



Nidā' Al-Qur'an: A Study of the Manuscript of Tafsīr Yā Ayyuha Al-Lazīna Āmanū by Shaykh Abdul Latief Syakur 20th Century

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Abstract. The study of the Qur'anic *nidā'* is important to understand and master and distinguish the *khitāb* to whom the call is addressed and what the meaning or essence of the call is conveyed. The purpose of this study is to explore and find the context of the call (*nidā'*), *khitāb* and *mukhātab* addressed in *Tafsīr Yā Ayyuha Al-Lazīna Āmanū*. This article theoretically and methodologically has an important role in the study of al-Qur'anic sciences and tafsir. This research is a library research with philological method with philosophical historical approach and analyzed with descriptive analysis model. The findings in this study indicate that there are three contexts addressed in the existence of *nidā'* verses. First, *nidā'* verses whose *mukhātab* clearly refer to individuals. Second, *nidā'* verses refer to a particular community either in general or in particular. Thirdly, *nidā'* verses whose *mukhātab* refers to a particular community either generally or specifically. Of all the *nidā'* in this tafsir, the *khitāb nidā'* are categorized into five: *nidā'* related to the relationship between man and God; *nidā'* related to the relationship between the believing servant and the Prophet Muhammad; *nidā'* related to the relationship between people and their families; and *nidā'* related to the relationship between believers and disbelievers and disobedient people.

Keywords: *Nidā'*; Al-Qur'an; Tafsīr Yā Ayyuha Al-Lazīna Āmanū; Shaykh Abdul Latief Syakur.

Abstrak. Kajian *nidā'* al-Qur'an penting dilakukan guna memahami dan menguasai serta membedakan *khitāb* kepada siapa seruan itu ditujukan dan apa makna atau esensi seruan tersebut disampaikan. Adapun tujuan penelitian ini untuk menggali dan menemukan konteks seruan (*nidā'*), *khitāb* dan *mukhātab* yang dituju dalam Tafsīr Yā Ayyuha Al-Lazīna Āmanū. Artikel ini secara teoritis dan metodologis memiliki peran penting dalam studi ilmu-ilmu al-Qur'an dan tafsir. Penelitian ini adalah penelitian kepustakaan (Library Research) dengan metode filologi dengan pendekatan historis filosofis dan dianalisa dengan model deskriptif-analisis (descriptive analysis). Temuan dalam penelitian ini menunjukkan bahwa ada tiga konteks yang dituju pada eksistensi ayat-ayat *nidā'*. Pertama, ayat-ayat *nidā'* yang *mukhātabnya* jelas merujuk kepada individu. Kedua, ayat-ayat *nidā'* mengacu pada komunitas tertentu baik secara umum atau khusus. Ketiga, ayat-ayat *nidā'* yang tujuan *mukhātabnya* masih menimbulkan penafsiran tentang siapa sebenarnya yang dimaksud. Dari keseluruhan *nidā'* dalam tafsir ini, *khitāb*

nidā'nya dikelompokkan menjadi lima, yakni nidā' yang terkait hubungan antara manusia dan Tuhan; nidā' yang terkait antara hamba yang beriman dengan Nabi Muhammad; nidā' yang terkait dengan antara orang dengan keluarga mereka; dan nidā' yang terkait antara orang beriman dengan orang kafir dan durhaka.

Kata kunci: Nidā'; Al-Qur'an; Tafsīr Yā Ayyuha Al-Laḏīna Āmanū; Syaikh Abdul Latief Syakur.

INTRODUCTION

In the Qur'an, various calls (nidā') are mentioned which contain commands and prohibitions. The various nidā' presented in the Qur'an are God's way of conveying messages through the Prophets to humans. Al-Zarkashi said that there are forty types of khitāb mentioned in the Alqur'an (Al-Zarkashi, 2009: 237). In contrast to al-Zarkhasi, ibn al-Jauzi said there were fifteen types of khitāb, there were even scholars who said there were more, such as Imam al-Suyuthi, he said there were thirty-four types of khitāb (al-Suyuthi: tth, 63). Of the various types of nidā' mentioned, there are at least five types of nidā', namely general nidā', special nidā', nidā' al-a'lām, and majaz nidā' (Dahhām al-Hayālī, 2008: 4)

One kind of nidā' that is interesting to study in more depth is special nidā'. This special concept of nidā' is often found in the Qur'an as nidā' al-mukminīn, a special appeal to believers. In the Qur'an, there are 88 verses that begin with the phrase *Yā Ayyuha Al-Laḏīna Āmanū* which are spread across various verses and letters. In the Qur'an's ulumul treasures, khitāb calls regarding either commands or prohibitions are included in the characteristics of madāniyah letters (Nurul Wathoni, 2021: 97-98)

Based on this, the study that will be carried out seeks to conduct research and analysis of local mufassir who study nidā'. This study is important to carry out to reveal the patterns of nidā' written in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* by Syaikh Abdul Latief Syakur. Syaikh Abdul Latief Syakur is one of the Minangkabau scholars of the 20th century who has scientific connections with the world of the Middle East (read: Saudi Arabia). He studied for a long time and studied with Minangkabau scholars who previously lived in Mecca. *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* contains verses that are specifically addressed to believers in various contexts. This book of tafsir contains 38 verses out of 88 verses regarding appeals to believers mentioned in the Qur'an as a whole.

