was a violation of nature. God has created

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56 Ibid, Pg: 99-100.
human beings, even all the normal things, just pushed to the opposite sex in order to preserve the continuation of their kind.

And God answered Prophet Luth prayer, it was deicered by God to prophet Ibrahim, Porphet Luth uncle. Allah says: “when Our Messengers came to Abraham with the good news, They said: "We are indeed going to destroy the people of This township: for truly They are (addicted to) crime." The angles went to Sodom residential the people of Lut and will destroy the population of this country. Actually, the people is cruel and is ingrained against God and man (Ankabut: 31).

Ghafir: 32-33

وَبِيَاقْتَرَامُ إِلَيْنَا أَخَافُ عَلَيْكُمْ يَوْمَ الْقَتَالِ (32) يَوْمَ نُخُلِّقُ مَّأْثُورًا مَّعَكُمْ مِنَ اللَّهِ مِنْ نَحْصِمِ وَمِنْ يُصَلِّي اللهُ فَمَا لَهُ مِنْ هَاذِ (33)

32. "And O My people! I fear for you a Day when there will be mutual calling (and wailing).- 33. "A Day when ye shall turn your backs and flee: no defender shall ye have from Allah. any whom Allah leaves to stray, there is none to guide...

On that day the angels who gather in the desert mahsyar man cried, and ashab A'raf also called on the dwellers of heaven and hell dwellers. While the dwellers of heaven called on the dwellers of Hell, and the dwellers of Hell also called on the dwellers of heaven. The day was filled with calls in various forms. The day was filled with calls in various forms. Naming last days with:

يَوْمَ الْقَتَالِ

“Day when there will be mutual calling (and wailing),” the atmosphere was full of hustle and bustle with the sounds of screams here and there, and describe a day filled with distress and strife. Sesuai dengan perkataan lelaki yang beriman itu.


59 Hari kiamat dinamakan hari panggil memanggil karena orang yang berkumpul di padang mahsyar sebagian memanggil sebagian yang lain untuk meminta tolong. Al-Hikmah; al-Quran dan Terjemahnya, (Bandung: CV. Diponegoro, 2008), Pg: 470.
A Day when ye shall turn your backs and flee: no defender shall ye have from Allah."

In accordance with the words of men who believe it. They may run away or try to escape from the terrors of Hell doom, but on that day no one to give it protection and the times may not escape. Picture of fear, anxiety and run is the main picture here for a collection of arrogant human beings and arbitrary on earth who holds the rank of greatness and power of government!

"any whom Allah leaves to stray, there is none to guide...."

Maybe thus verse has soft satire conten to Pharaoh saying:

"nor do I guide you but to the path of right!"

D. ASBAB AN-NUZUL

The means by sabab nuzul is:

"Something because of thing, one or few of the verses sent down to talk or explain the law in the days of the occurrence"

By another word, it is an event that occurred during prophet Muhammad PBUH era or the question which submitted to him, then down one or a few verses from God to explain something to do with it or answer the question, whether the incident was a growing conflict, the events of a serious error, the incident was the hope or desire, or a past event, happening (present) or event that will occur (future)60.

According to Hasby Ash-Shiddqi, sabab nuzul is the incidence therefore the sent down of to to explain the law on the day of incident and the

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atmosphere in which Al-Quran was revealed and discussed that reasons, either derived directly after that cause or next delivered because of some wisdom\(^6\).

Imam az-Zarqany defined *asbab nuzul* by\(^6\):

> سبب النزول هو ما نزلت الآية أو الآيات متحدثة عنه أو مبينة لحكمه أيام وقوعه. و المعنى أنه حادثة وقعت في زمن النبي صلى الله عليه وسلم أو سؤال وُجه إليه فنزلت الآية أو الآيات من الله تعالى بيانًا م تحصل بتلك الحادثة أو جواب هذه السؤال.

“*Sabab nuzul* is something which one or few of verses dropped to tell about or explain His law in the time of occurs. It means there is something happened at the time of the Prophet Muhammad or the questions submitted to him, and then came down a verse or several verses from God to explain what is related to that event or answer a question”

So, the writer will be writing some of the verses with *asbab nuzul*, randomly.

