

**CHAPTER IV**

**THE PROSTRATION ON THE CHRONOLOGICAL ORDER OF  
REVELATION IN THE QUR'AN**

Disconnection of Prophet Isa's learning that happened in long period, estimated by Ibnu Kathîr in his book *Qiṣaṣ al-Anbiyâ* told around 500 years. At that time the instructions of Allah were much distorted, by worshiping statues, *shirk*, denying revelation, denying the Day of Judgment. But they were not fools but they were linguists and intellectuals.<sup>1</sup>

In the condition of the Quraish infidel hostility, the temperament of the ignorant and the love of the land, then the verses of al-Qur'an revealed in Mecca are very different from the verses revealed in Medina. In the Meccan Period, the teachings of oneness became a priority, the Qur'an revealed in a short form and the contents were very touching because the language used highest literature and was admired by the Arabic people.<sup>2</sup>

After forming faithful worshipers, they were tried with torment and insults from the unbelievers, then they were patient and emigrated to the city of Medina and enjoyed their trust in this city. The revelation tones of Qur'an in Mecca gradually disappeared, in the Medinan Period it changed with a quieter and smoother style as the law in the Qur'an increased, which was shown to regulate detailed organizations and give direction to the Muslim's new countries.<sup>3</sup>

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<sup>1</sup>M. Shalahuddin Hamid, *Study Ulumul Qur'an* (Jakarta: PT Intimedia Ciptanusantara, 2002), 186.

<sup>2</sup>Hamid, *Study Ulumul Qur'an*, 187.

<sup>3</sup>Hamid, *Study Ulumul Qur'an*, 188.

The Medinan Period began to concentrate at the *takwîn* and *ta'zîm* stages (forming and compiling the principles of the ideal state). In short, the style of the Qur'an has a basic category: "faith, Islamic law, history, morals and parables". This concentration can be understood from the Medina position as a modern city in the past. The Prophet set the strategy of the state and government in this place until he was buried on earth.<sup>4</sup>

### A. The Meaning of Meccan and Medinan Period

There are four approaches in defining of Meccan and Medinan Period:

1. Historical approach, which is a history-oriented theory of revelation. The Ulama defines Meccan Period as a verse which was revealed in Mecca even though it descended emigrated, while the Medinan Period was a verse that descended on Medina.<sup>5</sup>

Then the verses of Meccan Period are verses that were revealed before emigrate<sup>6</sup> even though the verses were revealed outside Mecca. Whereas Medinan Period are verses that are revealed after the Prophet Muhammad emigrated even though it revealed outside Medina. The verses that revealed outside Medina or revealed in Mecca or Arafat after emigrated is called Medinan Period.<sup>7</sup>

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<sup>4</sup>Hamid, *Study Ulumul Qur'an*, 188.

<sup>5</sup>Muhammad Abd al-Azîm al-Zarqani, *Manâhil al-Irfân* (Beirut: Dar al-Kutub al-Ilmiyah, 1971), 111.

<sup>6</sup>Jalâl al-Dîn Abd al-Rahmân bin Abi Bakar al-Suyûtî, *al-Itqân fî Ulûm al-Qur'an* (Beirut: Dar al-Kutub al-Ilmiyah, 1971), 19.

<sup>7</sup>Hamid, *Study Ulumul Qur'an*, 191.

This opinion is more appropriate than other opinions. According to this theory the revelation of the Qur'an is separated by emigrated. So to make it easier to understand Meccan and Medinan Period there are three phases in this theory:

- a. The first phase (*Marhalah Ibtidaiyah*), that is before the Prophet's emigration to the city of Medina. In this phase the ulama agreed to include these surahs in the Meccan Period surahs: Q. al-Alaq [96], Q. al-Muddathir [74], Q. al-Takwir [81], Q. al-A'la [87], Q. al-Lail [92], Q. al-Inshirah [94], Q. al-Takathur [102], Q. al-Adiyat [100], and Q. al-Najm [53].
- b. Middle phase (*Marhalah Mutawassitah*), that is after the prophet's migration. In this phase the ulama agreed to include these surahs in the Meccan Period surahs: Q. Abasa [80], Q. al-Tîn [95], Q. al-Qâri'ah [101], Q. al-Mursalat [77], Q. al-Balad [90], Q. al-Hijr [15], and Q. al-Qiyamah [75].
- c. The last phase (*Marhalah Khitamiyah*), which is between Mecca and Medina. In this phase the ulama agreed to include these surahs in the Meccan Period surahs: Q. al-Dukhan [44], Q. al-Zukhruf [43], Q. al-Şaffat [37], Q. al-Sajadah [32], Q. Ibrâhîm [14], Q. al-Kahfi [18] and Q. al-Zariyat [51].<sup>8</sup>

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<sup>8</sup>Hamid, *Study Ulumul Qur'an*, 192. See al-Suyûtî, *al-Itqân*, 21-22.

