

CHAPTER III PREACHING WORDS VERSES

A. *Da'a*¹

The researcher has found the meaning of this word in Arabic dictionary² as following:

- 1) نادى : دعا (to call/to shout)³
- 2) دعا الى الأمير : ساق (to complain about)⁴
- 3) دعا الميت : نذب (to regret)⁵
- 4) دعا الى هذا الأمر : جرّ و اضطرّ (to urge/to motivate)⁶
- 5) دعا : بشار : (to report)⁷
- 6) دعا : (to pray)⁸

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary⁹ are:

- 1) Verb (*fi'il*) such as :¹⁰ تدعون , أدعو , دعا
- 2) Noun (*ism*) such as¹¹ : داعية , دعوة , الداعي
- 3) Adverb (*hal*) such as¹² : داعيا

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

¹ The word “*da'wah*” which means “preaching” is originated from this word (دعا). (Ibnu Manzûr, *Lisân al-'Arab* (Lebanon: Dâr Al-Kutub Al-'Ilmiyah, Juz II), page 1385. Meanwhile, word “*da'wah*” (دعوة) that exists in al-Qur'an is mentioned in *surah* al-Baqarah verse 186, ar-Ra'du verse 14, ar-Rûm verse 25, and Ghâfir 42. (Muhammad Fuad 'Abdul Baqi, *al-Mu'jam al-Mufahras li Alfâzh al-Qur'ân al-Karîm* (Beirut: Dâr al-Fikr, 1981), page 260

² Ibnu Manzûr, *op. cit.*

³ *Ibid.*, page 1386

⁴ *Ibid.*, page 1386

⁵ *Ibid.*, page 1387

⁶ *Ibid.*, page 1387

⁷ *Ibid.*, page 1385

⁸ *Ibid.*, page 1385

⁹ Muhammad Fuad 'Abdul Baqi, *op. cit.*

¹⁰ *Ibid.*, page 257-260

¹¹ *Ibid.*, page 260

¹² *Ibid.*, page 260

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ¹³

Who is better in speech than one who calls (men) to Allah, works righteousness, and says, “I am of those who bow in Islam”?

Context: The verses before this verse talk about the deeds of the apostates whom are rewarded by Allah a painful punishment. The perverse people said not to listen the Qur’an and accept it. The verse 33 is a resistance to their invitation to evil, that the best word is the word of one who calls to God.

Allah praises believing and consistent people who attempt to guide others to be submissive and obeying *muslîm* to Allah. Allah’s saying “*da‘a ilallâh*” contains many kinds and levels. The first and prominent is occupied by Rasul who are indeed labelled by Allah as “*dâ‘iyan ilallâh*” (al-Ahzâb: 46); continued by scholars and intellectuals who sincerely implement their knowledge towards society and guide them. The broader the guidance is employed, the higher the level that is occupied by *dâ‘i*. As similar as people who summon *adzân* are called *dâ‘i* though the invited people is just one.¹⁴ *الله ممن دعا إلى الله* means *دعا إلى الإسلام* and *عمل صالحا* means to do righteous deeds in relationship between he/she and Allah. He/she makes Islam as framework of his/her life. This verse is revealed of two who summon to prayer (المؤذنين),¹⁵ but it commonly happens to who has the three characteristics; believing in Islam, performing righteous deeds and inviting to it. *وقال إنني من المسلمين* is not intended as spoken words, but as inheriting Islam as norm and belief.¹⁶

¹³ QS. Fushilat [41]: 33. This verse is *makiyyah*.

¹⁴ M. Quraish Shihab, *Tafsir Al-Misbah: pesan, kesan dan keserasian Al-Qur’an* (Jakarta: Lentera Hati, Vol. 12, Cet. V, 2011) page 54

¹⁵ It is narrated from ‘Aisyah r.a. about this verse. This verse is revealed in cause of two who summon to prayer (*mu’dzanain*). This narration is spoken by az-Zamakhsyarî.

¹⁶ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyarî, *al-Kassyâf ‘an Haqâiq Ghowâmîdh at-Tanzîl wa ‘Uyûn al-Aqâwil fî Wujuh at-Ta’wil* (Dâr al-Kutub al-‘Ilmiyah: Beirut, Juz 4), page 195

It is clear that *da'a* in the verse above is to invite or to call to Allah. Thus, this verse contains obligation for Muslim to invite others to Allah. Allah is the most ultimate destination of preaching (*da'wah*) activity. Word Allah in the verse is simplified by the *mufassir*, from whom the meaning of each crucial word is quoted, as Islam religion brought by Muhammad SAW.

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ¹⁷

Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong: They are the ones to attain felicity.

Context: This verse is a continuation of God's command to keep the unity of Muslims which is told in the previous verses.

The difference between whether is it to every Muslim or some refers to word *منكم*. Who has opinion *min li at-tab'idh* views that preaching is obligation of some Muslim and who interprets *min li at-tabyin* views that preaching is obligation of every Muslim. M. Quraish Shihab analyzes this difference by proposing notion that preaching of some Muslim is preaching that needs broad knowledge about religion teaching, but it does not limit the obligation for every Muslim to preach like obligation to remind that is ordered by al-Qur'an in *surah al-'Ashr* verse 3.¹⁸

Preaching (*da'wah*) activity, in this verse, is pointed by two words *يدعون* and *يأمر* (to invite and to command). Of course, the preached material is also different. The first has object *الخير* (universal value that is thought by al-Qur'an and *Sunnah*).¹⁹ Meanwhile the second has object *المعروف* (something good that is suitable with common view of society and

¹⁷ QS. Ali 'Imrân [3]: 104. This verse is *madaniyyah*.

¹⁸ M. Quraish Shihab, *op. cit.*, Vol. 1, page 209

¹⁹ *Ibid.*, page 211

al-khair).²⁰ This means that the way to preach *al-khair* and *al-ma'rûf* is not same. Al-Qur'an and *sunnah* teaching is invited persuasively, while what is agreed by common agreement in society is commanded and prohibited.

The order of preaching (*da'wah*) truly means common and shows common sense. Allah says (و العصر . . الخ), and *tawâshy* in this verse means *amr* and *nahy*.²¹ The understanding of *al-khair* in this verse is *islâm* (*ikhhlâsh*) because of Allah and coming back from following *hawâ* to following His law.²²

The verse above is often quoted in some literatures of preaching (*da'wah*). From it, the formulation of obligation of preaching (*da'wah*) is drafted. The verse shows that the obligation, based on word analysis, can be for all Muslim or some of them. Yet, the obligation is divided into parts by *mufasssir*, which is *fardhu kifâyah* and *fardhu 'ain*. This division is considered based on the material of preaching (*da'wah*).

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِ لَهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ²³

Invite (all) to the way of Thy Lord with wisdom and preaching; and argue with them in ways that are best and Most gracious: for Thy knoweth best, who have strayed from His path, and who receive guidance.

Context: Verses before this verse describe a priesthood of Ibrâhîm and Jews followership to him, along with disputes. Allah has revealed to Muhammad in order to follow the religion of Ibrâhîm, the *Hanîf* religion and call it to them with wisdom and goodness. If they deny and commit something to us, then we respond accordingly to what they did.

²⁰ *Ibid.*, page 211

²¹ Muhammad Rasyîd Ridhâ, *Tafsir al-Qur'ân al-Hakim, Tafsir al-Manâr* (Cairo: Dâr al-Manâr, Cet. II, Juz 4, 1947), page 27

²² *Ibid.*, page 211

²³ QS. an-Nahl [16]: 125. This verse is *makiyyah*.

In *Tafsîr al-Misbâh*, M. Quraish Shihab says that this verse tells about the continuation of Ibrâhîm's *hanîf* principle. The continuation is obliged to Muhammad SAW. He adds that this verse contains three methods of preaching (*da'wah*); *hikmah*, *maw'izhah* and *jidâl*. He interprets *hikmah* the most prominent of everything, knowledge and deed. *Maw'izhah* is explanation which touches heart and brings into goodness. *Jidâl* is discussion or proofs that breaks reason or postulate of opposites, making them down. M. Quraish Shihab then states these three methods of preaching (*da'wah*) are used based on *mad'u*'s conditions. This is opinion of majority of scholars, while Thahir Ibn 'Asyur states that these three methods are used together.²⁴

Allah has ordered the Prophet to invite people by one of three methods. *hikmah*, *maw'izhah* and *jidâl*. *Hikmah* is undisputable argument that brings to sure belief.²⁵ *Maw'izhah* is hypothetic evidences and convicting postulates.²⁶ *Jidâl* is postulates that are intended to pressure and opponent.²⁷ Yet, ar-Râzi does not understand those three as three methods of preaching (*da'wah*). He just categorizes *hikmah* and *maw'izhah* as the method, while *jidâl* is something else not included in preaching (*da'wah*) matter. It is intended to argue the opponent.²⁸

Thus, the *mujâdalah* method is actually an anticipatory step of preaching efforts, but it is not included in the activities of the preaching itself. The meaning of *سبيل ربك* is Islam. *Hikmah* and *maw'izhah hasanah*

²⁴ M. Quraish Shihab, *op. cit.*, Vol. 6, page 774-777

²⁵ الْحِجَّةُ الْقَطْعِيَّةُ الْمُنْبَغِيَّةُ لِلْعَقَائِدِ الْإِسْلَامِيَّةِ (Fakhrudîn ar-Râzi, *Tafsîr al-Kabîr* (Teheran: *Dâr al-Kutub al-'Ilmiyah*, Cet. II, Juz 17), page 138)

²⁶ الْأَمَارَاتُ الظَّنِّيَّةُ وَالدَّلَائِلُ الْإِقْنَاعِيَّةُ (*Ibid.*, page 138)

²⁷ الدَّلَائِلُ الَّتِي يَكُونُ الْمَقْصُودُ مِنْ ذِكْرِهَا الْإِزَامُ الْخُصُومِ وَ إِفْحَامِهِمْ (*Ibid.*, page 139)

²⁸ "... أَمَّا الْجِدْلُ فَلَيْسَ مِنْ بَابِ الدَّعْوَةِ ، بَلِ الْمَقْصُودُ مِنْهُ عَرَضٌ آخَرَ مُعَايِرٌ لِلدَّعْوَةِ وَ هُوَ الْإِزَامُ وَ إِفْحَامُهُمْ ، فَلِهَذَا السَّبَبُ لَمْ يُقَلَّ أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ وَ الْجِدْلُ الْأَخْسَانُ، بَلِ الْإِفْحَامُ ، فَطُعُ الْجِدْلُ عَنِ بَابِ الدَّعْوَةِ تَنْبِيْهَا عَلَى أَنَّهُ لَا يُحْصَلُ الدَّعْوَةَ ، وَ إِنَّمَا الْعَرَضُ مِنْهُ شَيْءٌ آخَرَ ... " (*Ibid.*, page 141-142)

can be al-Qur'an, because it is *hikmah* and *maw'izhah hasanah*.²⁹ The verse above actually regards about method of preaching (*da'wah*). It can be said method when *hikmah*, *maw'izhah* and *jidâl* are not object of word, unless they are ways.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَىٰ إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ³⁰

Who doth greater wrong than one who invents falsehood against Allah, even as he is being invited to Islam? And Allah guides not those who do wrong.

