CHAPTER III
PREACHING WORDS VERSES

A. **Da’a**

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

1) نادي: دعا (to call/to shout)
2) ساق: دعا إلى الأمير (to complain about)
3) ندب: دعا الميت (to regret)
4) جر و اضطرر: دعا إلى هذا الأمر (to urge/to motivate)
5) بشار: دعا (to report)
6) دعا (to pray)

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

1) Verb (fi’il) such as: تدعون، أدعو، دعا
2) Noun (ism) such as: أذيعاء، دعوة، الداعى
3) Adverb (hal) such as:

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

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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 Ibid., page 1385
10 Muhammad Fuad ‘Abdul Baqi, op. cit.
11 Ibid., page 257-260
12 Ibid., page 260
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 *muslim* to Allah. Allah’s saying “*da’ila 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 *azdân* are called *dâ’i* though the invited people is just one.

meaning 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 (*mu’dznain*). This narration is spoken by az-Zamakhsyari.

It is not intended as spoken words, but as inheriting Islam as norm and belief.

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13 QS. Fushilat [41]: 33. This verse is *makiyyah*.
15 It is narrated from ‘Aisyah r.a. about this verse. This verse is revealed in cause of two who summon to prayer (*mu’dznain*). This narration is spoken by az-Zamakhsyari.
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.

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.\(^1^8\)

Preaching (*da‘wah*) activity, in this verse, is pointed by two words يدعون and يأمورون (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*).\(^1^9\) Meanwhile the second has object المعروف (something good that is suitable with common view of society and

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\(^{1^7}\) QS. Ali ‘Imrân [3]: 104. This verse is *madaniyyah*.
\(^{1^8}\) M. Quraish Shihab, *op. cit.*, Vol. 1, page 209
\(^{1^9}\) *Ibid.*, page 211
This means that the way to preach \textit{al-khair} and \textit{al-ma'ruf} is not the same. Al-Qur’an and \textit{sunnah} teaching is invited persuasively, while what is agreed by common agreement in society is commanded and prohibited.

The order of preaching (\textit{da’wah}) truly means common and shows common sense. Allah says (و العصر .. الخ), and \textit{tawâshy} in this verse means \textit{amr} and \textit{nahy}.\footnote{Ibid., page 211} The understanding of \textit{al-khair} in this verse is \textit{islâm} (\textit{ikhlâsh}) because of Allah and coming back from following \textit{hawâ} to following His law.\footnote{Muhammad Rasyîd Ridhâ, \textit{Tafsir al-Qur’ân al-Hakim, Tafsir al-Manâr} (Cairo: Dâr al-Manâr, Cet. II, Juz 4, 1947), page 27}

The verse above is often quoted in some literatures of preaching (\textit{da’wah}). From it, the formulation of obligation of preaching (\textit{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 \textit{mufassir}, which is \textit{fardhu kifâyah} and \textit{fardhu ‘ain}. This division is considered based on the material of preaching (\textit{da’wah}).

\begin{quote}
\begin{center}
_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.\end{center}
\end{quote}

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 \textit{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.

\footnote{QS. an-Nahl [16]: 125. This verse is \textit{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. Maw’izhah is hypothetic evidences and convicting postulates. Jidâl is postulates that are intended to pressure and opponent. 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 (Fakhruddîn ar-Râzi, Tafsîr al-Kabîr (Teheran: Dâr al-Kutub al-’Ilmiyah, Cet. II, Juz 17), page 138)
²⁶ Ibid., page 138
²⁷ (Ibid., page 139)
²⁸ "... آنما الجدل، فليس من باب الدعوة، بل الحكمة من جهة عرض آخر معاد للدعوة وهو الإلهام، و الإفهام، فلهذا السبب لم يقل أنت إلى سبيل ربك بالحكمة، وإنما_statuses the text here with a question mark since the text is not clear.
²⁹ (Ibid., page 141-142)
can be al-Qur’an, because it is *hikmah* and *maw’izah hasanah*.\(^{29}\) The verse above actually regards about method of preaching (*da’wah*). It can be said method when *hikmah*, *maw’izah* and *jidal* are not object of word, unless they are ways.

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 Isrā’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 (سحَر), 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
(da’wah islamiyah) which is represented by word da’a is the invitation to convert into Islam.

قَالَ رَبِّ إِنَّيْ ذَهَبْتُ فَوْقِيَّيْنِ لَيْلاً وَنَهَارًا 34

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 uninterruptedly 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 mufassir 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. **Tablîgh**

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

1) (to arrive/complete)
2) (to educate)
3) (to experience wet dream)
4) (to bear fruit)

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

1) Verb (fi’il) such as: in wazn
2) Noun (ism) such as: بلاغاً
3) Adjective (shifat) such as: بلغ/بلغة

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

بَيْنَ أَنَّهَا الْرَّسُولُ بَلَغَ مَا أَنْوَلَ إِلَىَّكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفَعَّلْ فَإِنَّمَا بَلَغَ رَسَالَتُهُ وَاللَّهُ يَعِدُّ مِنْ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

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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. The Syi’ah understand what is meant by ﻣا ﺎنﺰـل ﺔـاـي 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.

