

CHAPTER II

GENERAL REVIEW SURAH AL MA'UN THE FIRST VERSE

1. The Various Name of Surat al-Ma'un

The name of this *surah*, which has revealed in the early years of the prophet's mission (probably after *surah* 102), is derived from the word *al-Ma'un* occurring in the last verse. The view of some commentators that verses 4-7 were revealed at Medina lacks all historical or textual evidence and may, therefore, be disregarded.¹

The name of surat al-Ma'un was diverse. Ibnu Jarir at-T{obari mentioned this *surah* as "*surah Ara'aita*".² Al Wahidi in *Asbabun Nuzul* gave name "*surah Ara'aita*, even in his *tafsi>r Al Wasit* mentioned by "*surah Al Ma'un*". Imam as-Shaukani gave name "*surah Ara'aita*", but his note inside his *tafsir* mentioned by "*Surah al-Di>n*", "*surah al-Ma'un*", and "*surah al-Yatim*".³ The Imam al Alusi al-Baghdadi also gave name "*surah al-Ma'un*", even sometime he mentioned "*surah al-Din*", "*surah Ara'aita*", and "*surah Al-Takdhib*".⁴ Some classical interpreters mentioned this *surah* as "*surah al-Ma'un*", they are: Imam al-Baghowi (*Tafsir al-Baghowi al-Musamma Ma'alim at-Tanzil*), Imam al-

¹Muhammad As'ad, *The Message of The Qur'a>n*, (Gibraltar; Dar al-Andalus, 1980), p. 979.

²Abu Ja'far Ibn Jarir at-Tobari, *Jami' al Baya>n fi Tafsir>r al-Qur'a>n*, (Beirut; Dar al-Fikr), XXVIII, p.200.

³Muhammad bin Ali bin Muhammad as-Shaukani, *Fath al-Qadi>r: al-Jami>' bain Fanni ar-Riwa>yah wa ad-Dira>yah min 'Ilmi at-Tafsir>r*, vol. V (Beirut: Dar al-Fikr), p. 711.

⁴Abu Fadhl Shihab ad-Di>n as-Sayyid Mahmud al Alusi al Baghda>di>, "tafsi>r juz Taba>rak", in *Ruh al-Ma'a>ni fi Tafsir>r al Qur'an al 'Azhim w Sab'i al-Matsa>ni*, (Beirut: *Ihya' al-Tura>ts al-Arabi>*), vol. XXIX, p. 241.



Qurthuby (*Tafsir al-Jami' al Ahkam al-Qur'an*), Imam al-Khazn (*Tafsir al-Khazn al-Musamma Lubab at-Ta'wil fi Ma'ani at-Tanzil*), Imam Jala'uddin as-Suyuthi (*Tafsir Durr al Manthur*), and Imam Abu Thahir al-Fairuzabadi (*Tafsir Tanwir al-Miqbas min Tafsir Ibn Abbas*). Therefore many kinds of name of the 107th surah that given by some interpreters, those are; *surah al-Ma'un*, *surah Ara'aita*, *surah ad-Din*, *surah at-Takdzib*, and *surah al-Yati'm*.

In *al-Itqan* described the name of *surah* in al-Qur'an was *tawqifi*⁵ from prophet Muhammad and it decided based on *hadith* and *athar sahaba*.⁶ It showed that the problem was about *ijtihad*, either it has done by prophet Muhammad or *sahaba*. Because text of ayat al-Qur'an did not explain which one should be given by certain name such as *surah al-baqarah* or *al-Fatihah*. The words that would be named of *surah* al-Qur'an was the words that inside the context and was not for the name of *surah* but a part of verse that revealed by God.⁷ It was belief for whom trust that the text of al-Qur'an was an absolute revelation from God without distortion. But for whom trust that the revelation just stopped in *Lawh al-mahfuz* and the text was a translation of prophet Muhammad, they have another opinion surely.

2. The Al Qur'an revelation (Nuzul Al-Qur'an)

⁵*Tawqifi*: detention, arrest (of text from prophet Muhammad PBUH), Hans Wehr, *A Dictionary of modern Written Arabic*, (London; George Allen and Unwin LTD, 1971), p. 1093.

