

CHAPTER III
AN-NIDA VERSES IN THE QURAN

A. An-Nida Verses in The Quran

1. وَنَادَى أَصْحَابُ الْجَنَّةِ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ (الأعراف:44)
2. وَنَادَى أَصْحَابُ الْأَعْرَافِ رَجُلًا يَعْرِفُونَهُمْ بِسِيمَاهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا كُنْتُمْ تَسْتَكْبِرُونَ (الأعراف:48)
3. وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِيضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ (الأعراف:50)
4. وَهِيَ تَجْرِي بِهِمْ فِي مَوْجٍ كَالْجِبَالِ وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يَا بُنَيَّ ارْكَبْ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ (هود:42)
5. وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ (هود:45)
6. إِذْ نَادَى رَبَّهُ نِدَاءً خَفِيًّا (مريم:3)
7. وَنُوحًا إِذْ نَادَى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ (الأنبياء:76)
8. وَأَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الضُّرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ (الأنبياء:83)
9. وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ (الأنبياء:87)
10. وَزَكَرِيَّا إِذْ نَادَى رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ (الأنبياء:89)
11. وَإِذْ نَادَى رَبُّكَ مُوسَىٰ أَنْ ائْتِ الْقَوْمَ الظَّالِمِينَ (الشعراء:10)
12. وَإِذْ ذُكِرَ عَبْدَنَا أَيُّوبَ إِذْ نَادَى رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ (ص:41)
13. وَنَادَى فِرْعَوْنُ فِي قَوْمِهِ قَالَ يَا قَوْمِ أَلَيْسَ لِي مُلْكُ مِصْرَ وَهَذِهِ الْأَنْهَارُ تَجْرِي مِن تَحْتِي أَفَلَا تُبْصِرُونَ (الزخرف:51)

14. فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُكِنُّ كَصَاحِبِ الْهُوتِ إِذْ نَادَى وَهُوَ مَكْظُومٌ
(القلم:48)
15. فَحَشَرَ فَنَادَى (النازعات:23)
16. وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ (الصفات:75)
17. إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى (النازعات:16)
18. فَنَادَاهَا مِنْ تَحْتِهَا أَلَّا تَحْزِنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا (مریم:24)
19. فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمَحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيحْيَى مُصَدِّقًا
بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ (ال عمران:39)
20. وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ وَنَادَوْا أَصْحَابَ
الْجَنَّةِ أَنْ سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ (الأعراف:46)
21. كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ فَنَادَوا وَلَاتِ حِينَ مَنَاصٍ (ص:3)
22. وَنَادَوْا يَا مَالِكُ لِيَقْضِ عَلَيْنَا رُبُّكَ قَالَ إِنَّكُمْ مَا كَثُورٌ (الزخرف:77)
23. فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَى فَعَقَرَ (القمر:29)
24. وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ
(المائدة:58)
25. وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِنْ رَبِّكَ لِتُنذِرَ قَوْمًا مِمَّا أَتَاهُمْ
مِنْ نَذِيرٍ مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ (القصص:46)
26. وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا (مریم:52)
27. وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ (الصفات:104)
28. إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (الحجرات:4)
29. يُنَادُونَهُمْ أَلَمْ نَكُنْ مَعَكُمْ قَالُوا بَلَى وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ
وَعَرَّيْتُمْ
30. الْأَمَانِيُّ حَتَّى جَاءَ أَمْرُ اللَّهِ وَغَرَّكُمْ بِاللَّهِ الْغُرُورُ (الحديد:14)
31. وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَكَانٍ قَرِيبٍ (ق:41)
32. رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا
وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَفَّنَا مَعَ الْأَبْرَارِ (ال عمران:193)

33. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (القصص: 62)
34. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ (القصص: 65)
35. وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تَزْعُمُونَ (القصص: 74)
36. إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ وَمَا تَخْرُجُ مِنْ ثَمَرَاتٍ مِنْ أَكْمَامِهَا وَمَا تَحْمِلُ مِنْ أُنْثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَيَوْمَ يُنَادِيهِمْ أَيْنَ شُرَكَائِيَ قَالُوا أَدْذَانَا مَا مِنَّا مِنْ شَهِيدٍ (فصلت: 47)
37. وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَحْرِيٍّ مِنْ تَحْنِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَتْلُوا الْجَنَّةَ أَوْ رَتَّبُوها بِمَا كُنْتُمْ تَعْمَلُونَ (الأعراف: 43)
38. فَلَمَّا آتَاهَا نُودِي يَا مُوسَىٰ (طه: 11)
39. فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ (النمل: 8)
40. فَلَمَّا آتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ (القصص: 30)
41. يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (الجمعة: 9)
42. وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَلْعَجَمِيُّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ آمَنُوا هُدًى وَشِفَاءٌ وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ يُنَادَوْنَ مِنْ مَكَانٍ بَعِيدٍ (فصلت: 44)
43. فَتَنَادُوا مُصْبِحِينَ (القلم: 21)
44. أَتُنْكُمُ اللَّاتُوتَ الرَّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (العنكبوت: 29)
45. فَلْيَدْعُ نَادِيَهُ (العلق: 17)
46. وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بُكُمْ عُمًى فَهُمْ لَا يَعْقِلُونَ (171)

47. وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا (مريم: 73)
48. وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (غافر: 32)

B. Definition of An-Nida

Term *an-Nida* from نداء - ينادى - نادى means ¹صاح (shout), ²دعا إلى أمر, ³نداء.

An-Nida or in Indonesian language has many meanings, are: appeal or calling (by loud voice), allurement, suggestion or advice and prayer³. In *Mu'jam li Alfadz Al-Quran*, *Nida* means raised and clarify the voice⁴. Term *an-Nida* with a variety of derivation repeated in Al-Quran 53 times⁵.

Lexically *nidâ* is calling⁶. While in the terminology of *balâghah*, *nidâ* is⁷:

طلب الإقبال بحرف نائب مناب "أنادى" "أدعو" المنقول 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* letters⁸.

An-Nida has eight letters, are: *hamzah* (ء), *ayyu* (أي), *yâ* (يا), *â* (آ), *âi* (آي), *ayâ* (أيا), *hayâ* (هيا), and *wâ* (وا).

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

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-Isfahan, *Mu'jam Mufrodat Alfadz Al-Quran*, (Beirut: Dar al-Fikr, 1972), Pg: 507.

⁵ Muhammad Fuad Abdul Baqiy, *Al Mu'jam Al Mufahras Li Alfadz 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.

⁷ M. Sholehuddin Shofwan, *Mabadi' Balaghah Pengantar Memahami Nadzom Jauharul Maknun*, (Jombang: Darul Hikmah, Juz Tsani, 2007), Pg: 37.

⁸ Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 113.

There are two ways to use *an-Nida* letters, are: a) *Hamzah* and *ay* (أَي) for near *munâda*; b) except *Hamzah* and *ay* (أَي) for far *munâda*⁹.

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

أسكان نعمان الأراك تيقنوا # بأنكم في ربع قلبي سكان¹⁰

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:

أَحْسِينُ إِنِّي وَأَعْظُ وَ مَهْ ذَبُّ # فَافْهَمُ فَإِنَّ الْعَاقِلَ الْمَتَأَدَّبُ¹¹

"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 *munâda*, disapprove the original function as *isyârah* that *munâda* always present in the heart as if he's present physically.

Sometime near *munâda* assume as far *munâda*, then call by *an-Nida* letter except *hamzah* and *ayy*. The aims of this thing are¹²:

1. To imply the dignity of *munâda*.

Example: أيا مولايا

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

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 *qarînah* there are:

⁹Sayyid Ahmad al-Hasyimi, *Jawahir al-Balaghah fi al-Ma'aniwa al-Bayan wa al-Badi*, (Lebanon: Dar Fikr, 1994), Pg: 88.

¹⁰Abdul Aziz Atiq, *Ilmu al-Ma'ani*, (Mesir: Dar Afaq al-'Arabiyah, 2006), Pg: 92.

¹¹Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 114.

¹²Sayyid Ahmad al-Hasyimi, *Op, cit.*,Pg: 88.

