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 derivided from the word al-Ma’un occuring in the last verse. the view of some commentators that verses 4-7 were revealed at Medina lacks all historical or textual evidendence and may, therefor, 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-

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1Muhammad As’ad, The Message of The Qur’a>n, (Gibraltar; Dar al-Andalus, 1980), p. 979.
2Abu Ja’far Ibn Jarir at-Tohari, Jami’ al Baya>n fi Tafsi>r al-Qur’a>n, (Beirut; Dar al-Fikr), XXVIII, p.200.
Qurthuby (Tafṣir al-Jamī‘ al-Ahkām al-Qur‘ān), Imam al-Khazin (Tafṣir al-Khazin al-Musamma Lubab at-Ta‘wiṣ fi Ma‘ānī at-Tanzīl), Imam Jalāluddin as-Suyūthi (Tafṣir Durr al-Manthūr), and Imam Abu Thahir al-Farūzzabadi (Tafṣir Tanwiṣ al-Miqbas min Tafṣir Ibn ʿAbbās). Therefore, many kinds of names of the 107th surah given by some interpreters, those are; surah al-Ma‘un, surah Ar‘aita, surah ad-Din, surah at-Takdīb, and surah al-Yātīm.

In al-Itqān described the name of surah in al-Qur‘ān was tawqīfī from prophet Muhammad and it decided based on hadīth and athar sahaba. It showed that the problem was about ijtihād, either it has done by prophet Muhammad or sahaba. Because text of ayat al-Qur‘ān did not explain which one should be given by certain name such as surah al-Baqārah or al-Fatīhah. The words that would be named of surah al-Qur‘ān was the words that inside the context and was not for the name of surah but a part of verse that revealed by God. It was belief for whom trust that the text of al-Qur‘ān was an absolute revelation from God without distortion. But for whom trust that the revelation just stopped in Lawḥ al-maḥfūz and the text was a translation of prophet Muhammad, they have another opinion surely.

2. The Al Qur‘ān Revelation (Nuzul Al-Qur‘ān)

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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 intelectual 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 revealaation 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

“indeed this is a glorious Qur’an, in a guarded tablet.”10

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8Ibid., p. 51.
9Lauh al-Mahfuṣz 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 Mahfuz to the Bait al Izzah in the sky of earth. Bait al Izzah was the nearest sky of earth. The utterance of prophet Muhammad;

“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 lier’.

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

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10 QS. Al Buruj: 21-22.
11 The 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!’”

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 zihar 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 zihar! 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.”

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.

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12The Quran; An English Translation of The Meaning of The Quran..., p. 463.
13Zihar is when a husband says to his wife: “you are just like back of my mother.” The form of zihar still being disputed.
Other concern to verse that will be studied is about where it was revealed. Therefore it divided into two versions, 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 المكى. و ما نزل على النبي صلى 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

لا وَكَانَ عَرَضًا قَرِيبًا وَسَفَرًا فَاصِدًا لَا تَبِعُونَ

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.

وَسَلَّمُ مِنْ أَرْسَالَنَا مِنْ فَتَّلَكَ مَنْ رَسَلْنَا أَجْعَلْنَاهُ مِنْ دُونِ أَرْسَالِهَا أَحَدًا فِي اَلْيَوْمِ يُعْبَدُونَ

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.
16 The 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.\footnote{Abdul Djalal, \textit{Ulumul Qur’an}, (Surabaya; Dunia Ilmu, 2008), p. 78.}

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.
• *Surah makkiyah* contains of allurement to the *tauhid* and obeying God.

• *Surah makkiyah* contains of the public decree for laws and good morals which is base of society formed, uncovering the sins of what has been done by *jahiliyah* society in the past.

• Telling about the story or prophets and the previous clan for taking a lesson.

• *Surah makkiyah* contains of short syllable 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*, familiest, 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*. Fakhruddin 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


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
makkiiyah even some interpreters madaniyah. There more an opinion, told
the first until third verses revealed in Mecca and its remainder in Medina.

\(^{21}\) Nashir al-Din Abu Said Abdullah Abu Umar bin Muhammad as-Syirazi al-Bайдhawi,
vol VI (Beirut; Dar al-Kutub al-‘Ilmiyah), p. 350.
\(^{23}\) Abu Abdillah Muhammad bin Ahmad al-Anshori al-Qurthubi, *al-Jami’ al-Akham al-Qur’an*,
vol. X (Beirut; Dar al-Kutub al-‘Ilmiyah), p. 143.
Because the criticize of the fourth verse until the last was munafik (infidel) who their presence arised after prophet hijra to medina. The main theme of this verse was a criticize to who denied judgement day and did not take not of the pray substantively. According to al-Biqa’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-Ka>firun 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 Therefor 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

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25Ibid., p. 642.
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, therefore 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 inaccordance with editorial.

2) Khafi> al-Irt}ibat

It's 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

27 Manna al Qat’tian, p. 97.
28 Burhanuddin al-Biqa’i, Naz’m al-Dhura>r fī Tanasub al-Ayati wa al-Suwar, 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, therefore the form of munasabah divided 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. therefore, 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-Istd'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 dissvered 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 Qurais 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

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