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## UNBELIEVERS' MENTAL MODEL AND BEHAVIOURAL DISORDERS BASED ON THEIR QUERIES IN THE AL-BAQARAH CHAPTER

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### Abstract

Unbelievers historically are the people who rejected the message of Allah revealed to His Prophet Muhammad (Peace be upon Him). The Prophet Muhammad is the Messenger of Allah who fights against idolaters and unbelievers. However, they kept denying the message of Islam and slandering the Prophet Muhammad SAW in many ways they can do. Instead of fully accepting Islam, they rejected the Prophet Muhammad's teaching and caused both physical and psychological torture. The Prophet Muhammad felt hurt due to the mockery and their fabricated question to ridicule him indirectly. Thus, it is very significant to know the character of unbelievers, who they are actually, through analyzing their questions in the al-Baqarah chapter. This study relies on descriptive quantitative methods through the collection of verses related to the question of unbelievers to the prophet Muhammad in the al-Baqarah chapter. The study found that unbelievers went astray indicated by the purpose of their questions, which is not for the sake of truth, but to mock the Prophet Muhammad or to look for his fault. So, their question were sometimes illogical, and driven by stubbornness and self-conceit.

Keywords: Unbeliever; Behavioural Disorders; al-Baqarah; Query; Exegesis

### المخلص

الكافرون هم الذين حاربوا رسالة الإسلام التي جاء بها الرسول المصطفى محمد صلى الله عليه وسلم الذي أرسل لإزاحة الشرك والكفر على وجه الأرض. وهؤلاء الكافرون كانوا يرفضون هداية الإسلام ويزدرون بالنبي عليه الصلاة والسلام، فهم ينكرون دعوته الحق ويحاولون بكل الطرق

الفتك به. وقد أثر ذلك في الرسول عليه الصلاة والسلام، ولا سيما افتراءاتهم التي كانوا يلفقونها استهزاء به. وبناء عليه، فإن هذا البحث في معدنه يتقصى حقيقة نفس الكفرة وأخلاقهم الرذيلة من خلال أسئلتهم في سورة البقرة. والبحث يعتمد على قاعدة التحليل التي أجريت على الآيات القرآنية التي أوردت أسئلة الكفرة. ومن نتائج هذا البحث أن الكفرة هم أضل الناس سبيلاً، وذلك لاستهزائهم بالرسول عليه الصلاة والسلام وتوقعهم الأخطاء من جانبه عليه الصلاة والسلام. فإن أسئلتهم كان أكثرهم يناقون المنطق والعقل السليم تعظماً واستكباراً. الكلمات المفتاحية: الكافرون، الأخلاق الرذيلة، البقرة، الأسئلة، التفسير

### **Abstrak**

Orang-orang kafir adalah mereka yang menolak risalah Allah SWT melalui Nabi Muhammad SAW yang diutus untuk memerangi kemusyrikan dan kekufuran. Oleh itu, mereka sentiasa menolak hidayah Islam dan memfitnah baginda Nabi SAW secara berterusan. Mereka turut menafikan kebenaran dakwah baginda Nabi SAW dan juga menyiksa baginda sama ada secara fizikal mahupun psikologi. Perasaan baginda Nabi Muhammad terluka karena makian ataupun mereka yang sengaja dibuat-buat untuk untuk mengejek baginda. Oleh itu, artikel ini menyoroti mental dan tingkah laku buruk orang-orang kafir melalui ayat-ayat pertanyaan yang dilontarkan oleh mereka dalam surah al-Baqarah. Kajian ini menggunakan kaedah kuantitatif deskriptif melalui pengumpulan ayat-ayat tanya oleh orang-orang kafir dalam surah al-Baqarah. Sebagai kesimpulan, orang-orang kafir adalah kumpulan yang sesat dimana pertanyaan mereka bukan untuk mencari kebenaran. Justeru, mereka berpura-pura bertanya untuk menghina baginda Nabi SAW atau mencari kesalahannya. Pertanyaan mereka kebanyakannya adalah tidak logik, bahkan petanyaan mereka mencerminkan sifat angkuh dan ujub.