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

يا شجاع أقدم!¹³

“O brave go forth”

2. (الزجر) Rebuke/prevent. Example:

يا قلب ويحك ما سمعتَ لِناصحٍ # لما ارتيت ولا اتقيت ملاحا¹⁴

“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 و التوجيع) Regret/anxiety and pain. Example:

يا ليتني كنت ترابا¹⁵

“O had I becomes dust”

4. (الإستغاثة)

يا لله للمؤمنين¹⁶

“O God, help those who believe”

5. (النُدبة) Wailing/moaning. Example:

فواعجبا كم يدعى الفضل ناقص # و وأسفا كم يظهر النقص فضل¹⁷

“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 مسكين¹⁸

“O, what a pity”

¹³Yuyun Wahyuddin, *Menguasai Balaghah Cara Cerdas Berbahasa*, (Yogyakarta: Nurma Media Idea, 2007), Pg: 115.

¹⁴Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 115.

¹⁵Sayyid Ahmad al-Hasyimi, *Op, cit.*,Pg: 89.

¹⁶Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 116.

¹⁷M. Sholehuddin Shofwan (Juz Tsani), *Op, cit.*, Pg: 63.

¹⁸Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 116.

7. (التأسف) Feel pity/regret, example what you say:

يا لضيعة الأدب¹⁹

“O. Who lost the courtesy”

8. (التعجب) Astonishment or admiration. Example:

يالك من قبرة بعمر # خاللك الجو فيضي واصفري²⁰

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

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

Example:

أيا منازل سلمى أين سلمك # من أجل هذا بكيناها بكيناك²¹

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

10. (التذكر) Keep in mind or remember. Example:

أيا متزلي سلمى سلام عليكما # هل الأزمن اللاتي مضين رواجع²²

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

11. (الإختصاص) specialize.

Is to relate *isim zahîr* after *isim dhamîr* with the aim to explain.

Example:

رحمة الله وبركاته عليكم أهل البيت إنه حميد مجيد²³

“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.

²⁰Sayyid Ahmad al-Hasyimi, *Op, cit.*,Pg: 89.

²¹Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 116.

²²M. Sholehuddin Shofwan (Juz Tsani),*Op, cit.*, Pg: 64.

²³Mamat Zainuddin and Yuyun Nurbayan, *Op, cit.*, Pg: 117.

The using of *an-Nida* letter with *ikhtishash* meaning has two aims, are²⁴:

- (a) *Tafâkhur* (prides itself). Example:

أنا أكرم الضيف أيها الرجل

“O man! I honor guests”.

- (b) *Tawâdlu* (altruisty). Example:

أنا الفقير المسكين أيها الرجل

“O man, I am a poor!”

Term *an-Nida* with a variety of derivation repeated in al-Quran 53 times²⁵.

No	Term	Surah	Verse	Order Down of Surah	Makkiyah/ Madaniyah
1	نادى	Al-‘Araf	44, 48, 50	39	Makkiyah
		Hud	42, 45	52	Makkiyah
		Maryam	3	44	Makkiyah
		Al-Anbiya	76, 83, 87, 89	73	Makkiyah
		Asy-Syu’ara	10	47	Makkiyah
		Shad	41	38	Makkiyah
		Az-Zukhruf	51	63	Makkiyah
		Al-Qalam	48	2	Makkiyah
		An-Nazi’at	23	81	Makkiyah
		2	نادانا	Ash-Shoffat	75
3	ناداه	An-Naziat	16	81	Makkiyah
4	ناداها	Maryam	24	44	Makkiyah

²⁴Sayyid Ahmad al-Hasyimi, *Op, cit.*,Pg: 89.

²⁵Muhammad Fuad Abdul Baqiy, *Op, cit.*, Pg: 691.