Context: This verse states that Isa had told Banî Isrâ'îl that he was an apostle and bring glad tidings to them, the arrival of the Apostle afterwards, Muhammad SAW. Their denial of Muhammad SAW is the most persecuted lie.

The most despotic person is described by this verse. They reject the very obvious truth, accusing *Rasûl* as sorcerer, liar and so on. They mistreat themselves because of foolish rejection that drops them to world and hereafter devastation.³¹ The verse above describes effort of Islam's opponents to extinguish light of Allah, Islam religion by their mouth. Al-Qur'an mentions mouth to point tongue, illustrating how people extinguish light of Allah by blowing it. It is impossible people extinguish sun by blowing it.³² What a despotic the people who is invited to Islam by Allah that gives two happiness, in world and hereafter. The despotism is shown by their answer which is the invitation is magic (سحر), because it is a lie and cheat.³³ This verse is an invitation to Islam for Jews and Christians. In other word, this verse is very strong and obvious proof that Islamic preaching

²⁹ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 2), page 619

³⁰ QS. ash-Shaff [61]: 7. This verse is *madaniyyah*.

³¹ M. Quraish Shihab, *op. cit.*, Vol. 12, page 24

³² *Ibid.*, page 25

³³ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 4, page 513

(*da'wah islamiyâh*) which is represented by word *da'a* is the invitation to convert into Islam.

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا³⁴

He said: “O My Lord! I have called to my people night and day.

Context: This verse speaks of the futility of Prophet Nûh’s preaching to his people, as told in the preceding verses. Yet, God had sent Nûh to warn them, but they did not listen and run away from the truth.

Prophet Nûh invites his people to believe in Allah by various ways, by *hikmah*, *nashîhah*, and the best uninterrupted discussion.³⁵ The verse describes Prophet Nûh’s complaining to Allah. Lesson can be taught by this verse to next generations. The lesson is that he is one who gives all businesses to Allah after he has attempted hard. It is indeed that every step we take must be surrendered to Allah for making decision.³⁶ In fact, the preaching (*da'wah*) activity emerges likeness (الرغبة). That likeness consequently must be followed by obedience and submission. In other side, the preaching also emerges dislike (النفرة). This dislike brings into rejection and rebellion. It is like when two persons hear invitation to Allah. One person may like and the other may dislike. This is the choice of Allah in *hidâyah*, not them. Yet, actions that follow one of the possibilities are chosen by themselves. It is possible for someone who dislikes but finally like and accept. The obedience and rejection is only caused by Allah’s power. This verse is very clear proof of Allah’s will and power.³⁷

The interpretation of *mufasssir* above shows that someone’s will to accept preaching (*da'wah*) by invitation does not depend on preacher, but it

³⁴ QS. Nûh [71]: 5. This verse is *makiyyah*.

³⁵ M. Quraish Shihab, *op. cit.*, Vol. 14, page 344

³⁶ *Ibid.*, page 345

³⁷ Fakhruddîn ar-Râzi, *Tafsîr al-Kabîr* (Beirut: *Dâr al-Kutub al-'Ilmiyah*, Juz XV), page 120-121

is fully the power of Allah. A preacher can not define the acceptance as result of preaching (*da'wah*). Moreover, Muhammad also can not give guidance to it.

B. *Tabligh*³⁸

The researcher has found the meaning of this word in Arabic dictionary³⁹ as following:

- 1) (to arrive/complete)⁴⁰ وصل و انتهى : بلغ الشيء
- 2) (to educate)⁴¹ التهذيب : بلّغت القوم
- 3) (to experience wet dream)⁴² احتلم : بلغ الفلان
- 4) (to bear fruit)⁴³ انتهى فيه : بلغت النخلة أى إدراك ثمرها

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary⁴⁴ are:

- 1) Verb (*fi'il*) such as⁴⁵ : in *wazn* بلغ (فعل), بَلَّغَ (فعل), أَبْلَغَ (أفعل)
- 2) Noun (*ism*) such as⁴⁶ : البلاغ, مبلغ, مبلغ, البلاغ
- 3) Adjective (*shifat*) such as⁴⁷ : بليغ/بليغة

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ

النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ⁴⁸

³⁸ This one term of preaching (*da'wah*) originates from word (بلغ). (Ibnu Manzûr, *op. cit.*, Juz I, page 345. Meanwhile, this word does not exist in al-Qur'an.

³⁹ Ibnu Manzûr, *op. cit.*

⁴⁰ *Ibid.*, page 345

⁴¹ *Ibid.*, page 346

⁴² *Ibid.*, page 346

⁴³ *Ibid.*, page 346

⁴⁴ Muhammad Fuad 'Abdul Baqi, *op. cit.*

⁴⁵ *Ibid.*, page 134-135

⁴⁶ *Ibid.*, page 135

⁴⁷ *Ibid.*, page 135

⁴⁸ QS. al-Maidah [5]: 67. This verse is *madaniyyah*.

O Messenger. Proclaim the (message) which hath been sent to thee from Thy Lord. if thou didst not, thou wouldst not have fulfilled and proclaimed His mission. And Allah will defend thee from men (who mean mischief). For Allah guideth not those who reject faith.

Context: This verse is a command of God to the Prophet Muhammad to convey the Qur'an to Jews, Christians and all people even if they reject it.

M. Quraish Shihab cites ar-Râzi who says that this verse presents Allah's promise to Prophet Muhammad SAW to protect from disturbance and threat of Jews and Christians, because the previous and later verses speak of them both. Thâhir Ibn 'Asyûr adds that this verse remind *Rasûl* in order to deliver religious teaching to *Ahl Kitâb* without considering their criticism and threat. Moreover, admonitions contained by the previous verses are firm admonitions.⁴⁹ The *Syi'ah* understand what is meant by ما أنزل اليك as object of *balligh* is *nash* that must be continued its delivering by people after the Prophet. Meanwhile, the Prophet worries of burdening his companions, so this verse is revealed to encourage him.⁵⁰

ما أنزل اليك is interpreted as *nash*, so duty of prophet to deliver it becomes particular work. This delivering is only the duty of prophet, because there is no *Rasûl* after Muhammad. When the Rasyîd Ridhâ's interpretation is still understood as the attempt of preaching (*da'wah*), so the duty of *dâ'i* is the continuation of the duty of *Rasûl*. Of course, they are the ordinary human being or Muslim.

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ⁵¹

“I but fulfil towards you the duties of my Lord's mission: sincere is my advice to you, and I know from Allah something that ye know not.

⁴⁹ M. Quraish Shihab, *op. cit.*, Vol. 3, page 184-185

⁵⁰ Muhammad Rasyîd Ridhâ, *op. cit.*, Juz 6, page 464

⁵¹ QS. al-A'râf [7]: 62. This verse is *makiyyah*.

earthquake.⁵⁵ In *surah* Hûd Shâlîh left his people in three days, which they are happy after they have slaughtered camel. After the three days, Allah saves Shâlîh and believing people by His blessing. Allah then gives punishment to despotic people. The punishment is terrible thunder voice. *Nashîhah* can give advantage by will of Allah. How hard someone wills, he may come to nothing.⁵⁶

The first interpretation only explains the detail of event in the story of Shâlîh's preaching (*da'wah*) to his people. The second also only gives the meaning of word *nashîhah*. Those two interpretation can be gathered as one unity, which is the preaching (*da'wah*) by *tablîgh* which is accompanied by *nashîhah* can not be defined by *Rasûl*. The result of the preaching (*da'wah*) is defined by will of Allah.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ

كَافِرِينَ⁵⁷

So Syu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

Context: This verse speaks of the Prophet Syu'aib's preaching to his people. However, the disbelievers harass people who have faith that they are the lose ones. Syu'aib then said to his people who believe with such words in verse above. Thus, God inflicting punishment to them and they are actually the losers.

Story of Nûh, Hûd, Shâlîh, Lûth, and Syu'aib as. is similar. They all five witness the devastation of their each people. This is different with the story of Muhammad SAW and Ibrâhîm as. They two do not witness the

⁵⁵ M. Quraish Shihab, *op. cit.*, Vol. 4, page 186

⁵⁶ Muhammad Rasyîd Ridhâ, *op. cit.*, Juz 8, page 509

⁵⁷ QS. al-A'râf [7]: 93. This verse is *makiyyah*.

devastation of their each people. The proof of Prophet Muhammad SAW does not witness the devastation is in *surah* al-Anfâl verse 33. This is because both Muhammad SAW and Ibrâhîm as. are honoured. This is right because to be avoided from seeing own people and tribe is an advantage or a blessing.⁵⁸

In this context, az-Zamakhsyarî explains *tabligh* as *conveying message from God to the people*, which the message is about good counselling and warning. This meaning of word *tabligh* is also proven by their attitudes, which unfortunately refuse to listen and believe Syu'aib and the message he brings, until he feels sad for them.⁵⁹

C. *Amr bi al-Ma'rûf wa Nahy 'an al-Munkar*

a. *Amr*⁶⁰

The researcher has found the meanings of this word in Arabic dictionary⁶¹ as following:

- 1) نقيض النهي : أمر - يأمر - أمرا (to command)⁶²
- 2) الحادثة : أمر (condition/ circumstance)⁶³

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary⁶⁴ are:

- 1) Verb (*fi'il*) such as⁶⁵ : in *wazn* أمر (فعل), أمروا، تؤمر، (فعل)، (افتعل) يأتَمرون
- 2) Noun (*ism*) such as⁶⁶ : أمر، أمور، أمرى، إمرًا، أمرون، أمارة

⁵⁸ M. Quraish Shihab, *op. cit.*, Vol. 4, page 212

⁵⁹ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 2, page 127

⁶⁰ This one term of preaching (*da'wah*) is an instructive word form. This word has root in (أمر). (Ibnu Manzûr, *op. cit.*, Juz I, page, 125). This instructive word that exists in al-Qur'an is much used such as in *surah* al-A'râf verse 12, al-Maidah 117, and an-Nûr verse 35. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 76)

⁶¹ Ibnu Manzûr, *op. cit.*

⁶² *Ibid.*, page 125

⁶³ *Ibid.*, page 126

⁶⁴ Muhammad Fuad 'Abdul Baqi, *op. cit.*

⁶⁵ *Ibid.*, page 76-77

⁶⁶ *Ibid.*, page 78

b. *Nahy*⁶⁷

The researcher has found the meanings of this word in Arabic dictionary⁶⁸ as following:

- 1) خلاف الأمر : نهى (to prohibit)⁶⁹
- 2) اكتمى : نهى (to finish)⁷⁰

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary⁷¹ are:

- 1) Verb (*fi'il*) such as⁷² : in *wazn* نهى (فعل), نُهِيتَ (فُعِلَ), (افتعل) انتهى
- 2) Noun (*ism*) such as⁷³ : المناهى, منتهون, المناهون

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

لا خَيْرَ فِي كَثِيرٍ مِنْ بَجْوَهِمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلْ
ذَلِكَ ابْتِغَاءَ مَرْضَاةِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا⁷⁴

In most of their secret talks there is no good: but if one exhorts to a deed of charity or justice or conciliation between men, (secrecy is permissible): to Him who does this, seeking the good pleasure of Allah, we shall soon give a reward of the highest (value).