Ma ﺎنﺰـل ﺔـاـي 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 Rasyid 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.

أَبْدَعْنَكُمُ رَسَالَاتُ رَبِّي وَأَنْصَحُ لَكُمُ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ

“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 Rasyid Ridhâ, op. cit., Juz 6, page 464
51 QS. al-A’râf [7]: 62. This verse is makiyyah.
Context: This verse speaks of the mission of Prophet Nûh to his people to show the right path, which is to worship only Allah. However, their leaders even accused Nûh as a heretic.

People of Nûh are very hard to be preached (da’wah), even Nûh has preached them for 950 years. Nevertheless, Nûh remains to preach them continuously. That is shown by word أَبَّنُكُمْ in form of present verb. An apostolic mission is one of sources of information which man can access it, such as the End of Day, heaven and Hell. That is expressed by و أَعْلَمُ مِنْ اللّهِ ﻤَا لا تَعْلَمُونَ with tasydîd functions to give meaning tadrîj (slowly, gradually, step by step) and tikrâr as collecting risâlah by regarding things related to it, such as; ‘aqîdah, tawhîd, îmân bi al-yaum al-akhîr, wahyu, risâlah, malâikat, heaven, ‘adzâb, ﷲ, mawâ’izh, ‘ibâdah law and mu’âmalah. The analysis on the key word from both mufassir is different. One gives meaning and one does not. Thus, it is used in the second interpretation which shows the process of delivering message in gradual way.

So Shâlîh left them, saying: “O my people! I did indeed convey to you the message for which I was sent by My Lord: I gave you good counsel, but ye love not good counsellors!”

Context: This verse talks about Prophet Shâlîh’s preaching to the Thamud. However, the disbelievers harass those who have faith. They boast themselves and even challenged to bring doom.

As Shâlîh’s people’s devastation, he leaves them wrench way. M. Quraish Shihab cites a riwâyah that tells the disaster striking Shâlîh’s people. He leaves his people with 110 people who follow him after an 53

\[\text{فَتَوَلَّ عَنْهُمْ وَقَالَ ﺑِبِلَاغَةً قَلِيدَ أَبَنُكُمْ ﺑِرَأْيِ وَتَصَصَّحَلَ لَكُمْ وُلَكُنْ لَا سُيُوبُ النَّاَصِرِينَ} \]

52 M. Quraish Shihab, op. cit., Vol. 4, page 156-157
53 Muhammad Rasyid Ridha, op. cit., Juz 8, page 494
54 QS. al-A’râf [7]: 79. This verse is makiyyah.
earthquake. 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.

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.

فَنُصَحْتُ ﻟَﻜُﻢْ ﻓَﻜَﻴْﻒَ آﺳَﻰ ﻋَﻠَﻰ ﻗـَﻮْمٍ وَﻧَﺼَﺤْﺖُ ﻟَﻜُﻢْ ﻓَﻜَﻴْﻒَ آﺗَﻰ ﻋَﻠَﻰ ﻗـَﻮْمٍ ﻗَـﺎلَ ﻳَﺎ ﻗـَﻮْمِ ﻟَﻘَﺪْ أَﺑـْﻠَﻐْﺘُﻜُﻢْ رِﺳَﺎﻻتِ رَﰊ ﻓَـﺘَﻮَﱃ ﻓـَﺘَﻮَﱃ ﻓِــٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰـٰ~

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

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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.  

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.

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

a. Amr

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

1) نقيض النهى (to command)
2) الحادثة (condition/circumstance)

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

1) Verb (fi’il) such as:
   (فعل) أمروا، تؤمن (فعل) أمر، (افتعل) يأتمرون

2) Noun (ism) such as:
   أمارة، أمرت، أميران، أمرًا، أمرى، أمور، أمرٌ
b. *Nahy*\(^{67}\)

The researcher has found the meanings of this word in Arabic dictionary\(^{68}\) as following:

1) خلاف الأمر: نهى (to prohibit)\(^{69}\)
2) اكتفى: نهى (to finish)\(^{70}\)

The forms of the word that have been observed by the researcher in al-Qur’an index dictionary\(^{71}\) are:

1) Verb (*fi’il*) such as\(^{72}\) : in *wazn* نهى (فعل) نهى (فعل), (فعل)انتهى
2) Noun (*ism*) such as\(^{73}\):

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

لا خَبَرُ في كثير من حِوَائِهِمْ إِلَّا مِنْ أَمْرٍ يَسْتَدْقَى أَوْ مَعْرُوفٍ أَوْ إِসْتِدْلَالٍ بَيْنَ النَّاسِ وَمَنْ يَفْعَلُ

ذَلِكَ ابتِغَاءَ مَرْضَآةِ اللَّهِ فَسَتُؤْتَ أَجْرًا عَظِيمًا\(^{74}\)

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.

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\(^{67}\) 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 munāfiq did a lot secret conversation which was intending to badness. This verse is a rejection for them. نجوههم 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 munāfiq 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. az-Zamakhshyari emphasises interpretation of this verse in word معرف them secret conversation. It is said that فرض (loan or debt), فرض (to help suffering people), and فرض (good things in common). معرف also means shadaqah sunnah, while word فرض is shadaqah wâjib. 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-Zamakhshyari. Meanwhile the first explains and shows the context and intention of the verse.