2. The Geographical Approach , this theory is oriented to the place where the verse revelation.<sup>9</sup> Then the Meccan Period verse is a verse that descends on Mecca and its surroundings such as Mina and Arafah or Hudaibiyah.<sup>10</sup> Whereas Medinan Period is a verse that revealed on Medina and its surroundings such as Uhud, Quba and Salwa.
3. Approach the Object, this theory is oriented to the object designated by the verse.<sup>11</sup> Then Meccan Period is a verse intended for the people of Mecca. While Medinan Period is a verse intended for the people of Medina.<sup>12</sup>
4. The contextualist approach, this theory is oriented to the content of the verse and the intended surah content. Thus the surahs containing old stories, the concept of oneness, the paragon surah etc that included Meccan Period, while those containing the formation of society, law, economy, etc include Medinan Period.<sup>13</sup>

The benefits of knowing Meccan Period and Medina distinguish between *nasikh* and *mansukh*, knowing the Islamic law, *tarikh syar'i* and phasing in tasyri'-law in general, and the wisdom is also to believe that the Qur'an has come to humans to avoid change and defection.<sup>14</sup>

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<sup>9</sup>See al-Suyûtî, *al-Itqân*, 19.

<sup>10</sup>al-Zarqani, *Manâhil al-Irfân*, 111.

<sup>11</sup>See al-Suyûtî, *al-Itqân*, 20.

<sup>12</sup>al-Zarqani, *Manâhil al-Irfân*, 111. See Hamid, *Study Ulumul Qur'an*, 193.

<sup>13</sup>Hamid, *Study Ulumul Qur'an*, 194.

<sup>14</sup>al-Zarqani, *Manâhil al-Irfân*, 112.

It should be noted, that the mention of Meccan and Medinan Period is based on most that apply of the surahs. And the fame meaning of Meccan and Medinan Period is if the opening of the surahs is revealed before the migration, it includes Meccan Period and if the opening of the surah is revealed after the migration Medinan Period<sup>15</sup>

### **B. The Derivation and The Meaning of Prostration Words**

Based on the explanation above, it can be seen that the verses about prostration are very much according to the derivation word of *sajada* in the Qur'an. There are 81 verses found in 32 surahs which are included in the category of Meccan Period and Medinan Period. The derivation of the word generated from the root *sajada* there are 20 words contained in 81 verses in 32 surahs are: سَجَدُوا, سَاجِدِينَ, سَاجِدُونَ, تَسْجُدَ, أَسْجُدُوا, يَسْجُدُونَ, أَسْجُدِي, مَسْجِدَ, السُّجُودِ, مَسَاجِدَ, سُجَّدًا, سَاجِدِينَ, سَاجِدُونَ, تَسْجُدَ, أَسْجُدُوا, يَسْجُدُونَ, أَسْجُدَانِ, and أَسْجُدُ.<sup>16</sup>

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<sup>15</sup>al-Zarqani, *Manâhil al-Irfân*, 114.

<sup>16</sup>To simplify the research and collection of prostration verses the author uses the application al-Qur'an Indonesia translated by Kementerian Agama Republik Indonesia and *Tafsir Jalalain, Maktabah Shameela*, al-Qur'an in word, and recheck it in Mushaf al-Qur'an and *mu'jam* and the dictionary al-Qur'an such as *Al-Mu'jam al-Mufahras li alfâz al-Qur'an al-Karîm, Fath al-Rahmân li Tâlib Âyât al-Qur'an*.

TABLE II THE CHRONOLOGICAL ORDER OF THE QUR'AN REVELATION<sup>17</sup>

No.	Revelation Order of The Qur'an	The Surah and the Verses of Prostration	Period
1	1	Al-Alaq [96]: 19	Meccan
2	2	Al-Qalam [68]: 42, 43	Meccan
3	23	Al-Najm [53]: 62	Meccan
4	34	Qâf [50]: 40	Meccan
5	38	Şâd [38]: 72, 73, 75	Meccan
6	39	Al-A'râf [7]: 11, 12, 29, 31, 120, 161, 206	Meccan
7	40	Al-Jîn [72]: 18	Meccan
8	42	Al-Furqân [25]: 60, 64	Meccan
9	44	Maryam [19]: 58	Meccan
10	45	Tâhâ [20]: 70, 116	Meccan
11	47	Al-Shu'ara [26]: 46, 219	Meccan
12	48	Al-Naml [27]: 24, 25	Meccan
13	50	Al-Isrâ [17]: 1, 7, 61, 107	Meccan
14	53	Yûsuf [12]: 4, 100	Meccan
15	54	Al-Hijr [15]: 29, 30,31, 32, 33, 98	Meccan
16	59	Al-Zumar [39]: 9	Meccan
17	61	Fuṣṣilat [41]: 37	Meccan
18	69	Al-Kahfi [18]: 21, 50	Meccan
19	70	Al-Nahl [16]: 48, 49	Meccan
20	75	Sajadah [32]: 15	Meccan
21	83	Al-Inshiqaq [84]: 21	Meccan
22	87	Al-Baqarah [2]: 34, 58, 114, 125, 144, 149, 150, 187, 191, 196, 217	Medinan
23	88	Al-Anfâl [8]: 34	Medinan
24	89	Alî Imrân [3]: 43, 113	Medinan
25	92	Al-Nisâ [4]:102, 154	Medinan
26	96	Al-Ra'd [13]: 15	Medinan
27	97	Al-Rahmân [55]: 6	Medinan
28	98	Al-Insân [76]: 26	Medinan
29	103	Al-Hajj [22]: 18, 25, 26, 40, 77	Medinan
30	111	Al-Fath [48]: 25, 27, 29	Medinan
31	112	Al-Mâidah [5]: 2	Medinan
32	113	Al-Taubah [9]: 7, 17, 18, 19, 28, 107, 108, 112	Medinan