Studies on the themes of nidā' al-Qur'an have basically been carried out

by several researchers. Among them are Inayatul Udhia et al who discuss, “*analysis of the beauty of the letter Nidā' in the Al-Qur'an Surah Hud Juz 11-12* (Study of the Science of Nahwu and Balaghah).” This literature focuses on the types, I'rab, and benefits of nidā' in the Qur'an and discusses the seven meanings of nidā' in Surah Hud based on balaghah (Udhia dkk, 2022). Then the research written by Mhd. Sadiq and Abu Anwar on *Gender and Environmental Nida in the Qur'anic Perspective*. This research focuses on the relationship between gender and the environment from the perspective of the Alqur'an, including gender equality, cooperation and harmony in environmental conservation (Shodiq & Anwar, 2021). Another research entitled, *An-Nida Theory According to The Perspective of Nahwu Sibawayh Thought* written by Vania Cahyaningtyas. In this article, there is mention and acknowledgment by scholars of Sibawayh's genius in Arabic grammar. Then it refers to Sibawayh's contribution to the an-nida and munada types, including references to the works of scholars such as Ahmad Najib Afandi (Vania Cahyaningtyas, 2021).

Another study on the *Existence, Classification and Orientation of the Nidā' Makkî and Madanî Verses* written by Idri (Idris, 2016). This article focuses on the existence, classification and orientation of nida verses and analyzes the nida verses in the Qur'an based on linguistic and semantic aspects, as well as examining the nida verses in Makki and Madani contexts and investigating the characteristics and orientation of the verses. nida verse. Still in the study of nida with the title, *Haṣf the letter nida ب in the prayer pronunciation uses the word ب in the Qur'an*. This article focuses on prayer as a form of worship that is highly recommended in Islam. Then the special letter nidā' which is used for prayer in Arabic and explores the deletion of the letter nidā' in the context of prayer and emphasizes the importance of prayer and its linguistic rules (Sa'adiyah & Saputra, 2022).

Although this article focuses on the nidā' aspect in the Qur'an, it is different from previous research because it places more emphasis on the analysis of tafsir works or tafsir products on certain themes. Through library research(dkk, 2023) and qualitative methods (Khilmiyah, 2016). It is hoped that this study will be able to provide a broader picture of the existence of nidā' verses in the treasures of local interpretation. The operational steps of this research begin with reading and examining the manuscript in detail, then mapping the nidā' verses in the *Tafsir Yā Ayyuha Al-Laḏīna Āmanū*. Once

mapped, the next step is to analyze the patterns of the nidā' verses and find the context, khitāb and mukhātab which focus on what is meant by the interpreted text. These steps are carried out by taking direct quotes from the text or paraphrasing it in the researcher's language. Researchers provide comments on direct quotations so that readers can understand relevant ideas from the interpretive text being researched (Samsudin, 2019: 140).

RESULTS AND DISCUSSION

The concept of Nidā' and Munādā in the Qur'an

In *Mu'jam al-Mufabrās li alfāẓ al-Qur'ān* it was found that the number of nidā' verses in the Qur'an is 517 verses (Abd al-BAqi, 1992). There are 295 nidā' verses classified as Makkiyah and 222 verses classified as Madāniyah (As-Suyuthi, th). From this classification there are ninety verses which begin with the exclamation *Yā Ayyuha al-lažīna Āmanū*. The orientation or purpose of the nidā' verses which begin with this exclamation describe the verses as being classified as Madāniyyah (Lammens, 2008).

Such a call or appeal is not only 'friendly', but also aims to make the person being invited prepare themselves to carry out the contents of the invitation (Saeed, 2006). This call is always accompanied by the goodness of being ordered to do it or with a prohibition for believers who are prohibited from doing it, so they must heed the call. This means that there is a relationship or correlation between the topic of the verse and the exclamation that follows (Mahmūd Ahmad, 2016).