5	ناداهما	Al-‘Araf	22	39	Makkiyah
6	فنادته	Ali Imran	39	3	Madaniyah
7	نادوا	Al-‘Araf	46	39	Makkiyah
		Shad	3	38	Makkiyah
		Az-Zukhruf	77	63	Makkiyah
		Al-Qamar	29	37	Makkiyah
8	ناديتهم	Al-Maidah	58	27	Madaniyah
9	نادينا	Al-Qashash	46	49	Makkiyah
10	ناديناها	Maryam	52	44	Makkiyah
		Ash-Shoffat	104	56	Makkiyah
11	ينادونك	Al-Hujurat	4	21	Madaniyah
12	ينادونهم	Al-Hadid	14	8	Madaniyah
13	يناد(ى)	Qaf	41	34	Makkiyah
14	ينادى	Ali Imran	193	3	Madaniyah
15	يناديهم	Al-Qashash	62, 65, 74	49	Makkiyah
		Fushshilat	47	61	Makkiyah
16	نادوا	Al-Kahfi	52	69	Makkiyah
17	نودوا	Al-‘Araf	43	39	Makkiyah
18	نودى	Thaha	11	45	Makkiyah
		An-Naml	8	48	Makkiyah
		Al-Qashash	30	49	Makkiyah
		Al-Jum’ah	9	23	Madaniyah
19	ينادون	Ghafir/al-Mu’min	10	60	Makkiyah
		Fushshilat	44	61	Makkiyah

20	فتنادوا	Al-Qalam	21	2	Makkiyah
21	ناديكم	Al-‘Ankabut	29	85	Makkiyah
22	ناديه	Al-‘Alaq	17	1	Makkiyah
23	نداء	Al-Baqarah	171	1	Madaniyah
		Maryam	3	44	Makkiyah
24	ندياً	Maryam	73	44	Makkiyah
25	المنادى(ى)	Qaf	41	34	Makkiyah
26	مناديا	Ali Imran	193	3	Madaniyah
27	المنادى(ى)	Ghafir/al-Mu’min	32	60	Madaniyah

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. Ibnu 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'an, munasabah* etimologically means *muqarabah* also *musyakalah* (similarity). In the terminologi of *ulum al-Qur'an* 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-Burhan fi Munasabah Tartib Suwar Al-Quran*", Burhanuddin al-Biq'a'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.

²⁶ Badr al-Din al-Zarkasyi, *al-Burhân fi 'Ulûm al-Qur'an*, (Beirut : Dar al-Ma'rifah li al-Tiba'ah wa al-Nasyr, 1972), p. 35-36

²⁷ Manna' al-Qattan, *Mabahits fi Ulum al-Qur'an*, (Riyadh: Mansyurat al-Ashr al-Hadits, t.th), Pg: 77-79.

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

- b. *Tawkid* (reinforce). A verse reinforces the content of other verse. Example, QS. al-Baqarah: 149-150.
- 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, are²⁹:

- 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-A'raf: 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 أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ
مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ فَأَذَّنَ مُؤَذِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ
(الأعراف:44)

²⁹ Ibid, Pg 105-109.

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 clue³⁰.

Thus Allah accepts their deeds and calling them that: That heaven is passed on to you³¹, 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 do³².

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

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 tortured³³.

Then a caller, whether he is human, jinn, or angels, or whatever, only God knows as signed by indefinite form/*nakirah* these words echoed³⁴ 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 essence³⁵.

Maryam 3

إِذْ نَادَى رَبَّهُ نَدَاءً خَفِيًّا (مریم: 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

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.

³⁵ Ibid, Pg: 123.

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 رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا
 (4) وَإِنِّي خِفْتُ الْمَوَالِيَ مِنْ وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِنْ لَدُنْكَ وَلِيًّا
 (5) يَرِثُنِي وَيَرِثُ مِنْ آلِ يَعْقُوبَ وَاجْعَلْهُ رَبِّ رَضِيًّا (6)

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: 89³⁶.

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 house³⁷.

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). Angel 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)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

³⁶ Ali Audah, *Nama Dan Kata Dalam al-Quran Pembahasan Dan Perbandingan*, (Bogor: PT. Pustaka Litera Antarnusa, 2011) cet.1, pg: 249.

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.

³⁸ Ali Audah, *Op, cit.*, Pg: 249.

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 نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ 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: "*Embark 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!*".

³⁹ Ibid.

⁴⁰ Ibid.

⁴¹ Menurut Ibnu Abbas, terdapat delapan puluh orang dalam bahtera Nabi Nuh. Abu Ja'far ath-Thabari, *Jami' al-Bayan fi Ta'wil al-Quran*, (Muassasah ar-Risalah: 2000), Pg: 327.

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)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)⁴³.

Noah when he pray did not use *ya* (يَا) 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 him⁴⁴.

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

⁴² Ali Audah, *Op, cit.*, Pg: 44.

⁴³ Ibid.