<sup>17</sup>The structure of the surahs based on the Chronological Order of Revelation List of The Qur'an Surahs is compiled based on the *mashaf* data circulated by the Rabi'at al-Alam al-Islami, *al-Qur'an al-Karîm* (Al-Qâhirat, 1398 H) confirmed by Abû 'Abdilâh al-Zanjani, *Târîkh al-Qur'an* (Beirut: Mu'assasat al-Alâm, 1388 H).

Prostration is an expression of submission to Allah and worship to Him, which is generally applied to all beings, such as humans, animals, plants or inanimate objects.<sup>18</sup> The meaning of prostration to Allah in the Qur'an has several terms including *aslama* in Q. Ali Imran [3]: 83<sup>19</sup>, *qanata* in Q. al-Baqarah [2]: 116<sup>20</sup>, *sabbaḥa* in Q. al-Isra [17]: 44<sup>21</sup>, *sa'ala* in Q. al-Rahman [55]: 29<sup>22</sup>. There is also prostration in the sense of respect for something other than Allah like *shalaa* on Q. al-Ahzab [33]: 56<sup>23</sup>.

Prostration also means lowering your head,<sup>24</sup> humbling yourself, surrendering yourself, and putting your forehead on earth or soil,<sup>25</sup> etymological meaning of *sujûd* means 'putting a forehead on the surface of the earth, humbling itself. Other meanings are 'humbling' or 'humiliating', the intrinsic meaning of prostration is a form of the highest deed done by a person or something by humbling oneself in the presence of those he respects. ' This understanding is

<sup>18</sup>al-Ragib al-Asfahani, *Mu'jam Mufradat Alfaz al-Qur'an* (Beirut: Dar al-Fikr, n.d.), 229

<sup>19</sup>أَفْعَبَرَ دِينَ اللَّهِ يَبْعُونَ وَلَهُرَ أَسْلَمَ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ ٨٣

<sup>20</sup>وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُ ۗ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۗ كُلُّ لَّهُ قٰنِیْنُوْنَ ١١١

<sup>21</sup>كُسِّحَ لَهُ السَّمَوٰتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ ۗ وَإِنْ مِنْ شَيْءٍ إِلَّا يُسْحَبُ بِحَمْدِهِ ۗ وَلَكِنَّ لَآ تَفْقَهُوْنَ تَسْبِيحَهُمْ ۗ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

<sup>22</sup>يَسْأَلُهُ ۗ مَنْ فِي السَّمَوٰتِ وَالْأَرْضِ ۗ كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ ١١

<sup>23</sup>إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ١١

<sup>24</sup>A. Warson Munawwir, *Al-Munawwir Kamus Arab-Indonesia* print. 25<sup>th</sup> (Surabaya: Pustaka Progressif, 2002), 610.

<sup>25</sup>Mahmud Abdur Rahman Abdul Mun'im Al-Azhar, *Mu'jam Mushthalahat wa al-Alfaz al-Fikhiyah* vol. 2 (al-Azhar: Darul Fadilah, 1999), 247.

general in nature, both for intelligent and unreasonable beings. Terminologically this word means the statement of obedience of a servant to Allah by placing both feet, knees, hands and face on the floor (ground) while facing the Qibla.<sup>26</sup> Laying a forehead on the surface of the earth is only one form of charity, but the point is to humble oneself to respect, even if not in that form. Therefore, the prostration in the Qur'an is used to show prostration both by humans, angels and other creatures, such as stars and trees.<sup>27</sup> The form of prostration (obedience) of beings described in the Qur'an is of two kinds are obedience because of the compulsion described in Q. A-Nahl [16]: 49 which is done by humans, animals, plants, and all things that are in the sky and on earth. Obedience here in the context of following the natural laws created by God for them, for example the sun rises in the east and humans follow the rotation of the earth or the gravitational power of the earth. The second is obedience because of self awareness or willingness that is obedience which is done because it realizes itself as a servant or creature of God, this kind of obedience was ordered by Allah, as stated in Q. al-Najm [53]: 62.<sup>28</sup>

Based on the research, the meanings of prostration and the derivation of word found are:

1. Prostration means prayer, prayer in Islam is a unique institution. It brings human closer to Allah by harmonising his mental attitude with physical

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<sup>26</sup>M. Quraish Shihab, *Ensiklopedia al-Qur'an; Kajian Kosakata* print. I (Jakarta: Lentera Hati, 2007), 923-924.

