

BAB IV

ANALYSIS

According to the classification of the stories contained in the Quranic verses, story of Imran's family into the story of the pious non-prophetic and also story of prophets. There was also the story of the people at that time, i.e. the Jews and Christians, and the infidels (they are deniers teaching of the prophets).

In this chapter, the researcher will explain the understanding of the verses that have been mentioned, using the existing theories, *Qashash fi al-Qur`ân*. The main point of this theory itself, not on the details of the perpetrators, place, time, or type of a story, but it conveys the meaning and purpose of the story. It is closely related with the main function of the Quran as a book of guidance for human life. The things that concerned by researcher in understanding the verses of Imran's family, are divided into three cases, the genealogy (descendants), education and environment, and the character of each member of the family.

A. Genealogy and the Story of Imran's Family

It is so evident in the story of Imran's family. Though Imran was not a prophet, but he has a lineage to the prophets and apostles of Allah (i.e. Prophet Dawud a.s.). Additionally, his wife had a noble determination that also eventually gave birth a very noble offspring, namely Maryam. If observed, after Maryam's born, she was taken care by Zakaria, a messenger who had the noble fortitude and determination (in worship). Zakaria himself was also the progeny of the prophets, his lineage was also up to the prophet Dawud a.s. This fact shows that the kinship of Imran's family also culminated in the prophets mentioned by Allah in Âli 'Imrân/3: 33, they are Ibrahim, Nuh, Adam. This fact also shows that each person has a chance to be a noble servant for Allah. But, at the same time, he/she has to be ready for continuous worship, praying, doing the goodness, and accept all ordeals as the consequences.

The researcher understands here one sign of why God chose Imran as a privileged servant. First, Hinnah, Imran's wife, who was elderly, but craved the presence of a son. She showed a very sincere nature, that her child would later be used as servants in Bait al-Maqdis to serve God, do not necessarily wanted for her own. It is not an easy thing, because most parents who have children want to always spend time together with their children. After the child was born, Hinnah felt little confuse (because the baby was a woman), but Allah had to calm her down. She as an obedient servant was convinced and still running his vow. Allah had chosen her as the mother of Maryam and even described in the Quran, Allah will take care of her, a thing that used to give to the prophets. The sincerity and fortitude are Hinnah's natures which make her very well as a mother figure. Although powerless to keep her own daughter, she still sought the care to God. This fact is almost nowhere to be found at this age. Never let a newborn baby to take care by other people, take off a child who has a dozen years was sometimes parents could not do it. However, there is also the phenomenon of a baby is taken care by his/her uncle or aunt. It's just a different motive. Hinnah entrusted Maryam to the board of Bait al-Maqdis, not because the world needs, but hereafter. He wanted his daughter to become a devout obedience to his God. At the later, this noble nature was inherited by Maryam.

Then, the story continued to Imran and Hinnah's daughter, Maryam. She is a *shâlihah* woman, whose life is only given to God, to worship and serve in the Bait al-Maqdis. The various glories have been given to her. Quran explained that Allah has been keeping three things upon Maryam. First, maintaining her physical, i.e. by bestowing her with food from the sky on His will. Second, keeping Maryam's psychology, it was with calming her down when troubled. It is seen in some of the conversations that occurred when Gabriel came to Maryam and she was instantaneous fear (for fear that came was a man who would do badness to her, while she was a woman who was devoted to his God). Third, God says explicitly have to preserve the honor of Maryam, in a sense, even though at the time many Jews were reproached her for having given birth to a child without

a father, but Allah did not impose Maryam to answer scorn it, but the baby itself was the answer.

Zakaria as Maryam's educator was not a random man. At that time, he was an apostle well as leaders in the community who were highly respected. Although at the beginning of the arrival of Maryam, all boards of Bait al-Maqdis grab her parental rights, as the will of God, Zakaria who get parental rights. He and his wife were also very pious, always caring for and supervising Maryam, which could actually be a servant in the Bait al-Maqdis. Quran also told about Zakaria's courage, proved with the news that Allah had answered his prayer, about wanting to have a son. Zakaria himself like Hinnah, Maryam's mother, did not just want to have a child for him, but wanted to serve as the successor to his prophetic struggle. Because of at the time, Zakaria was too old.

Stories of these figures showed kindness series, between one family member to another member. They are children of the Prophet Dawud a.s. and from them also born to a noble prophet, Isa a.s. Researcher understands the presence of Isa as the pinnacle, showed a glory get by Imran's family. Because not only of its creation (of Isa) by God who violate the laws of logic and custom, but firmly He used the word "*wajihan*" (leading), containing an indication of its presence has been prepared by Him. There were also the gifts from God to Isa so much, including the ability to speak when still baby and be able to understand the contents of the law since childhood. He has been appointed as an apostle since birth by Him. This once again showed that God did not choose a random people and family who awarded a huge glory namely Isa.