⁴⁴ M. Quraish Shihab, *Op, cit.*, Pg: 637.

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 nuhun rabbahu*/and Noah appeal his God. According to al-Biqā'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-Biqā'I is what signed in al-Mu'minun: 29

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ (29)

Here are the states:

يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ

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 didnot 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 didnot 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: *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 son⁴⁵. 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 father⁴⁶.

Naml: 8

فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ
(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

⁴⁵ ⁴⁵ Imam Yahya as-Sunnah Abi Muhammad al-Husain Ibn Mas'ud al-Baghawi, *Tafsir Baghawi; Ma'alim at-Tanzil*, (Riyadh: Dar el-Thoyyibah, 1989) Jilid 5, Pg: 181.

⁴⁶ M. Quraish Shihab, *Op, cit.*, Pg: 639-640.

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 way⁴⁷. 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*"⁴⁸."

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*"⁴⁹."

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 divine⁵⁰.

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 said⁵¹.

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

⁴⁷ Imam Yahya as-Sunnah Abi Muhammad al-Husain Ibn Mas'ud al-Baghawi, *Op, cit.*, Pg: 265.

⁴⁸ M. Quraish Shihab, *Op, cit.*, Vol: 9, Pg: 395.

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 Pharaoh⁵².

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 Me⁵³.

The word *nudiya*/he called is pasive, 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 describe⁵⁴.

⁵² Ali Audah, *Op, cit.*, Pg: 185.

⁵³ M. Quraish Shihab, *Op, cit.*, Vol: 7, Pg: 567.

⁵⁴ Sayyid Quṭṭ b, *Tafsir Fi Zhilalil Qur`an: dibawah naungan Al-Quran*,(Jakarta: Gema Insani, 2000), Vol: 8, Pg: 383-384.

Ankabut 28-30

وَلَوْ طَآ إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ
 (28) أَأَنْتُمْ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ
 جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ (29) قَالَ رَبِّ
 انصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ (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

⁵⁵ Ali Audah, *Op, cit.*, Pg: 100.

misguidance are not called on al-A'raf, which is robbing and do misguidance in their meeting places⁵⁶.

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 misguidance which they do in that place, the indecent speech. Sexual prologue, or gambler and other⁵⁷.

God said: *fama kana jawaba qaumihi/* 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

⁵⁶ Ibid, Pg: 99-100.

⁵⁷ M. Quraish Shihab, *Op, cit.*, Vol: 10, Pg: 65.

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

وَيَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ (32) يَوْمَ تُكُونُ مَدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ
مِنْ عَاصِمٍ وَمَنْ يُضْلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ (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 forms⁵⁸. The day was filled with calls in various forms. Naming last days with:

يَوْمَ التَّنَادِ

“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 strife⁵⁹. Sesuai dengan perkataan lelaki yang beriman itu.

⁵⁸ Imam Yahya as-Sunnah Abi Muhammad al-Husain Ibn Mas'ud al-Baghawi, *Tafsir Baghawi; Ma'alim at-Tanzil*, (Riyadh: Dar el-Thoyyibah, 1989) Jilid 7, Pg: 147.

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 Terjemahannya*, (Bandung: CV. Diponegoro, 2008), Pg: 470

يَوْمَ تُؤَلُّونَ مَدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ وَمَنْ يُضَلِّلِ اللَّهُ

“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!

وَمَنْ يُضَلِّلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ

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

Maybe thus verse has soft satire conten to Pharaoh saying:

وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ

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

D. ASBAB AN-NUZUL

The means by *sabab nuzul* is:

ما نزلت الآية أو الآيات متحدثة عنه أو مبيّنة لحكمه أيام وقوعه

“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

⁶⁰ Syeikh Muhammad Abdul Adzim Al-Zarqani, *Manahil al-'Urfan fi 'ulum Al-Quran*, Jakarta: Gaya Media Pratama, Buku 1, 2002, pg. 111-114; Drs. H. Ahmad Syadali, M.A. dan Drs. H. Ahmad Rofi'I, *Ulumul Quran I untuk IAIN, STAIN, PTAIS*, Bandung: Pustaka Setia, Edisi Revisi, 2000, pg. 89-93.

atmosphere in which Al-Quran was revealed and discussed that reasons, either derived directly after that cause or next derived because of some wisdom⁶¹.