(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-Zamakhshyari, 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.\(^{78}\) and is appositive \(^\text{(بدل)}\) of \(^\text{و الله عاقبة الأمور للذين أخرجوا من ينصرهما}^{79}\) means everything comes back to His law and system \(^\text{(تقدير)}\).

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.

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\text{كُنُّتمْ خَيْرًا أُخْرِجَتْ لِلنَّاسِ تَأْمُّرُونَ بِالْمَعْرُوفِ وَتُنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِالْلَهَ وَتَؤْمِنُونَ بِمَا أَنْمَ نَ إِنَّ أَهْلَ الْكِتَابِ لَكُنَّ خَيْرًا هَمُّ مِنْهُمُ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ}
\]

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 Madīnah.

Allah has obliged Muslim 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


\(^{80}\) 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 (وَكُنُتمْ خَيْرَ أَيْمَانٍ) (an-Nisâ: 96. One of among them is this verse (زَٰيَدَهُمْ رَضٍّ إِنَّهُمْ رَبٌّ يَوْمَئِذٍ) (Qur’ân). 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. \(^{82}\)

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.

\[^{83}\] 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’il that Allah instructed Muhammad to tell it to Jews and Christians.

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\(^{81}\) 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’il 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’il as. live. Ibrâhîm lived in Makah and Ismâ’il lived in Palestine. Ismâ’il as. is called صادق. 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.\textsuperscript{84} Ismâ’il 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 (as-Syu’arâ: 214), قو أنفسكم و أهلكم نارا (Tahrîm: 6). What is meant by ahl is his people in general, including his relatives, because people (ummah) of Prophets are called ahl.\textsuperscript{85}

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

\textsuperscript{84} M. Quraish Shihab, \textit{op. cit.}, Vol. 7, page 476-478
\textsuperscript{85} Abu al-Qâsim Jârullah Mahmûd ibn ’Umar Muhammad az-Zamakhsyarî, \textit{op. cit.}, Juz 3, page 22
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. Sujuð 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.\(^{87}\)

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

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\(^{86}\) 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.

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 أهلك 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 أهل for who follow Muhammad SAW. That is why Salmân al-Fârisi, a Persian, is called as his family by Muhammad SAW. Word استبشر has root in استبشر which 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.

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; “...”\(^{91}\) عَزْمَ الأمور \(^{92}\)

\[يَأَيِّمُ أَقِمِ الصَّلَاةَ وأَمْرًا بِالْمَعْرُوفِ وَإِنَّ اللَّهَ عَلَى ٱلْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَٰلِكَ مِنُّ عَرْضَهُ.\]

“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 \textit{shalat} and \textit{amr al-ma’rûf nahy an al-munkar} as well advice as shield of one’s failure, patience (\textit{shabr}) and resolute. Luqmân does not order his son to do \textit{al-ma’rûf} and avoid \textit{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.\(^{93}\) and اصبر على ما أصابك can indicate something common of everything strikes from any test. It also can point something special of performing \textit{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 \textit{amr al-ma’rûf wa nahy al-munkar}, while the second relates its interpretation to barriers of upholding \textit{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 \textit{al-ma’rûf} and leave \textit{al-munkar}. It is very obviously good

\(^{91}\) Abu al-Qāsim Jārullah Mahmūd ibn ‘Umar Muhammad az-Zamakhsyarî, \textit{op. cit.}, Juz 3, page 96
\(^{92}\) QS. Luqmân [31]: 17. This verse is makiyyah.
\(^{93}\) M. Quraish Shihab, \textit{op. cit.}, Vol. 10, page 309
\(^{94}\) Abu al-Qāsim Jārullah Mahmūd ibn `Umar Muhammad az-Zamakhsyarî, \textit{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.

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 wrong-doers 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 لولا which does mean a supposition, but felling of regret and pity. The word also leads to a suggestion to other side not to do the same thing. 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 قساد في الأرض means activity that makes values and functions of everything lose them. Meant by this verse is *zhulm*, (to follow lust that can destroy their goodness and soul).

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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 Ridhã, *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 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

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

1) خلص : نصح الشني (pure)
2) نضر : نصح الغليث البلاد (succulent)
3) نقيض الغشن : النصح (to correct)

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

1) Verb (fi’il) such as: في نصحوا في النصح
2) Noun (ism) such as: نصح

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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:

وَلاَ يَنْفُعُكُمْ نُصْحِي إِنْ أَرَدْتُ أَنْ نُصَحُ لَكُمْ إِنْ كَانَ اللَّهُ يُرِيدُ أَنْ يُغْوِيَكُمْ هُوَ رَبُّكُمْ وَإِلَيْهِ

“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 أنصَحْ لَكُمْ as utterance or action which is done by someone for goodness of people to whom the utterance and action are directed. Meanwhile word لَكُمْ is for the pureness of the speaker in giving advice. The advice is only for advised person, not for the speaker.108

Nashīhah is to identify goodness of receiver. Based on sunnatullâh, condition of nashīhah is two things. The first is advisor and the second is receiver. The one who can get nashīhah 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

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107 Q.S. Hûd [11]: 34. This verse is makiyyah.
108 M. Quraish Shihab, op. cit., Vol. 5, page 618-619
109 Muhammad Rasyid Ridhâ, op. cit., Juz 12, page 20
The both interpretations are the same in analyzing word *nashīḥah*. 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 *nashīḥah* is identifying goodness of receiver. Thus, it makes the concept of *nashīḥah* that does not only mean to advice.