Then, the researcher also mentions an interesting fact, it is Imran and Zakaria who accidentally married two women were sisters (i.e. Hinnah and Isya). It's like a parable in terms of choosing a partner. Although the offspring (*nasab*) is not the most important in determining the pair, but it is also important. Considering every child born and grow up, must undergo a process of education by their parents. So, it would seem odd if a man marries a woman whose random natures (unclear origin), want their children to become clear and virtuous. This sort of thing like has been practiced by some people around us, especially by

clergy. Many of those who match a son of the chaplain A marriage to the daughter of a priest B. It is not always to blame, with notion that child's rights did not appreciate. However, it could be a way for the next generation of the damage sustained character and morals, because in it, the parents was the one who made as figure for their children.

B. Education and Environment

The researcher understands the importance of education in this story, which is Zakaria's position as an educator for Maryam. It is said that, since childhood, Maryam had been taught about the importance of worshipping to Allah and not allowed to have fun with the outside world (outside the Bait al-Maqdis). That understanding has certainly been evidenced by her mother's determination and Zakaria's way of life everyday as a prophet. Focused on education, surely Maryam learn the habit, culture, daily activities, way of worships from a figure that respected, namely Zakaria. The researcher also understands that "*mihrab*" as Maram's place was a method to educate and teach her as well. In addition, is Yahya, he had since childhood to understand that life is not a place for fun, but to worship to God. It also indicates that her was a figure could be mimicked in a family, the parents. In this story, Zakaria has an important position as educator. Although, the knowledge and privileges came from Allah, but parent's role was also crucial and needed.

Zakaria is a person who has a very noble character. Later, he applied to educate includes at least two things. First, educational materials, it is related to the Zakaria's desire (in his prayer). Actually, he wanted to have children who can fight for the religion of Allah and earn His good pleasure. Second, the educational environment is related to way of education. He has placed Maryam (after receiving it from Hinnah) in the sanctuary at the top of Bait al-Maqdis. Of course this has a positive effect, it is to avoid the distractions of the outside world, which later can disrupt worship of Maryam.

Next, the story of Zakaria's son, he is Yahya. Yahya also has a personality that is very noble. Since childhood, he has to understand that worship is clearly more important than playing. This is the virtue of God for him, but at the same time as evidence that the education of children early, emphasis on the importance of worship should really take priority over others. For example, a child has been taught from an early age how to doing *wudhû`* and prayers, it is more important than being taught how to count and sports.

Then, the researcher wants to analyze the narrative of Maryam as mother and Isa as a child. Since childhood, Isa was also not a person who was immersed by the world; he was an avid in *tafakkur* (thinking). Although it has been described by the Quran as a gift from God, but in reality of course it cannot be separated from the figure of educator, the mother. Maryam has a life history that is very slick. She was a servant in the Bait al-Maqdis never smell or see the deceitfulness of the world, eye-ear-hand-leg of the sins of the world awake. In fact, God also sanctifies honor bestowed on any man with a son, i.e. Isa (as a virgin birth). Isa's childhood certainly never separated from his mother's attention, as demonstrated when Isa told not return within a few days, his mother painstakingly looked for him in some places. This happened not because of Maryam neglect Isa, but she was very aware of what Isa wanted, it is to study and discuss with the pious then. He realized that his son was no ordinary man, but the apostle of God's messenger. From this, Isa grew as a solid in the establishments private and firmly rejects the falsehood (religious creed). In addition, the neighborhood experienced Isa also contribute, which is the number of Jewish religious experts were invited to discuss and debate, as an effort to show the true and right teachings from God.

C. Character

The character and attitude of every member of Imran's family become one of the main things that researcher understand as study materials, because the function of each member here as a figure and example for human persons today. Some characters, traits, and attitudes of successful research analysis as follows;

1. The importance of the intention to make life as total worship to Allah

This is exemplified by several members of Imran's family, is associated with a prayer to God to have children that are beneficial for good and become servants for Him.

a. Hinnah's story

The researcher understands that all the stories about Imran's family, as if initiated by this first figure, the mother of Maryam, Hinnah. She has a very strong desire to have a child and make him/her as a servant to worship in Bait al-Maqdis. It is known that Hinnah has two main characteristics evident. First, patience is clearly visible from long waiting for a descent. To the extent that he had to see the birds (mother and son) fly and a little envy them. Second, sincerity so pure, she firmly was left to give up her baby for the boards Bait al-Maqdis and became a servant there. Thus, are almost impossible for people today.