Nahwu scholars say that there are eight editors or tools used as nidā', namely (أَيُّ), (هِيَ), (يَا), *hamẓah maqṣūrah* together with *ya' sukun*, (آي), *hamẓah mamdūdah* together with *ya' sukun*, (إِ), (وَ), *al-hamẓah mamdūdah*, (أَلِ) *al-hamẓah maqṣūrah*, (إِذَا) ('Atiq, 1985). There are five types of munādā, including *first*, munādā mufrad alam (not mudhāf and not syibh al-mudhāf) (Idris, 2016: 7-10), *second*, munādā nakirah maqṣūdah (definite isim nakirah), *third*, *munādā nakirah ghairu maqṣūdah*, *fourth*, *munādā mudhāf*, and *fifth*, *munādā Syibh al-mudhāf* (Al-Jarim & Mustafa Amin, 1999, 210-213).

One aspect of historicity in the study of the ulūm al-Qur'ān is the nidā' verses, which come from the Arabic word *nādā yunādī nida'an*, which means call, invitation, announcement and exclamation (Sa'adiyah & Saputra, 2022: 197). The word nādā' also means deliberation, and when associated with

trees, it is dense and lush (Munawwir, 1997: 1502). The letter nidā' can be interpreted as the letter used to call, while the word called is called munada (Amin Abdul Ghadi, 2011: 278)

There are several opinions about the meaning of the term nidā': *First*, al-Rāzi wrote in al-Tafsīr al-Kabīr that nidā' is an arrangement of pronunciations used solely to provide warnings (Rāzī, 2003: 85). However, Taha Abd al-Rauf Sa'ad believes that nidā' is a request to fulfill a call by using the letter nidā' instead of the lafaz *ud'ū* (Sa'adiyah & Saputra, 2022).

Second, in the book al-Uṣūl fī al-Nahwī, it is explained that nidā is used to remind the person being called (mukhātab) to receive what the speaker desires (mutakallim), be it help, amazement, praise, or mourning (al-Nahwī al-Baghdādī, 1996: 329). *Third*, according to Azīzah Fawāl Bābātī, nidā' is a request to be addressed with the letter "ya" and the like, and there are at least two arrangements of nidā', namely the letter nidā' and the thing being called for (Fawāl Bābātī, 2004: 1098).

From these definitions nidā' means more than just a series of words used to give a warning, which comes from the word (ادعوا) which means the inclination of something towards you with your voice or words (Faris, 1979). Nidā, in broader terms, is defined as the redaction of a verse or hadith which has a language structure, consisting of the letters nidā and munādā which contain content for receiving and implementing the content or message in that language. Thus, the concept of nidā has many variations and is not called nidā if it does not have a language structure consisting of the letters nidā and munādā (Fath Allah Zahdah, 1953).

In the context of the Qur'an, the concept of Nidā' has deep implications. Allah's call to humans through Nidā' shows the importance of listening, understanding and responding to His teachings. This implication also includes human responsibility to answer His call and follow His instructions with full awareness and obedience. Thus, the concept of Nidā' in the Qur'an shows the relationship between humans and Allah, where humans are reminded of their obligation to respond to His call and follow His teachings as a form of devotion and obedience.

Biography of Shaykh Abdul Latief Syakur and *Tafsīr Yā Ayyuha Al-Lazīna Āmanū*.

Abdul Latief Syakur was a local cleric and Islamic reformer of the 20th century who came from West Sumatra (2022). He is the son of Muhammad Amin and Fatimah. He was born in Air Mancur 27 Ramadhan 1299 H or 15 August 1882 AD. His father's job was to be a penghulu or modin and worked to build a railroad suspension bridge that connected the road from Padang to Bukittinggi. Apart from that, his routine was mowing grass to sell to cart drivers who often passed through Air Mancur village, because he himself had a *bendi* (S. Khuzaimah, Wawancara, 2017). Meanwhile, her mother's job was teaching children around their house. From an early age he was given an education by his father, because his mother died when he was seven years old, giving birth to twin sisters and was buried in Air Mancur village (S. Khuzaimah, Wawancara, Agustus 2017).

In 1890, Abdul Latief was taken by his father to Mecca to perform the Hajj and be circumcised there. One of the traditions of people performing the Hajj is that they will be given a new name or title after the Hajj. Likewise with Abdul Latif's father, he was given the title Syakur which was then given to his son with the name Abdul Latief Syakur. After the Hajj season, his father did not return to Indonesia and worked odd jobs to support his daily needs, while his father handed over Abdul Latief Syakur's education to Sheikh Ahmad Khatib al-Minangkabawi (S. Khuzaimah, Wawancara, Agustus 2017). Under Shaikh Ahmad Khatib al-Minangkabawi, he received a lot of religious knowledge such as reading the Alqur'an, learning Arabic, Nahwu Science, Neurology, Fiqh, Tauhid, and other Islamic sciences. Because of his intelligence and knowledge of religious sciences, he was trusted by his teacher to teach beginner classes for the basics of Islam and Arabic.

