



Style of the Nidā' Language: A Study of its Structure and Function in the Interpretation of the Qur'an

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ABSTRACT

This study discusses the concept of nidā' (call or call) in the Qur'an as a form of language style that is full of meaning and purpose of communication. This study departs from the view of Quraish Shihab and Fazlurrahman that the Qur'an has a breadth of meaning that can be studied from various points of view, including linguistic and rhetorical aspects. The Nidā' in the Qur'an not only serves as a summoner, but also conveys da'wah messages, warnings, invitations, and even prohibitions and questions. This study classifies nidā' into three main forms: nidā' 'ām (general appeal), nidā' khāṣ (a special appeal to a particular group), and nidā' lil-asykhāṣ (a call to a specific individual). In addition, the lexical and terminological meaning of nidā', the types of nidā' letters, as well as the essential meaning of majazi in its use are also discussed. With an approach to linguistic analysis and interpretation, this study confirms that the style of nidā' language in the Qur'an contains a strategic theological, pedagogical, and psychological content in conveying divine messages to mankind in various contexts.

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INTRODUCTION

The study of the Qur'an can be done from a variety of different points of view (formal objects). Quraish Shihab likened the Qur'an to a diamond that emits light from each side. Each point of view will display a different luster, reflecting the breadth and richness of meaning it has, both from the visible and hidden sides, and includes both inner and outer dimensions.

This is in line with Fazlurrahman's view that the Qur'an was revealed to the Prophet Muhammad (saw) not only as a collection of ideas or meanings, but also in the form of texts that have context, contain normative values as well as historical aspects.

On the other hand, the Qur'an also uses the form of an invocation or call (nidā'), which is interesting to study because it contains certain messages. In general, the calls in the Qur'an can be divided into three types: nidā' 'ām (a general appeal to all mankind), nidā' khāṣ (addressed to a specific group such as Muslims or infidels), and nidā' lil-asykhāṣ (a call to a specific individual by mentioning names directly). Through this classification, readers can understand that each form of invocation has a different purpose and objective, as well as stores an important message for the invoked. By understanding these various forms of nidā', one can see how the call serves as a reminder, an invitation, or even a warning that is relevant to the condition of the ummah.

RESUL AND DISCUSSION

Definition of Nidā'

The concept of nidā' is a form of Allah's khitāb addressed to mankind through His apostles. Therefore, studying the concept of nidā' spread in the Qur'an and al-Hadith is very important, considering that both are the main sources of teachings and laws in Islam.

Linguistically, *nidā'* comes from the Arabic word *nādā* (نادى)–*yunādī* (ينادي)–*nidā'an* (نداء) which means call, invitation, announcement, or call. In addition, the term *nidā'* can also be interpreted as a form of prayer. These meanings are often found in various verses in the Qur'an.

QS Maryam/19: 3

إِذْ نَادَىٰ رَبَّهُ نِدَاءً خَفِيًّا

(That is) when he prays to his Lord in a quiet voice.

In addition to meaning prayer, *nidā'* can also be interpreted as *azān* and *iqāmah*. This meaning is found in the interpretation of Surah al-Mā'idah verse 58. This opinion is expressed by Ibn 'Āsyūr in al-Tahrīr wa al-Tanwīr, and also by Abū al-Qāsim in al-Tashīl li 'Ulūm al-Tanzīl.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبَاطِكُمْ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

When you call for prayer, they make it a subject of ridicule and games. This is because they are people who do not understand.

Nidā' can also be interpreted as a call or invitation to believe in Allah SWT. . This meaning can be found in Surah Āli 'Imrān verse 193, where Allah says:

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ

O our Lord, we have heard the one who calls to faith, that is, Believe in your Lord, so we believe. O our Lord, forgive us our sins, blot out our mistakes, and put us to death with those who do good.

The word *nidā'* has the meaning of an invocation or summons, as Pharaoh did when he summoned his court officials. When Moses invited Pharaoh to cleanse himself of error and invited him to monotheism, Pharaoh not only denied and disobeyed, but also tried to challenge Moses. He gathered his royal dignitaries and called them out, as stated in Surah al-Nāzi'āt verse 23.

فَحَشَرَ فَنَادَىٰ

So he gathered his princes together and cried out to his people.

The word *nidā'* also has the meaning of asking for help, as the previous ummah did when they faced calamity. Most of them not only ask for help, but also ask for forgiveness for the wrong attitudes, beliefs, and behaviors they have committed. However, their pleas for help and forgiveness were in vain because Allah had decreed destruction for them, as mentioned in Surah Sād verse 3.

كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قُرُونٍ فَتَادُوا وَلَآتٍ جِنِينَ مَنَاصِ

How many generations before them We have destroyed. Then, they ask for help (when punishment comes), even though it is not the time to let go.

The word *nidā'* in the form of *nādi* means a place of meeting, like the place used by those who disobey Allah's commands. When the Prophet Luth warned his people about abominable deeds that the people had never done before, he conveyed his appeal to them, as stated in Surah al-'Ankabūt verse 29.

أَبْنَكُمْ لَنَلْقَاهُنَّ الرِّجَالُ وَتَقَطُّنَّ السَّبِيلَ ۖ وَتَلْقَوْنَ فِي نَادِيكُمْ الْمُنْكَرَ ۖ هَمَّا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اتَّبِعْنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ

Is it appropriate for you to go to men (to vent orgasm), to steal, and to do evil in the places of your meetings?" So, the answer of his people is nothing but saying, "Bring upon us the punishment of Allah if you are of the righteous!"

Therefore, the meaning of *nidā'* according to language must be in accordance with the instructions of the pronunciation and the meaning contained in the verse. It cannot be called *nidā'* if it does not meet the structure of the language that includes the letters *nidā'* and *munādā*. In other words, what is meant by *nidā'* is a word or verse whose redaction contains the letters *nidā'* and *munādā*.

The scholars have differences in defining the concept of *nidā'* according to the term. In terms, *nidā'* is any utterance or verse that has a language structure consisting of the letters *nidā'* and *munādā* (the name of the person called or the interlocutor). Therefore, not all utterances or verses in the Qur'an can be classified as *nidā'*, even though they are derived from the root word *nāda*–*yunādī* as described in the linguistic sense of *nidā*. To clarify the meaning of *nidā'* according to the term, the author will refer to the opinions of scholars as the basis for this paper.

Muhammad al-Tāhir bin 'Āsyūr gave two definitions of the concept of *nidā'*. First, *nidā'* is defined as a call that is loudly loud so that it can be heard by the interlocutor, and this call begins with the letters of *nidā'* that are read at length. Second, *nidā'* is also understood as a demand to receive or face with the physical or intellect, using the predetermined letters of *nidā'*.

'Abbās Ḥasan interprets *nidā'* as a *da'wah* instruction to the interlocutor, as well as a warning for them to listen to the speaker's intentions, using one of the eight letters of *nidā'* as a means of summoning. The second meaning according to 'Abbās Ḥasan is a request for something to be granted which is expressed using the letter *nidā'* such as *yā* or other letters.

It is a form of invitation or request for the interlocutor to accept something, which is conveyed through the use of *nidā'* letters such as *yā* or other calling letters.

It is a series of utterances that are specially prepared to convey warnings to the interlocutor.

It aims to remind the person who is called to accept the intention desired by the speaker, whether in the form of requests for help, expressions of admiration, praise, or lamentations of sadness.

It is a form of request for the interlocutor to fulfill the call, where the letter *nidā'* is used in place of the utterance *ad'ū* (I call).

Based on the various definitions that have been explained, it can be concluded that *nidā'* is a form of call or command from the *mutakallim* (speaker) to the *mukhāṭab* (interlocutor) to face him. This call is conveyed through the use of *nidā'*, which serves to replace verbs (*fi'l mudhāri'*) such as "I call", and is changed from the form of news (*khābari*) to the form of invitation or command (*insyā'i*). Thus, the *nidā'* verses in the Qur'an are verses that contain a call from the speaker to the interlocutor to obey the commands or stay away from the prohibitions conveyed through the call.

Nidā' Letters

Adāt al-nidā' or summoning apparatus, known in Nahwu as the letters *nidā'*, which number eight, namely: 1) *yā* 2) *ā* (أَ), 3) *ayā* 4) *hayā* 5) *āy* (أَي) i.e. short hamzah with *yā'* sukun, 6) *āy* (أَي) long hamzah together *yā'* sukun, 7) *wā* 8) *ā* (إِ) hamzah panjang, and 8) *a* (ا) hamzah short.

In their use, the Nahwu scholars group these eight letters into four groups based on their function and context.

Nidā' letters such as *ay*, *ā*, *hayā*, *ayā*, *yā'*, and *āy* are used to call *munādā* (interlocutors) who are distant or who are considered distant, such as a person who is asleep or forgetful. The distance or proximity of this summoning depends on the prevailing social customs or context. If *nidā'* uses one of these six letters, then that type of *nidā'* is referred to as *nidā' ghayr mandūb* (discouraged calling).