⁶Jala' al-Din Abd al-Rahman bin Abu Bakar al-Suyuti, *al-Itqan fi 'Ulu'm al-Qur'an*, (Beirut; Dar al Kutub al 'Ilmiyah), p. 82.

⁷Abdul Djalal, *'Ulumul Qur'an*, (Surabaya: Dunia Ilmu, 2008), p. 85.

Al Qur'an did not reveal to prophet Muhammad at moment's notice, but it had some stages that the process of Al Qur'an revelation (*nuzul al Qur'an*). The majority of intellectual moslem (*'ulama*) agreed that Al Qur'an did not revealed in true meaning (haqiqi>) but it revealed figuratively (majazi). Because the words "revelation" means there is a real matter of sentence or text that descended from above to under. Therefor, the meaning of revelation of Al Qur'an considered as meaning figuratively. Because exactly it meant *determined/ informed/ give an understanding or conveying Al Qur'an*. Either reveled to the *Lauh al Mahfuz* (preserve board), *Bait al Izzah* (magnificence place), or to the prophet Muhammad.

Beside that, Ibnu Taimiyah said it was no matter when the word revelation took as the true meaning. Because the meaning of revelation from the highest place used to be said by Arabian people.

The stages of Al Qur'an revelation in some session. Al Qur'an had some process before prophet Muhammad reached it. According to Az Zarqoni> in *Manahi>l al Irfan*, the process above, will be explained,⁸

- The whole Al Qur'an reveled to *Lauh al Mahfuz*.⁹

بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿١١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿١٢﴾

"indeed this is a glorious Qur'an, in a guarded tablet."¹⁰

⁸*Ibid.*, p. 51.

⁹*Lauh al-Mahfudz* is a place where can't reach by human visions definitely. Even the process of delivery was an invisible things and The only Allah who knows the hidden things.

- Secondly, al Qur'an revealed from *Lauh al Mahfu>dz* to the *Bait al Izzah* in the sky of earth. *Bait al Izzah* was the nearest sky of earth. The utterance of prophet Muhammad;

فَصَّلَ الْقُرْآنَ مِنَ الذِّكْرِ فَوَضَعَ فِي بَيْتِ الْعِزَّةِ مِنَ السَّمَاءِ الدُّنْيَا فَجَعَلَ الْجَبْرِيْلُ

يُنزِلُ بِهِ عَلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ (رواه الحاكم عن أبي جبير عن ابن

عباس)

“Al Qur'an was separated with the making to put it off in Bait al Izzah in the sky of earth, then angel Gabriel sent it down to the prophet Muhammad”.

3. The Causes of Al Qur'an revelation (Asbab an-Nuzul)

The causes of revealed a *surah* or verse related within two concern.

Those are;

- a. If something happened then the verse or *surat* would be revealed which related with that event. Such as narrated by Ibn Abbas, he said; “when it is revealing ; *Admonish your nearest kinsfolk and show,*”¹¹ the prophet goes to *Safa* hill then says; “O, my clan!” then they come together to prophet closer. He said, ‘what are you gonna do if i tell you that behind this mount there were horse troops that will fight you, don't you trust me what i said?’ they answer; ‘we never see you a liar’. Then prophet says ‘I warn you about poignant torture’, at that time Abu Lahab says; ‘woe to you! do you summon us up just for this

¹⁰ QS. Al Buruj: 21-22.

