

CHAPTER III

COMMUNICATION IN THE QUR'ÂN

(QAUL VERSES)

A. Islamic Communication

Islamic communication is message delivery process by using communication principle in the Koran, which tends to refer to Islam. By this understanding, so Islamic communication emphasize in message element, that is *risâlah* or Islamic values, and way (how), here about speech style (*retorika*).

Islamic messages that delivered in islamic communication involve whole of Islamic teaching, '*aqîdah* (Iman), *syarî'ah* (islam), and *akhlâq* (ihsan)¹.

About the way, in the *Qur'ân* and *hadîth* itself was mentioned the guide that used to live of human in this world in order to communication run well and effective. We can name it as rule, principle, or ethic of Islamic communication.

Guidance, principle, ethic and the communication way based on Koran is reference for every Moslem to

¹<http://www.romeltea.com/2009/10/06/komunikasi-islam-makna-dan-prinsip/lincah-menulis-2/>.

communicate in any opportunity either oral or writing. So does, to socialize with society in other activity.

B. The Verses that Related to Communication

In this research there are verses related to communication. The meaning of *qaul* verses that will be studied limited only on “*qaul*”.

These are the verses:

No	Lafazd / word	Surah	Verses
1.	Qaulan sadidâ	An-Nisâ'/4: 9 Al-Ahzâb/33: 70,	وَلِيَحْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعَافًا خَافُوا عَلَيْهِمْ فَلْيَتَّقُوا اللَّهَ وَلْيَقُولُوا قَوْلًا سَدِيدًا (9) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا (70)
2.	Qaulan ma'rûfâ	Al-Baqarah/2:23 5 Al-Nisâ'/4: 5 & 8 Al-Ahzâb/33: 32	- وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَيْتُمْ فِي أَنْفُسِكُمْ عَلِيمَ اللَّهِ أَنَّكُمْ سَتَذَكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ

			<p>الْكِتَابِ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحذَرُوا وَاعْلَمُوا أَنَّ اللَّهَ عَفُورٌ حَلِيمٌ (235)</p> <p>- وَلَا تُؤْتُوا السُّفَهَاءَ أَمْوَالَكُمُ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَامًا وَارزُقُوهُمْ فِيهَا وَأَكْسُوهُمْ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (5)</p> <p>- وَإِذَا حَضَرَ الْقِسْمَةَ أُولُو الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينُ فَارزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا مَعْرُوفًا (8)</p> <p>- يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنْ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَعْرُوفًا (32)</p>
3.	Qaulan balîghâ	An-Nisâ'/4:63	<p>- أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا (63)</p>
4.	Qaulan Maisûrâ	Al-Isrâ'/17: 28	<p>- وَإِذَا تُعْرِضَنَّ عَنْهُمْ رَحْمَةٌ مِنْ رَبِّكَ تَرْجُوهَا فَعَلَّامٌ لَّهُمْ قَوْلًا مَيْسُورًا (28)</p>

5.	Qaulan Layyinâ	Tâhâ/20: 44	- فُقُولًا لَهُ قَوْلًا لَيْنًا لَعَلَّهُ يَتَذَكَّرُ أَوْ يَحْشَى (44)
6.	Qaulan Karîmâ	Al-Isrâ'/17: 23	- وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٌ وَلَا تَنْهَرَهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا (23)
7.	Qaulan Tsaqîlâ	Al- Muzammil/73 :5	- إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا (5)
8.	Qaul Ats- Tsâbit	Ibrahîm/14:27	- يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَاءُ (27)
9.	Qaul Az- Zûr ²	Al-Hajj/22:30	- ذَلِكَ وَمَنْ يُعْظَمِ حُرْمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَهُ عِنْدَ رَبِّهِ وَأُحِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ

²Zûr (زور) derived from the root word consists of letters za' - waw - râ (ز - و - ر) which read zûr means 'false', 'false witness', for example, *rajûl zûr* (رجل زور = liar man), *qaum zûr* (قوم زور = the liar). *Jubran Mas'ud* give other meanings of the word zûr, namely 'asy syirku bil-lah' (الشرك بالله = associate gods), 'al-quwwah' (القوة = power), 'al-'aql' (العقل = reasonable minds), 'ar-ra'yu' (الراءي = opinion), 'as-Sayyid' (السيد = leaders, elders), and *ladzdzatuth-tha'am* (لذة الطعام = deliciousness of food). *Ensiklopedia alqur'an*, vol.III, p.1142-1143

			فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ (30)
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C. Qaul Verse As Principle of Communication

a) Right Word (Qaulan Sadîdâ).