The letter *nidā'* 'a (ا), (hamzah maqsūrah/hamzah read shortly) is used to summon a close *munādā* (interlocutor).

The letter *nidā'* *wā* (وَ) is used to call in times of grief, such as when mourning the death of a family or feeling pain from a disaster. The scholars of Nahwu refer to this type of *nidā'* as *nidā' mandūb* (a call used when sad or sick), as in the phrase (وَ زَيْدَاهُ وَ أَظْهَرَاهُ) which means, "Pity Zaid, how painful his back is."

The letters *nidā'*, *yā'* (يَا) are used to call the interlocutor both near and far. The use of *yā'* for a close call often raises questions among scholars, considering that *yā'* is better known as a call to Allah, which is certainly closer than others. Ulama Nahwu explained that actually *yā'* is indeed used to summon both close and distant interlocutors.

An example of the letter *nidā'* *yā* in the Qur'an is found in QS Muddaṣṣir/74:1-4.

(يَا أَيُّهَا الْمُدَّثِّرُ (1) قُمْ فَأَنْذِرْ (2) وَرَبِّكَ فَكْبِرْ (3) وَتَذَكَّرْ فَطَهِّرْ (4))

1. O one who is clothed (Prophet Muhammad), 2. Wake up, and warn! 3. Your Lord, glorify him! 4. Clean your clothes!

In the verse, the style of *nidā'* is marked by the utterance of *al-muddaṣṣir* followed by *yā'* (*yā ayyuhā*), and after the style of *nidā'*, there is the style of command language (*amar*) addressed to the *munādā*. This command style can be seen in the words *fa'anẓir* (so warn) and *fakabbir* (then warn), which came from God to the Prophet Muhammad PBUH.

Basically, the letter *nidā'* *yā'* (يَا) is used to summon a distant *munādā* (interlocutor). However, if *yā'* is used to call a close *munādā*, it indicates the presence of something very important. This phenomenon is often found in prayers to Allah, such as *yā Allah* or *yā Rabb*. Fakhruddin al-Zarkashi explained that the use of *yā* in prayer describes feelings of being away from goodness and positive places, as well as feeling weak and humble before Allah. With this kind of recognition and humility, it is believed that the prayer can be answered. In addition, *yā'* is the single most frequently used letter in the Qur'an, which shows the importance of the messages that Allah conveys in His book.

Some scholars state that the advantages of the *nidā'*, *yā'* compared to other *nidā'* letters are as follows:

1) *yā'* is most commonly used in writing and speech, 2) *yā'* is more common compared to other *nidā'* letters, 3) *yā'* can be used to invoke different types of *munādā*, including the following five categories: *mufrad 'alam* (singular personal name), *nakīrah maqsūdah* (a word that was previously common but had been prescribed for one specific person), *nakīrah ghayr maqsūdah* (a word that is still general), *al-muḍāf* (a word that merged with another word), and *shabīh bi al-muḍāf* (a word similar to *muḍāf*).

In QS al-Māidah/5: 87

(يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحَرَّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

O you who have believed, do not forbid what is good that Allah has made lawful for you, and do not go beyond the limits. Indeed, Allah does not like those who go beyond the limits.

In this verse, the style of *nidā'* is marked by the utterance *yā ayyuhā allaẓīna āmanū* (O you who believe) which uses the word *nidā'* *yā'*. After the style of *nidā'*, there is a style of prohibition (*nahy*) which serves to prohibit the believers from forbidding good things that have been lawful by Allah SWT, as well as forbidding them to go beyond the limits. This verse also ends with a notification that Allah SWT. does not like people who go beyond the limit. This style of prohibition can be found in the phrase *lā taḥarrimū* (do not forbid) that came from Allah Swt. to the Prophet Muhammad (PBUH). The same is true of other styles of prohibition such as *lā ta'khuzū* (do not take it), which in addition to being intended as a prohibition also serves to reject actions that go beyond the limits committed by the ummah.

Various Nidā

The invocation of nidā' in the Qur'an can have the meaning of ḥaqīqī (true meaning) or majāzī (figurative meaning).

First, nidā' ḥaqīqī is an appeal to people who have intellect, intelligence, and discernment (tamyīz), because basically the message of nidā' is only addressed to people who have understanding. Only a person of reason can receive and understand the message conveyed through nidā'.