<sup>27</sup>Shihab, *Ensiklopedia al-Qur'an*, 923.

<sup>28</sup>Shihab, *Ensiklopedia al-Qur'an*, 924-925.



posture. In prayer, a Muslim submits himself completely to his creator as Allah is contained in Q. Al-Alaq [96]: 19; Q. Al-Qalam [68]: 42, 43; Q. Qâf [50]: 40; Q. Al-Furqân [25]: 64; Q. Ash-Shu'ara [26]: 219; Q. Al-Hijr [15]: 98; Q. Al-Zumar [39]: 9; Q. Al-Sajadah [32]: 15; Q. Al-Baqarah [2]: 125; Q. Alî Imrân [3]: 43, 113; Q. Al-Nisâ [4]: 102; Q. Al-Insân [76]: 26; Q. Al-Hajj [22]: 26, 77; Q. Al-Fath [48]: 29; and Q. At-Taubah [9]: 112.

2. Prostration means oneness and worship of Allah are in Q. Al-Najm [53]: 62; Q. Al-A'râf [7]: 120, 206; Q. Al-Furqân [25]: 60; Q. Maryam [19]: 58; Q. Tâhâ [20]: 70; Q. Ash-Shua'ra [26]: 46; Q. Al-Naml [27]: 24, 25; Q. Al-Isrâ [17]: 107; Q. Al-Fuṣṣilat [41]: 37 and Q. Al-Inshiqâq [84]: 21.
3. Prostration means submission and obedience to Allah Almighty and that also visible image of postures of humility are found in Q. al-A'râf [7]: 161; Q. al-Nahl [16]: 48-49; Q. al-Baqarah [2]: 58; QS al-Nisâ [4]: 154; Q. al-Ra'd [13]: 15; QS: al-Rahmân [55]: 6; and Q. al-Hajj [22]: 18.
4. Prostration means bow down or down in obeisance as the respect, not in worship are found in Q. Şâd [38]: 72, 73, 75; Q. al-A'râf [7]: 11-12; Q. Tâhâ [20]: 116; Q. al-Isrâ [17]: 61; Q. Yûsuf [12]: 4, 100; Q. al-Hijr [15]: 29, 30, 31, 32, 33; Q. al-Kahfi [18]: 50 and Q. al-Baqarah [2]: 34.
5. Mosque, which are the *ism makân* of the word *sajada-yasjudu* means prostration places or places of worship, there is also the meaning of the Holy Mosque or the whole holy land, contained in Q. Al-A'râf [7]: 29, 31; Q. Al-Jin [72]: 18; Q. Al-Isrâ [17]: 1, 7; Q. Al-Kahfi [18]: 21;

Q. Al-Baqarah [2]: 114, 144, 149, 150, 187, 191, 196, 217; Q. Al-Anfâl [8]: 34; Q. Al-Hajj [22]: 25, 40; Q. Al-Fath [48]: 25, 27; Q. Al-Mâidah [5]: 2; and Q. At-Taubah [9]: 7, 17, 18, 19, 28 107, 108.

### **C. The Content of Prostration Verses Based on The Revelation Order of The Qur'an**

#### **1. The Prostration Verses in Meccan Period**

The prostration verses in the Meccan Period are divided into three phases namely:

- a. The first phase (*Marhalah Ibtidaiyah*), it before the Prophet's emigration to the city of Medina. The surah which includes this phase as Q. al-Alaq [96] which begins with explaining Allah's gift to the prophet by revealing the Qur'an to him as an eternal miracle. It starts with an invitation to read and learn and ends with prayer and worship. That is so that science is accompanied by charity.<sup>29</sup> Then this surah told the story of Abu Jahal who threatened and maimed the prophet and prevented him from performing prayers to defend idols and statues. This Surah told the prophet to ignore the threat of the cruel villain<sup>30</sup> Therefore, always prostrate only to Allah, always agitate Allah in worship. Prohibition of worshiping idols such as Latta, Uzza, Manâh, Shi'rah, it is not worthy for beings to worship other than Allah.<sup>31</sup>

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<sup>29</sup>al-Şabuni, *Şafwat al-Tafasîr* vol. 3, 1519.

<sup>30</sup>al-Şabuni, *Şafwat al-Tafasîr* vol.3, 1519.

<sup>31</sup>al-Şabuni, *Şafwat al-Tafasîr* vol.3, 1244.