“O you who are believe! Be careful of (your duty to) Allah and speak the right word” (Al- ahzâb 70).

Surely, the good word is valued word and has a truth value.

b) Good and Known Word (Qaulan Ma'rûfâ).

“O wives of the Prophet! you are not like any other of the women; If you will be on your guard, then be not soft in (your) speech, lest he in whose heart is a disease yearn; and speak a good word” (Al ahzâb: 32).

This word is known by mind and *syara'*, as kindness. Minimally, the worst people know that thing is goodness.

c) The Exact and Burnt Word (Qaulan Balîghâ).

“These are they of whom Allah knows what is in their hearts; therefore turn aside from them and admonish them, and speak to them effectual words concerning themselves” (An-Nisa': 63).

This meant, is the fix and impressive word. Remember, first impression is really flirting, and then must be continuous and same. It is not only good but also creative, to make communicant not bored. So that, we must creative in communicate with someone, in making a splash the audience.

d) The Soft and Blend/Mild Word (Qaulan Maisûrâ)

“And if you turn away from them to seek mercy from your Lord, which you hope for, speak to them a gentle word”
(Aal-Isrâ’/17: 28)

This word of *Maisûrâ* aims to honor such as in refusal thing. It is needed more careful.

e) Soft and Gentle Word (Qaulan Layyinâ).

“Then speak to him a gentle word haply he may mind or fear” (Thahâ: 44).

It is not enough if communication not delivered by softly.

3

f) The Glory Word (Qaulan Karîmâ).

“And your Lord has commanded that you shall not serve (any) but Him, and goodness to your parents. If either or both of them reach old age with you, say not to them (so

³<http://rohmansenyum.multiply.com/journal/item/19>

much as) "Ugh" nor chide them, and speak to them a generous word" (Al-Isrâ' 23).

This is the ethic word, not snapping, glorify with the honest, god manner, and perceptive word. It is not sneering, insinuating by sign or verbal, full of attention, and answering soon.

g) The Heavy and Serious Word (Qaulan Tsaqîlâ).

"Surely We will make to light upon you a weighty Word" (Al Muzammil: 5).

About this word, thing that have to considered is the existence of basic reference, using correct word, appropriate with theme, actual and strong analog. This we called elegant in communicates.

h) Consistent Word (Qaul Ats – Tsâbit).

"Allah confirms those who believe with the sure word in this world's life and in the hereafter, and Allah causes the unjust to go astray, and Allah does what He pleases" (Ibrahim:27).

It is not only right and weighty, but also rigidly or consistent are important in communication. We often see people who speak inconsistently in what they say. Although sometime, there is no false all, but because

inconsistent, it will make other people in doubt and unbelief.

And Allah orders us to not to say with incorrect word it is meant we are obligated to restraining off lie, or cant word. As what was explained on surah Al-Hajj/22: 30.

D. The Interpretation of “*Qaul*” and Communication Verses

To make this research understandable, will be better we know the interpretation of each verse. So we can analyze from the aspect of context verses that was revealed and mentioned in the Holy book.

- **Qaulan Sadîdâ⁴:**

⁴*Sadd* said is a form of words mashdar *sadda - yasuddu - saddan* (سدا - سد - يسد), rooted letters *sin, dal* and *dal* which shows the meaning of '*radmusy-syai' wa mulâ'amatuhu*' (ردم الشيء وملائمته) = cover something and fix it). The first meaning evolved into, among other things, 'obstructive' by closing the road to get to the destination; 'limits' due to the motion to close the road or dealing with others; 'replace (place)' due to cover the empty place left by others; 'pay' for closing the debt; and 'respect' due to cover their needs. The second meaning (fix) developed into, among other things, 'stretch' for improving the crooked; 'correct / right' because the situation has improved; and 'sniper' as appropriate and well targeted. *Sadd* said, and fractions within the Koran and repeated six times *Sadd* own words repeated four times, three times in the form of single (Al-Kahfi/18: 94 and Yâsîn/36: 9) and once in the form *mutsanna* (al-kahfi/18: 93); two times is the nature of the *As-Sadîd* (السديد = good, right),