¹¹The Quran; An English Translation of The Meaning of The Quran,... p. 274.



matter?’ then he stand. Therefor revealed this *surah*; *may the hand of Abu Lahab perish! May he himself perish!*”¹²

- b. If prophet muhammad asked by someone about one thing, then would be revealed the verse which explained about it causes (the law). It just like when Khaulah binti Sa’labah got *z}ihar*¹³ By her husband, Aus bin Samit. Then he comes to Prophet to complain about it. Aisyah says; “God The Almighty that His Sense of Hearing includes everything. I have heard what Khaulah binti Tsa’labah said, even not at all. She complained about it to prophet Muhammad. She says: ‘O my prophet, my husband spent my nonage and i have pregnant for many times because of him. Nowadays, after i have been old woman and can not give a child, he get me *z}ihar*! Oh My God, actually i am complaining to You””. Aisyah says: “suddenly Gabriel descends to carry on this verse: “*Actually, God has heard what she complains to you about her husband, it is Aus bin Samit.*”¹⁴

Therefor, those are not mean every verse has the causes of ravelation. Because of there many verse which revealed without any events. They revealed cause of nothing, such kind of the beginning, unreasonable, about belief and faith (*akidah* and *iman*), Islamic obligation and Islamic laws (*shariah*) in social life.

¹²*The Quran; An English Translation of The Meaning of The Quran*,... p. 463.

¹³*Z}ihar* is when a husband says to his wife: “you are just like back of my mother.” The form of *zihar* still being disputed.

¹⁴Manna’ Khalil al-Qattan, *Studi Ilmu-Ilmu Qur’an*, (Bogor: Litera Antar Nusa, 2007), p. 109.



Other concern to verse that will be studied is about where it was revealed. Therefor it devided into two version, *Makkiyah* and *Madaniyah*.

a. *Makkiyah*

Named by *makkiyah* because of the verse revealed to prophet Muhammad was in Mecca and around it. Either at that time prophet Muhammad had not *hijra* to Medina or after *hijra*. Included to *makkiyah/ madaniyah* the verse which revealed to him while he was in Mina, Arafah, Hudaibiyah, etc. This according to geographics theory.

b. *Madaniyah*

The ayat which revealed into Madina and around was *Madaniyah*. According to geographics theory, the verse which revealed to prophet Muhammad while he was in Badar, Qubq, Madinah, Uhud, etc.

This geographics theory narrated by Abu Amr and Utsman bin Said ad-Darimi:

ما نزل بمكة و ما نزل في طريق الى
المدينة قبل أن يبلغ النبي صلى الله
عليه وسلم المدينة فهو من المكي. و
ما نزل على النبي صل الله عليه وسلم في
أسفاره بعد ما قدم المدينة فهو من
المدني

“al Qur’an revealed in Mecca and on the way of *Hijra’s* journey to Medina before prophet Muhammad PBUH arrived to Medina was included into *Makkiyah*. And al-Qur’an which revealed to prophet

Muhammad PBUH in his journey, after he arrived in Medina was included *Madaniyah*.”

The excess of Geographics theory are the meaning of *Makki* and *Madani* was clear and explicit. Other theory is about historical theory which formulated the verse revealed after *hijra*'s prophet included into *Madani* category, even it descended to *Mecca* and around. The weakness of this theory was undetectable direction, included the limitation and definition. Because of it did not cover all of al-Qur'an's verse entirely. The verse was not revealed either in Mecca nor Medina at all. In the fact, there were many verses revealed outside those area. For example:¹⁵

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا لَاتَّبَعُوكَ

Had the gain been immediate or the journey easy, they would have followed you.

This verse revealed in territory of *Tabuk*, far away from Mecca and Medina.

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ دُونِ الرَّحْمَنِ إِلَهًا يُعْبَدُونَ ﴿٥٠﴾

*Ask those of Our apostles whom we sent before you if we ever appoint Gods to be worshipped beside the Merciful?*¹⁶

This verse revealed in *Bait al Muqaddas*, Palestine territory in the night of *Isra* ' *Mi'raj* of prophet Muhammad PBUH. Therefor this

¹⁵ QS. At Taubah: 42.

¹⁶The Quran; An English Translation of The Meaning of The Quran,... p. 364.



verse did not include into *Makkiyah* or *Madaniyah* because so far away from these city.¹⁷

To detect one verse, is it include to *Makkiyah* or *Madaniyah*, it must know about the characteristic of verse.