- b. Middle phase (*Marhalah Mutawassitah*), after the prophet's migration. Allah conveyed the prostration story of angels to Adam, this is His signal by mentioning Adam in the midst of the angels before he was created, and Allah gave glory to Adam by ordering the angels prostrate to him. Allah mentions the aversion of the devil, as the enemy of Adam, prostrating among angels, due to envy, reneging, stubbornness, pride and arrogant. Therefore the devil said: "*I will never bow down to a man whom you have created from dry clay (which originates) from a mud-shaped land*"<sup>32</sup> (al-Hijr: 29-33) as he said: "*I am better than them, you created me from the fire and created him from the clay*" (Q. al-A'râf [7]: 12). From this verse Allah gives an illustration of the pride of the devil so that people should never follow the despicable nature of the devil, but humans must always obey and do all the commands of Allah and always praise Allah and do prayers and prostrate to humble only to Allah<sup>33</sup> (Q. al-Hijr [15]: 98).
- c. The last phase (*Marhalah Khitamiyah*), which is between Mecca and Medina. Allah explains the difference between people who believe and disbelieve. People who do not prostrate include the wrongdoers who follow the steps of the devil who disobeyed by the command of Allah. And indeed that is the nature of the unbelievers, they do not want to

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<sup>32</sup>al-Şabuni, *Şafwat al-Tafasîr* vol.2, 600.

<sup>33</sup>al-Şabuni, *Şafwat al-Tafasîr* vol.2, 607.

prostrate and always deny, oppose and fight<sup>34</sup> (Q. al-Kahfi [18]: 50).

Because people who believe in the verses of Allah when warned with His verses will immediately prostrate while worshiping and praising Allah and they will never be arrogant (Q. Sajadah [32]: 15).

The derivation words of prostration contained in the Meccan Period surahs gave priority to the discussion of the pillars of Islamic faith which are closely related to the affairs of the faith includes the problem of *uṣul al-Dîn* such as oneness of Allah, treatise and resurrection, infidelity and disavowal the believers to Him, astonishment and by their refusal of the invitation of the Messenger to belief in Allah Almighty. This is the duty and mission of all the noble apostles in conveying God's revelations and guiding them to His instructions, talking about the arguments of power and oneness, by explaining the signs of God's power in the universe, according to the Qur'anic method of turning away thoughts to the creation of God. The verses also discuss the creatures and creations of Allah who in the universe are full of wonders as objects of contemplation, also discuss the attitudes of those who oppose the verse of Allah and pretend to be blind to all the clear and clear evidence. such as concerning the evidence of the power of God and His oneness in the vast world and on earth, sea and mountain, flat land and valleys, swiftly falling water, plants that grow, ships that sail on the ocean, stars that are a guide for those who walk in darkness of the night, and other phenomena witnessed by humans during their lives and heard by the ear. It is a living

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<sup>34</sup>al-Ṣabuni, *Ṣafwat al-Tafasîr* vol. 2, 672.

phenomenon that can be detected and shows the oneness of God and His power to create all the creatures.

Allah gives a description of natural phenomena and other wonders to humans so that they think how powerful Allah is that there is no doubt about Him so that they can strengthen their faith in Him and always obey God's commands and submit to His majesty. It is not the same as those who disbelievers and the believers, the disbelievers who do not prostrate and indeed their character is always denying, opposing the commands of Allah and the teachings of the Messenger. Whereas the believers who believe in the oneness of Allah will always bow down, humble themselves, and surrender themselves only to Allah Almighty.

Besides the verses of the Qur'an about the importance prostration to Allah, there is *hadith* mention it in *Shâhîh Muslim* by Abu al-Husain Ibn al-Hajjaj al-Qushairî al-Naisaburî

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ وَهُوَ سَاجِدٌ  
فَأَكْثِرُوا الدُّعَاءَ<sup>35</sup>

From Abu Hurairah ra. that the Messenger of Allah said, “*As closest slave to his Lord is when he prostrated, so multiply prayer (when prostration)*”

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<sup>35</sup>Abu al-Husain Ibn al-Hajjaj al-Qusyairy al-Naisabury, *Shâhîh Muslim* vol. 2 (Riyadh; Dâr Thaibah, 2006), 222.

Furthermore, Allah explained about the threat of harm to people always obstructing the believers from carrying out Allah's commands. There is also the pillar of Islamic theology and faith, about the message in the general sphere, the day of resurrection and gathering of beings, about the stories of the prophets detailed so the humans can learn from previous stories about the principles of Islamic missionary endeavor, and about the doomsday temptation that emphasizes Islamic faith .

Thus it is known that the verses about prostration with various kinds of expressions used in the first Qur'an revealed are contained in the principles of Islamic faith, namely that humans remain in the true faith, always uphold God and obey all orders and stay away from His prohibitions.

## 2. The Prostration Verses in Medinan Period

The Medinan Period surahs contain the legal issues which discuss the basics of Islamic laws in *muamalah*, worship, morality and the guidance of life. There are also those who give signs about lessons and warnings that divert human views to piety and remind that piety is the principle of all goodness and including the fruit of piety is the light of God given by the hearts of believers. With this light humans can distinguish between truth and evil.