Kata kunci: Orang-Orang Kafir, Tingkah Laku Buruk, Al-Baqarah, Pertanyaan, Tafsir

### **A. Introduction**

There are four community groups at the time of the Prophet Muhammad (peace be upon him) mentioned in the Quran, namely, unbelievers, polytheists, Jews and hypocrites. According to al-Nawawi (1392:2/71), polytheism and disbelief are not different in meaning when referring to disbelief in Allah. In some conditions, the meaning of idolatry is not the same as the polytheism. As for the idolatry meant to associate idols with Allah as the unbelievers of Quraish done in Mekah. Thus, the

meaning of disbelief is very broad compared to polytheism.<sup>1</sup> This study cover only unbelievers based on the Ouranic question in the Al-Baqarah chapter.

Mental health includes our emotional, psychological, and social well-being. It affects how we think, feel, and act. It also helps determine how we handle stress, relate to others, and make choices. Mental health is important at every stage of life, from childhood and adolescence through adulthood.<sup>2</sup>

An emotional and behavioural disorder is an emotional disability characterized by the following:

1. An inability to build or maintain satisfactory interpersonal relationships with peers and/or other people in community.
2. An inability to learn which cannot be adequately explained by intellectual, sensory or health factors.
3. A consistent or chronic inappropriate type of behaviour or feelings under normal conditions.
4. A displayed pervasive mood of unhappiness or depression.
5. A displayed tendency to develop physical symptoms, pains or unreasonable fears associated with personal or society problems.<sup>3</sup>

A query comes from the Latin "quaere" which means "to ask, seek, or gain." It is defined as a request for information. Simply put, it is the act of asking a question, one of the procedures in making an inquiry. It is an oral or written request for information on the correctness of certain statements or facts. It is a question that expresses doubt and uncertainty about certain facts that are presented. It is meant to check out and examine the accuracy and truth about people, things, and ideas. It may also be an expression of opposition against something or someone.<sup>4</sup>

This study looks at the mental and the behavioural disorders of unbelievers, based on the Quranic query in the Al-Baqarah chapter.

Al-Baqarah is the name for the second chapter of the Holy al-Ouran. This name also mentioned in verse 67 of the surah. Al-Baqarah means a female cow linked with the story of the Israelites (Bani Isrā'īl). They were asked by God to slaughter the female cow to reveal the mystery of the man killed at the time of Prophet Musa. The method is to hit the bone of a female cow that has been slaughtered into the body of

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<sup>1</sup>Al-Nawawi, Yahya bin Sharaf, *Sharḥ al-Nawawi 'Ala Muslim*, Vol. 2 (Beirut: Dar Iḥyā' al-Turāth al-'Arabi, 1392 H), p. 71.

<sup>2</sup>Mental Health.gov, *What is Mental Health?* <https://www.mentalhealth.gov/basics/what-is-mental-health>. Accessed on 30 September 2020.

<sup>3</sup>Council for Exceptional Childrem, *Behavior Disorders: Definitions, Characteristics & Related Information*. <https://community.cec.sped.org/ccbd/about/ebddefintion>. Accessed on 28 Sept 2020.

<sup>4</sup>Difference Between.net, *Difference Between Onquiry and Query*. <http://www.differencebetween.net/language/words-language/difference-between-inquiry-and-query/>. Accessed on 28 Sept 2020.

this man. With God's permission, the body of this corpse will awake for a moment to tell who the real killer is.<sup>5</sup>

In addition to the name al-Baqarah, this surah is also known as surah al-Kursi (سورة الكرسي), Sanām al-Quran (سَنَامُ الْقُرْآن) and surah al-Zahrā' (الزَّهْرَاءُ).<sup>6</sup>

The general purpose behind the Al-Baqarah chapter's revelation divided into two parts:

**Part one:** To strengthen the glory of Islam and give clear guidelines to human beings about the pure values of Islamic morality.

**Part two:** To explain Islamic law and give guidance to Muslims on the best methods in enhancing their social life in society. ).<sup>7</sup>

## B. Research Method

This study employs the qualitative by exploring the query in the Al-Baqarah chapter related to the unbeliever. The first step is to identify the Qur'anic verses related to the unbeliever in the Al-Baqarah chapter. Next, all of these verses are studied by referring to the definite books of tafsir. Each verse analyzed through the following stages of discussion as follows: **First:** to identify the model and the purpose of the unbeliever query in the Al-Baqarah chapter. For some instances, the question issued from Allah to test unbeliever.. **Second:** the Quranic query analyzed very detail based on the Quranic interpretation. **Third:** to summarize the improper behaviour of the unbelievers based on their query in the Al-Baqarah chapter.