Imam az-Zarqany defined *asbab nuzul* by⁶²:

سبب النزول هو ما نزلت الآية أو الآيات متحدثة عنه أو مبيّنة لحكمه أيام وقوعه. و المعنى أنه حادثة وقعت في زمن النبي ص. م. أو سؤال وُجّه إليه فنزلت الآية أو الآيات من الله تعالى ببيان م يتصل 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

إِنَّ الَّذِينَ يُنَادُونَكَ مِنَ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ (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.

⁶¹Imam Jalaluddin as-Suyuti, *Riwayat Turunnya Ayat-ayat Suci Al-Quran*, terj. Drs. H.A. Mustofa, Semarang: CV Asy-Syifa, 1991, Pg. 54.

⁶² Dra. H. St. Amanah, *Pengantar Ilmu Al-Quran dan Tafsir*, (Semarang: CV. Adhi Grafika, 1993), Pg: 80-81.

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-Bukhâ ri and others, from Ibnu Juraij, from Ibnu Abi Mulaikah, from Abdullah bin Zubair source⁶³.

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-Hasan⁶⁴.

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 source⁶⁵.

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 source⁶⁶.

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 Qatadah⁶⁷.

⁶³ Qamaruddin Shaleh dkk, *Asbabun Nuzul (Latar Belakang Historis Turunnya Ayat-Ayat al-Qur'an)*, (Bandung : CV. Diponegoro, Edisi II, cet X, 2009), hlm.510,

⁶⁴ Lihat pula, Muhammad bin 'Abdullah Ibnu al-'Arabi, *Ahkamu al-Qur'an* (Beirut: Dar al-Jil, tt), IV, Pg: 1712

⁶⁵ Isma'il Ibnu Katsir, *Tafsir al-Qur'an al-'Adzim* (Damaskus: Dar al-Khair, 2006), IV, Pg: 260.

⁶⁶ Jalalu al-Din 'Abdi al-Rahman Ibnu Abu Bakar al-Suyuthi, *Lubab al-Nuqul fi Asbab al-Nuzul* (tt : Muthbi'ah Musthafa al-Babi al-Halabi), hlm.511.

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 untill 5 verse of al-Hujurâ t that show their action wsa not good ethic in Islam⁶⁸.

Al-Maidah 58

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (58)

Narrated by Abu Syaikh and Ibnu Hibban, from Ibnu ‘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, Ibnu ‘Abbas said that a group of Jews, among them Abu Yasir bin Akhthab, 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 before⁶⁹.

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

Al-Maidah: 55-56

⁶⁸ Ibid.

⁶⁹ Jalaluddin Ibn Abdirrahman as-Suyuthi, *Asbab an-Nuzul; Lubab an-Nuqul fi Asbab an-Nuzul*, (Lebanon: Muassash al-Kutub ats-Tsaqofiyah, 2002), Cet: 1, Pg: 104-105; K.H.Q. Shaleh, dkk. *Asbabun Nuzul, Latar Belakang Historis Turunya Ayat-Ayat al-Qur’an*, (Bandung : CV Penerbit Diponegoro, 2009), Edisi 2. Cet ke-10.

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (55) وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (56)

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 leader⁷⁰."

It is clear that the sentence *Wala* in this paragraph meanis 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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَالْكَافِرَ أَوْلِيَاءَ وَاتَّقُوا اللَّهَ إِنَّ كُنتُمْ مُؤْمِنِينَ (57) وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُؤًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ (58)

⁷⁰ 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

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ (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 جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَأَعْجَمِيٌّ وَعَرَبِيٌّ قُلْ هُوَ لِلَّذِينَ
آمَنُوا هُدًى وَشِفَاءً وَالَّذِينَ لَا يُؤْمِنُونَ فِي آذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى أُولَٰئِكَ
يُنَادُونَ مِنْ مَكَانٍ بَعِيدٍ (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 *Aa'jamiyyun* read *A'jamiyyun* without *Hamzah Istifham*⁷¹.

Al-'Alaq: 17-18

فَلْيَدْعُ نَادِيَهُ (17) سَنَدْعُ الزَّبَانِيَةَ (18)

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 quality⁷².

⁷² Ibid, Pg: 300.