The prostrations of the Medinan Period, it discusses the side of Islamic law which discusses the basics of Islamic law in *muamalah*, worship, morality and guidances. There are also those who give signs about lessons and warnings that divert human views to piety and remind that piety is the principle of all goodness

and including the fruit of piety is the light of God given by the hearts of believers. With this light humans can distinguish between truth and evil. As describing natural phenomena to prostrate all the celestial bodies-earth objects which show obedience and submission in accordance with *sunnatullah* .

In the Medinan Period there was also an order to move the direction of pray from Baitul Maqdis in Palestine to the Ka'bah in the *Masjidil Haram*, the verse which explained the order to move it contained in Q. al-Baqarah: 144:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٤﴾

*"Indeed, We (often) see your face looking up into the sky, so really We will turn you to the Qibla that you like. Keep your face in the direction of the Hara Mosque. Every where you are, turn your face on him. and indeed the people (Jews and Christians) who were given the Book (the Taurat and the Injil) did know, that turning to the Holy Mosque was true of their Lord; and God is not unaware of what they do "* .

Hadith from Anas bin Malik<sup>36</sup>

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَقَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَتَزَلَّتْ (قَدْ - نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ -) فَمَرَّ رَجُلٌ مِنْ بَنِي سَلَمَةَ وَهُمْ رُكُوعٌ فِي صَلَاةِ الْفَجْرِ وَقَدْ صَلَّوْا رُكْعَةً فَنَادَى أَلَا إِنَّ الْقِبْلَةَ قَدْ حَوَّلَتْ . فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ (رواه مسلم)

<sup>36</sup>See Abu al-Husain Ibn al-Hajjaj al-Qushairî al-Naisaburî, *Shâhîh Muslim* vol. 3 (Egypt : Mauqi'u Wazaratul Auqaf, n.d), 443.

Abu Bakr bin Abi Syaibah told Usman bin Affan told Hammad bin Salamah, from Thabit from Anas:" *That in fact the Prophet Muhammad (one day) was praying facing Baitul Maqdis, then verse "Indeed I see your face often looking up at the sky "So, we really put your face down to the direction of pray that you want. Keep your face in the direction of the Masjidil Haram."* Then someone from the Children of Salamah traveled, meeting companions who were bowing down prayer. Then he called, "*Indeed the direction of pray has changed.*" they turn away like a group of prophets which is towards the direction of pray. "(by Muslim)

After he moved to Medina, he moved the Qibla prayer from Baitul Maqdis used by the Jews in accordance with Allah's permission for their prayer Mecca. The change was intended to tame the hearts of the Jews and to attract them to the Islamic law of the Qur'an and the new religion, namely the religion of monotheism.<sup>37</sup>

Therefore the Messenger of Allah. repeatedly praying to Allah Almighty. by raising his hand to the sky hoping to be allowed to move the prayer Mecca from Baitul Maqdis to the Kaabah.<sup>38</sup>

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<sup>37</sup>Ibnu Kathir, *Tafsir al-Qur'an al-Azîm* vol. I (Beirut: Dar al-Kutub al-Ilmiyah, 2012), 178. See Muhammad Fu'ad Abd Baqi, *al-Lu'lu wal Marjan* translated by Salim Bahreisy vol.1 (Surabaya: Bina Ilmu, n.d), 169-170.

<sup>38</sup>Abdul Malik Karim Amrullah, *Tafsir al-Azhar* (Jakarta: Pustaka Panjimas, 1982), 9.



The Medinan surah also explained the agreement with the unbelievers that to make boundaries and forbade the unbelievers to make hajj pilgrimage to the Ka'bah, break the relationship of affection between them and the believers, and make peace agreements but the unbelievers betrayed it. As in Q. al-Taubah [9], which in the essence is the existence of a battalion that is among the ranks of the believers, that is the hypocrites who are more dangerous than the infidels. This Surahs opens up their disgrace, reveals their secrets and veils, so that they do not allow any of them to survive the revelation. How evil the hypocrites are that they make the house of Allah the center of an evil plan to make slander among the believers is *Dirar* mosque.

Allah also explained that the good news for those who repent and worship also includes the experts of heaven, even though they do not jihad. Those who repent of iniquity, sincere worshipers, those who praise when alone or not. People who walk on earth to fight or seek knowledge, they walked in the city and barren land to get lessons. The people who pray, preach invite humanity to the path of truth and guidance and forbid them from damage and humiliation, and maintain the laws of God. So Allah told the prophet to convey to these people this good news that is a paradise of pleasure. The content of the news is not mentioned in the verse to show that it is infinite. They get what the eyes never see, the ear never hear it and it doesn't cross the human heart.<sup>39</sup>

So, the prostration verses contained in the Medinan Period surahs focus on the Islamic law, affirmations of the rules that are needed by the Muslims in

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<sup>39</sup>al-Şabuni, *Şafwat al-Tafasîr* vol. 1, 482.

society, challenge the Islamic law side, especially about war and jihad, About two the important pillars of religion are the pillars of faith and theorems and proofs of the oneness of Allah and the pillars of the Islamic law, especially concerning war and *jihad*, and the Islamic law which regulates the internal internal affairs of the Muslims.