## C. Material of This Study

Below is the collected verses pertaining the unbeliever's query in the Al-Baqarah chapter as follows:

### THE FIRST VERSE

Allah says in the Al-Baqarah chapter, verse 26:

﴿إِنَّ اللَّهَ لَا يَسْتَجِيبُ أَنْ يُضْرِبَ مَثَلًا مَّا بَعُوضَةٌ فَمَّا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۗ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ ءَكْثِيرًا وَيَهْدِي بِهِ ءَكْثِيرًا وَمَا يُضِلُّ بِهِ ءِلَّا الْفَاسِقِينَ ۚ﴾<sup>٢٦</sup>

<sup>5</sup>Ibn Kathīr, Ismā'īl bin 'Umar, *Tafsīr al-Quran al-'Azīm (online tafsir)*. [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=3137](http://www.qtafsir.com/index.php?option=com_content&task=view&id=3137). Accessed on 15 September 2020.

<sup>6</sup>Al-Fayruzabādi, Muhammad bin Ya'qūb, *Baṣā'ir Dhawi al-Tamyīz fī Laṭā'if al-Kitāb al-'Azīz*, studied by Muḥammad bin 'Alī al-Najjār, Vol. 1 (Cairo: al-Majlis al-A'la li al-Shuūn al-Islāmiyah, 1996), p. 134.

<sup>7</sup>Ibn 'Ashūr, Muḥammad al-Ṭāhir, *al-Taḥrīr Wa al-Tanwīr*, Vol. 1 (Tunis: Al-Dār al-Tūnisīyah, 1984), p. 201.



**Translation:**

*“Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say: “What did Allah intend by this parable?” By it He misleads many, and many He guides thereby. And He misleads thereby only those who are Al-Fasiqun (the rebellious, disobedient to Allah).”<sup>8</sup>*

**The Type of Query:**

This divine word of Allah Almighty: (مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا) is the query which means “What Allah intends by this similitude?”

Addressing the type of query in this verse and the purpose of it, Al-Zamakhshari explained:

*“This query not for the sake of seeking for the answer, but the purpose of it is merely to insult and degrade the Qur’an. If the Qur’an truly is the Divine Word of Allah revealed to Muhammad, the flies, spiders and alike, which are the insignificant creatures supposedly not mentioned in the Quran.”<sup>9</sup>*

**Explanation:**

According to unbelievers, there are some parables in the Quran referring to insects which are the insignificant creature. One of these compares unbelievers to spiders: *“Those who take beings other than God for their protectors are like a spider which makes for itself a house. The frailest of all houses is the spider’s house. Could they only understand.”* (29:41) Similarly, the Quran cites a parable showing the powerlessness of their false deities: *“O mankind! A similitude has been coined, so listen to it (carefully): Verily those on whom you call besides Allah can not create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.”* (22:73)

This passage suggests that the hypocrites in Madinah, and probably the Jews and the polytheists, were, in their clumsy and confused campaign against Islam, trying to exploit such use of parables to raise doubts about the Qur’an’s divine origins, claiming that God would not speak about such insignificant creatures as spiders and flies. They thus hoped to undermine the authority and authenticity of the Qur’an. These verses serve to refute that argument and explain the wisdom underlying the use of such parables, while warning unbelievers against taking up such a line of argument and reassuring believers that they will strengthen their faith.

*“God does not disdain to give a parable of a gnat, or a higher creature.”* (Verse 26) God is the Lord of all creatures, big and small. Every single creature, regardless of shape or size, is a marvel to behold, embodying the greatest secret of life, which is known only to God. Besides, parables are used to explain and illustrate

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<sup>8</sup>Al-Khilali, Muhammad Taqiuddin & Muhammad Muhsin Khan, *Translation the Meanings of The Noble Quran In The English Language*. (Madinah: King Fahd Complex For The Printing Of The Holy Quran, 1404 H), p. 7.