Context: This verse tells about *munâfiq* after war which their circumstances are described by this verse.

⁶⁷ This one term of preaching (*da'wah*) is a prohibitive word form. This word has root in (نهى). (Ibnu Manzûr, *op. cit.*, Juz VI, page 4564). This prohibitive word that exists in al-Qur'an is much used such as in *surah* al-Hajj verse 41, an-Nahl 90, and Ali 'Imrân verse 104. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 721)

⁶⁸ Ibnu Manzûr, *op. cit.*

⁶⁹ *Ibid.*, page 4564

⁷⁰ *Ibid.*, page 4566

⁷¹ Muhammad Fuad 'Abdul Baqi, *op. cit.*

⁷² *Ibid.*, 721

⁷³ *Ibid.*, 722

⁷⁴ QS. an-Nisâ [4]: 114. This verse is *madaniyyah*.

The *munâfiq* did a lot secret conversation which was intending to badness. This verse is a rejection for them. *نجواهم* means their secret conversation/talk. Although this verse is an exception of the secret conversation allowed among people at that time, the exception does not cover *munâfiq* that did secret conversation on some certain thing. The secret conversation is allowed as long as concerning about *shadaqah*, *ma'rûf* and reconciliation among people (*ishlâh*), because they bring advantage and reject damage.⁷⁵ az-Zamakhsyarî emphasises interpretation on this verse in word *معروف*. It is said that *القرض : معروف* (loan or debt), *إغاثة الملهوف* (to help suffering people), and *عام فى كل جميل* (good things in common). *معروف* also means *shadaqah sunnah*, while word *صدقة* is *shadaqah wâjib*.⁷⁶ Those two interpretation can be gathered as one unity, which is the preaching (*da'wah*) by *amr* which has the object can be elaborated in such interpretation of the meaning of word *ma'rûf* given by az-Zamakhsyarî. Meanwhile the first explains and shows the context and intention of the verse.

الَّذِينَ إِنْ مَكَّنَّا لَهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ
وَلِلَّهِ عَاقِبَةُ الْأُمُورِ⁷⁷

(They are) those who, if we establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

Context: This verse tells about right of combat the people who drive believers from their homes by force. Hence, those who believe have the characteristics mentioned in this verse.

⁷⁵ M. Quraish Shihab, *op. cit.*, Vol. 2, page 716-717

⁷⁶ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 553

⁷⁷ QS. al-Hajj [22]: 41. This verse is *madaniyyah*.

Society members uphold values that is obeyed by them, values of *ma'rûf* (supreme values and custom that are admitted well by society and not contradictive with divine values); and to forbid *munkar* actions (something that is judged worst and rejected by right reason of society). The implementing of both make society perform social control until they can remind righteous and prohibit violation each other.⁷⁸ الذين is appositive (بدل) of من ينصره and is تابع of أخرجوا. للذين أخرجوا و الله عاقبة الأمور. means everything comes back to His law and system (تقدير).⁷⁹

The first interpretation shows how *ma'rûf* is commanded and *munkar* is prohibited. The second interpretation indicates the pronoun as representation of who that does such actions (commanding and prohibiting). How *ma'rûf* is commanded and *munkar* is prohibited runs in society of Muslim.

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ⁸⁰

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the people of the Book had Faith, it was best for them: among them are some who have faith, but most of them are perverted transgressors.

Context: This verse speaks to people of faith and Muslim after implementing the unity and preaching among them. This verse speaks to those Muslims who immigrate to Madînah.

Allah has obliged Muslîm to preach (*da'wah*) in 104 previous verse, and demanded unity and oneness of them. This is because their high dignity as the best people (*khairu ummah*). This verse shows conditions of the

⁷⁸ M. Quraish Shihab, *op. cit.*, Vol. 8, page 228

⁷⁹ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 157

⁸⁰ QS. Ali 'Imrân [3]: 110. This verse is *madaniyyah*.

dignity. The conditions are *amr al-ma'rûf, nahy al-munkar* and *îman billâh*. Without the conditions fulfilled, they can not defend the high dignity as the best people. In word *ummah*, there are meanings implicitly contained. They are dynamic moving, direction, obvious path, and style and way of life.⁸¹ Expression about the existence in the past is expressed with vague way. There is no clue of certain part of incident or event like Allah's saying (و كنتم خير (كان الله غفورا رحيمًا an-Nisâ: 96. One of among them is this verse (أمة). It is like said you get yourself the best people or you are the best people based on Allah's knowledge, and or you are mentioned among the past generations as the best people. (كلام مستأنف) of condition of the best people. تأمرون is continued speech (تؤمنون بالله is *îmân* is whole obligation to believe in Allah, because who only believes in one among *Rasûl, kitâb, ba'ts*, or *'iqâb* is not called to believe in Allah.⁸²

Those both interpretations show the context of how Muslim is called best people. Yet, the first relates this verse to previous verse as one of step of order, which is unity of Muslim. Meanwhile the second shows explicitly by analyzing the structure of sentence. There are no contradictive things between those both interpretations, unless they are complementing each other.

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا⁸³

He used to enjoin on His people prayer and charity, and He was most acceptable in the sight of His Lord.

Context: This verse refers to the story of Ismâ'îl that Allah instructed Muhammad to tell it to Jews and Christians.

⁸¹ M. Quraish Shihab, *op. cit.*, Vol. 2, page 221-223

⁸² Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 393

⁸³ QS. Maryam [19]: 55. This verse is *makiyyah*.

In this verse, as interpreted by M. Quraish Shihab, story of Ismâ'îl which is separately mentioned from Ibrâhîm as. as long with his son, Ishâq, and his grandchild, Ya'qûb. This verse is continuation of command for Muhammad SAW to tell what is in al-Kitâb (al-Qur'an). The separation indicates different place where Ibrâhîm as. and Ismâ'îl as. live. Ibrâhîm lived in Makah and Ismâ'îl lived in Palestine. Ismâ'îl as. is called صادق الوعد. That name calls someone with keeping promise, even his promise to be slaughtered. This is similar with what happened to Muhammad SAW when he promised to meet someone at *Ka'bah*. Yet, who is expected did not come, so Muhammad SAW waited till three days. Then the expected one came and apologized for his retardation. Keeping promise is very good character.⁸⁴ Ismâ'îl initiates *amr* for his family to goodness (الصلاح) and 'ibâdah in order they can be model for people after them. Family is more principal than all mankind و أنذر عشيرتك الأقربين (as-Syu'arâ: 214), (Tahrîm: 6) قو أنفسكم و أهليكم نارا (132: Thâhâ), أمرأهلك بالصلاة (132: Thâhâ). What is meant by *ahl* is his people in general, including his relatives, because people (*ummah*) of Prophets are called *ahl*.⁸⁵

There is difference between those both interpretations. The first connects the verse to Muhammad SAW condition, while the second does not. The difference lies on the emphasis of the understanding of the verse. The first emphasizes on the honest personality of Ismâ'îl as., while the second emphasizes on the priority of preaching (*da'wah*), which family takes the very crucial place in preaching (*da'wah*) activity.

⁸⁴ M. Quraish Shihab, *op. cit.*, Vol. 7, page 476-478

⁸⁵ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 22

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ فِي الْخَيْرَاتِ
وَأُولَئِكَ مِنَ الصَّالِحِينَ⁸⁶

They believe in Allah and the Last day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous.

Context: This verse talks about characteristics of some good *Ahl Kitâb*.

In Tafsir al-Misbah, M. Quraish Shihab explains what is mentioned by *Ahl Kitâb* that has these characters expressed by this verse. He says that scholars commonly understand that *Ahl Kitâb* is they who turn to Islam, because their teaching does not acknowledge night praying (night *shalat*) that has been spoken of in the previous verses. Thus, *Ahl Kitâb* who do it convert to Islam. M. Quraish Shihab does not see that way. *Sujûd* does not only mean to do praying, but to be submissive and to obey. This leads to second meaning of *Ahl Kitâb*, which is Jews and Christians who are submissively serve Allah by being honest, performing their teachings straight and implementing universal values acknowledged by all mankind.⁸⁷ *أمة قائمة* من أهل الكتاب *أمة قائمة* (كلام مستأنف) of ليسوا. It is like *أمة قائمة : مستقيمة عادلة , كنتم خير أمة* as explanation of *تأمرن بالمعروف* and who converts into Islam.⁸⁸

The first interpretation refers to implicit meaning, while the second refers to explicit one. This difference makes the understanding of *ahl Kitâb* comes to parts or division. *Ahl Kitâb* can mean Jews and Christians who still remain in their belief, but they are submissively worshiping Allah. The second understanding brings into definition of *ahl Kitâb* who has converted into Islam. The strong one is the first because the verse does not explicitly

⁸⁶ QS. Ali 'Imrân [3]: 114. This verse is *madaniyyah*.

⁸⁷ M. Quraish Shihab, *op. cit.*, Vol. 2, page 228

⁸⁸ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 394

tells about kind of worship which makes different between Islam and those both religions.

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى⁸⁹

Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: we provide it for thee. But the (fruit of) the Hereafter is for righteousness.

Context: This verse is Allah's command to Prophet Muhammad SAW to order his family to do *shalat*.