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 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.\(^\text{111}\)

The lack of verse showing on key word *nashīḥah* is caused by the togetherness of that word with *tablîgh*. The interpretations on word *tablîgh* also bring the interpretations of word *nashīḥah*. 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 *nashihah* is included in the interpretations on verse consisting word *tabligh*.

E. *Maw’izah* 112

The researcher has found the meaning of this word in Arabic dictionary 113 as following:

1. (to correct/to remind) 114

The forms of the word that have been observed by the researcher in al-Qur’an index dictionary 115 are:

1. Verb (*fi’il*) such as 116: in *wazn* (فعل) ومعطى، أعظم، أعظمون، أعظم (فاعل) أعظم، فعظون

2. Noun (*ism*) such as 117

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

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-

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112 This one term of preaching (*da’wah*) has root in word (وَاعْطَ) (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.*
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 أَو عَزَّتْ أَو لَمْ تَعْطَ, 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 wrongdoings 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 أَو عَزَّتْ أَو لَمْ تَعْطَ, 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*”.

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
\(^{120}\) إِن هَذَا إِلَّا أُسْلَيْمَةُ ﺍﻵْوَٰلِينَ (QS. al-An’am [26]: 6)
\(^{121}\) 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 قُوَّالُ لَهُمْ فَأَفْخَذُوا بَيْلِيْغَاءٍ exact, comprehensive, pointed and straight word.123 وقال لهم قُوَّالُ لَهُمْ فَأَفْخَذُوا بَيْلِيْغَاءٍ means “exaggerate al-wa’zh with frightening and warning!”. If the structure of sentence of the verse وقال لهم قُوَّالُ لَهُمْ فَأَفْخَذُوا بَيْلِيْغَاءٍ, 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 قُوَّالُ لَهُمْ فَأَفْخَذُوا بَيْلِيْغَاءٍ, 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

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’il 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 (تهخير). Banî Isrâ’il 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,

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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 *لما بين* means before them and *خلفها* means after, because metamorphose of them is mentioned in the past chapters, so it can be lesson for who comes next. *موعظة* 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.

![Verse from al-Qur’an](https://example.com/verse.png)

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

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¹²₆ M. Quraish Shihab, *op. cit.*, Vol. 1, page 264-266
¹²⁷ *Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhsyari*, *op. cit.*, Juz 1, page 149-150
¹²⁸ QS. Yûnus [10]: 57. This verse is *makiyyah*. 
are four; teaching, cure, guidance and blessing. Allah gives al-Qur’an characteristics; *maw’izah*, *syifâ*, *hudan* and *rahmah*. It is like a doctor when treats his patient. The first step is *maw’izah*. 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 (رضي الله) and prohibition of all that brings everything but Allah.

The first interpretation does not give detail explanation about how the *maw’izah* runs in context of preaching (*da’wah*). It merely elaborates the meaning of *maw’izah*. Meanwhile the second does give detail elaboration about how the *maw’izah* 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 وصى : (to promise)¹³³
2) فرض : أوصى - يوصى : (to oblige)¹³⁴
3) وصله : وصى الشئي يصى : (to arrive)¹³⁵

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

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¹²⁹ M. Quraish Shihab, *op. cit.*, Vol. 5, page 438-440
¹³⁰ Fakhruddin ar-Razi, *op. cit.*, Juz IX, page 93
¹³¹ This one term of preaching (*da’wah*) originates from word (وصي). *Washiyyah* is a noun form that means something that is advised or noticed. *Tawshiyyah* is a noun form of (وصي) that means to give washiyyah each other. (Ibnu Manzur, *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 (fī’il) such as\(^{137}\): in wasūn (فعل) أوصى (فعل) وصى (فعل) تواصل.

2) Noun (ism) such as\(^{138}\): توصية وصية وصي.

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

وَوَصَّىٰ مِمَّا إِنْ تَعْقُوبُ يَا بَنيَّ إِنَّ اللَّهَ اسْتَطَعَّ لَكُمَّ الْمُتَّقِينَ فَلاَ تَفَسَّرُنَّ إِلَّا وَأَنْتُمُ ۚ مُّسْلِمُونَ\\n
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. This is for his saying وأسلمت لرب العالمين when it is conjunction of Ibrâhim, it means Ya’qūb also gives washiyyah to

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\(^{137}\) 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.\footnote{Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhshyari, \textit{op. cit.}, Juz 1, page 190}

\begin{equation}
\text{\textasciitilde} \text{كان من اللهين \\amen} \text{وتَوَاصَوْا} \text{بِالصَّبِر} \text{وتَوَاصَوْا} \text{بِالمَرتُّى}.
\end{equation}