Qaulan sadîdân said twice mentioned in Qur'ân. This Lafadz contained in the Surah An-Nisâ' / 4:9 and Al-Ahzâb/33: 70. First, in a Surah An-Nisâ'/4:9 are a god sends humans convey *qaulan sadîdâ* in the affairs of orphans and children. Description verse is a continuation of previous *qaulan ma'rûfâ* principles. This is the subject of the second paragraph in respect of inheritance, the previous paragraph description of instigation to divide their wealth of orphans, relatives, and those present and in need. Then Allah explains that the people who advised to give the property to others, so that children lie fallow. Let's imagine that advice when they experience something similar, while their children are still small and weak. Then the gods sent to fear the gods and the state of their child's future. And should they say the correct words more appropriate⁵.

Some interpreter scholars have different opinions about the object of this paragraph. Most interpreters, like *Ath-Thabariy* and *Ar-Râzi* said that this verse is addressed to that were around the ill and expected to die soon. While, *Tanthawi Sayyid Muhammad* said that this verse is addressed

(QS An-Nisâ' / 4:9 and al-ahzâb/33: 70). M. Quraisy Syihab (ed.), *ensiklopedia al-Qur'an Kajian Kosakata*, vol. III, 2007, p.855-856.

⁵M. Quraisy Shihab, *op. cit.*, Lentera Hati: Jakarta, 2000, p.337.

to all parties, whoever. Because we are all obliged to be fair and say is true and correct to anyone⁶.

In the context of the above verse, orphans essentially different from biological children. Juice orphans are more sensitive, so they need treatment more carefully. By using selected sentences, not only the content which is true, but also proper delivery. So in giving information or admonish them not to cause turbidity in their hearts. Such advice or admonition should educate and nurture their nature⁷.

The message of this paragraph applies generally, so that the religious message even if not in place, is not allowed to be submitted. In conclusion when we will deliver a message or a warning is we should see the condition around.

Sadîdâ the meaning of the word can also be 'tear down something and then fix it', also obtained an indication that the remarks that undermine, if submitted shall also fix it in the same time, meaning that criticism should be delivered is constructive criticism, or in the sense of the information conveyed must educate.⁸

Second, the gods ordered *qaulan sadîdâ* after piety:

⁶*Ibid*,

⁷*Ibid*, p.338-339

⁸*Ibid*,p.339

*“O ye who believe, fear Allah and say the right words. Later God would make goodness your deeds, forgive your sins. Who would obey Allah and His Messenger he reaches a large fortune.”*⁹

This verse tells us not to tell a lie. Here gods ordered to say correct words and hit the target. In this Word we are told to fear Him, that is with us shy away from the torment of Allah, say about the Prophet Muhammad and *Zainab* ra in every remark with the right words. Because the gods promises if we do so then the gods will improve our practice and practice-makes for good deeds. And god will always forgive us by accepting our repentance, so we'll have the great fortune of divine forgiveness and heaven.¹⁰

Thahir Ibn 'Assyrian underlined words (قول) *qaul* / greeting which he said is a very wide door, whether in relation to goodness or ugliness. Many hadîths which stresses the importance of tongue notice and public utterances. “Humans are not entered their face to hell unless due to their tongues.” “God bless someone who spoke the words so well that he has had luck or someone who is silent so as to obtain

⁹Al-Ahzâb/33:70.

¹⁰Al-Mishbah, juz10, *op. cit.*, p.546-547.

salvation. “Whoever believes in Allah and the Last Day let him say good or silent.” Thus Ibn 'Assyrians, three hadîths the Prophet PBUH and further states that “appropriate words” includes words of the prophets, the words of the scholars and speakers of wisdom. Read Qur'ân and hadîth narrated included in this. Similarly, beads, *tahmîd*, *adzan*, and *qamat*.¹¹

With the right words - whether spoken by the tongue and heard the crowd and that is written so that unspoken by myself and others when reading it - will spread information and provide no small influence for the soul and the human mind. If the speech was good, too good effect, and if bad then too bad, and since the paragraph above makes the impact of the right words are deeds improvement.¹²

Thaba'thaba'I believes that a person with a habit of saying the right lines, he will be away from the lies and not even utter the words that lead to deterioration or that are not useful. Someone who has been dogged this trait in him, his actions would be protected from lies and ugliness, and this means the birth of pious deeds in question. At that time, he

¹¹*Ibid*, p.547.