M. Quraish Shihab interprets word أَهْلَكَ as family. When it is looked from time this verse was revealed, the word points to Khadijah ra. and some of his sons with 'Ali Ibn Abi Thâlib ra. that he took care after Abû Thâlib passed away. However, al-Qur'an mentions who are called أَهْلٌ for who follow Muhammad SAW. That is why Salmân al-Fârîsi, a Persian, is called as his family by Muhammad SAW. Word اصْطَبِرْ has root in اصْبِرْ means be patient. The adding of letter ط is for emphasizing. Prophet Muhammad SAW is ordered to be more patient because *shalat* that is obliged to him is not only five times, but also night *shalat*, about a half night as ordered in *surah* al-Muzammil: 1-5.⁹⁰

This verse means face yourself and your family toward *ibâdah* and *shalat* to Allah, ask for help with your in all business and do not worry about *rizqi* and life fulfilment. Yet, your business will be taken care; you will be given and not be asked for living your family. Thus, fulfil your circumstance and business in hereafter matter. In this verse, there is famous expression in society. Whoever dedicates their life for the sake of Allah,

⁸⁹ QS. Thâhâ [20]: 132. This verse is *makiyyah*.

⁹⁰ M. Quraish Shihab, *op. cit.*, Vol. 7, page 712-713

Allah will accompany every what they do; “ من دان فى عمل الله كان الله فى ” عمله⁹¹.

يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنْ عَزْمِ الْأُمُورِ⁹²

“O My son! Establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs.

Context: This verse is content of Luqmân’s advice to his son.

Luqmân’s advice to his son in the verse concerns about righteous actions. The peak of the actions are *shalat* and *amr al-ma’rûf nahy an al-munkar* as well advice as shield of one’s failure, patience (*shabr*) and resolute. Luqmân does not order his son to do *al-ma’rûf* and avoid *al-munkar*, but to command, order and prohibit. On the other hand, to make children get used to this demand emerges soul of leadership and social care in them.⁹³ *و اصبر على ما أصابك* can indicate something common of everything strikes from any test. It also can point something special of performing *amr al-ma’rûf wa nahy al-munkar*. There may be one hurting who uphold righteous and prohibit badness.⁹⁴

The first interpretation relates to ordering of *amr al-ma’rûf wa nahy al-munkar*, while the second relates its interpretation to barriers of upholding *al-ma’rûf wa nahy al-munkar*. Thus, the researcher can gather and summarize the both interpretation. Commenting of the first that the order is not to do *al-ma’rûf* and leave *al-munkar*. It is very obviously good

⁹¹ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 96

⁹² QS. Luqmân [31]: 17. This verse is *makîyyah*.

⁹³ M. Quraish Shihab, *op. cit.*, Vol. 10, page 309

⁹⁴ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 481

opinion, because the reason of that the children who has fallen responsible to uphold *amr al-ma'rûf wa nahy al-munkar* must be the children who has internalized values *al-ma'rûf* and *al-munkar* in their personality. Yet, the attempt of that always faces obstacles, which by *shabr* they can handle them.

أَجْنِينَا⁹⁵ فَلَوْلَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُو بَقِيَّةٍ يَنْهَوْنَ عَنِ الْفَسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ مِنْهُمْ وَاتَّبَعَ الَّذِينَ ظَلَمُوا مَا أُتْرِفُوا فِيهِ وَكَانُوا مُجْرِمِينَ

Why were there not, among the generations before you, persons possessed of balanced good sense, prohibiting (men) from mischief in the earth - except a few among them whom we saved (from harm)? But the wrongdoers pursued the enjoyment of the good things of life which were given them, and persisted in sin.

Context: This verse is for amusing Muhammad who gets challenge in conveying the teachings of al-Qur'an as well as the challenge that occurs to Musa.

This verse speaks of anxiety of what has done by past wrong people (*ummah*) event, which is their ignoring to prohibit others from creating damage on earth. The feeling of anxiety is shown by word لَوْلَا which does mean a supposition, but feeling of regret and pity. The word also leads to a suggestion to other side not to do the same thing.⁹⁶ By that understanding, this verse is viewed as advice for Muslim to do adverse thing, which is *amr al-ma'rûf wa nahy 'an al-munkar*. The word فساد في الأوض means activity that makes values and functions of everything lose them.⁹⁷ فساد meant by this verse is *zhulm*, الشهوات و الهوى و اتباع الهوى (to follow lust that can destroy their goodness and soul).⁹⁸

⁹⁵ QS. Hûd [11]: 116. This verse is *makiyyah*.

⁹⁶ M. Quraish Shihab, *op. cit.*, Vol. 2, page 780

⁹⁷ *Ibid.*, page 781

⁹⁸ Muhammad Rasyîd Ridhâ, *op. cit.*, Juz 12, page 190

The verse above is actually shown by the researcher to indicate that the term of preaching (*da'wah*), *amr al-ma'rûf wa nahy 'an al-munkar*, is not the only concept in becoming object of key word *amr* and *nahy*. There are still other objects of both key words. This verse is one proof of that, which *فساد* becomes object of *nahy*. The first interpretation, by M. Quraish Shihab, gives the meaning of this word tending to be a definition of the activity of *فساد*. Meanwhile the second, by Rasyîd Ridhâ, gives the meaning of the word tending to be the cause that brings into damage in the world, it is lust. Thus, if the both meanings are gathered the word means activity that destroys things till losing their function which is caused by human desire and lust.

D. *Nashîhah*⁹⁹

The researcher has found the meanings of this word in Arabic dictionary¹⁰⁰ as following:

- 1) *خلص* : نصح الشيء (pure)¹⁰¹
- 2) *نضر* : نصح الغيث البلاد (succulent)¹⁰²
- 3) *نقيض الغش* : النصح (to correct)¹⁰³

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary¹⁰⁴ are:

- 1) Verb (*fi'il*) such as¹⁰⁵ : in *wazn* *أنصح*، نصحت، نصحوا، نصحت، نصحت
- 2) Noun (*ism*) such as¹⁰⁶ : *ناصح*، *نصحي*، *نصحون*، *نصحين*، *نصحون*، *نصحون*

⁹⁹ This one term of preaching (*da'wah*) originates from word (نصح). *Nashîhah* is a noun form of that word. (Ibnu Manzûr, *op. cit.*, Juz VI, page 4438). *Nashîhah* is word that does not exist in al-Qur'an.

¹⁰⁰ Ibnu Manzûr, *op. cit*

¹⁰¹ *Ibid.*, page 4438

¹⁰² *Ibid.*, page 4439

¹⁰³ *Ibid.*, page 4438

¹⁰⁴ Muhammad Fuad 'Abdul Baqi, *op. cit.*

¹⁰⁵ *Ibid.*, page 702

¹⁰⁶ *Ibid.*, page 702

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

وَلَا يَنْفَعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ أَنْصَحَ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ

تُرْجَعُونَ¹⁰⁷

“Of no profit will be My counsel to you, much as I desire to give you (good) counsel, if it be that Allah willeth to leave you astray: He is your Lord! and to Him will ye return!”

Context: This is the Prophet Nûh's statement to preach to his people. However, they denied it and said that they had inflicted punishment to Musa.

This verse means that deviation from Allah comes to Nûh's people because they do not want to accept advice from Nûh. Thus, Nûh's advice does not give any effect to them. M. Quraish Shihab interprets *أنصح* and *النصح* as utterance or action which is done by someone for goodness of people to whom the utterance and action are directed. Meanwhile word *لكم* is for the pureness of the speaker in giving advice. The advice is only for advised person, not for the speaker.¹⁰⁸

Nashîhah is to identify goodness of receiver. Based on *sunnatullâh*, condition of *nashîhah* is two things. The first is advisor and the second is receiver. The one who can get *nashîhah* is the one who is ready mentally to receive guidance *hidâyah*. Whereas the one who does not obey and reject guidance *hidâyah* is the one who is covered by blameable and damaging actions. This kind of people is handed over to Allah's will and decided by *sunnatullâh*.¹⁰⁹

¹⁰⁷ QS. Hûd [11]: 34. This verse is *makiyyah*.

¹⁰⁸ M. Quraish Shihab, *op. cit.*, Vol. 5, page 618-619

¹⁰⁹ Muhammad Rasyîd Ridhâ, *op. cit.*, Juz 12, page 20

The both interpretations are the same in analyzing word *nashîhah*. Yet, the second adds more elaboration, which is *sunnatullâh* takes a rule in advising people. The second also give more understanding of the word that *nashîhah* is identifying goodness of receiver. Thus, it makes the concept of *nashîhah* that does not only mean to advice.

فَتَوَلَّى عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ أَبْلَغْتُكُمْ رِسَالَاتِ رَبِّي وَنَصَحْتُ لَكُمْ فَكَيْفَ آسَىٰ عَلَىٰ قَوْمٍ

كَافِرِينَ¹¹⁰

So Syu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

Context: This verse speaks of the Prophet Syu'aib's preaching to his people. However, the disbelievers harass people who have faith that they are the lose ones. Syu'aib then said to his people who believe with such words in verse above. Thus, God inflicting punishment to them and they are actually the losers.

Story of Nûh, Hûd, Shâlih, Lûth, and Syu'aib as. is similar. They all five witness the devastation of their each people. This is different with the story of Muhammad SAW and Ibrâhîm as. They two do not witness the devastation of their each people. The proof of Prophet Muhammad SAW does not witness the devastation is in *surah* al-Anfâl verse 33. This is because both Muhammad SAW and Ibrâhîm as. are honoured. This is right because to be avoided from seeing own people and tribe is an advantage or a blessing.¹¹¹

The lack of verse showing on key word *nashîhah* is caused by the togetherness of that word with *tablîgh*. The interpretations on word *tablîgh* also bring the interpretations of word *nashîhah*. The meanings and

¹¹⁰ QS. al-A'râf [7]: 93. This verse is *makiyyah*.

¹¹¹ M. Quraish Shihab, *op. cit.*, Vol. 4, page 212

understandings of word *nashîhah* is included in the interpretations on verse consisting word *tablîgh*.

E. *Maw'izhah*¹¹²

The researcher has found the meaning of this word in Arabic dictionary¹¹³ as following:

- 1) النصح و التذكير : وعظ¹¹⁴ (to correct/to remind)

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary¹¹⁵ are:

- 1) Verb (*fi'il*) such as¹¹⁶ : in *wazn* يعظ، تعظون، أعظ، وعظت، (فعل)،
(إفعل) عظ، فعظوهنّ
- 2) Noun (*ism*) such as¹¹⁷ : موعظة، الواعظين

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَضْتَ أَمْ لَمْ تَكُنْ مِنَ الْوَاعِظِينَ¹¹⁸

They said: “it is the same to us whether Thou admonish us or be not among (our) admonishers!