#### **D. The Lesson from The Prostration Story of Angels to Adam**

In Surah Meccan Period it also revolves around the destruction of the ungodly people who belied the apostles from time to time. Therefore these surahs also contain warnings and threats and are full of ultimatums. This Surah also presents the greatest humanity story, namely the story of guidance and evil, depicted in the creation of Adam and his enemy, the Devil and the events that took place is prostration of angels to Adam and the pride of the devil to prostrate and oppose Allah's commands and threats to Adam's descendants .

As Allah said in Q. al-A'râf [7] 11-12 :

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
 إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١١﴾ قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ﴿١٢﴾ قَالَ  
 أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُ مِن طِينٍ ﴿١٣﴾

*"Surely We have created you (Adam), then We form your body, then We say to the Angels:" Prostrate you to Adam ", so they prostrate except the devil. He is not included into them whom prostrates. "(God) said: " What prevented thee from*

*bowing down when I commanded thee?” He said: “I am better than he: thou didst create me from fire, and him from clay”.*<sup>40</sup> (Q. al-A’râf [7]: 11-12)

In Q. al-Baqarah [2]: 34 Allah reaffirms that because of his arrogance and haughty the devil belongs to the unbelievers.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

*“And behold, We said to the angels: “bow down to Adam” and they bowed down. Not so iblis:he refused and was haughty: he was of those who reject Faith”*<sup>41</sup> (Q.al-Baqarah [2]: 34)

Prostrate you to Adam with prostration of submission and respect, not prostration of worship and content as the infidels did to their idols. then the angels prostrated themselves to Adam, except for the Devil, he was reluctant to bow down and feel arrogant. He said, "Will I bow to him while I am better than him; You created me from fire and you created it from the ground ?! So due to reluctance, arrogance and heights of his heart the devil becomes part of the infidels, the people who are entitled to the curse and expelled from Allah's grace until the day of vengeance."<sup>42</sup>

Likewise there are several other verses of the Qur'an which affirm the pride and arrogance of the devil who is reluctant to prostrate to respect Adam because he feels himself more noble than humans. It is not possible for a devil

<sup>40</sup>Ali, *The Holy Qur'an*, 183.

<sup>41</sup>Ali, *The Holy Qur'an*, 27.

<sup>42</sup>Wahbah al-Zuhaili, *al-Tafsîr al-Waṣîf* (Jakarta: Gema Insani, 2012), 19.

who feels himself better than his creation must prostrate to the despicable Adam the ordinary man and his creation from dry clay (which originates) from the form of black mud. But angels obediently live all of God's commands and prostrate to Adam in honor not as prostrations of worship or servitude to Adam. Like Q. Şâd [38]: 72-75, Q. al-A'râf [7]: 206, Q. ٢٠: 116, Q. al-Isrâ [17]: 61, Q. al-Hijr [15]: 29-33, and Q. al-Kahfi [18]: 50. Satan does not want to prostrate then Allah cursed him because of his pride he became despair and despair (Q. al-Hijr [15]: 32-40). Despair was declared the Devil in his strategy to empower humans (Q.al-A'râf [7]: 17).<sup>43</sup>

In this case God repeated several times about the opposition of the devil at God's command prostrate to Adam. This indicates that Allah strongly emphasized that those who are reluctant to carry out Allah's command to prostrate or obey all of His commandments are those who are very arrogant and boastful and consider themselves to be more aware of what they want when the person is included in the group of devils who are infidels and will get reproach and cursing from Allah Almighty. Therefore Allah forbids being arrogant and conceited as He said QS Luqman [31]: 18

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ

فَخُورٍ ﴿١٨﴾

<sup>43</sup>Fazlurrahman, *Major Themes of The Qur'an* (Menneapolis: Bibliotheca Islamica, 1989), 182-183.

*"And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster"<sup>44</sup>*

In surah al-Baqarah [2]: 34 which is explained the devil defies at the command of Allah to prostrate to Adam, then Allah asks the devil why not to prostrate. Iblis rejected Allah's command to prostrate, shows his pride, and rejects the truth, because he feels better than the caliph, better in essence as Q. al-A'râf [7]: 12.<sup>45</sup>

Devil refused to bow down to Adam because he considers his position to be more noble than Adam because he was created from fire while Adam was only created land, the devil saw from the event's element that fire is more noble than land. The fire is burning and exterminating, while the land is developing and a source of sustenance; the fire is flaring, unstable, easy to be swayed by the wind, in contrast to the land that is of a steady nature, no longer calm.<sup>46</sup> Land also has forgiveness and patience; Fire is not needed by animals, even humans can live so long without fire, while land is needed by humans and animals; fire can be extinguished by the land while it cannot be destroyed by fire.