¹²*Ibid*, p.547-548.

would realize how bad deeds-deeds that he had done so he regret it and regret it drives him repent, and this took care of the gods as well as receive his *atonement*.¹³

- **Qaulan Ma'rûfâ:**

In the Koran term '*qaulan ma'rûfâ*'¹⁴, mentioned four times, in that four place explained many themes. In *Al-*

¹³Al-mishbah, *op. cit.*, p.548.

¹⁴*Ma'rûf* is *isim maf'ûl* form (object) of the word '*arafa* (عرف) that composed of the letter '*Ain, ra* ', and '*fa*'. According to ibn faris in *maqayisul lughah*, this word has the basic meaning 'a row' or 'sustainable', and 'calm'. From the root word is born But some forms, among others *A'raf* (أعرف), the 'mane', because it forms mane chronological order; *ma'rifah* (معرفة) which means 'knowledge' because the person who has knowledge of his heart will be calm ; '*arf* (عرف) which means 'fragrance' as it will please people who kissed it; '*urf means*' good' because it make people calm and 'tradition' because of the tradition to the delight of his supporters; '*I'tarafa* (اعتترف) which means 'to admit'; and so forth. Aurah khalil bin aurah mention that in ignorance poem, one root word with the word '*arafa*' like '*Irfân* (عرفان) is defined by 'science' and '*irf / urf* (/ عرف عرف) is often said patiently. *Ma'rûf* words and derivations in the Koran called three times, among others mentioned alongside the word *munkar*. Despite having many meanings, but the significance remains on the meaning of essence, and all that he can provide the peace and tranquility of the soul and hence can be sustained. *Ma'rûf* word usage in the Qur'ân does not only concern the people of Islam but also with Christians and Jews, even hypocrites. Something can be considered as *ma'rûf* thing if it is accepted by *syara*' or revelation and reason. *Ma'rûf* according to the revelation is all that is commanded by the gods and the apostles. The views *ma'rûf* in mind is something that is considered good, not harm the public, and not out of the framework of general principles. *Ma'rûf* term in Qur'ân is only used in the interaction between people. Therefore, this term cannot be identified with behavior that includes human relationship with the gods, man's relationship with man, and man's relationship with its environment. *Ma'rûf* term can only be used for a moral concept as

Baqarah 235, Allah describe *qaul ma'rûf* related to the contexts of propose woman in her 'waiting time'. This verse more emphasize to the man to keep and to arrange their willing to marry woman, especially who is in 'waiting time' (*'iddah*), it is required for man to not propose them when they are in *'iddah* time of *thalaq ba'in* allusively. It is suggested again to hide their desire to marry them. The man is forbidden to make secret promise with woman. Absolutely, this verse is not forbid to man to say something to the woman in her *'iddah* time, but if he want to say to them, give the *ma'ruf* (known), respectful and honored word, as religion guidance, that is a good allusion.¹⁵

While in surah An-Nisâ / 4:5 explains about keeping the orphan's property and liabilities to manage it properly. God instructed the guardian of orphans in particular and everyone in general to use their property appropriately for their daily needs. Because the property owner can not manage it well, then those who possess the treasure should be given an explanation about the management of their property.

understood, is a good behavior for the human relationship with humans. M. Quraisy Syihab (ed.), *ensiklopedia al-Qur'an kajian kosakata*, vol. II, 2007, p.533-536.

¹⁵Al-mishbah, *op.cit.*, juz 1, p.616-617

Let them say the meek loving and treat them like their own children.¹⁶ By using such a way, they'll know and feel calm and harmonious family relationships will remain. This verse ends with the command of Allah to say with good speech. Silver lining is that maintaining a relationship with humans that take precedence over property.¹⁷

In the eighth paragraph of the surah An-Nisâ' explains about the division of property inheritance. When the division of property inheritance presents relatives, orphans, poor people then they should be part of the treasure or just modest. Because they know the time the property division, and they have a greater need. And if they are not given a share, or given but a little bit then speak with good words, comforting their hearts.