<sup>9</sup>Al-Zamakhshari, Mahmud bin Amru (3<sup>rd</sup> edition), *Al-Kasshāf ‘An Ḥaqāiq Ghawāmiḍ al-Tanzīl*, Vol. 1 (Beirut: Dār al-Kitāb al-‘Arabi, 1407 H), p. 117.

concepts and ideas, and the size or shape of their subjects is irrelevant; in no case should they be slighted or scoffed at. Moreover, God, in His infinite wisdom, makes use of such parables to assess and test people's faith. "Those who believe know that it is the truth from their Lord..." (Verse 26).<sup>10</sup>

### Unbeliever's Mental and Behavioural Disorders:

Below are the shapes of the unbeliever's mental based on their query above and the purpose of it:

1. Unbelievers are sick mentally. They are against the Quran. They are always waiting for a chance to insult and degrade the Quran.
2. They cannot realise the infinite wisdom behind the parables of Quran involving the creatures like flies, spider and mosquito. Their worldview towards the purpose of creation is very narrow-minded and biased.
3. Moreover, they ask not for the seeking of knowledge, but for insulting the values of Islam. In short, their statements substantially hatred the Quran.

### THE SECOND VERSE

Allah says in the Al-Baqarah chapter, verse 28-29:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨ هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

Translation:

"How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. He it is Who created for you all that is on earth. Then He rose over (istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything."<sup>11</sup>

### The Type of Query:

The query within the verse above is the Divine Word ( كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا ) ( فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ) which means 'How can you disbelieve in Allah? Seeing that were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return.'

The query categorized as *istishām inkāri* issued by Allah towards unbelievers, which means that the Almighty God is not looking for the answer, but to deny their disbelief. The question, in other words, could be formed as follows:

What is the main reason behind their disbelief?

<sup>10</sup>Sayyid Qutb, *Fi Zilāl Al-Quran*, Vol. 1 (Markfield, United Kingdom: Islamic Foundation, 2015), p. 41.

<sup>11</sup>Al-Khilali, Muhammad Taqiuddin & Muhammad Muhsin Khan, *Translation the Meanings of The Noble Quran In The English Language*, p. 7.

Why are they so fearless to deny the existence of Allah SWT, which is so clear?<sup>12</sup>

**Explanation:**

Verse 28 begins by expressing surprise at those who insist on being ungrateful to Allah. Then, the verse reminds man that once he was dead or that he had no life, He existed, if at all, in the shape of billions of lifeless particles aimlessly floating; Allah brought them together made them into a man, and gave them life.<sup>13</sup>

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants. How can anyone deny Allah's existence or worship others with Him while You did not exist beforehand. You were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection. Therefore, the unbelievers and the hypocrites are the losers.<sup>14</sup>

**Unbeliever's Mental And Behavioural Disorders:**

Based on the *istifhām inkāri* (كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ) addressed to unbelievers and hypocrites, below are the shapes of their mental and behavioural disorders:

1. The unbelievers are misguided because they cannot see the actual evidence of Allah spreading everywhere on this earth.
2. They have forgotten that they were created out of nothing. Accordingly, they have no reason for disbelief in Allah. Thus, Allah faced them with the strong query as follows, "Why can you deny the existence of Allah, seeing that you were dead and He gave you life?"
3. Their quality of life is nothing to mention. They are against the truth and seeking always enmity with God. Accordingly, they denied whatever truth coming to knock their heart without having time to test the truth.

**The Third Verse**

Allah says in the Al-Baqarah chapter, verse 114:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ١١٤

Translation:

"And who are more unjust than those who forbid that Allah's name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allah's mosques and strive for their ruin? It was not fitting that such should

<sup>12</sup>Ibn 'Āshūr, *al-Taḥrīr Wa al-Tanwīr*, Vol. 1, p. 155.

<sup>13</sup>Muhammad Shafi', *Ma'arif al-Quran*. Translated by Prof Muhammad Hasan Askari and Prof Muḥammad Shamim (No publisher and date), p. 155.

<sup>14</sup>Ibn Kathīr, Ismā'īl bin 'Umar, *Tafsīr al-Quran al-'Azīm (online tafsir)*. [http://www.qtafsir.com/index.php?option=com\\_content&task=view&id=3137](http://www.qtafsir.com/index.php?option=com_content&task=view&id=3137). Accessed on 15 September 2020.

themselves enter them (Allah's mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the hereafter.”<sup>15</sup>

### The Type of Query:

This query within this divine word ( وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهِآ ) is known as *Istifhām Inkāri* which means Allah condemns people who like to damage Allah's mosques, either they block people from praying or destroy the mosques.<sup>16</sup> The query formed in this verse not to looking answer, but to abuse people who prevent people from praying in the mosques.