After twelve years of studying, precisely in 1902 AD/Rabiul Awwal 1319 AH, Shaykh Abdul Latief Syakur, he left Mecca to return to Indonesia without being accompanied by his father, because his father died in 1890 AD and at that time he was ten years old. When he returned home, Shaikh Abdul Latief Syakur boarded a ship and got off at Padang Panjang, then took the train to Padang, when he arrived in Padang he continued his journey to Air Mancur by boarding a *Pedati*.

One of the obstacles when he returned to his hometown was that he couldn't speak Minang and wasn't fluent in Indonesian, so when he arrived

in Biaro he didn't know his home address. After asking the people he met and explaining that he was the son of Muhammad Amin from Air Mancur Padang Panjang Village and his mother was Fatimah, some of them recognized his father and mother, then took him to the house in Sawah Gadang, Balai Gurah Village (S. Khuzaimah, Wawancara, Agustus 2017). Syaikh Abdul Latief Syakur settled in Sawah Gadang, Balai Gurah Village in 1902 AD Rabiul Awal 1319 H (Wahidi, 2019: 66-68). Sheikh Abdul Latief Syakur was married several times and from these marriages he was blessed with several children and some of them are still there today.

In 1901 AD, Sheikh Abdul Latief Syakur founded an educational institution called Tarbiyah al-Hasanah which is often called surau si Camin. This surau later became the pioneer of modern schools in its time in the Angkek Candung IV region. Desks and blackboards became teaching and learning tools, while at that time the learning model still used halaqah. This system was initially protested by the Dutch colonial and traditional communities, causing a commotion which resulted in him being fined and in the end this model of learning system was allowed. This surau was built in the middle of rice fields with betung posts. This surau is a forum and place for community learning. The materials taught are reading and writing the Alqur'an, Islamic jurisprudence, Arabic and others (S. Khuzaimah, Wawancara, Agustus 2017).

In 1915 education was moved to Balai Gurah because the Si Camin surau burned down. This learning process continued as his students increased until his death in 1963. This educational institution has been continued by his children and grandchildren until now under the auspices of the Bani Latif Foundation and has several branches. He taught and preached for approximately 61 years (S. Khuzaimah, Wawancara, 2017).

After returning from teaching at the Bonjol Alam Mosque, he felt pain in his stomach and at first he did not want to be taken to hospital. He tried to cure his illness in his own way, even though his nephew and grandchildren had advised him to seek treatment. After three days he couldn't urinate, defecate and fart which caused his stomach to swell. After he could not endure the pain, he agreed to be taken to the hospital in Bukit Tinggi but the doctor was not there, and he was referred to the M. Jamil General Hospital in Padang.

According to the doctor, he had to have surgery and it turned out he had a clogged intestine which caused him to be unable to fart, defecate or urinate. After the operation he was healthy within a few days and was taken home. At the M. Jamil General Hospital in Padang, Syaikh Abdul Latief Syakur died precisely on Saturday night at 19:30 on June 15 1963 AD or 23 Muharram 1883 AH. Not a few people were present at his funeral and there were even clerics among them. such as Haji Abdul Malik Karim Amrullah and Ibrahim Musa Parabek. As an appreciation for his services in guiding the community as an example for future generations, including his deep knowledge, compassion in educating, sociability and wisdom in speaking, the local government gave his appreciation by naming the road Jl. Abdul Latief.

Syaikh Abdul Latief was known as a productive writer even though at that time the condition of writing instruments was still very simple. Shaykh Abdul Latief Syakur once said, "*putting down our thoughts through writing will make our thoughts eternal and remain useful to many people, even though we have died.*" This pleasure and hobby of writing was acknowledged by his fellow students while studying in Mecca, namely Shaykh Muhammad Jamil Jambek, he once said, "Shaykh Abdul Latief Syakur is a writing scholar (Putra & Ahmad, 2011). When the author studied Shaykh Abdul Latief Syakur, he found his works, namely *Al-Dakwah wa al-Iryād ilā sabīl al-Rasyād (wa minan al-Nās)*, *Mabādi al-Qāri*, *Akhlāquna al-Adābiyah*, *Al-Tarbiyah wa al-Ta'lim*, *Mabādi al-'Arābiyah wa Luġātuha*, *Ta'lim al-Qirā'at al-'Arābiyah*, *al-Fiqh al-Akbar*, *Tafsir al-Mufrodāt al-Qur'an*, *Tarjamah Lafẓiyah al-Qur'an*, *Tafsir Surah al-Mukminūn*, *Kamus Semantik*, dan *Tafsir Yā Ayyuhā al-ladhīna Āmanū* (S. Khuzaimah, Wawancara, 2017).