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 “
\text{tawâshau}” has rooted in “wasshâ-washiyyah” that commonly means to command politely. Some linguists say that this word is originally from word “
\text{ardh washiyyah}” that means loaded land and continuously growing. To do 
\text{washiyyah} to others is to come to someone by soft words in order he/she is ready to do action that is commanded continuously.\footnote{M. Quraish Shihab, \textit{op. cit.}, Vol. 15, page 333}\footnote{QS. al-Balad [90]: 17. This verse is 
\textit{makiyyah}.\footnote{Fakhruddîn ar-Râzi, \textit{op. cit.}, Juz XVI page 169-170}}

\begin{equation}
\text{ثم كان من اللهين \\amen} \text{is distinction of its higher level comparing to slave liberation and} \text{shadaqah, because reward of} \text{îmân} \text{is much more noble than all righteous actions. The} \text{îmân} \text{is followed by reminding each one in patience (المرحتة) and compassion (المظلوم) and to be patient in imân 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} \text{munkar} \text{by forbidding. This shows the obligation for one to guide or show other right path and forbid him from blamable path and its possibility.}.
\end{equation}
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 īmān, ‘amal shāliḥ 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 Īmān, ‘amal shāliḥ, and knowledge are not enough. Therefore, to receive nashīḥah to be patient (shabr) and resolute while holding on it even increasing īmān, ‘amal, and knowledge are necessary. 147 و تواصلوا بالحق is undeniable and exact command. The command is to all goodness, such as tawḥīd and obedience to Allah, obedience of His Kitāb and Rasūl, zuhd in world and preferring hereafter. و تواصلوا بالصبر means patience in thā’ah and ma’āshy, 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 الحق. It means tawḥīd and obedience to Allah, obedience of His Kitāb and Rasūl, zuhd in world and preferring hereafter. The elaborating of word الصبر 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
76

G. \textit{Tabsyîr}^{149}

The researcher has found the meanings of this word in Arabic dictionary\textsuperscript{150} as following:

1) \((\text{ف}ر\text{ح و سر})\) (to be happy)\textsuperscript{151}

2) \((\text{ك فح حتى تبين بشرتها})\) (to shave)\textsuperscript{152}

3) \((\text{بذر فظهر نباتاتها})\) (to make something grow)\textsuperscript{153}

4) \((\text{الجماع: ولا تباشرواهن وأنتم عاكفون في المساجد})\) (to have sexual intercourse)\textsuperscript{154}

The forms of the word that have been observed by the researcher in al-Qur’an index dictionary\textsuperscript{155} are:

1) Verb (\textit{fi’il}) such as\textsuperscript{156} in \textit{wazn} (فعل): تبَشَرْ, تبَشَرون, بشَرْنا (فعل)

2) Noun (\textit{ism}) such as\textsuperscript{157} : مستبَشَرة, بُشُرَى, فِي البَشْر, مَبَشَر

Verses of al-Qur’an that contains this word and directs to preaching activity (\textit{da’wah}) are:

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\text{فَإِنَّمَا يَبْشَرُونَكُمْ بِتَابِعَكُمْ} \quad \text{بَيْتَ} \quad \text{كِتَابٍ} \quad \text{يَأْمُرُ} \quad \text{بَيْنَنَا} \quad \text{يَبْشَرُونَ} \quad \text{يَا} \quad \text{مُهَيْمِينَ} \quad \text{وَيَشْرَعُونَ} \quad \text{يَا} \quad \text{قَوْمًا} \quad \text{لَدَّا}.
\]

\textsuperscript{149} This word is a noun form of (بَشَر). (Ibnu Manzûr, \textit{op. cit.}, Juz I, page 287). Word \textit{tabsyîr} as one of the preaching (\textit{da’wah}) terms does not exist in any single verse of al-Qur’an.

\textsuperscript{150} Ibnu Manzûr, \textit{op. cit}

\textsuperscript{151} \textit{Ibid.}, page 286

\textsuperscript{152} \textit{Ibid.}, page 286

\textsuperscript{153} \textit{Ibid.}, page 287

\textsuperscript{154} \textit{Ibid.}, page 287

\textsuperscript{155} Muhammad Fuad ‘Abdul Baqi, \textit{op. cit.}

\textsuperscript{156} \textit{Ibid.}, page 119-120

\textsuperscript{157} \textit{Ibid.}, page 120

\textsuperscript{158} QS. Maryam [19]: 97. This verse is \textit{makiyyah}. 
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 قوماً لذاً because they much dispute and reject truth. Using of word قوماً indicates that bad character has civilized in their custom.

١٥٩

= 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.

١٦٠

The first interpretation does not give the meaning or understanding of the key word, but it gives clear meaning of the object of تنذير = 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.

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١٥٩ M. Quraish Shihab, op. cit., Vol. 7, page 538
١٦١ 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 بَشَرٍ has root in بَشَرْةَ 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 أخْبِرُ بَشَرٍ أَخْبَرُ أَخْبَرَ means (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.

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!”

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162 M. Quraish Shihab, op. cit., Vol. 2, page 764
164 QS. Yûnus [10]: This verse is makiyyah.
Context: This verse tells the 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.  