### Explanation:

This verse revealed down to admonish the polytheists of Arab as Aṭā' narrated from Ibn 'Abbās. It designates people of Mekah who ban the Prophet Muhammad and the Moslems from entering Mekah as Sa'ad bin Mu'adh narrated when entering Mekah silently and facing Abu Jahal who scolded him, "How pity you are, you are no longer secured to perform Tawaf around the Kaaba. You all Moslems are the weakness people." It was in the year of Hudaibiyah.<sup>17</sup>

The verse may also refer to the polytheists of Romanian. As for the polytheist of Mekah, they forbade people to glorify Allah in Kaaba (the sanctified house of Allah) and blocked people to visit the Messenger of Allah and his companions in Mekah as practised before by the polytheists of Romanian who struggle to destroy Bayt Al-Maqdis (Jerusalem). Both are in the same quality of having ungentlemanly behaviour.<sup>18</sup>

Accordingly, the Moslems supposedly strive in blocking the polytheists and unbelievers to conquer our islands, including the mosques. Otherwise, we still experience the same problem as the past of being blocked to perform any Islamic rituals in mosques.<sup>19</sup>

### Unbeliever's Mental And Behavioural Disorders:

Based on the *istifhām inkāri* ( وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهِآ ) addressed to unbelievers and polytheists of Mekah, they don't respect the value of the mosques as the sacred place for Moslems to do prayer and glorify Allah. Besides, they do not understand that the mosques just one place for Moslems to worship Allah. Other than that, the earth is a place for Moslem to do the prayer. Accordingly, it is

<sup>15</sup>Al-Khilali, Muhammad Taqiuddin & Muhammad Muhsin Khan, *Translation the Meanings of The Noble Quran In The English Language*, p. 22.

<sup>16</sup>Ibn 'Ashūr, *Muḥammad al-Ṭāhir, al-Taḥrīr Wa al-Tanwīr*, Vol. 1, p. 678-679.

<sup>17</sup>*Ibid.*

<sup>18</sup>Muḥammad 'Abduh & Rashīd Riḍā, *Tafsīr al-Manār*, Vol. 1 (Egypt: Al-Haeah al-Miṣriyah al-'Ammah li al-Kitāb, 1990), p. 354.

<sup>19</sup>Nawawi al-Bantani, Muḥammad bin 'Umar (1<sup>st</sup> edition), *Marāh Labīd Li Kashf Ma'āni Al-Qur'an al-Majīd*. Studied by Muḥammad al-Sanāwi, 1<sup>st</sup> edition, Vol. 1 (Beirut: Dār al-Kutub al-'Ilmiyah, 1417 H), p. 40.

unjust to destroy the mosques because of hatred to Moslems. Thus, they should take their self away from abusing Islam and the Moslems after considering that Allah prepares for them great torture in the hereafter. Unluckily, they do not obey this warning and strive to ruin the mosques. It is the shapes of unbeliever's mental and behavioural disorders understood through the above verse.

#### THE FOURTH VERSE:

Allah says in the Al-Baqarah chapter, verse 142:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّيْتُمْ مَا وَوَلَّيْتُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ١٤٢

Translation:

“The fools among the people (pagans, hypocrites, and jews) will say, “What has turned them (Moslems) from their Qiblah (prayer direction towards Jerusalem (Bayt al-Maqdis) they used to face in prayer.” Say, (O Muhammad peace be upon him), “To Allah belong both, east and the west. He guides whom He wills to the straight path.”<sup>20</sup>

#### The Type of Query:

The query in this verse is the divine word of Allah as follows: (مَا وَلَّيْتُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا). It is known by *Istifhām Haqīqi Li al-Taqrīr* which means the query formed to seek an answer for what happened. The story is about the changing of Qiblah of Moslem in prayer. Before going to have another Qiblah, which is the Kaaba, the Moslems faced *Bayt al-Maqdis* (Jerusalem). Therefore, the unbelievers examined the reason for this changing.<sup>21</sup>

#### Explanation:

According to Ibn ‘Aṭīyyah, the foolish among the people mentioned in the verse are jews, hypocrites and unbelievers of Quraish in Mekah. They kept seeking the answer for changing direction in prayer from Jerusalem to the Kaaba. They asked the Messenger of Allah (peace be upon him) to turn back to Jerusalem in prayer. The Kaaba, according to them, has no much meaning of spirituality compared to *Bayt al-Maqdis* (Jerusalem), the place of many prophets and messengers.<sup>22</sup>

Al-Zamakshari threw the question, “What benefit of acknowledging their attitude towards changing of direction in prayer before this matter happens?”