Context: This verse is a rebuttal of ‘Ad to Hûd that they still reject the truth, though Hûd has said to them about the favours of God given to them.

The meaning of giving advice here is to warn or big glad news or not giving any advice at all. Word “*al-wâ'izhin*” is a plural form of word “*al-*

¹¹² This one term of preaching (*da'wah*) has root in word (وعظ). (Ibnu Manzûr, *op. cit.*, Juz VI, page 4873). Meanwhile, this word is mentioned by al-Qur'an such as in *surah* al-Baqarah verse 66 and 275, al-Maidah verse 46, an-Nahl verse 125, al-A'râf verse 145, Hûd verse 120, an-Nûr verse 34, and Yûnus verse 57. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 755)

¹¹³ Ibnu Manzûr, *op. cit.*

¹¹⁴ *Ibid.*, page 4873

¹¹⁵ Muhammad Fuad 'Abdul Baqi, *op. cit.*

¹¹⁶ *Ibid.*, page 755

¹¹⁷ *Ibid.*, page 755

¹¹⁸ QS. as-Syu'arâ [26]: 136. This verse is *makiyyah*.

wâ'izh" that means one who gives *wa'azh* (expression that touches heart containing good promise or threat).¹¹⁹ The unbelievers say to Hûd they remain to reject his invitation. They say that the advice from Hûd is just the same as the stories of the ancestors.¹²⁰ It indicates that their mind does not change to accept invitation. They are stubborn of receiving guidance from Allah. If it is said *أَوْ عَظَّتْ أَوْ لَمْ تَعْظُ*, it will indicate one meaning. If it is wanted different meaning, it must be said "it is same whether you advice or not, and you are not included in one who gives advice and informs it". It shows the wrongdoing of using word *al-wa'zh*.¹²¹

The first interpretation gives the meaning of this key word and the second elaborates the structure of the verse's sentence. The meaning of word *maw'izhah* that has rooted in *wa'azha* is expression that touches heart containing good promise or threat. Meanwhile the second elaborates the point of likely question. The language used by al-Qur'an is not *أَوْ عَظَّتْ أَوْ لَمْ تَعْظُ*, which shows the detail and correct of Qur'an's language as the holy Book of Islam. This shows that a preacher (*dâ'i*) is in community of good people. It is shown by the verse in plural form "*al-wâ'izhin*".

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا¹²²

Those men,-(Allah) knows what is In their hearts; so keep Clear of them, but admonish them, and speak to them a word to reach their very souls.

Context: This verse is God's command to Muhammad SAW in facing hypocrites who ask solution for problems caused by their own to Muhammad SAW.

¹¹⁹ M. Quraish Shihab, *op. cit.*, Vol. 9, page 302

¹²⁰ (QS. al-An'am [26]: 6) إِنَّ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

¹²¹ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 318

¹²² QS. an-Nisâ [4]: 63. This verse is *madaniyyah*.

To leave them, فأعرض عنهم is rooted on word that means “side”. This means order to show side part of human, not to show their faces. The meaning develops into no associating, not talking to who are ignored. The word is also understood “leaving and letting, not to punish or forgiving”. Thus, they who Allah knows what is inside their heart are given قولا بليغا, exact, comprehensive, pointed and straight word.¹²³ وقال لهم في أنفسهم قولا بليغا means “exaggerate *al-wa'zh* with frightening and warning!”. If the structure of sentence of the verse وقال لهم قولا بليغا في أنفسهم, it means “say to them strong speech to their heart, be stuck in mind, making them very sad and inform them that their despotism is known by Allah. There is no different between them and *musyrikîn*!”. In other structure, when the sentence says وقال لهم في أنفسهم قولا بليغا, it means “say to them that they are very wicked of turning to *nifâq* with strong speech! and Allah knows what is in their heart and they can not hide it”.¹²⁴

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ¹²⁵

So we made it an example to their own time and to their posterity, and a lesson to those who fear Allah.

Context: This verse is God’s revelation to Muhammad SAW that God has given punishment to the deviant Banî Isrâ’îl whom was turned to be monkeys.

The order of being monkey is not the order to be carried on, but the order is used for insulting (تسخير). Banî Isrâ’îl is condemned to be monkey because they break the law of Allah. They are forbidden to hook fish in *sabt* (Saturday) which is used only to worship. They in fact do not hook the fish,

¹²³ M. Quraish Shihab, *op. cit.*, Vol. 2, page 595-596

¹²⁴ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 516

¹²⁵ QS. al-Baqarah [2]: 66. This verse is *madaniyyah*.

but they cheat by turn on net in sea, so after *sabt* they can harvest the fish. There is no certainty whether they become real monkey or not. Yet, monkey is an animal that has bad character as well pig that they are condemned to be. Word *موعظة* in this verse is understood as lesson of past events.¹²⁶ *نكالا* is expression that ties forbidding. *لما بين يديها* means before them and *لما بين خلفها* means after, because metamorphose of them is mentioned in the past chapters, so it can be lesson for who comes next. *موعظة للمتقين* is for who of their community forbids them from hostility or for every devoted listener.¹²⁷

The word *موعظة* is elaborated fully in the first interpretation. The second interpretation explains about the period. The lesson of *موعظة* is taken from past, while for the future generation to learn it. It indicates that the message consisted in this verse that al-Qur'an emphasizes the forbidding of bad in the past. On the other hand, for the next generation is ordered by taking lesson in order not to replay the same mistake that is forbidden by al-Qur'an.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَتْكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ¹²⁸

O mankind! There hath come to you a direction from your Lord and a healing for the (diseases) in your hearts,-and for those who believe, a guidance and a mercy.

Context: This verse is an affirmation of God to Muhammad that he was a messenger for all of mankind and has been revealed to him a very grand memorial.

M. Quraish Shihab interprets *موعظة* as a warning/admonition about goodness that touches heart and appears fear. This verse emphasizes al-Qur'an as cure of what is in heart. It also states that al-Qur'an's functions

¹²⁶ M. Quraish Shihab, *op. cit.*, Vol. 1, page 264-266

¹²⁷ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 149-150

¹²⁸ QS. Yûnus [10]: 57. This verse is *makiyyah*.

are four; teaching, cure, guidance and blessing.¹²⁹ Allah gives al-Qur'an characteristics; *maw'izhah*, *syifâ*, *hudan* and *rahmah*. It is like a doctor when treats his patient. The first step is *maw'izhah*. This first step means an order to avoid all that can damage or all that is not suitable for the patient. In fact, *al-wa'zh* is precaution of all that estranges servant from Allah's gratification (رضى الله) and prohibition of all that brings everything but Allah.¹³⁰

The first interpretation does not give detail explanation about how the *maw'izhah* runs in context of preaching (*da'wah*). It merely elaborates the meaning of *maw'izhah*. Meanwhile the second does give detail elaboration about how the *maw'izhah* runs in context of preaching (*da'wah*). It is like a doctor who is curing his patient by steps to be taken by the patient.

F. *Washiyyah/Tawshiyyah*¹³¹

The researcher has found the meanings of this word in Arabic dictionary¹³² as following:

- 1) عهد اليه : أوصى الرجل و وصّاه (to promise)¹³³
- 2) فرّض : أوصى- يُوصى (to oblige)¹³⁴
- 3) وصله : وصى الشيء يصى (to arrive)¹³⁵

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary¹³⁶ are:

¹²⁹ M. Quraish Shihab, *op. cit.*, Vol. 5, page 438-440

¹³⁰ Fakhruddîn ar-Râzi, *op. cit.*, Juz IX, page 93

¹³¹ This one term of preaching (*da'wah*) originates from word (وصى). *Washiyyah* is a noun form that means something that is advised or noticed. *Tawshiyyah* is a noun form of (وصى) that means to give *washiyyah* each other. (Ibnu Manzûr, *op. cit.*, Juz VI, page 4853-4854). Meanwhile, *washiyyah* is mentioned by al-Qur'an in *surah* al-Baqarah verse 180, 182 and 240, an-Nisâ verse 11 and 12, and al-Maidah verse 106. *Tawshiyyah* exists in al-Qur'an only in one place, in *surah* Yâsîn verse 50. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 752)

¹³² Ibnu Manzûr, *op. cit.*

¹³³ *Ibid.*, page 4853

¹³⁴ This word form is used by al-Qur'an and only Allah does it. The meaning of the word is to oblige. (*Ibid.*, page 4854)

¹³⁵ *Ibid.*, page 4854

¹³⁶ Muhammad Fuad 'Abdul Baqi, *op. cit.*

- 1) Verb (*fi'il*) such as¹³⁷ : in *wazn* وصى (فعل), أوصى (أفعل),
(تفاعل) تواصوا
- 2) Noun (*ism*) such as¹³⁸ : توصية, وصية, موصٍ

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ

مُسْلِمُونَ¹³⁹

And this was the legacy that Ibrâhîm left to His sons, and so did Jacob; “Oh My sons! Allah hath chosen the Faith for you; then die not except in the Faith of Islam.”

Context: This verse is Ibrâhîm's message to his descendants to remain surrender and submit to the religion of Allah.

The previous verses before this verse speak of high dignity of Ibrâhîm and teaching he follow. This verse talks about continuation of the teaching to next generation. The continuation is expressed by word وصى that is interpreted by M. Quraish Shihab as message of goodness that is delivered to another sincerely. Usually *washiyyah* is delivered before death, so there is no mundane interest from the giver.¹⁴⁰ وصى is read أوصى in *mashâhif ahl Hijâz* and Syâm. بها is for his saying أسلمت لرب العالمين and pronoun ها returns to Allah's saying و جعلناها كلمة باقية (az-Zukhrûf: 67/68). ويعقوب when it is conjunction of Ibrâhim, it means Ya'qûb also gives *washiyyah* to

¹³⁷ *Ibid.*, page 752

¹³⁸ *Ibid.*, page 752

¹³⁹ QS. al-Baqarah [2]: 132. This verse is *madaniyyah*.

¹⁴⁰ M. Quraish Shihab, *op. cit.*, Vol. 1, page 394-395

his people. If the word يعقوب is conjunction of bani, it means Ibrâhim gives his people and Ya‘qûb *washiyyah*.¹⁴¹

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ¹⁴²

Then will He be of those who believe, and enjoin patience, (constancy, and self-restraint), and enjoin deeds of kindness and compassion.

Context: This verse tells about the nature of faith man. The believer has chosen the good way rather than evil. Both of these roads have been shown by God.