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 (ببشر الدين أمنوا) 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 ربيهم), even if the unbelievers do not believe in him.

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

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165 M. Quraish Shihab, *op. cit.*, Vol. 5, page 321-322
167 QS. al-Ahzâb [33]: 45. This verse is madaniyyah.
168 QS. al-Ahzâb [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’iyan 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 بآذن : “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.  Tadzkirah172

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

الذكر: الحفظ للشيئ تذكره 1 (to recall)174

169 M. Quraish Shihab, op. cit., Vol. 10, page 500
171 Ibid., page 530
172 This word has root in word (تذك). 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.
We know best what They say; and Thou art not one to overawe them by force. So admonish with the Qur’an such as fear My Warning!

Context: The previous verses tell about human resurrection from the grave. They were revived, collected and later judged. Muhammad was commanded by God to warn by the Qur’an those who fear Allah’s threat.

This verse emphasizes that Prophet Muhammad SAW has duty only to give warning to who is threatened by Allah by al-Qur’an. They who can take benefit from the warning are called as people of reason. Meanwhile they who are reluctant are burdened by al-Qur’an’s presence as the witness

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171: (to learn)
172: (to preach)
175: Na
176: (Af
177: (to tell)
178: al-
179: fi’il) such as in wazn (فعل)
180: ذِكَرُ، ذَكْرٍ، ذَكْرٍ، ذَكْرٍ، ذَكْرٍ، ذَكْرٍ، ذَكْرٍ
181: QS. Qaf [50]: 45. This verse is makiyyah.
of their sins. 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. is threat and amusement for Rasûlullâh SAW. 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. is like Allah’s saying (إنما من يخاف وعيد) Qs. an-Nâzi`ât: 54, because the advice does not worth persistency of infidelity.

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

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 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. This indicates that religious teaching is basically internalized in one’s mind, but it is forgotten because

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182 M. Quraish Shihab, op. cit., Vol. 13, page 57
183 Ibid., page 57
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.\(^{188}\)

See ye the Fire which ye kindle?

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

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-muqwín* is plural form of المقوى, *al-qawâ’,* that is taken from word القوى that means no man’s place or far from residence, like desert. *Al-muqwîn* is one in journey in where there are no citizens. This word is also used to indicate starving one that his stomach is empty.\(^{192}\) *Tadzkirah* 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-Zamakhsyari, *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. *Indzār*\(^ {194}\)

The researcher has found the meanings of this word in Arabic dictionary\(^ {195}\) as following:

1. أعلمه: وأنذره بالأمر \((\text{to inform})^{196}\)
2. خوفه وحذره: وأنذره يوم الازفة \((\text{to frighten})^{197}\)
3. احذر منهم: أنذر القوم \((\text{to warn})^{198}\)

The forms of the word that have been observed by the researcher in al-Qur’an index dictionary\(^ {199}\) are:

1. Verb (*fi’il*) such as\(^ {200}\): in *wazn* \(ذُرُ ﻣِﻦْ ﺑـَﲔِْ ﻳَﺪَﻳْﻪِ وَﻣِﻦْ ﺧَﻠْﻔِﻪِ أَﻻ ﺗـَﻌْﺒُﺪُوا وَاذْﻛُﺮْ أَﺧَﺎ ﻋَﺎدٍ إِذْ أَﻧْﺬَرَ ﻗـَﻮْﻣَ ﻩُ ﺑِﺎﻵﺣْﻘَﺎفِ وَﻗَﺪْ ﺧَﻠَﺖِ اﻟﻨَذْرُ ﻋَﻠَّـِﺳُ اﻟﻠُّهُ إِﻻ اﻟﻠَّهِ إِنِّي أُحَافُ عَﻠَّـِﺳُ ﻋَذَابَ ﺑُوُّ ﻋَظِيمٍ*\(^ {202}\) \(ذُرُ ﻣِﻦْ ﺑـَﲔِْ ﻳَﺪَﻳْﻪِ وَﻣِﻦْ ﺧَﻠْﻔِﻪِ أَﻻ ﺗـَﻌْﺒُﺪُوا وَاذْﻛُﺮْ أَﺧَﺎ ﻋَﺎدٍ إِذْ أَﻧْﺬَرَ ﻗـَﻮْﻣَ ﻩُ ﺑِﺎﻵﺣْﻘَﺎفِ وَﻗَﺪْ ﺧَﻠَﺖِ اﻟﻨَذْرُ ﻋَﻠَّـِﺳُ اﻟﻠُّهُ إِﻻ اﻟﻠَّهِ إِنِّي أُحَافُ عَﻠَّـِﺳُ ﻋَذَابَ ﺑُوُّ ﻋَظِيمٍ*\(^ {202}\)

2. Noun (*ism*) such as\(^ {201}\):

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

\(^{193}\) Abu al-Qāsim Jarūllah Mahmūd ibn ‘Umar Muhammad az-Zamakhsyarî, *op. cit.*, Juz 4, page 455-456

\(^{194}\) This word has root in word (*ذرَ*). *Indzār* is noun of transitive form. (Ibn Manzûr, *op. cit.*, Juz VI, page 4391).