❖ The *surah* belongs to *Makkiyah* were:

- Every *surah* which is *makkiyah* contains “*sajdah*”
- Every *surah* which is *makkiyah* contains the word *kalla*. It mentioned as many as thirty three times in fifteen *surah*.
- Every *surah* which is *makkiyah* contains *ya ayyuhan nas* and doesn't *ya ayyuhal ladhina amanu*, it is *makki*. Exception *surat al Hajj*. Even most of intellectual muslim comment that is *Makki*.
- Every *surah* which is *makkiyah* contains prophets story and the previous clan is *Makki*, except *surah Baqarah*.
- Every *surah* which is *makkiyah* contains *Adam* and devil story is *makki*, except *surah al-Baqarah*.
- Every *surah* which is *makkiyah* opened by concise letters, such as *alif Lam Mim*, *Alif Lam Ra*, *Ha Mim*, etc was *Makki* except *surah Baqarah* and *Ali Imran*, while *surah ar-Ra'd* still being disputed.

Those are characters of stipulation which contained in *surah Makkiyah*. Beside that *surah makkiyah* also viewed by theme and the idiolect;

¹⁷Abdul Djalal, *Ulumul Qur'an*, (Surabaya; Dunia Ilmu, 2008), p. 78.



- *Surah makkiyah* contains of allurements to the *tauhid* and obeying God.
 - *Surah makkiyah* contains of the public decree for laws and good morals which is the base of society formed, uncovering the sins of what has been done by *jahiliyah* society in the past.
 - Telling about the story of prophets and the previous clan for taking a lesson.
 - *Surah makkiyah* contains of short syllables within impressively.
- ❖ The *surah* belongs to *Madaniyah* were:
- Every *surah* which is *madaniyah* contains the obligation or sanction.
 - Every *surah* which is *madaniyah* contains about the story of unbeliever (munafik), exception surat *al-Ankabut*.
 - Every *surah* which is *madaniyah* contains the dialogue of *Ahl al-Kitab*.

Those are characters of stipulation which contained in surat *Madaniyah*. Beside that *surah madaniyah* also viewed by theme and the idiolect;

- Describes about religious service (*ibadah*), *muamalah*, *had*, families, legacy, *jihad*, social relation, international relation either in peace time or not, law rules, and legislation problems.



- The exclamation to *Ahl Kitab* from the Jews and Christian and the exclamation to enter Islam, the explanation of their divergence from God revelation, their enmities to the truth, etc.
- Uncovering of unbeliever behaviors
- *Surah Madaniyah* contains of long syllable within distinctly.¹⁸

According to the explanation above, some interpreters had differences opinion about where *surah* al-Ma'un revealed and to whom it was? Many opinion about this problem that will be described. Imam al-Suyuthi narrated from Ibnu Mardawiyah from Ibn 'Abbas said "*Ara'aita al-ladhina yukadhdhibu bi al-di>n* was revealed on *Mecca*" and also said Ibnu Mardawiyah from Abdullah bin Zubair. As Suyuthi in his *tafsir Durr al-Mantsur* explained this *surah* was *makkiyah* but also some verses revealed in Mecca and some verses in Medina on the case Ubay bin Salul *al Munafiq*. Al-Khazin said "this *surah* revealed on the case al-'Ash bin Wa'il as-Sahimi, but other opinion on the case Walid bin al-Mughiroh. And other opinion on the case 'Amr bin 'Aidh al-Makhzumi. But in Ibnu Abbas narrated, this *surah* revealed on the case *munafiq* man (unbeliever).¹⁹ Al-Khozin put this *surah* into *Makkiyah*. Fakhrudin ar-Razi narrated from Ibnu Abbas this *surah* sent down on the case *munafiq*.²⁰ Al Baidhowi said, "the *surah* was *makkiyah* according to At}a', Jabir and one narration of Ibnu Abbas, even some of this *surah* was *madaniyah* as

¹⁸Manna' Khalil al-Qattan, *Studi...*, p. 88.

¹⁹Ala al-Din 'Ali bin Muhammad bin Ibrahim al-Baghdadi as-syahir al-Khozin, *Tafsir al Khozin*, vol IV (Beirut: Dar al-Kutub al-'Ilmiyah), p. 478.