In surah Al-ahzâb/33:32 explain about threat and torture that is given by Allah to Prophet's wives, if they are not in piety. By trumping up their speech with humiliate their self in front of any people. Moreover with not *muhrim*¹⁸, because we don't know 'are the people who invited by us

¹⁶Departemen Agama RI, *Al-quran dan Tafsirnya (edisi yang disempurnakan)* jilid 2.: Jakarta, cet.III 2009.,p.188.

¹⁷Al-Mishbah, juz 2, *op.cit.*, p.331.

¹⁸(Islam) degree of consanguinity between a man and woman that render marriage impossible but give them the right of association.

good or bad'. So Allah forbid to the wives of prophet (in this context), to talk much trumped slow and soft. So they can avoid and keep from the bad thing. Say with the ordinary word and don't be trumped

This meant, because the wives of Prophet are very special women. They are different from the woman generally, who get more treatment and attention than other woman.

Divine message of the verses that emphasize the need to choose (قولا معروفا) that is good words accordance with their habits in society, as long as the sentence is not contrary to divine values. This verse has mandated that the message should be delivered in the appropriate language with good customs according to the size of each community.¹⁹

- **Qaulan Balîghâ:**

Quraisy Shihab in his *tafsîr* book explains that this verse related to protest of argument and the information verse before. Allah know what is in their heart, hypocrite and tend to atheist (*kufur*), this caused their word is contradictive from their heart. Allah commands to turn them, by not care and believe their word. They should be given something that

¹⁹*Ibid*,

touch heart in order to aware and back to right way.²⁰ That is by giving used words and advices into their heart and soul. So, it can break of their hypocrite from their heart²¹. Word (فأعرض عنهم), word (بليغا) *balîghâ* consist of letters *bâ'*, *lâm* and *ghain*. Some linguists said that all words that consist of those letters meant get something into another. It is also meant “enough”, because sufficiency meant get something into needed limit. Someone who is capable to arrange word so can deliver their message well and enough is named *balîgh*. *Muballigh* is man who delivers enough news to other people. Some literalists emphasize the important of fulfilling some criteria, so the delivered message called by *balîghâ*, they are:

- 1) Accommodated of all messages in delivered sentence.
- 2) The sentence is not prolix, but it is not also short, so make message unclear. Its mean, that sentence is enough, not more and less.

²⁰Quraissy Shihab, *Tafsir Al-Mishbah, Pesan Kesan Dan Keserasian Al-Qur'an*, p.468

²¹Muhammad Nasib Ar-Rifa'I, *Terjemah Singkat Tafsir Ibnu Katsir, jil II*, trans. Bina Ilmu, cet.III, Surabaya, 2001, p464

- 3) The vocabulary that string up the sentence is not strange for hearing and understanding the correspondent, easy to said and not “heavy” heard.
- 4) The suitability of contents and idiolect with the correspondent attitude – maybe – since first refuse message or doubt it, or – maybe – be convinced before, or have not idea yet about what will be delivered.
- 5) Suitability with grammar.

Verse above an example of their heart as word place, as what is understood from word (في أنفسهم) *fi anfusihim*. That place has to care, so what is meant to it is suitable, not only in quantity, but also with the character of the place. There is soul that must be grinded by soft word and so have to be stamped by hard sentence or feared threat. Finally, beside delivered word, the way and time of delivery must be cared. There is a scholar who understands the word ‘*anfusihim*’ means their self, deliver to them what they covered (secret), so they know their real condition was said by Allah to you, O Muhammad. Thus, hopes they shy and scared so that realize their wrongness. It can be understood by, said advice to them secretly, don’t make shy them in public, because open advice

or critique can make antipathy, even a pig headed that impelled the bigger insubordination ²².

- **Qaulan Maisûrâ:**

Al-maraghi gives meaning word *al-Maisûr*²³ by 'easy' and 'soft'. This verse informs us about the way of refusal by using soft and gentle word so it is not hurt the object that want to ask help to us. If we can not give anything for near family, poor man and traveler (*musâfir*) and we shy to refuse it. So say it to them with soft and good word, say that you delay it and promise them by unhurt word of them.²⁴ This is a teaching from god for us in order to we can say what is the correct and proper word that must we say when other people need our help, and we are in poor condition.²⁵

²²Quraissy shihab, Tafsir Al-Mishbah. p.468-469.