**Hujurat 4-5**

> إن الذين يبادوئونك من وزراء المجرات أعظمهم لا يقللون (4)

*Yunadunaka* verb form present even in the above paragraph sent down after the event. It aims to bring to the mind of the listener and conversation partner the evils of their behavior with a loud voice, and at the time of the break. The plural form is used may be because they are all screaming, or if a course-narrated called al-‘Aqra Ibn Habis-the sound is so loud sound resembling crowds or because his action was approved by the crowds. Indeed, there must be some who do not agree with this way, but their numbers a bit, and because of that paragraph four above stated most of them do not understand.


In a history stated that the Bani Tamim caravan came to Prophet Muhammad Saw. At that time Abu Bakar disagree with Umar about who should take care of the caravan. Abu Bakar wants al-Qa’qa’ bin Ma’bad, while Umar wants al-Aqra’ bin Habis. So, Abu Bakar said to Umar: “You just want to dispute with me” Umar answer: “I don’t mean that” Then the dispute lasted until the loud sound of both, then went down sura al-Hujurâ t verse 1 untill 5. Narrated by al-Bukhâri and others, from Ibnu Juraij, from Ibnu Abi Mulaikah, from Abdullah bin Zubair source.

In another story stated that the sacrificial slaughter before the time set by Rasulullah Saw. Then Rasulullah ordered to sacrifice once again. The first verse of al-Hujurâ t sent down as prohibition to the believers to preempt provisions of Allah and His Prophet. Narrated from Ibnu al-Mundzir from al-Hasan.

In another narration that precedes the fasting before entering month of Ramadan set by Rasulullah Saw. Verse 1 of al-Hujurâ t sent down as a warning to them. Narrated by al-Thabrani in his book al-Ausath, from ‘Aisyah source.

In another narration stated that people at that time wanted the downs of verse about something matters. And then the first verse of al-Hujurâ t down to prohibit the provision of Allah dan His Prophet Muhammad. Narrated by Ibnu Jarir from Qatadah source.

In a narration stated that people talking loudly and loud when speaking to Rasulullah Saw. Then second verse of al-Hujurâ t down as prohibition of that action. Narrated by Ibnu Jarir from Qatadah.

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67 Ibid.
In a narration stated that the Arabs when visited Rasulullah Saw home. They like scream to call him to out from his home: “O, Muhammad! O, Muhammad”. Then Allah sent down 4 until 5 verse of al-Hujurat that show their action was not good ethic in Islam.

Al-Maidah 58

وَإِذَا نَادَىْتُمْ إِلَى الصَّلَاةِ ابْتَخَذُوهَا هُزُوًا وَلَعَبًا ذَلِكَ يَبْتَغُونَ لَا يُعْقِلُونَ

Narrated by Abu Syaikh and Ibn Hibban, from Ibn ‘Abbas that Rifa’ah bin Zaid bin at-Tabut and Suwaid bin al-Harits show their Islam, actually they were hypocrites. One of the Muslims sympathetic to both. So Allah revealed this verse (al-Maidah: 57) which prohibits Muslims raised the hypocrites as their leader.

Next, Ibn ‘Abbas said that a group of Jews, among them Abu Yasir bin Akthhab, Nafi’ bin Abi Nafi’, and Ghazi bin ‘Amr came to Prophet Muhammad saw. And ask: “To which Apostle you faithful? ”The Prophet replied: ”I believe in Allah and in what was revealed to Abraham, Isma’il, Isaac, Jacob, and their children, and what was given to Musa, ‘Isa, and to anything supplied to the prophets from their Lord. We make no distinction between any of them and only to Him we surrender.” (Ali'Imraan: 84). When the name of Prophet 'Isa, they deny the prophethood and said: ”We do not believe in ‘Isa and do not believe in people who believe in 'Isa.” So Allah revealed this verse (al-Maa-idah: 59) relating to the incident. The verse is a warning to those who hate the Prophet as faithful to the apostles and what is revealed to them before.

In another asbabun nuzul explained that al-Maidah: 58 still connected with verse 55-59.

Al-Maidah: 55-56

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68 Ibid.
55. Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and They bow down humbly (in worship). 56. As to those who turn (for friendship) to Allah, His Messenger, and the (fellowship of) believers,- it is the fellowship of Allah that must certainly triumph.

In the narration of the history mentioned that an indigent enter the mosque and begging the people who were there. But no one gave him anything. At the time of Imam Ali ibn Abi Talib was praying and while bowing Imam Ali gave his ring to the poor people. To praise the deeds of Imam Ali, Allah revealed this verse to the Prophet. Ammar bin Yasir one of the great companions of the Prophet said, after the incident and downs of this verse to the Prophet, the Prophet said, "Whoever makes me the leader, then he also has to make Ali as leader."