Word “*tawâshau*” has rooted in “*wasshâ-washiyyah*” that commonly means to command politely. Some linguists say that this word is originally from word “*ardh washiyyah*” that means loaded land and continuously growing. To do *washiyyah* to others is to come to someone by soft words in order he/she is ready to do action that is commanded continuously.¹⁴³ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا is distinction of its higher level comparing to slave liberation and *shadaqah*, because reward of *îmân* is much more noble than all righteous actions. The *îmân* is followed by reminding each other in patience (الصبر) and compassion (المرحمة), to be patient in *îmân* and persistence in it and to be patient in obedience and test that Allah gives. To remind other in compassion is to urge each other to love mistreated one (المظلوم) and poor man (الفقير) and to love one who does *munkar* by forbidding. This shows the obligation for one to guide or show other right path and forbid him from blamable path and its possibility.¹⁴⁴

¹⁴¹ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 190

¹⁴² QS. al-Balad [90]: 17. This verse is *makiyyah*.

¹⁴³ M. Quraish Shihab, *op. cit.*, Vol. 15, page 333

¹⁴⁴ Fakhruddîn ar-Râzi, *op. cit.*, Juz XVI page 169-170

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ¹⁴⁵

Except such as have faith, and do righteous deeds, and (join together) in the mutual teaching of truth, and of patience and constancy.

Context: This verse is exclusion of the people who are in loss. Not only *îmân*, '*amal shâlih*' that becomes requirement of not being loss. It needs *washiyyah* among people.

Content of *washiyyah* is supposed to be done continuously. Moreover, the *washiyyah* mission has to be done continuously too to the receiver. To deliver *washiyyah* each other to the truth contains obligation to hear and to teach for the invited one. Someone is not free from suffer, if they just believe, perform righteous and know the truth for themselves, but they are obliged to deliver or teach it to others. This can freed someone from big suffer by reminding truth to each other.¹⁴⁶ *Îmân*, '*amal shâlih*', and knowledge are not enough. Therefore, to receive *nashîhah* to be patient (*shabr*) and resolute while holding on it even increasing *îmân*, '*amal*', and knowledge are necessary.¹⁴⁷ *و تَوَاصَوْا بِالْحَقِّ* is undeniable and exact command. The command is to all goodness, such as *tawhîd* and obedience to Allah, obedience of His *Kitâb* and *Rasûl*, *zuhd* in world and preferring hereafter. *و تَوَاصَوْا بِالصَّبْرِ* means patience in *thâ'ah* and *ma'âshy*, and what is tested by Allah to His servants.¹⁴⁸

The second interpretation gives complement for the first interpretation. The first interpretation does not give detail of the understanding of word *الْحَقِّ*. It means *tawhîd* and obedience to Allah, obedience of His *Kitâb* and *Rasûl*, *zuhd* in world and preferring hereafter. The elaborating of word *الصَّبْرِ* is just the same.

¹⁴⁵ QS. al-'Ashr [103]: 3. This verse is *makiyyah*.

¹⁴⁶ M. Quraish Shihab, *op. cit.*, Vol. 15, page 592-593

¹⁴⁷ *Ibid.*, page 595

¹⁴⁸ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 4, page 787

So have we made the (Qur'an) easy in Thine own tongue, that with it Thou mayest give glad tidings to the righteous, and warnings to people given to contention.

Context: This verse is word of Allah ordering Muhammad to carry His message.

Allah has abridged al-Qur'an by Arabic language (Muhammad's language) enabling him to give glad tiding to *muttaqîn* who carry on Allah's command and avoid Allah's prohibition. Group of people who are warned is mentioned as *قوما لدا* because they much dispute and reject truth. Using of word *قوما* indicates that bad character has civilized in their custom.¹⁵⁹

قوما لدا = *قوما لدا*. *تنذر* = تبشير = One who is in very extreme hostility and debate. This verse is closing and finishing. It is as if said deliver this revelation and give glad tiding and warn, because this al-Qur'an is revealed in your language (*lisân*), which is *lisân* of Arabs that is clear. Allah makes al-Qur'an easy to be understood to warn "Ahl Makkah" that likes to debate in *bathl*.¹⁶⁰

The first interpretation does not give the meaning or understanding of the key word, but it gives clear meaning of the object of *تبشير* in context of preaching (*da'wah*). This verse is actually describes one of objects of preaching (*da'wah*), which is people who are very hard to be invited or to be called to believe in Allah. They indeed much debate and confute the invitation. The second interpretation gives the meaning of this word as warning. Of course, this kind of object of preaching (*da'wah*) must be warned.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ هُمْ عَدَاؤُا لِلَّيْمَا¹⁶¹

¹⁵⁹ M. Quraish Shihab, *op. cit.*, Vol. 7, page 538

¹⁶⁰ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 46

¹⁶¹ QS. an-Nisâ [4]: 138. This verse is *madaniyyah*.

To the hypocrites give the glad tidings that there is for them (but) a grievous penalty.

Context: This verse is evidenced news to the hypocrites. The previous verses described about who are the hypocrites. They are who believe then disbelieve then believe then disbelieve and then infidelity increases.

Word **بشر** has root in **بشرة** that means skin that deals with face and shape changing of person who gets glad news. From this, the word has developing meaning into informing glad tiding.¹⁶² **بشر** means **أخبر** (to inform) as sarcastic expression.¹⁶³

This verse is actually describes one of objects of preaching (*da'wah*), which is people who pretend to believe in Allah (*munâfiq*). Thus, al-Qur'an orders prophet to give glad tiding to them. The second interpretation gives the detail of the key word, which the word is not actually meant to be informing glad news, but it is sarcastic expression. The first interpretation just gives explanation of root of the word. The researcher tends to look and regards the second interpretation.

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِينَ آمَنُوا أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ قَالَ الْكَافِرُونَ إِنَّ هَذَا لَسَاحِرٌ مُبِينٌ¹⁶⁴

Is it a matter of wonderment to men that we have sent Our inspiration to a man from among themselves?- that He should warn Mankind (of their danger), and give the good news to the believers that They have before their Lord the lofty Rank of Truth. (but) say the unbelievers: "This is indeed an evident sorcerer!"

¹⁶² M. Quraish Shihab, *op. cit.*, Vol. 2, page 764

¹⁶³ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 565

¹⁶⁴ QS. Yûnus [10]: 2. This verse is *makiyyah*.

Context: This verse tells story of the Arabs about their doubt to the apostolic of Muhammad that he is a messenger for them and the whole of nature.

Although al-Qur'an contains the truth, there are still people who reject it. That is because they do not have faith, they can make nothing like al-Qur'an's verses. The man (رجل) is Muhammad who has no power and comes from poor family. This verse means that al-Qur'an is not properly surprising for who has right mind, even less becomes insult among them. Therefore, al-Qur'an expresses the opposite of them. They are people who believe and are ready to accept the truth. The opposite of believing people (*mu'min*) is people who close themselves to believe (*al-kâfirûn*), saying that al-Qur'an is kind of magic.¹⁶⁵

Based on the context, *tabsyîr* here is parallelized with *indzâr* as details of conveying revelation performed by the prophet. As the opponent of *indzâr* that means *to warn*, *tabsyîr* here means to make the believers happy (وبشر الذين آمنوا) by the revelation and message brought by the prophet. As explained in this verse, the message is that all believers really have the lofty Rank of Truth before their Lord (أن لهم قدم صدق عند ربهم), even if the unbelievers do not believe in him.¹⁶⁶

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا¹⁶⁷

O Prophet! Truly we have sent Thee as a witness, a bearer of glad tidings, and Warner.

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا¹⁶⁸

¹⁶⁵ M. Quraish Shihab, *op. cit.*, Vol. 5, page 321-322

¹⁶⁶ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 2, page 315

¹⁶⁷ QS. al-Aḥzâb [33]: 45. This verse is *madaniyyah*.

¹⁶⁸ QS. al-Aḥzâb [33]: 46. This verse is *madaniyyah*

And As one who invites to Allah's (grace) by His leave, and As a Lamp spreading light.

Context: This verse speaks of Muhammad as the messenger whom was sent to all mankind.

This verse explains about Prophet Muhammad's position as *syahîd* (witness on his followers in implementing of Islamic teaching, and witness on Prophets before him towards delivering message to their each follower. Word "*dâ'iyân ilallah*" is caller towards performing religion of Allah by worshipping only Him and leaving all contradictive things with Allah's divinity.¹⁶⁹ az-Zamakhsyarî emphasises interpretation on this verse in word بِإِذْنِهِ : "There is unknown thing of what is called as *idzn*, unless this word in this verse is *musta'ar* from *tashîl* and *taisîr* (to make easy), because preaching (*da'wah*) to ahl syirk and *jâhiliyah* towards *tawhîd* is something very hard".¹⁷⁰ *Al-idzn* is some kind of "grant" that the preaching is very difficult and not able unless Allah makes it easy. By His permission, Allah lightens darkness and guide lost people as if lightening night darkness with very bright light.¹⁷¹

H. *Tadzkirah*¹⁷²

The researcher has found the meanings of this word in Arabic dictionary¹⁷³ as following:

1) الذكر: الحفظ للشيء تذكره¹⁷⁴ (to recall)

¹⁶⁹ M. Quraish Shihab, *op. cit.*, Vol. 10, page 500

¹⁷⁰ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 530

¹⁷¹ *Ibid.*, page 530

¹⁷² This word has root in word (ذكر). *Tadzkirah* is something to remember. (Ibnu Manzûr, *op. cit.*, Juz III, page 1507). Meanwhile, this word exists in al-Qur'an such as in *surah* Thâha verse 3, al-Wâqi'ah verse 73, al-Muzammil verse 17, al-Mudatsir verse 45 and al-Insân verse 29. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 274-275)

¹⁷³ Ibnu Manzûr, *op. cit.*

of their sins.¹⁸² They are ignored by Allah. Allah's dignity will not be decrease by their rebellious and they have no any intention till they are not regarded to exist. By this, they have made themselves and who follow them suffered.¹⁸³ نحن أعلم بما يقولون is threat and amusement for *Rasûlullâh* SAW. بجزار is sign for *Rasûlullâh* that he can not force them into *îmân*, unless he just invite (داعيا) and is revealed for *îmân*. It also means that *Rasûlullâh* is ordered to be gentle and not rude to invited ones. It also means to force in commanding to *îmân*. إنما من يخاف وعيد (أنت منذر من يخشاها) Qs. an-Nâzi'ât: 54, because the advice does not worth persistency of infidelity.¹⁸⁴

مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى¹⁸⁵

We have not sent down the Qur'an to Thee to be (an occasion) for Thy distress.