\(^{195}\) Ibn 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-Alqâf [46]: 21. This verse is *makkiyyah.*
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 تعدّ means remember the warning of Hûd as. to his people about consequence of syîrkh.204

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

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203 M. Quraish Shihab, op. cit., Vol. 12, page 418
204 Abu al-Qâsim Jârullah Mahmûd ibn ʿUmar Muhammad az-Zamakhsyarî, 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 \textit{muttaqîn}, while this verse talks about \textit{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 \textit{mad’u} is close because we do not know condition of \textit{kafir} happening to the \textit{mad’u}.\(^{207}\)

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

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 \textit{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 (\textit{lîtîfqâhuwa}) is taken from (\textit{fiqh}) is serious knowledge relating to difficult and hidden things rather than ordinary knowledge. The addition of

\(^{206}\) Muhammad Rasyid Ridha, \textit{op. cit.}, page 142
\(^{207}\) M. Quraish Shihab, \textit{op. cit.}, Vol. 1, page 115-117
\(^{208}\) QS. at-Taubah [9]: 122. This verse is \textit{madaniyyah}. 
(تَم) in the word conceives serious effort that one becomes experts after the effort.\textsuperscript{209} M. Quraish Shihab sees this verse is the continuation of \textit{jihâd} verses in previous place. However, Fakhruddin ar-Râzi has different opinion, that there is problem about it. He proposes two possibilities whether this verse is the continuation of \textit{jihâd} discussion or one new beginning chapter.\textsuperscript{210}

Those both scholars do not give other understanding of word (لِيذَوْنُوا) 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 \textit{munâfiq} might be possible to happen to believers. However, in \textit{Tafsîr al-Mîzân}, Thabathaba’i, gives a little explanation of the word (لِيذَوْنُوا). It is to spread religious teaching. He also says that to go (النْفْر) \textit{jihâd} includes searching religion knowledge that is proven by direction of the verse.\textsuperscript{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 \textit{jihâd} discussion, this verse can be considered as postulate of obligatory to preach. However, if it is the continuation of \textit{jihâd} discussion, this verse shows that preaching is as important as jihad in struggle of upholding religion of Allah.

\textbf{J. Al-Wa‘du and al-Wa‘îd}\textsuperscript{212}

\textsuperscript{209} M. Quraish Shihab, \textit{op. cit.}, Vol. 5, page 749-750
\textsuperscript{210} Fakhruddin ar-Râzi, \textit{op. cit.}, Juz VIII, page 179
\textsuperscript{211} Muhammad Husain Thabathaba’i, \textit{Al-Mizân fî Tafsîr Al-Qur’ân} (Beirut: Mu’assasât al-A’lami), page 419
\textsuperscript{212} These two words (al-wa‘du and al-wa‘îd) becomes one term of preaching (da‘wah) and have root in the same basic word (وَعَا). Al-wa‘du and al-wa‘îd are noun form of that basic word that has different meaning. (Ibnu Manzâr, \textit{op. cit.}, Juz VI, page 4871-4872). The word al-wa‘du exists in al-Qur’an such as in surah al-Taubah verse 111, an-Nahl verse 38, Thâhâ verse 86 and al-Furqân verse 16. The word al-wa‘îd in al-Qur’an such as in
The researcher has found the meanings of this word in Arabic dictionary\textsuperscript{213} as following:

1) عَهْدٌ: وَفِي رَزْقِكَ مَوَعِدٌ\textsuperscript{214} (to promise)
2) الْوَعْدُ والْمَعْدُوَةَ فِي الْخَيْرِ (promise to good thing)\textsuperscript{215}
3) وَالْوَعْدُ فِي الْشَّرِّ (threat)\textsuperscript{216}

The forms of the word that have been observed by the researcher in al-Qur’an index dictionary\textsuperscript{217} are:

1) Verb (fī‘il) such as\textsuperscript{218}: in 

\[\text{wazn} \text{wa } \text{wazn} \text{wa } \text{wazn} \text{wa } \text{wazn}\]

(تَفْعَلْونَ), (فَعَالَ), (تَعْدُونَ وَٰعِدَ (تَفْعَلْونَ). (عَدَ (تَفَاعُلْنَ), (تَعْدُونَ (تَفَاعُلْنَ). (تَعْدُونَ (تَفَاعُلْنَ)

2) Noun (ism) such as\textsuperscript{219}: 

\[\text{وَعَدُ. وَعِدُ. مَوَعِدُ. مَوَعَدُ. مِيَعَادُ. مِيَعَادُ.}

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

\[\text{وَعَدَ اللَّهُ الْأَرْضَ الْأَجْلَاسِ. وَعِمِّلُوا الصَّالِحَاتِ فَلَمَّا مُفَعِّلَوْا وَأَحُجَّ عِلْمِّيَـمُ}

To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.

Context: This verse is resistance against attitude of unbelievers that were not honouring the agreement to hear and follow the Prophet in all circumstances swore in bai‘ah time.