<sup>20</sup>Al-Khilali, Muhammad Taqiuddin & Muhammad Muhsin Khan, *Translation the Meanings of The Noble Quran In The English Language*, p. 29.

<sup>21</sup>Abu Ḥayyān al-Andalusi, Muḥammad bin Yūsuf bin ‘Alī, *Al-Baḥru al-Muḥīṭ fi al-Tafsīr*. Studied by Ṣidqī Muḥammad Jamīl, Vol. 2 (Beirut: Dār al-Fikr, 1420 H), p. 10.

<sup>22</sup>Ibn Aṭīyyah, ‘Abd al-Ḥaq bin Ghālib (1<sup>st</sup> edition), *al-Muḥarrar al-Wajīz Fi Tafsīr Al-Kitāb al-Ḥazīz*, studied by ‘Abd al-Salām ‘Abd al-Shāfi Muḥammad, Vol. 1 (Beirut: Dār al-Kutub Al-‘Ilmiyah, 1422 H), p. 217.



Al-Zamakhsari said, "it was to prepare the Moslems in facing this kind of attitude from the enemies of Islam when the changing of Qiblah happens. So, they are ready mentally to face any kind of abuses expected from those people."<sup>23</sup>

According to Sayyid Qutb, the enemies of Islam, including Jews, polytheists of Mekah and hypocrites tried to exploit the *Qiblah* issue to create division and confusion among the Moslems. They began to question the wisdom of the Muslim leadership and to raise doubts about the validity of the religious basis of Islam. Did the change of qiblah from Jerusalem to the Ka`bah mean that the Muslims had been praying towards the wrong qiblah all that time? And, if Jerusalem was the right qiblah, and it was correct to face it in the prayer, then it must have been wrong to change to another one. Praying towards the new qiblah, the Kaaba, would, in this case, not be valid. They further argued that such abrogation of earlier orders could not be done by God. Hence, the decision must have been made by Muhammad himself, proving that he was not receiving any divine revelations.<sup>24</sup>

The Jews ignored that Muhammad had a strong desire that God might direct him to a Kaaba, a house that's built by his ancestor, Prophet Ibrahim. The divine decree, expressed here with compassion and love, comes in line with the Prophet's wish. The new direction of prayer is exactly the one he has been silently hoping for all those months: "We shall, therefore, make you turn in prayer towards a direction you will be happy with. Turn your face, then, towards the Sacred Mosque." (Verse 144) What is more, is that it is a permanent and universal one: "Wherever you all may be, turn your faces [in prayer] towards it." (Verse 144).<sup>25</sup>

#### Unbeliever's Mental And Behavioural Disorders:

Based on the *istifhām Ḥaqīqi li al-Taqrīr* (مَا وَلَّهُمْ عَن قِبَلِهِمُ الَّذِي كَانُوا عَلَيْهِ) addressed to Jews, hypocrites and polytheists of Mekah, below are the shapes of their mental and behavioural disorders:

1. The jews, the hypocrites and the polytheists of Mekah are senseless. They used to seek a chance to create any controversy about Islam. For example, the controversy about the change of Qiblah from Jerusalem to Makkah conceived by the Jews in Madinah and followed by hypocrites in Madinah and polytheists of Mekah.
2. Those people are against Islam. They don't stop fabricating the fake issue related to Islam until the Moslem follows them. They have a high skill in manipulating the fact and conceiving the fraudulent issue.

#### THE FIFTH VERSE:

Allah Says in the Al-Baqarah chapter, verse:210:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۚ ٢١٠

<sup>23</sup>Al-Zamakhshari, *Al-Kasshāf*, Vol. 1, p. 197.

<sup>24</sup>Sayyid Qutb, *Fi Zilāl Al-Quran*, Vol. 1, p. 142.

<sup>25</sup>*Ibid*, Vol. 1, p. 152.