²⁰Fakhr ar-Razi, *at Tafsir al-Kabir*, vol VII (beirut; Dar al-Kutub al-'Ilmiyah), p. 112.



Qatadah and other said.²¹ Imam al Mawardi explained that “it revealed down in Mecca according to Atha’ and jabir, and in Medina according to Ibnu Abbas and Qatadah”. Whereas according to al-Mawardi there were some opinions related with the case and the name which revealed: “first, revealed by the case ‘al-Ash bin Wa’il as-Sahimi (Muqatil and Kilabi); second, revealed by the case Walid bin al-Mughiroh (as-Sudi); third, revealed by the case of Abu Jahal; fourth, revealed by the case Amr bin Aidz (adh-Dhahak); fifth, by the case Abu Sufyan (Ibnu Juraij).²² In other side, al-Qurthuby said “Abu Shalih narrated from Ibnu Abbas the *surah* revealed by the case al-‘Ash bin Wa’il as-Sahimi. It also narrated by Muqathil and al-Kilabi. Narrated by ad-Dhahak from Ibnu Abbas, the *surah* revealed by the case of *munafiq*. According to as-Sudi it revealed by the case of Walid bin al-Mughiroh. Some opinions were in the case of Abu Jahl. According to ad-Dhahak in the case of ‘Amr bin ‘Aidz. Ibnu Juraij had opinion that it revealed by the case of Abu Sufyan who butchered some camels everyweek, at that time came an orphan to ask him something, but he hit him”.²³

Another opinion narrated from Quraish Syihab, this *surah* was *makkiah* even some interpreters *madaniyah*. There more an opinion, told the first untill third verses revealed in Mecca and its remainder in Medina.

²¹Nashir al-Din Abu Said Abdullah Abu Umar bin Muhammad as-Syirazi al-Baidhawi, *Tafsir al-Baidhawi*, vol. V (Beirut: Dar al-Fikr), p. 534.

²²Abu al-hasan Ali bin Muhammad bin Habib al-Mawardi al-Bashri, *Tafsir al-Mawardi*, vol VI (Beirut; Dar al-Kutub al-‘Ilmiyah), p. 350.

²³Abu Abdillah Muhammad bin Ahmad al-Anshori al-Qurthubi, *al-Jami’ al-Ahkam al-Qur’an*, vol. X (Beirut; Dar al-Kutub al-‘Ilmiyah), p. 143.



Because the criticism of the fourth verse until the last was *munafik* (infidel) who their presence arose after prophet *hijra* to Medina. The main theme of this verse was a criticism to who denied judgement day and did not take note of the prayer substantively. According to al-Biqā'i, the main point of this *surah* was an admonition that denying of judgement day was a base of badness because of it boosted to do the bad thing and avoid the good things.²⁴

The opinion which told that this *surah* was *Makkiyah* and the 17th revelation that prophet got. It revealed after *surah al-Takathur* and before *surah al-Kafirun* and contained of six verses.²⁵

4. Munasabah Surah (the Relation of Surah)

Literally, *munasabah* means “similar and contiguous”. Example *fulan yunasib fulan* (fulan resembled fulan), means fulan similar with fulan. In other meaning, the word “al nasib” means close family, like a brother, a cousin etc.²⁶ Therefore when there two things mentioned by *munasabah*, it means both of them unity in closeness, similarity, and relevance. There was one part made both of them became near, similar and related.

While in terminology, *Ilmu Munasabah* is a knowledge which describes about the relation among *verse* or *surah* to another *verse* or

²⁴Quraish Syihab, 2009, *Tafsir al-Misbah*, (Jakarta; Lenter Hati), vol. 15, p. 641.

²⁵*Ibid.*, p. 642.