It is clear that the sentence Wala in this paragraph means region or leader, and not meaningful love. Because love dealing with all the Muslims and not limited to those who perform the prayer, then donated something in a state of bowing. Besides, this verse shows directly Ali bin Abi Thalib personal. Because it only concerns the event that he did act donation. The use of the phrase Alladzina Aamanuu mentioned in the plural intended to honor and importance of this issue. Something similar can be found in many verses of the Quran.

Al-Maidah: 57-58

57-58

Ibid, Pg: 104.
57. O ye who believe! Take not for friends and protectors those who take your Religion for a mockery or sport, whether among those who received the Scripture before you, or among those who reject faith; but fear ye Allah, if ye have Faith (indeed). 58. When ye proclaim your call to prayer they take it (but) as mockery and sport; that is because They are a people without understanding.

These two verses before this reminds the believers, especially those who are weak in faith, lest quickly drawn to disbelievers and the People of the Book, as well as their relationship with the region? These two verses prohibiting them from doing so.

These verses declare, how can you turn to disbelievers, but they do not accept the basics of your thoughts, they're always mock and ridicule religion and prayer that became the basis of your religion. Put differently, they will not serve you to compete the arguments and logic!? Even with cunning, they were playing and mock the sanctity of religion and worship you.

Al-Maidah: 59

59. say: "O people of the Book! do ye disapprove of us for no other reason than that we believe in Allah, and the Revelation that hath come to us and that which came before (us), and (Perhaps) that Most of you are rebellious and disobedient?"

This verse is addressed to Prophet Muhammad and the believers by saying, in the face of ridicule disbelievers, then say to them, whether because we believe in God, you guys act like this evil to us and to our teaching? And we believe in the Quran and also believe in the Torah and the Gospel of you, are you alone even indifferent to your holy book and trying to distort.
Fushilat: 44

وَلَوْ جَعَلْنَاهُمْ مَا أَحْسَنَ عَمَّا فَسَلَّمُتَنَا لَقَالُوا إِنَّا مَعَكَ وَعَرَّبَيْنِ قَالُوْنَآ لَمَّا آمَنُوا هِدًى وَشِفَاءَ وَأَلِينِ لَا يُؤْمِنُونَ فِي أَذَٰلِكَ وَقَرُّ وَأَلِينِ إِنَّا أُولِيَّةٌ يَنَادُونَ مِنْ مَكَانٍ يَعِيدُ (44)

44. had we sent This As a Qur'an (in the language) other than Arabic, They would have said: "Why are not its verses explained In detail? What! (A Book) not In Arabic and (A Messenger an Arab?"
say: "It is a guide and a healing to those who believe; and for those who believe not, there is a deafness In their ears, and it is blindness In their (eyes): They are (as it were) being called from a place far distant!"

Narrated by Ibnu Jabir from Sa’id bin Jubair that the people of Qurays said: "Why is the Qur'an not revealed in the language of ‘Ajam (foreign) and the Arabic language?” Then this verse came down (Fushshilat: 44) to response to them, although this Qur'an not derived in Arabic, they would also refuse to ask for further details of the language ‘Ajam and Arabic. Then the next verse came down (Fushshilat: 45) which asserts that whatever Allah has revealed, they still would disputing, as it did in the Torah of Moses. Then after this verse Allah revealed another verses, it is mentioned in the various dialects. Ibn Jarir said that based on qiraat the pronunciation of Aajamiyyun read A’jamiyyun without Hamzah Istifham

Al-‘Alaq: 17-18

۱۷. فَلَيْتَ هُمُ الْمَبْنِينَ ۛ۱۸. يَنَادَوْنَ مِنْ مَكَانٍ يَعِيدُ

17. Then, let Him call (for help) to His council (of comrades): 18. We will call on the angels of punishment (to Deal with Him)!

Imam at-Tirmidhi and others narrated from Ibn Abbas who said:

"One day, when the Prophet intended to perform prayer, suddenly Abu Jahal came and said, it is not I have been forbidden to do it! Prophet then

71 Ibid, Pg: 226.
against it so that Abu Jahal said, you really have to know that no one in this city are more followers than me. Allah then revealed verse, then let him call their group (for help), Someday We'll call the Zabaniyah angels (torture sinful people). "Imam at-Tirmidhi said, this hadith is hasan saheeh quality".

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72 Ibid, Pg: 300.