Then there was research which found other works such as, Then there are studies that find other works such as, *Modul Diniyah Biaro*, *Khulasah fi Ilmi Ushul Fiqh*, *Akidah dan Akhlak*, *Perkara Puasa*, *Kumpulan hadis*, *Mulahaẓat*, *Faraidh*, *Ilmu Mantiq*, *Tafsir Surat Mujadalah sampai Tabrim*, *Tafsir Isra ayat 16 sampai dengan al-Kahfi ayat 96*, *Tafsir Ali Imran ayat 1-41 dan 49-50*, *Puasa*, *Zakat*, *Haji*, *Tafsir al-Baqarah Juz II*, *Mantiq Qadhaya Tasamwurāt*, *Kumpulan Khutbah (naskah ini berjudul Majmu' al-Khutab)*, *Sejarah Sababat*, *Ilmu Tafsir dan Tafsir Lafẓiyah* (Yosi Nofa: 2022, 90). From his works which have been published since 1915. Books published include, *Latā'if al-Aḥādith al-Nabawī Juz I* (Penerbit Tsamaratul Ichwan, 1926) and *Latā'if al-Aḥādith al-Nabawī Juz II* (Penerbit Tsamaratul Ichwan, 1929), *Nazam Nasehat Kepada Anakku dilengkapi Hadis-hadis Pendek* (Penerbit Merapi, 1925), and

Persembahyangan, tata cara sembahyang (Penerbit Merapi, 1926), *Taqrib al-Majazh fī Bab al-Janāzah* (Penerbit Merapi, 1926), *Mulakbbahas Tārikh Islāmi* (Penerbit Islamiyah, 1348 H/ 1929), *Al-Akhlāq Wa al-Adāb* Juz I (Penerbit Tsamaratul Ichwan, 1940), *Al-Akhlāq Wa al-Adāb* Juz II (Penerbit Tsamaratul Ichwan, 1940) dan lain-lain (Yosi Nofa, 2022: 90-91).

The book Tafsīr Yā Ayyuha al-Lazīna Āmanū by Shaikh Abdul Latief Syakur is one of the manuscripts that has been digitized by the Research and Development Center for Lectures and Religious Treasures, the Research and Development and Training Agency of the Ministry of Religion. This manuscript consists of 76 pages. This book is stored in text blocks measuring 10 x 18. This Tafsir was written in 1962 AD, one year before Shaykh Abdul Latief Syakur died. This tafsir contains only 38 verses out of the 87 verses mentioned in the Qur'an as a whole (Abd al-BAqi, 1992, 83-85).

General Concept of Nidā and Munādā in the Qur'an

In the study of 'ulūm al-Qur'an, nidā' is one of the characteristics that differentiates the verses that were revealed in Mecca and Medina (Idri, 2016: 49). In addition, one of the characteristics of opening letters in the Qur'an (*fawātihū al-sunār*) is the nidā' verses, and the object or target aspect (*khitāb*) has a different orientation according to the norms and context of the verse (Riyān, th: 310).

From the various characteristics mentioned above, the word nidā' in the Al-Qur'an has various meanings depending on the context of the verse ('Abd Aqīl, 2008: 234). Regardless of the differences in the context of the nidā' verse itself, such as the content of commands, prohibitions, suggestions, allusions, and others, because that is the essence of the call itself to be understood and implemented so that the Qur'an truly becomes a guide to life for a person (Munadi, 2012: 22-23) are as follows:

First, the word nidā' which means to call (QS. Ali 'Imrān /3: 39). The word nidā' thus means the calling of people in a high place between heaven and hell to disbelievers in hell (QS. Al-A'rāf/7: 48). The pattern of the word nidā' which has the meaning of calling is also found in the story of the Prophet Nuh who called his son to join the ark (Q.S. Hūd/11: 42). Another form of the meaning of nidā' is when Allah called the Prophet Moses to the Thuwa valley to meet Pharaoh (QS Al-Nāzi'āt/79: 16). Then Allah's nidā' to the Prophet Ibrahim regarding the slaughter of Isma'il (QS. Al-Shaffāt/37:

104). There is also *nidā'* which takes the form of calling hypocrites against believers (Qs. Al-Hujurāt/49: 4 and QS. Al- Hadīd/57: 14). The word *nidā'* is interpreted as calling for the call to prayer and *iqāmah* (Kalbi, 1995: 242).