²⁶Badruddin al zarkasyi, 1988, *al burhan fi ulum al qur'an*, V. I (Beirut; dar al kutub al 'ilmiyah), p. 37.

surah in meaning form.²⁷ The meaning's role in forming of *munasabah* between *verse* or *surah* was priority. Because of meaning was an important thing in *Ilmu Munasabah* which made two *verse* or *surah* in al-Qur'an in one closeness, similarity, and relevance. Beside that the object of study was *surah* or *verse* inside al-Qur'an, therefor other name was *Ilmu Tanasub al Ayah wa al suwar*.

The kind of *munasabah* viewed by its characteristic;²⁸

a. *Munasabah* viewed from it characteristic

The characteristic of *Munasabah* form based on the clarity and vagueness of meaning that used by al-Qur'an editorial and also includes diversity theme. In this case the characteristic of *Munasabah* divided into two form, those are;

1) *Z{ahir al-Irt}ibat}*

It is the suitability of al-Qur'an parts (either *verse* or *surah*) clearly and sturdy. Both shows the unity element which making a relation between *verse* or *surah*. Therefor, both indicated one meaning in accordance with editorial.

2) *Khafi> al-Irt}ibat}*

Its a relation happened between two *verse* or *surah* dimly. If learned through its editorial meaning would showed no relation. It just like two *verses* or *surah* stand by it self (*mustaqillah*) and

²⁷Manna al Qat}t}an, p. 97.

²⁸Burhanuddin al-Biq'a'i, *Naz}m al-Dhura>r fi Tanasub al-Ayati wa al-Suwari*, V. II (Beirut; dar al Kutub al-'Ilmiyah), p. 157.



there was no sturdy relevance within the verse or *surah* before and after.

b. *Munasabah* viewed from its form

While the form was being an object of study in *ilmu Munasabah*, therefor the form of *munasabah* devided into three parts, those are;

1) *Munasabah* in one verse

Its a relation which happened among the sentences of al-Qur'an in the only one verse. the pressuring of this form was linguistic side and sentence structure (from the idiom of al-Qur'an) became an important reference. The relevance of meaning in the verse of al-Qur'an divided in two forms;

- a) The relation between one word with other.
- b) The relation of one verse within its *fas}ilah* (ending word).

It was about suitability between the explanation of verse with its verse's ending (*fas}ilah*). In this case, the presence of *fas}ilah* (ex; the expressions of God's nature) has assumed to make a conclusion of the verse's explanation.

2) *Munasabah* among the verse

It was a connection between one verse with another verse. this case, for continuing the explanation of *munasabah* which formed in one verse. therefor, the relevance between two *verse* or more was a relation form of context explanation which made by the



sentence relevance in one verse. the relevance among verse of al-Qur'an can form of continuations, such will be explain below;

- a) Making *at}af* into one verse to another verse
- b) Do not make *at}af* a verse with another verse
- c) Collect with two things which is same and similar meaning.
- d) Collect two contradictory things
- e) Moving one discussion into another discussion (al-Istid}rad)

3) *Munasabah* among *surah*

It was a *munasabah* or connection between one verse with another *surah*. It based on one assumption that the containing of a *surah* had a sturdy relevance between one sub-theme and another. In other side, the naming of *surah* had given a comprehension that the name of *surah* was an universal conclusion for everyverse which contained inside. *Munasabah* among *surah* was understandable into somekinds, those are;

- *Munasabah* between two *surah* in containing case, it was about the contains of one *surah* and other *surah*.
- The suitability between the beginning of *surah* with the ending of previous *surah*. While dissevered by *basmalah*.
- The suitability between the beginning and the ending of *surah*. Because of everyverse in the *surah* from the beginning untill the last always continous and relevant.



Narrated from Quraish Syihab interpretation, al-Ma'un have a relation within *surah* after it that is al Kauthar. *surah* al-Ma'un tells about treat of the hell to whom doing the bad things which showed by its deed in helping the small thing. And the relation within *surah* al-Kauthar is this *surah* describes about praise to prophet Muhammad PBUH who has a prestigious behavior and also promise to bestow manykind for him.²⁹

²⁹Quraish Syihab, *Tafsir al-Misbah*, V. 15 (Jakarta; Lenter Hati, 2009), vol. 15, p. 660.