Translation:

“Do they then wait for anything other than that Allah should come to them in the shadow of the clouds and the angels? (Then) the case would be ready judged. And to Allah return all matters (for decision).”<sup>26</sup>

### The Type of Query:

(هَلْ) is the query tool to query the unbelievers about their reason in denying Islam. The query form in this following verse (هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ) known by *Istifhām Haqīqi* (the real query) which functioned here to seek the real reason of unbelievers in rejecting Islam.<sup>27</sup>

### Explanation:

This query refers to those who refused to convert into Islam. The punishment of Allah awaited for them together with a storm cloud. Besides, there is the angel that already assigned exclusively to punish them at that moment.<sup>28</sup>

To whom denied converting Islam, they have nothing waiting for them after the proofs of Allah revealed down to them except the hereafter that Allah appears in the clouds to punish them at the moment.<sup>29</sup>

In detail, Al-Sabuni (1997:1/120) says as follows:

“The unbelievers have nothing to be waiting for except the hereafter when Allah accompanied by angels going down to the earth saying tasbih, “سبحان ذي الملك والملكوت، سبحان ذي العزة والجبروت، سبحان الحي الذي لا يموت، سبحان الذي يميت الخلق ولا يموت، سبحان رب الملائكة والروح” The main point of the verse is describing the greatness of the doom day and its severity. Furthermore, the verse also goes to explain that the ruler at that time is the king of kings, the Almighty God. He is the wisest rulers and nobody could deny His judiciary.”<sup>30</sup>

In terms of the punishment that comes down from the cloud, Al-Zamakhshari says:

<sup>26</sup>Al-Khilali, Muhammad Taqiuddin & Muhammad Muhsin Khan, *Translation the Meanings of The Noble Quran In The English Language*, p. 44.

<sup>27</sup>Ibn 'Ashūr, *Muḥammad al-Ṭāhir, al-Taḥrīr Wa al-Tanwīr*, Vol. 2, p. 282.

<sup>28</sup>Al-Wāḥidi, 'Ali bin Aḥmad bin Muḥammad, (1<sup>st</sup> edition), *al-Wajīz Fi Tafṣīr Al-Kitāb al-'Azīz. Tahkik Ṣafwān 'Adnān Dawūdi* (Beirut: Dār al-Qalam, 1415 H), p. 160.

<sup>29</sup>Ṭanṭāwi, Muḥammad Sayyid, (1<sup>st</sup> edition), *al-Tafṣīr al-Wasīṭ*, Vol. 1 (Cairo: Dār Nahḍah, 1997), p. 450.

<sup>30</sup>Al-Ṣābūni, Muḥammad 'Ali (1<sup>st</sup> edition), *Ṣafwah al-Tafāsīr*, Vol. 1 (Cairo: Dār al-Ṣābūni, 1997), p. 120.

*“Why do they suffer in the clouds? Because the cloud is a sign of mercy. If the punishment comes down from the sky, the matter is going to be shocked and very scared.”<sup>31</sup>*

#### **Unbeliever's Mental And Behavioural Disorders:**

1. Unbelievers begged more time to embrace Islam, but the time they are looking for is not coming. They didn't believe in hereafter at all because it is a matter of metaphysical all about that science couldn't prove it.
2. A blocked mentality towards Islam is the most problem faced by unbelievers. They closed the eyes towards Islam, even the truth of Islam very clear. This is the cowardly mentality of the infidels faced by Moslems society from time to time.

#### **D. Conclusion**

Most of the queries of the disbelievers in the Al-Baqarah chapter are to disparage Islam. Their query not to seek an answer but lower the dignity of Moslems. On the other hand, most of Allah's queries directed at unbelievers are in the form of denial and amazement (*inkāri wa ta'ajubi*). Allah rebuked them with harsh corrections for stubbornly living in disbelief. However, they do not concede and hold solid to the faith of their ancestors. They despise Islam, Muhammad, and Moslems. Their heart and soul is sick. Therefore, they want to destroy Islam and make it no longer exist on this earth.

Likewise is the personality of the unbelievers described in the Qur'an in general and in the Al-Baqarah chapter in particular.

Most of their questions to ridicule Islam are related to the faith, prophethood, hereafter and Islamic jurisprudence. The Prophet (Peace be Upon Him) sometimes did not know the evil intentions behind their query. Thus, Allah guided directly His beloved Messenger (Peace be Upon Him) how to answer this kind of question. For example, when the infidels mocked the Prophet SAW when changing the qibla of Muslims from Bayt Al-Maqdis (Jerusalem) to the Kaaba in Mekah by saying, “What has turned them (Moslems) from their Qiblah (prayer direction towards Jerusalem (Bayt al-Maqdis) they used to face in prayer?” Allah directly guided His Messenger (Peace be Upon Him) to reply to them a proper answer by saying, “O Muhammad peace be upon him), “To Allah belong both, east and the west. He guides whom He wills to the straight path.”

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<sup>31</sup>Al-Zamakhshari, *Al-Kasshāf*, Vol. 1, p. 253.