Second, the word *nidā'* means to call, as is the case when Muslims call on the people of the book and unbelievers to pray (QS. Al-A'rāf/7: 44). The word *nidā'* which means a cry is used in the community of hell dwellers about God's promises. In Qs. Hūd verse 42, the word *nidā'* is different from the word *nidā'* in the letter Hūd verse 45, in the sense of an exclamation and summons related to the incident of the prophet Noah and his son. This is because both have a deeper meaning that involves the heart and feelings. Apart from that, the prophet Ayyub's call to Allah regarding his illness also included *nidā'*, which means a cry (QS. Maryam/19: 3 and QS. Al-Anbiya'/21: 89)

Third, the word *nidā'* means prayer, like the prayer of the Prophet Zakariya to be blessed with children because of his old age (QS. Maryam/19: 3 and QS. Al-Anbiya'/21: 89). Fourth, the word *nidā'* means to call out and summon, as happened when Pharaoh summoned officials to decide what to do about the prophet Moses (QS. Al-Nāzi'at/79: 23). Another example is the call made by the prophet Noah with his people. There was no point in calling on the people of the prophet Noah for help, because they themselves were confused and did not see each other (Q.S. Al-Mukminūn/23: 32-33)

Fifth, the word *nidā'* means asking for help, as was done by ancient people when they asked for reinforcements or disasters that befell them. Most people not only ask, but also ask for the actions they have taken (QS. Shād/38: 3).

Sixth, *nidā'* is a word which means meeting place. When Prophet Lut warned his people, they committed heinous acts (homosexual). They have sexual relations with foreigners who visit their hometown. Apart from that, some people consider homosexual acts to be detrimental to their lineage (Q.S. Al-Ankabūt/29: 29).

Nidā' can be generalized as a call to the interlocutor (*mukhātab*) to remind him, pay attention and listen to what the speaker expects, either explicitly or implicitly. It explicitly includes the *nidā'* letters, while implicit verses or *nidā'* letters are not included due to discarding or other reasons.

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Nidā' and Munādā Perspective of Shaykh Abdul Latief Syakur in Tafsīr Yā Ayyuha Al-Lazīna Āmanū

Nidā' and *munādā* in the Qur'an have a purpose (*khitāb*) which refers to a certain object. Basically, all the contents of the Qur'an are addressed to individuals, communities, groups or society in general and are generally applicable as long as there is no *qarīnah* who has summarized their generality. In the context of the existence aimed at, the *nidā'* verses are divided into two.

1. *Nidā'* verse where the purpose of the *mukhātab* is clear.

The first category of *nidā'* verses usually refer to individuals, such as those in Surah Hūd verse 76, Surah Maryam verse 46, Surah Al-Anbiyā' verse 62, Surah Al-Shaffāt verse 104, and Surah Al-Baqarah verses 33 and 35, and Surah Al-A'rāf verse 19 and Surah Tāha verses 117 and 120.

The *nidā'* pattern refers to a community, either in general or specifically. *Nidā'* is mentioned generally, for example in Qs. Al-Infithār verse 6 and Qs. Al-Insyiqāq verse 6. There is a *nidā'* pattern addressed to certain groups, such as the call to believers as in Qs. Al-Baqarah verses 104, 153, 172, 178, 183, 208, 254, 264, and Qs. Ali Imrān verses 100, 102, 108 and 130. Information about the clarity of the *mukhātab* in the verses mentioned above can be found in two ways.

First, it can be known from the indication of the verse itself or from the verses before and after it. The point is to look at the context before or after *nidā'*, such as when the Alqur'an mentions "ياايها المزمّل". Basically, *nidā'* in this verse refers to the Prophet Muhammad, because the

next verse talks about his preaching instructions. This is despite the opinion which states that every recitation of the Prophet Muhammad is also directed at his people in general.

Second, it is known by looking at and analyzing the nidā' verses. One example is the mention of يٰٓاٰدَمُ (Qs. Al-A'raf verses 26, 27, and 31). In simple terms, it is known that the appeal was addressed only to Adam and his children. However, if you look at the verses before or after, you will see that what is meant by 'bani Adam' in this verse is humanity after the Qur'an. The Nidā' *Yā Ayyuha Al-Laḏīna Āmanū* is included in this category if the following verses relate to taklif such as prayer, fasting and zakat.

2. The nidā' verse, the purpose of which is mukhātab, still gives rise to various interpretations about who it actually means.

An example of this problem is Qs. Maryam: 42-45 يٰٓاٰيَّتِي. Scholars differ in their opinions about who the true father of the prophet Ibrahim was. Some opinions are called Āzār, as mentioned in Qs. Al-An'am verse 74. Another opinion is called Tārakh and there are also those who argue that Āzār is not the name of the prophet Ibrahim's father and is more similar to the name of an idol (Jarīr ath-Thabari, 2008: 147-152).

In the context of the nidā' verses mentioned above, what is meant in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* is part of the nidā' verses which have a clear mukhātab, because they are closely related to the taklif that comes after the exclamation, where there is goodness. or vices that are prohibited. Therefore, the patterns in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* by Syaikh Abdul Latief Syakur consist of two categories, namely patterns that lead to goodness and patterns that lead to prohibitions. The following table shows the pattern of commands and prohibitions.