b. Maryam's story

After Hinnah gave birth to Maryam, the child lived in the *mihrab* Bait al-Maqdis, under the supervision of Zakaria. She did worship there, are not allowed to walk around the village or town, and so forth. Researcher analyzes it from two aspects. The first, personally a person should indeed want to be happy. Happy here means to live in peace in mind. Meanwhile, inner peace can be obtained by aloof. The concept of worship, prayer and a retreat for example, be an important means to achieve the happiness. Because with worship, one would find could be close to God, his Creator. Secondly, socially, the researcher cannot trace

how life Maryam socially at that time, and this is not the range. Moreover, the status of Maryam as a woman must keep her honor, perhaps almost no social activity. However, the researcher will try to find this point on the phenomenon now. In everyday life today, *marabouts* (someone who care a place of worship) of mosque is considered as work/activity which is considered as low. In fact, if understood deeper, precisely the people who live in places of worship are those who are lucky, because at least, they are the “keepers” house of Allah, a place of worship of Muslims. Place every Friday to unify the many Muslims in the congregation. In addition, a variety of positive activities that could be done in the mosque can also be a means of moral education of young generation.

c. Zakaria’s story

Zakaria also indicated things are not much different, he showed that whatever a man owned, should not be recognized and owned by themselves, but must be used as possible as a means of worship to God. He narrated wanted a son, but not to deal with it in his old age, but to continue the struggle as the apostle to his people. He was eager to keep the teachings of God still exist among the Children of Israel, because Zakaria has a responsibility when it feels great to be a prophet. This fact can be exemplified by a noble man (such *Ulamâ*) that during his marriage, he was not blessed with a boy, but only one daughter. Whereas, he has a foundation that must be continued and led by his children and downs, it means of fighting in the way of Allah. Meanwhile, it would be a consideration if the lead is a female. Then he married his daughter to a man who he believed in him could well continue the foundation. It is not merely offensive about heritage, but is also associated with a great responsibility to fight in the way of Allah.

2. Never give up to pray and ask anything to God

It is also exemplified by the parents in this story. Hinnah and Zakaria, both never doubted their God. In addition they continue to worship in reverence, plead and pray to Him to make their hearts steadfast upon their prayers have not granted each (even to old age). This also contains a lesson that is so deep, that is related to the spirit of a human life. Occasionally in the same case, someone will get frustrated when his effort was not achieving results. After that he cursed himself (or even blasphemy). Then, finally, he ended his own life (suicide) because it was no longer able to continue to live. In fact, pray and ask God is not instant, but became maturation of one's faith. The faith has an understanding that God Who Know everything absolutely, He know when the best moment to grant a prayer.

3. Never despair of the bad condition

One thing has been told by the verses of the Quran repeatedly. Almost every character experience this, a bad state as a form of trial from God, as well as sampling to people afterwards, in order to learn from the stories of the members of Imran's family. Hinnah for example, after a long time looking forward to the baby's presence, she should be left for dead by her husband. After her daughter was born, she was also surprised, because it is born of a woman (as is customary at the time, a woman is not uncommon the servant in the mosque). Then, the story of Maryam, she is tested by God with giving a news that Maryam would conceive a child (who will be a prophet), but no one man ever screwed Maryam. Once the time comes for the birth, Maryam had to take pains in exile, alone. After her son was born, she still has to accept the scorn of the surrounding community. Researcher argues that, if things like the above happen to people today, many people will be uprooted and doubted to God. But what is done by the members of Imran's family was not that. They hold fast to the faith and the certainty of God's will. Researcher understands that the stories about the struggles of those who passed nuanced melancholy like this filled with imagery and simultaneously solace to those who live later

today. Any bad our circumstances as the *ummah* (people) of Muhammad, the various facilities have been get over the peoples before.

The last thing will be analyzed by the researcher is about the story of Imran's family repeated in the Quran, such story of Zakaria, about his prayer granted by God and blessed with Yahya, is on Q.S. Âli 'Imrân/3: 38-39, Q.S. Maryam/19: 7, and Al-Anbiyâ`/21: 89-90. In the repeating of verse, there is different purpose. In *Sûrah* Âli 'Imrân, intends to stress that the presence of Yahya as a justification of Isa (son of Maryam). Later, in *Sûrah* Maryam, God emphasizes that the purpose of someone who wants to have children, should aim for good, in this case the fight for His religion. While in *Sûrah* al-Anbiyâ`, the story of Zakaria and Yahya serve as proof that the gift of God cannot be limited by any sense of human thought. He gave birth Yahya is beyond common sense, because his mother, Zakaria's wife was barren. Teaching gained from this is, that there has been a lot of people who pray to God, an assortment of his request anyway. But not many of them were resistant to His exams as the real situation, so that they fall in the middle of the road. In fact, if taken essentially, it is God who created the universe and its contents, and then He is the only one who can create anything according to His will.

The stories of Imran's family, such Hinnah, Maryam, Zakaria showed the power of three element mentioned by researcher as sides of analysis. When a person has good blood and good habit, then he wanted to do the good things to her children (such Hinnah's vow). Then, he entrusted his children to a good teacher (such Zakaria). That children would be educated as well as God teaching; the goodness and he became a pious person with good habits and characters (such Maryam). All of this could be a reason to Allah (as His will) to give some privileges and unpredictable grants (such Isa, a great prophet). As mathematical words, " $A \times A \times A = A^3$ ", showed that each goodness will be added to other goodness, and so forth.