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### Example in footnotes:

<sup>1</sup>Mircea Eliade (ed.), *The Encyclopedia of Religion*, vol. 8 (New York: Simon and Schuster, 1995), h. 18.

<sup>2</sup>Norman Daniel, *Islam and the West* (Oxford: One World Publications, 1991), h. 190.

<sup>3</sup>Syeikh Ja’far Subhānī, *Mafāhim Al-Qur’ān* (Beirut: Mu’assasah Al-Tarīkh Al-’Arabī, 2010), Juz 5, h. 231.

<sup>4</sup>Syeikh Ja'far Subhānī, *Maḥāhim Al-Qur'ān*, h. 8-9.

#### Example in bibliography:

Subhānī, Syeikh Ja'far. *Maḥāhim Al-Qur'ān*. Beirut: Mu'assasah Al-Tarīkh Al-'Arabī, 2010.

Eliade, Mircea (ed.). *The Encyclopedia of Religion*, vol. 8. New York: Simon and Schuster, 1995.

Daniel, Norman. *Islam and the West*. Oxford: One World Publications, 1991.

Shihab, Muhammad Quraish. *Sunnah-Syiah Bergandengan Tangan: Mungkinkah? Kajian Atas Konsep Ajaran Dan Pemikiran*. Cet. III. Jakarta: Lentera Hati, 2007.

#### Detail informations of the footnotes:

##### 1. Holy book

Al-Qur'ān, Al-Baqarah/2: 185.

Perjanjian Baru, Mrk. 2: 18.

##### 2. Qur'anic translation

<sup>1</sup>Departemen Agama RI, *al-Qur'an dan Terjemahannya* (Jakarta: Darus Sunnah, 2005), h. 55.

##### 3. Book

<sup>1</sup>Muḥammad 'Ajjaj al-Khaṭīb, *Uṣl al-Ḥadīth: 'Ulumuh wa Muṣṭalahuh* (Beirut: Dār al-Fikr, 1989), h. 57.

##### 4. Translation Books

<sup>1</sup>Toshihiko Izutsu, *Relasi Tuhan dan Manusia: Pendekatan Semantik terhadap al-Qur'an*, terj. Agus Fahri Husein dkk (Yogyakarta: Tiara Wacana, 2003), h. 14.

##### 5. Voluminous book

<sup>1</sup>Muḥammad al-Ṭāhīr b. 'Ashur, *al-Taḥrīr wa al-Tanwīr*, Vol. 25 (Tunisia: Dār al-Suḥūn, 2009), h. 76.

<sup>1</sup>Muḥammad b. Ismā'īl al-Bukharī, *al-Jam' al-Ṣaḥīḥ*, Vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyah, 1999), h. 77.

##### 6. Article in book

<sup>1</sup>Sahiron Syamsuddin, "Metode Intratekstualitas Muhammad Shahrur dalam Penafsiran al-Qur'an" dalam Abdul Mustaqim dan Sahiron Syamsuddin (eds.), *Studi al-Qur'an Kontemporer: Wacana Baru Berbagai Metodologi Tafsir* (Yogyakarta: Tiara Wacana, 2002), h. 139.

##### 7. Article in encyclopaedia

<sup>1</sup>M. Th. Houtsma, "Kufr" dalam A. J. Wensinck, at al. (ed.), *First Encyclopaedia of Islam*, Vol. 6 (Leiden: E.J. Brill, 1987), h. 244.

##### 8. Article in journal

<sup>1</sup>Muhammad Adlin Sila, "The Festivity of *Maulid Nabi* in Cikoang, South Sulawesi: Between Remembering and Exaggerating the Spirit of Prophet", *Studia Islamika* 8, no. 3 (2001): h. 9.

##### 9. Article in mass media

<sup>1</sup>Masdar F. Mas'udi, "Hubungan Agama dan Negara", *Kompas*, 7 Agustus 2002.

10. Article in Internet

<sup>1</sup>Muhammad Shaḥrūr, “Reading the Religious Teks: a New Approach” dalam <http://www.shahrou.org/25> Februari 2010/diakses 5 Juni 2010.

11. Thesis or dissertation

<sup>1</sup>Syahrudin Usman, “*Kinerja* Guru Pendidikan Agama Islam pada SMAN dan SMKN Kota Makassar”, *Disertasi* (Makassar: PPs UIN Alauddin, 2010), h. 200.

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