\textit{sura}\, Thâhâ verse 113 and Qâf verse 20 and 28. (Muhammad Fuad ‘Abdul Baqi, \textit{op. cit.}, page 753-754)\textsuperscript{213}
\textit{Ibnu Manzûr, \textit{op. cit.}}\textsuperscript{214}
\textit{Ibid., page 4871}\textsuperscript{215}
\textit{Ibid., page 4872}\textsuperscript{216}
\textit{Ibid., page 4872}\textsuperscript{217}
Muhammad Fuad ‘Abdul Baqi, \textit{op. cit.}\textsuperscript{218}
\textit{Ibid., page 753-754}\textsuperscript{219}
\textit{Ibid., page 755}\textsuperscript{220}
\textit{QS. al-Maidah [5]: 9. This verse is madaniyyah.}\textsuperscript{220}
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. 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.

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*) 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*).

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’ruf*. Munâfiq are also called fâsiq.
This verse talks about munāfīq men and women who have opposite characteristics with mu’min. The characteristics are amr al-munkar, nāhy an al-ma’rūf 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 munāfīq is fāsiq. Thus, they are threatened by Allah with very painful punishment. Allah has described in the previous verses that He has forgotten al-munāfīqīn wa al-munāfīqāt 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.

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 munāfīq who are also called fāsiq. It indicates the double labels of object of preaching (da’wah). The same expression is also shown by the second interpretation, which is munāfīq gathered with الكفار.

K. Jihād

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

1) جهاد بالرجل: امتحنه عن الخير وغيره (to examine)
2) جهاد الرجل في كنا: جدّ فيه وبالغ (to attempt hard)
3) هزله: جهده المرض والتعب والحرب يجهده جيدا (to emaciate)

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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 (جهاد). Word jihād is noun form of word form (جاهد). (Ibnu Manzûr, op. cit., Juz I, page 708 and 710). The word jihād is used by al-Qur’an in surah at-Taubah verse 24, al-Furqân verse 52, al-Hajj verse 78 and al-Muntahanah verse 1. (Muhammad Fuad ‘Abdul Baqi, op. cit., page 183)
227 Ibnu Manzûr, op. cit.
228 Ibid., page 708
229 Ibid., page 709
228 Ibid., page 708
جاهد وجاهم في سبيل الله: جاهد العدوّ مjahada وجهادا

4) (to make war)

The forms of the word that have been observed by the researcher in al-
Qur’an index dictionary\textsuperscript{232} are:

1) Verb (fi’il) such as\textsuperscript{233} in 

\begin{itemize}
  \item جاهد (فعل)، جاهد (فاعل)
  \item جاهذ (فاعل)، جاهدون (فاعلون)
\end{itemize}

2) Noun (ism) such as\textsuperscript{234}

\begin{itemize}
  \item جهد، جهد، مjahاد، مjahدين
\end{itemize}

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

\begin{align*}
\text{إِنَّ الَّذينَ آمَنُوا وَالذينَ ماتوا وَخَلَتَ مَنْ خَلَتَ فِي سَبيلِ اللهِ أُوْلَٰئِكَ يَرَوْنَ رَحْمَةَ اللّهِ وَاللّهُ عَفوُوٌّ مَّلِيمٌ.}
\end{align*}

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 illegitimating of war in
Haram 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.\textsuperscript{236} The mu’minin always hope Allah’s blessing
because tough 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

\textsuperscript{230} Ibid., page 709
\textsuperscript{231} Ibid., page 710
\textsuperscript{232} Muhammad Fuad ‘Abdul Baqi, op. cit.
\textsuperscript{233} Ibid., page 182-183
\textsuperscript{234} Ibid., page 183
\textsuperscript{235} QS. al-Baqarah [2]: 218. This verse is madaniyyah.
\textsuperscript{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.

\[
\text{Yâ aîbêhâ lânh u ûâmûfûqûn lâlà'l-kâfûr u lâmûñâfûqûn wââgûlût ûllâhûm wàmûâwâmûm jîfûn wànés l'mûsâbr}
\]

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 ʿImrân verse 159 where Muhammad is ordered to forgive, not to say rough words, be gentle and even to ask forgiveness for muʾmin as the opposite of munâfiq and kâfir.239

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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-Zamakhşyarî explains that term *jihâd* has two meanings. First is striving hard against the unbelievers, which means war-using poniard (جاهد الكفار بالسيف). The second is *jihâd* that means debate or discussing with right evidences (و المناققین بالحجّة). In short, this explanation shows us that meaning of *jihâd* is not merely to war, but there is another meaning based on context.\(^{240}\)

\[ فلا تطيع الكافرون و جاهد هم به جهاداً كبيراً \]

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.\(^{242}\), 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*. \(^{243}\)

\(^{240}\) Abu al-Qâsim Jârullah Mahmûd ibn ‘Umar Muhammad az-Zamakhşyarî, *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.

\[\text{ يا أَيُّهَا الَّذِينَ آمَنُوا اَنْعَمَّوا اَلَّذِينَ آمَنُوا إِلَيْهِ الْوُسِيَّةَ وَجَاهِدُوا فِي سَبِيلِهِ} \]

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.

\[\text{الوسيلة} \]

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 means 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 I, page 615

\(^{246}\) Fakhruddîn ar-Râzi, *op. cit.*, Juz IV, page 173