For example, this is seen in Al-Baqarah/2:35.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

We said, "O Adam, dwell with your wife in Paradise, eat with the delights that are there as you please, and do not approach this tree, so that you are among the wrongdoers!

Second, nidā' isti'ārah or majāzī, i.e. an appeal or summons addressed to the interlocutor who has no sense, because he is unable to receive and carry out the message. Basically, the person is not worthy of receiving a message or call, unless it happens by the will of Allah SWT.

For example, this can be seen in Surah Saba/34:10.

وَلَقَدْ آتَيْنَا دَاوُدَ مِنَّا فَضْلًا لِيَجِبَالَ أَوْبَىٰ مَعَهُ وَالطَّيْرَ وَقَالَا لَهُ الْحَدِيدُ

Indeed, We have indeed bestowed upon David a gift from Our. (We said), "O mountains and birds, pray again and again with David!" We have softened the iron for him.

Nidā Language Style

The style of nidā' is found in many in the Qur'an, both directly spoken and unspoken. In fact, out of the 114 surahs in the Qur'an, there are about 12 surahs that begin in the style of nidā'.

One example can be seen in Q.S. An-Nisā'/4:1.

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً ۚ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

O man, fear your Lord who created you from one self (Adam) and He created from him his mate (Eve). From both of them Allah multiplied many males and females. Fear Allah in whose name you ask each other and (maintain) family relations. Indeed, Allah is always watching over you.

In the style of the language of nidā' in this verse, the pronunciation is يَا أَيُّهَا النَّاسُ. The instrument of his call is the letter ya', and the one who is called is the whole of humanity. After this style of nidā' language, comes the style of the language of command, which is a command to mankind to fear Allah SWT. After the command, then information (kalam khabar) is conveyed, namely that Allah SWT has created wives for mankind and from both of them Allah SWT develops offspring.

QS al-Mumtahanah/60: 1

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ ۚ إِنَّ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِم بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

O you who believe. Do not make my enemies and your enemies loyal friends. You tell them (things that should be kept secret) out of affection (you for them). In fact, they have denied the truth that has come to you. They expelled the Messenger and you (from Makkah) because you believed in Allah, your Lord. If you go out to fight in My way and seek My pleasure, (do not do so). You tell them secretly (things that should be kept secret) out of affection. I know better about what you are hiding and what you are declaring. Who among you has strayed from the straight path?

The style of nidā' in the verse is the lafadz يَا أَيُّهَا الَّذِينَ آمَنُوا. The instrument of the call is 'yes', and those who are called are the believers. This style of nidā' is followed by the style of prohibition (nahy), which is the prohibition against taking the enemies of Allah and the enemies of the believers as close friends, whom you convey the news to them (the news about Muhammad), out of affection. After that, the news came from Allah SWT about their situation, that the enemies of Allah have disobeyed the truth that has come to you, and they expelled the Messenger and expelled you because of your faith.

QS al-Tahrim/66: 1

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ أَرْوَاحِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ

O Prophet (Muhammad), why do you forbid what Allah has lawful for you? You intend to please your wives. God is Forgiving and Merciful.

The style of nidā' in the verse is the pronunciation يَا أَيُّهَا النَّبِيُّ. The instrument of call is ya', and the one called is the Prophet Muhammad (peace be upon him). This style of nidā' is followed by the style of the language of question, which comes from Allah SWT., why do you forbid what is lawful for you? Are you looking for the pleasure of your wives? After that, came the message from Allah SWT, which stated that Allah is Forgiving and Most Merciful. The style of prohibition language in the pronunciation لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ came from Allah to the Prophet Muhammad (peace be upon him), in addition to being used for the true meaning, also serves the meaning of majāzī (figurative), namely inkār (rejection). The meaning of this inkār is the rejection of Allah SWT. against the actions of the Prophet Muhammad who forbid what has been lawful by Allah SWT.

CONCLUSIONS

Nidā' in the Qur'an serves as a call or call that uses special letters to call the interlocutor, whether it is near, far, or in certain circumstances such as sadness.

This call can be followed by other language styles, such as command (amar), prohibition (nahyun), or question. Nidā' is usually addressed to people who have reason and understanding, but in some cases it is also used for figurative meanings aimed at those who cannot receive the message, such as the meaning of majazi.

Verses that use this style of language often contain important messages that are conveyed through commands or prohibitions, and are followed by explanations or information from Allah SWT.

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