إِلَّا تَذَكَّرَةً لِمَنْ يَخْشَى¹⁸⁶

But only as an admonition to those who fear ((Allah)).

Context: This verse speaks of al-Qur'an is a warning for people who are afraid.

Word تذكرة is firstly used in meaning flashing of something that is previously forgotten. The word also means a warning that contains threat for who forget or ignore danger that strikes them.¹⁸⁷ This indicates that religious teaching is basically internalized in one's mind, but it is forgotten because

¹⁸² M. Quraish Shihab, *op. cit.*, Vol. 13, page 57

¹⁸³ *Ibid.*, page 57

¹⁸⁴ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 4, page 384

¹⁸⁵ QS. Thâhâ [20]: 2. This verse is *makiyyah*.

¹⁸⁶ QS. Thâhâ [20]: 3. This verse is *makiyyah*.

¹⁸⁷ M. Quraish Shihab, *op. cit.*, Vol. 7, page 550

they are bended by lust and mundane attractiveness. Therefore, apostles deliver warnings from God. *Tadzkirah* is the reason why al-Qur'an is revealed. It is for one who fears (من يخشى). They are who fear to Allah, they are who believe after their infidelity.¹⁸⁸

أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ¹⁸⁹

See ye the Fire which ye kindle?

أَأَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنْشِئُونَ¹⁹⁰

Is it ye who grow the Tree which feeds the fire, or do we grow it?

نَحْنُ جَعَلْنَاهَا تَذْكَرَةً وَرَمَاقًا لِلْمُقْوِينَ¹⁹¹

We have made it a memorial (of Our handiwork), and an article of comfort and convenience for the denizens of deserts.

Context: This verse talks at leftist (*ashhâb as-syimâl*) that they did not see the signs of Allah.

Allah makes fire as warning towards hell exorcism that the heat is more than usual. Word المقوين, *al-muqwîn* is plural form of المقوي, *al-muqwy* that is taken from word القوي, *al-qawâ'*, that means no man's place or far from residence, like desert. *Al-muqwy* is one in journey in where there are no citizens. This word is also used to indicate starving one that his stomach is empty.¹⁹² تذكرة means reminding of hell *jahannam*. The word is related to cause of life, and to life need in common that is presented to all

¹⁸⁸ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 3, page 49

¹⁸⁹ QS. al-Wâqi'ah [56]: 71. This verse is *makiyyah*.

¹⁹⁰ QS. al-Wâqi'ah [56]: 72. This verse is *makiyyah*.

¹⁹¹ QS. al-Wâqi'ah [56]: 73. This verse is *makiyyah*.

¹⁹² M. Quraish Shihab, *op. cit.*, Vol. 13, page 374-375

mankind. Thus, they can look at it and remember what is promised. It also means model of hell *jahannam*.¹⁹³

I. *Indzâr*¹⁹⁴

The researcher has found the meanings of this word in Arabic dictionary¹⁹⁵ as following:

- 1) أعلمه: وأنذره بالأمر (to inform)¹⁹⁶
- 2) خوفه وحذره: وأنذرهم يوم الآزفة (to frighten)¹⁹⁷
- 3) احذر منهم: أنذر القوم (to warn)¹⁹⁸

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary¹⁹⁹ are:

- 1) Verb (*fi'il*) such as²⁰⁰ : in *wazn* أَنْذِرَ (أَفْعَلَ), أَنْذِرُ (أَفْعَلُ), يَنْذِرُونَ (يُفْعِلُونَ), أَنْذِرْ (أَفْعِلْ)
- 2) Noun (*ism*) such as²⁰¹ : نَذْرٌ, نَذْرٌ, نَذِيرٌ, نَذْرٌ, مُنْذِرٌ, مُنْذِرُونَ, مُنْذِرِينَ

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

وَأَذْكُرْ أَخَا عَادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَّتِ النَّذْرُ مِنْ بَيْنِ يَدَيْهِ وَمَنْ خَلْفَهُ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ²⁰²

¹⁹³ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 4, page 455-456

¹⁹⁴ This word has root in word (نذر). *Indzâr* is noun of transitive form. (Ibnu Manzûr, *op. cit.*, Juz VI, page 4391).

¹⁹⁵ Ibnu Manzûr, *op. cit.*

¹⁹⁶ *Ibid.*, page 4390

¹⁹⁷ *Ibid.*, page 4391

¹⁹⁸ *Ibid.*, page 4391

¹⁹⁹ Muhammad Fuad 'Abdul Baqi, *op. cit.*

²⁰⁰ *Ibid.*, 291-292

²⁰¹ *Ibid.*, 292-293

²⁰² QS. al-Ahqâf [46]: 21. This verse is *makiyyah*.

Mention (Hûd) one of ‘Ad’s (own) brethren: Behold, He warned His people about the winding Sand-tracts: but there have been Warners before Him and after him: “Worship ye none other than Allah. Truly I fear for you the penalty of a mighty Day.”

Context: This verse is in the context of Prophet Hûd’s preaching to invite his people to worship only Allah.

Command to remember the event above not only has intention to amuse the Prophet who is treated improperly by his people — like Prophet Hûd — but also has intention to be warning for everyone. The verse is teaching containing threat for *musyrikîn*, while for *muslimîn* is teaching in order to be more resolute. There is no word more suitable than word *udzkur* because this word can mean to remember and also to mention/express. It is directed to opponent as contemplation stuff and also directed to another object that may be able to hear expression of the opponent who can take lesson.²⁰³ النذر is all who gives warning and warning itself. ألا تعبد means remember the warning of Hûd as. to his people about consequence of *syirk*.²⁰⁴

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ²⁰⁵

As to those who reject Faith, it is the same to them whether Thou warn them or do not warn them; they will not believe.

Context: This verse talks about the Jews of Madînah who still reject the truth of Muhammad SAW.

Muhammad Rasyîd Ridhâ in Tafsîr al-Manâr says that *indzâr* means to inform and to report something with frightening. The *kuffâr* is one of groups mentioned by al-Qur’an who does not want to believe though *indzâr*

²⁰³ M. Quraish Shihab, *op. cit.*, Vol. 12, page 418

²⁰⁴ Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsharî, *op. cit.*, Juz 4, page 298

²⁰⁵ QS. al-Baqarah [2]: 6. This verse is *madaniyyah*.

has come to them.²⁰⁶ Al-Qur'an often mentions two contradictory things. The previous verses talk about characters of *muttaqîn*, while this verse talks about *kâfirîn*. The unbelievers who are mentioned in this verse are who are impossible to believe, such as Abû Jahal and Abû Lahab. Although this verse speak of impossibility in belief, it does not mean that opportunity to preach *mad'u* is close because we do not know condition of *kafîr* happening to the *mad'u*.²⁰⁷

The second interpretation talks about characters of *muttaqîn*, which is not elaborated in the first interpretation. The second interpretation gives the clear understanding of who is called *kuffâr*. The preference between both interpretations is for the second because it gives more elaboration in context of preaching (*da'wah*).

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَلِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ²⁰⁸

Nor should the believers all go forth together: if a contingent from every expedition remained behind, They could devote themselves to studies In religion, and admonish the people when They return to them,- that Thus They (may learn) to guard themselves (against evil).

Context: The previous verses speak of reward of *jihâd* in context of war and threat to whom does not will to do so. Believers are very enthusiastic to perform it. This verse is continuation of order to struggle in path of Allah. It is like strategy in chaotic situation that not all believers are ordered to struggle in war. Some of them have another duty, which is to deepen religion knowledge.

Word (لِيَتَفَقَّهُوا) is taken from (فقهه) *fiqh* is serious knowledge relating to difficult and hidden things rather than ordinary knowledge. The addition of

²⁰⁶ Muhammad Rasyîd Ridhâ, *op. cit.*, page 142

²⁰⁷ M. Quraish Shihab, *op. cit.*, Vol. 1, page 115-117

²⁰⁸ QS. at-Taubah [9]: 122. This verse is *madaniyyah*.

(ل) in the word conceives serious effort that one becomes experts after the effort.²⁰⁹ M. Quraish Shihab sees this verse is the continuation of *jihâd* verses in previous place. However, Fakhruddîn ar-Râzi has different opinion, that there is problem about it. He proposes two possibilities whether this verse is the continuation of *jihâd* discussion or one new beginning chapter.²¹⁰

Those both scholars do not give other understanding of word (لينذروا) unless the same meaning of other previous interpretations. The meaning is to warn that contains frightening. Thus, this word is understood from its original definition. The researcher assumes that this can be understood because of the chaotic condition at that time where character of *munâfiq* might be possible to happen to believers. However, in Tafsîr al-Mîzân, Thabathaba'i, gives a little explanation of the word (لينذروا). It is to spread religious teaching. He also says that to go (النفر) *jihâd* includes searching religion knowledge that is proven by direction of the verse.²¹¹

The importance of reminding even warning other fellow believers as part of preaching is very important to keep unity among them and to avoid descendent actions. If this verse is not understood as the continuation of *jihâd* discussion, this verse can be considered as postulate of obligatory to preach. However, if it is the continuation of *jihâd* discussion, this verse shows that preaching is as important as jihad in struggle of upholding religion of Allah.

J. *Al-Wa'du and al-Wa'id*²¹²

²⁰⁹ M. Quraish Shihab, *op. cit.*, Vol. 5, page 749-750

²¹⁰ Fakhruddîn ar-Râzi, *op. cit.*, Juz VIII, page 179

²¹¹ Muhammad Husain Thabathaba'i, , *Al-Mizân fî Tafsîr Al-Qur'ân* (Beirut: Mu'assasât al-A'lami), page 419

²¹² These two words (*al-wa'du* and *al-wa'id*) becomes one term of preaching (*da'wah*) and have root in the same basic word (وعد). *Al-wa'du* and *al-wa'id* are noun form of that basic word that has different meaning. (Ibnu Manzûr, *op. cit.*, Juz VI, page 4871-4872). The word *al-wa'du* exists in al-Qur'an such as in *surah* at-Taubah verse 111, an-Nahl verse 38, Thâhâ verse 86 and al-Furqân verse 16. The word *al-wa'id* in al-Qur'an such as in

لهم مغفرة و أجر كريم is explanation for *wa'du* after the sentence has completed. It is likely said Allah gives them a promise; so what is the promise; the promise is forgiveness. It also can be said their promise, which is forgiveness. In other concept, it has been existed in the expression, because the one that promises is Allah who does not break any promises, so it covers forgiveness and great reward.²²¹ Relying promise (*al-wa'd*) on Allah strengthens that only Him who has power to make the promise be realized. Except Allah, it may not come to realization of promise. It can be caused by two things; forgetting or incapable of the fulfillment of the promise. Those two are impossible for Allah.²²²

The both interpretations complete each other. The first interpretation elaborates the structure of sentence of the verse which focuses on the object. The object is actually the material of preaching (*da'wah*) *مغفرة و أجر كريم* which is accompanied by key word *al-wa'd*. Meanwhile the second elaborates the only one who can do the promise, Allah. Yet, a preacher can use the material and concept of this in motivating someone else or the invited people (*mad'u*).