Ahmad Muṣṭafa al-Maraghi argued about the essence of the devil, first, that is one type of genie who when it was between angels, the genie has characteristics and characteristics that are almost the same as the angels (the

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<sup>44</sup>Ali, *The Holy Qur'an*, 497.

<sup>45</sup>al-Maraghi, *Tafsîr al-Maraghî* vol. 1, 84.

<sup>46</sup>Shihab, *Tafsir al-Misbah* vol. vii 503-504.

arguments are Q. al-Kahfi [18]: 50) because (*khitab*) prostration orders to angels.<sup>47</sup>

In the creation of Adam, Allah did not look at the physical aspect of man, but He gave him a level of perfection and quality symbolized by Adam's mastery of the names of objects and the ability to explain them so that he could defeat angels who were always obedient to Allah's commands.

According to some philosophers that people who brag themselves indirectly indicate an envy and shallowness mind; he besides not realizing how arrogant it had caused the anger of others to exceed the limits of reasonableness, also did not realize how foolish it had reached a certain point. As a result, he always disobeys every truth, goodness, and virtue, both coming from someone and crystallizing to become the norm as a view of people's lives. According to al-Mawardi, the arrogant is caused by several main factors are high position, authority, and lack of associating with others, both as friendship and solving problems.<sup>48</sup> Spite is hatred for the enjoyment of others and there is a desire for pleasure to be lost. If you want to get a favor that is obtained by someone else but without being accompanied by the hope that the favor is released from the hands of others, it is not spite but called *gibṭah*.<sup>49</sup>

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<sup>47</sup>al-Maraghi, *Tafsir al-Maraghi* vol. 1, 82.

<sup>48</sup>Suparman Syukur, *Etika Religius* (Yogyakarta: Pustaka Pelajar, 2004), 269.

<sup>49</sup>Jalaluddin Rakhmat, *The Road to Allah* (Bandung; Mizan Pustaka, 2007), 275. *Gibṭah is the feeling of wanting to get pleasure or luck obtained by others, without being accompanied by lust that desires pleasure or luck is lost from the person who got it. People who are Gibṭah do not feel resentful when they see other people get comfort or luck.*

The ego closes the inner light which can lead to liberation, binding on one side of the gate polatitas of divine consciousness that is “not to be” because if the ego really can be broken, then the polarity will be exceeded, namely the self which is united with divine, and becomes divine itself . Sufistic history of Islam proves that many mystical journeys have reached this stage.<sup>50</sup>

Every muslim should get rid of vices residing in his heart and replace them with virtues. One cannot be a good-natured person by replacing a few vices with a few good ones. A Sufi order is the path which makes one attain maturity, i.e., perfection in all virtues.<sup>51</sup>

#### **E. The Secret of Prostration Words Repetitions**

Al-Qur'an is a holy book that contains instructions that are used as guidelines for humans. In giving guidance to His servants, sometimes Allah does deliver a recurring problem both with exact repetition and different derivations but has a secret in repetition so that people are always aware of the various temptations of Satan and lust to do evil but Allah always protects and gives warning with His guidance so that people do not forget and neglect God's commands. With the mention of many and varied, it becomes interesting and will not make monotonous. Whatever in every repetition in the Qur'an there is a new side that is emphasized which has never been emphasized before.

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<sup>50</sup>Hidayat, *The Secret of Spiritual Body*, 140.

<sup>51</sup>Işık, *Ethics of Islam* (Turkey: Hakikat Kitabevi, 2017), 19.

Repetition of words or sentences in communication patterns is very well known by the users of language, but the commentators almost agree to say that every repetition of the word al-Qur'an must mean a little or a lot of different words or sentences repeated. As Ibn al-Hishar said that the recurring recitation of the verse is a reminder and advice.<sup>52</sup>

Repetition in the Qur'an has an educational side because human desires tend to be reluctant to listen to advice, as long as a piece of advice is not given repeatedly, the advice will not be embedded in the soul of the listener. Therefore, with the repetition, it will be seen that this is highly prioritized and emphasized.

A very big lesson from the number or frequency of prostrations and derivatives that recur in the Qur'an with various forms is not without purpose, but as a sign that this is very stressed by Allah Almighty. as al-Zarkashi said sometimes in the Qur'an occurs a verse which is revealed twice the wisdom of this repetition is because of its majesty and height, also as a reminder of the events that occur so that people do not forget it.<sup>53</sup>

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<sup>52</sup>Khalid bin Sulaiman al-Mazini, *al- Muḥarrar fī Asbâb Nuzûl al-Qur'an* (Riyad: Dâr Ibn Jauzi, n.d.), 142.

<sup>53</sup>Nuruddin 'Itir, *Ulûm al-Qur'an al-Karîm* (al-Dimasqi: Matba'ah al-Şabah, 1993), 51.