Command Patterns in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū*

No	Letters and Verses	Prohibition Patterns
1	Qs. Al-Baqarah: 153-157	The command to make patience and prayer a helper
2	Qs. Al-Baqarah: 172-173	The commandment about eating good and lawful food and being grateful for it
3	Qs. Al-Baqarah: 178-179	The commandment on Qisās which aims to protect life

4	Qs. Al-Baqarah: 183-184	The commandment on the obligation of fasting and its implications for the soul of the fasting person
5	Qs. Al-Baqarah: 208-209	The commandment about the commandment to enter into Islam in a kaffah manner
6	Qs. Al-Baqarah: 254	The commandment about spending before one's death
7	Qs. Al-Baqarah: 216-217	Commands about the reward of charity and the etiquette of spending it
8	Qs. Al-Baqarah: 267	The commandment about giving from good and halal food and the prohibition of giving from bad and haram food
9	Qs. Al-Baqarah: 283	The command to write down debts and testimonies
10	Qs. Ali 'Imrān: 102-108	The commandment to fear Allah and die in the religion of Islam
11	Qs. Ali 'Imrān: 200	The commandment to be patient and to strengthen patience, and to remain alert and to fear Allah, and to remain alert,
12	Qs. Al-Nisā: 59	The command to obey Allah and His Messenger.
13	Qs. Al-Nisā: 71-73	The commandment to be wary of the enemy and to be wise in warfare.
14	Qs. Al-Nisā: 135	The commandment to be fair in testimony
15	Qs. Al-Nisā: 136	The command to write down debts and testimonies
16	Qs. Al-Mā'idah: 1	Commands about the obligation to keep promises and to remember what is lawful and what is forbidden
17	Qs. Al-Mujādalah: 12-13	Commands about the ruling on dialogue with the messenger

18	Qs. Al-Mujādalah: 11	The commandment on the etiquette of assemblies and the virtue of scholars
19	Qs. Nūr: 5-7	The commandment on the law of asking for permission and its ethics
20	Qs. Al-Taubah: 38-39	The prohibition and commandment of jihad

Pattern of Prohibition in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū*

No	Letters and Verses	Prohibition Patterns
1	Qs. Ali 'Imrān: 100-101	Prohibition of obeying the People of the Book so as not to undermine the religion of Islam
2	Qs. Ali 'Imrān: 118-120	Prohibition of taking friends in trust from Non-Muslims
3	Qs. Ali 'Imrān: 130-132	Prohibition of consuming usury
4	Qs. Ali 'Imrān: 149-151	The prohibition of obeying the disbelievers and its adverse effects
5	Qs. Ali 'Imrān: 156-158	The prohibition of imitating the disbelievers and believing in the qada' and qadar of Allah
6	Qs. Al-Nisā: 19-21	The prohibition of marrying women so that they receive dowry
7	Qs. Al-Nisā: 30-32	Prohibition of consuming the wealth of the believers through unlawful means and committing suicide
8	Qs. Al-Nisā: 43	The prohibition of praying while intoxicated
9	Qs. Al-Nisā: 94	Prohibition of rushing
10	Qs. Al-Nisā: 144	The prohibition of taking disbelievers as guardians until they believe
11	Qs. Al-Māidah: 2	Prohibition of violating the symbols of Allah
12	Qs. Al-Baqarah: 104	Prohibition of saying rā'inā
13	Qs. Al-Hajj: 1-2	Prohibition of denying the Day of

Judgement		
14	Qs. Al-Hajj: 5-7	Prohibition of doubting the day of resurrection
15	Qs. Al-Mujādalah: 9-10	Prohibition of secret talk about sinful deeds, enmity, and disobedience to messengers
16	Qs. Al-Taubah: 24-32	Prohibition of taking leaders from the disbelievers, even if they are their relatives

The pattern of commands in *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* as mentioned above shows that these calls regulate the relationship between humans and His God, the apostle and His beloved Prophet Muhammad, family, society, and believers with other people. disbelievers and disobedient people. By looking at *Tafsīr Yā Ayyuha Al-Laḏīna Āmanū* the pattern of commands and prohibitions can be further categorized as follows:

Nidā' which is related to the relationship between humans and God

No	Letters and Verses	Description
1	Qs. Al-Baqarah: 153-157	The command to take patience and prayer as helpers
2	Qs. Al-Baqarah: 183-184	The obligation to fast
3	Qs. Al-Baqarah: 208-209	The command to embrace Islam in its entirety
4	Qs. Al-Baqarah: 216-217	The rewards of charity and the etiquette of giving it out
5	Qs. Al-Baqarah: 267	Spending on good and halal food and the prohibition of spending on bad and haram food,
6	Qs. Ali 'Imrān: 102-108	The commandment to fear Allah and die in Islam
7	Qs. Al-Nisā: 59	The command to obey Allah and His Messenger
8	Qs. Al-Baqarah: 172-	Eating good and halal food and being

173		grateful for it
9	Qs. Al-Hajj: 1-2	The prohibition of denying the Day of Judgement
10	Qs. Al-Hajj: 5-7	The prohibition of doubting the day of resurrection
11	Qs. Al-Māidah: 2	The prohibition of violating the symbols of Allah and the obligation to help in goodness and piety
12	Qs. Al-Nisā': 43	The prohibition of praying while intoxicated, and the laws of tayammum.

Nidā' which relates to the relationship between the believing servant and the Prophet

No	Letters and Verses	Description
1	Qs. Al-Mujādalah: 12-13	the ruling on dialogue with the apostle
2	Qs. Al-Baqarah: 104	prohibition of saying rā'inā
3	Qs. Al-Mujādalah: 9-10	prohibition of secret talks about sins, enmity, and disobedience to the apostle

Nidā' which relates to the relationship between the believing servant and the Prophet

No	Letters and Verses	Description
1	Qs. Al-Baqarah: 283	Writing down debts and testimony
2	Qs. Al-Taubah: 38-39	The obligation of jihad and the prohibition of idleness
3	Qs. Al-Mujādalah:	The etiquette of assemblies and the virtues

11		of scholars
4	Qs. Al-Māidah: 1	The obligation to keep one's word and to remember what is lawful and what is forbidden.
5	Qs. Al-Nisā: 135	The command to be fair in testimony
6	Qs. Al-Nisā: 19-21	The prohibition of marrying women so that they receive a dowry

Nidā' which relates to the relationship between individuals and society

No	Letters and Verses	Description
1	Qs. Al-Baqarah: 178-179	Qisās that aims to protect life
2	Qs. Al-Baqarah: 254	Giving before death
3	Qs. Nūr: 5-7	The Sharī'ah of asking for permission and its ethics
4	Qs. Al-Mujādalah: 11	Adab majlis and the virtues of scholars
5	Qs. Al-Māidah: 1	The obligation to keep promises and remember what is lawful and what is forbidden
6	Qs. Al-Nisā: 135	The commandment to be fair in testimony
7	Qs. Al-Nisā: 30-32	The prohibition of consuming the wealth of the believers by means of unlawful means.
8	Qs. Ali 'Imrān: 130-132	The prohibition of usury and the recommendation of piety
9	Qs. Al-Nisā: 94	The prohibition of rushing and the command to be prepared to avoid danger

Nidā' that relates to the relationship between believers and unbelievers

No	Letters and Verses	Description
1	Qs. Al-Nisā: 136	The obligation to keep faith and be wary of the disbelievers
2	Qs. Al-Nisā: 71-73	The command to be wary of the enemy and to be wise in warfare
3	Qs. Ali 'Imrān: 200	The command to be patient and to strengthen patience, and to remain prepared and to fear Allah, and to be prepared.
4	Qs. Ali 'Imrān: 100-101	The prohibition of obeying the People of the Book so as not to undermine the religion of Islam
5	Qs. Ali 'Imrān: 118-120	The prohibition of taking confidants from Non-Muslims
6	Qs. Ali 'Imrān:149-151	The prohibition of obeying the disbelievers and its adverse effects
7	Qs. Ali 'Imrān: 156-158	Prohibition of imitating the disbelievers
8	Qs. Al-Nisā: 144	Prohibition of taking a disbeliever as a guardian
9	Qs. Al-Taubah: 24-32	Prohibition of taking leaders from the disbelievers, even if they are their relatives

CONCLUSION

The conclusion from the discussion above is that the context of existence addressed by the nidā' verses is threefold. First, the nidā' verses who's mukhātab clearly refer to individuals. Second, nidā' verses refer to certain communities either in general or specifically. Third, the nidā' verses whose purpose is mukhātab still give rise to interpretations about who is actually meant. In the context of the nidā' verses found, the nidā' verses in

this tafsir have a clear mukhātab, which is closely related to the taklif after the call which is directed at two things, namely the commandment of goodness and the prohibition. Of all the nidā' contained in Tafsīr Yā Ayyuha Al-Lažīna Āmanū, it can be concluded that the nidā' khitab is focused on five, nidā' which are related to the relationship between humans and God, the relationship between the faithful servant and the Prophet Muhammad, the relationship between the individual and the family, the relationship between individuals and society, the relationship between believers and unbelievers and disobedient people.

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