وَعَدَ اللَّهُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْكُفَّارَ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا هِيَ حَسْبُهُمْ وَلَعَنَهُمُ اللَّهُ
وَهُمْ عَذَابٌ مُّقِيمٌ²²³

Allah hath promised the hypocrites men and women, and the rejecters, of faith, the fire of hell: therein shall they dwell: sufficient is it for them: for them is the curse of Allah, and an enduring punishment.

Context: This verse is addressed to hypocrites who in the previous verses were illustrated that they have same characteristic. They also ruled to *munkar* and prohibited *ma'rûf*. *Munâfiq* are also called *fâsiq*.

²²¹ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 601

²²² Fakhruddîn ar-Râzi, *op. cit.*, Juz VI, page 143

²²³ QS. at-Taubah [9]: 68. This verse is *madaniyyah*.

This verse talks about *munâfiq* men and women who have opposite characteristics with *mu'min*. The characteristics are *amr al-munkar, nahy an al-ma'rûf* and forgetting Allah. This group of people is hard to be preached because their deviation is very exceeding. That is stated by al-Qur'an that *munâfiq* is *fâsiq*. Thus, they are threatened by Allah with very painful punishment.²²⁴ Allah has described in the previous verses that He has forgotten *al-munâfiqîn wa al-munâfiqât* and allowed them to leave their obedience to Him. This verse about (الوعيد) is Allah's conformity by gathering them with الكفار. To be immortal in hell is the very painful and appropriate punishment for them.²²⁵

The first interpretation relates the verse to previous verse. The second relates it to the verse itself. The first interpretation indicates that al-Qur'an often relates among verses. The both interpretation shows the entanglement of verses of al-Qur'an. The first interpretation gives more elaboration of *munâfiq* who are also called *fâsiq*. It indicates the double labels of object of preaching (*da'wah*). The same expression is also shown by the second interpretation, which is *munâfiq* gathered with الكفار.

K. *Jihâd*²²⁶

The researcher has found the meanings of this word in Arabic dictionary²²⁷ as following:

- 1) جهد بالرجل: امتحنه عن الخير وغيره²²⁸ (to examine)
- 2) جهد الرجل في كذا: جدّ فيه وبالغ²²⁹ (to attempt hard)
- 3) هزله: جهده المرض والتعب والحب يجهده جهدا²³⁰ (to emaciate)

²²⁴ M. Quraish Shihab, *op. cit.*, Vol. 6, page 157-158

²²⁵ Fakhruddîn ar-Râzi, *op. cit.*, Juz VIII, page 102

²²⁶ This one preaching (*da'wah*) term has root in word (جهد). Word *jihâd* is noun form of word form (جاهد). (Ibnu Manzûr, *op. cit.*, Juz I, page 708 and 710). The word *jihâd* is used by al-Qur'an in *surah* at-Taubah verse 24, al-Furqân verse 52, al-Hajj verse 78 and al-Mumtaḥanah verse 1. (Muhammad Fuad 'Abdul Baqi, *op. cit.*, page 183)

²²⁷ Ibnu Manzûr, *op. cit.*

²²⁸ *Ibid.*, page 708

²²⁹ *Ibid.*, page 709

- 4) قاتله وجاهد في سبيل الله: جاهد العدو مجاهدة و جهادا (to make war)²³¹

The forms of the word that have been observed by the researcher in al-Qur'an index dictionary²³² are:

- 1) Verb (*fi'il*) such as²³³ : in *wazn* (فَاعِل) , جاهد (يُجَاهِدُ) , يَجَاهِدُ (يُفَاعِلُ) , جَاهِدْ (فَاعِلٌ) , يَجَاهِدُونَ (يُفَاعِلُونَ) , (فَاعِلٌ)
- 2) Noun (*ism*) such as²³⁴ : جَهْدٌ , جُهْدٌ , جِهَادٌ , مجاهدين :

Verses of al-Qur'an that contains this word and directs to preaching activity (*da'wah*) are:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ

رَحِيمٌ²³⁵

Those who believed and those who suffered exile and fought (and strove and struggled) in the path of Allah,- they have the hope of the Mercy of Allah. and Allah is Oft-forgiving, Most Merciful.

Context: The previous verse explains about illegitimizing of war in *Harâm* month. However, the previous verse has declared duty of fighting in Allah's path.

To perform *jihâd* is to struggle uninterruptedly by disgorging what is possessed till goal achieved.²³⁶ The *mu'minîn* always hope Allah's blessing because though they have done *jihâd* they can not ensure they get rewarded by Allah. Someone is blessed not by what he has done but only by courtesy of Allah. *المجاهدة* originally means an attempt in which is discomfort. This

²³⁰ *Ibid.*, page 709

²³¹ *Ibid.*, page 710

²³² Muhammad Fuad 'Abdul Baqi, *op. cit.*

²³³ *Ibid.*, page 182-183

²³⁴ *Ibid.*, page 183

²³⁵ QS. al-Baqarah [2]: 218. This verse is *madaniyyah*.

²³⁶ M. Quraish Shihab, *op. cit.*, Vol. 1, page 563

attempt can also involve others. It is like to involve someone else to help somebody in order to gather more power. Thus, the *jihâd* can mean doing war to enemy.²³⁷

The second interpretation gives complement of the first interpretation. The first interpretation does not give the result's condition of *jihâd*. Meanwhile, the second gives the elaboration of condition which will happen after *jihâd* is done.

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ وَبئسَ الْمَصِيرُ²³⁸

O Prophet! Strive hard against the unbelievers and the hypocrites, and be firm against them. Their abode is hell,-an evil refuge indeed.

Context: This is the command of God to the Prophet Muhammad to be harsh to the infidels and hypocrites. The hypocrites swear in the name of God not to hurt Muhammad SAW, but they even want to kill the Prophet Muhammad.

In interpreting this verse M. Quraish Shihab cites opinions of scholars. Some of them say that *jihâd* against *kâfir* is with weapon, while against *munâfiq* is with mouth (argument). Some of them say that *jihâd* against *munâfiq* is with hand and mouth, also showing no smile for them. M. Quraish Shihab states that *jihâd* is done in all such ways matching with circumstance. He understands *jihâd* is not performing war, but rough attitude towards them. *Jihâd* also means to uphold Islamic law that in that time concerns to *zakat* payment which *munâfiq* do not fulfil it. This rough attitude is understood as the opposite of al-Qur'an's verse in *surah* Ali 'Imrân verse 159 where Muhammad is ordered to forgive, not to say rough words, be gentle and even to ask forgiveness for *mu'min* as the opposite of *munâfiq* and *kâfir*.²³⁹

²³⁷ Fakhruddîn ar-Râzi, *op. cit.*, Juz III, page 34

²³⁸ QS. at-Taubah [9]: 73. This verse is *madaniyyah*.

²³⁹ M. Quraish Shihab, *op. cit.*, Vol. 6, page 169-170

In this verse, az-Zamakhsyarî explains that term *jihâd* has two meanings. First is striving hard against the unbelievers, which means war-using poniard بالسيف (جاهد الكفار). The second is *jihâd* that means debate or discussing with right evidences بالمنافقين (والمناققين) بالحجة. In short, this explanation shows us that meaning of *jihâd* is not merely to war, but there is another meaning based on context.²⁴⁰

فَلَا تُطِيعِ الْكَافِرِينَ وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا²⁴¹

Therefore listen not to the unbelievers, but strive against them with the utmost strenuousness, with the (Qur'an).

Context: This verse is a prohibition to obey disbelievers. Directed disbelievers in the preceding verses are the ones who deny the favours of Allah, or do not want to be grateful.

The meaning of big *jihâd* here is to explain essence of al-Qur'an teaching, to show extraordinary of al-Qur'an, to reject arguments that intents to weaken it, and to show example of its teaching's superior. This verse underlines the importance of confronting religion's opponents. Guidance of this verse is very suitable with today fact because information is an effective weapon to achieve win and to discredit the opponents as well. This verse also becomes a proof that *jihâd* does not always deal with raising weapon.²⁴² وجاهدوهم جهادا كبيرا²⁴², some says that *jihâd* is attempt to hurt and invite. Some says that it is war and others say both of them. Yet, the closer meaning is the second, because the verse is *makiyyah* in which the order to do war is revealed after *hijrah*. جهادا كبيرا is intended all kind of hard attempt (مجاهدة).²⁴³

²⁴⁰ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 2, page 281

²⁴¹ QS. al-Furqân [25]: 52. This verse is *makiyyah*.

²⁴² M. Quraish Shihab, *op. cit.*, Vol. 9, page 109

²⁴³ Fakhruddîn ar-Râzi, *op. cit.*, Juz XII, page 87

Actually, the second interpretation completes the first interpretation. The second interpretation gives many more options to pick right meaning of word *jihâd*. It also gives alternative that *jihâd* activity is not only done by one person, but more than one. To confront religion's opponents sometimes needs more power and unity of Muslim.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ²⁴⁴

O ye who believe! Do your duty to Allah, seek the means of approach unto him, and strive with might and main in His cause: that ye may prosper.

Context: This verse is addressed to those who believe. The previous verses depicted the world punishment for those who wage war against Allah and His Messenger and do mischief on earth. This verse is the opposite of their reprehensible characteristic.

الوسيلة is everything to be mediator or to make close from its closeness. It is used in context of mediator to Allah in righteous actions and avoiding *ma'shiyah*.²⁴⁵ This verse shows orders; to obey Allah (*taqwa*), to find everything that mediates to Him and *jihâd*. The obedience must be guarded by avoiding all that brings but to Allah. Thus, *jihâd* may mean precaution and maintenance in obeying Allah.²⁴⁶

The first interpretation elaborates the word which precedes the key word, الوسيلة. Meanwhile the second gives elaboration of word using in context of the verse. Actually the both interpretation complete each other. The searching of mediator to Allah is continued by precaution and maintenance in obeying Him, because people can lose sometimes their faith.

²⁴⁴ QS. al-Maidah [5]: 35. This verse is *madaniyyah*.

²⁴⁵ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 1, page 615

²⁴⁶ Fakhruddîn ar-Râzi, *op. cit.*, Juz IV, page 173