²³*Maisûr* word comes from the root word *ya'* (ي), *sîn* (س), and *râ'* (ر) contains several meanings, such as 'easy' as the antonym of difficult. From here was born the meaning of 'rich' because of the wealth that can make people easily do many things. M. Quraissy Syihab (ed.), *ensiklopedia al-Qur'an kajian kosakata*, vol. II, 2007, p.599.

²⁴Al-Hasan in al-Maraghi said: ordered to say to them with great regret and respect, that on this day we do not have anything. Later, if anything, we will give you all the rights. Al-Maraghi, p.71

²⁵Al-Maraghi, *op. cit.*, p.71. like what is said by a poet:

الألم يكن ورق يوماً أجود به
للسائلين فأتى لئین العود
لا يعدم السائلون الخير من خلقى
أما نوالٌ وأما حسنٌ مردودٌ

- **Qaulan Layyinâ.**

In al-Mishbah book explained that meaning of qaulan *layyinâ* is tenderly, “speak or say by tenderly word, please! it’s meant not” make an antipathy and dander”²⁶. In 44 verse of *Thâhâ*, told the story of prophet Musa as., Allah command prophet Musa and prophet Harun to meet Fir’aun by bringing their *Mu’jizat*. Because fir’aun was intemperate in rebellious. Especially, Allah commands them to speak, and invite them by blandly word to faith in God (Allah), and order him to back to the truth by the best way, which does not make antipathy and indignation.

In God’s commandment: (فَقُولَا لَهُ قَوْلًا لِّينًا) “*speak to him a gentle word*”, is became foundation in Islamic communication (*berdakwah*) that is signed by respectful word, which is not hurt the object of Islamic missionary. Because, Fir’aun who is really crime and rebellious have to faced with blandly word²⁷. Basically, *dakwah* is the blandly

²⁶Quraisy Shihab, *Tafsir al-Mishbah Pesan Kesan dan Keserasian Al-Qur’an*, lentera hati, Jakarta, 2000p.305-306

²⁷This is in accordance with what was said by *Ar-Raqasyi Yazid*, "O Substances that want to love the people who were hostile to him: if the enemy had to do so, what must the person who protected and loved her?" (taisiru al-aliyyul qadir li Ikhtishari Tafsir Ibnu Katsir, jilid 3. Muhammad Nashib Ar-rifa'I,(terj.) Syihabuddin, Gema Insani: Jakarta, 2001p.244)

invitation. *Dakwah* is an effort to deliver 'guidance' (*hidayah*). The word (هداية) that consist of letters (هـ) *hâ'*, (د) *dâl* and (ي) *yâ'* the meaning is delivering by soft and gentle. From here, appear the word *hidâyah* that is delivery something softly to show sympathy. This is not meant that communicator of *dakwah* doesn't criticize, it just have to delivered correctly, not only in the content but also in time, place and the structure of words, not by oburgate and brought to bay²⁸.

- **Qaulan Karîmâ²⁹:**

²⁸Ibid, p.306-307

²⁹*Karîm* said (كريم) derives from the word *Karama* - *yakrumu* (كرم - يكرم). The word *Karama* (كرم) drawn from the root word of letters *kâf* (كاف), *râ'* (راء) and *mîm* (ميم), which in Arabic dictionary meaning 'glory', 'privileges according to its object', 'giving the easily and unconditionally', 'high value', 'respectable', 'faithful', and 'nobility'. In addition *karîm* word also means 'magnanimity'. Inside the Koran, the word *karîm* found as many as 27 times, 23 times word *karîm* (كريم) and four times the word *karîman* (كريما). The word is identifying 13 things, namely: 1). Sustenance (ورزق كريم). 2) Angel (ملك كريم). 3). God (رب). 4). Couples (زوج كريم). 5). Position (مقام كريم). 6). Surah كتاب (كريم). 7). Reward / punishment (أجر كريم). 9). The Apostle (رسول كريم). 10). Shade (إنه لقرآن كريم). 11). Al-Quran (وظل من يحموم لا بارد ولا كريم). 12). Places (نكفر عنكم سيئاتكم وندخلكم مدخلا كريما). 13). Speech (فلا تقل لهما أف ولا تنهرهما وقل لهما قولا كريما). Human, the rebellious derision because he regarded himself as having excess (noble) (ذق إنك أنت العزيز الكريم). Thus, understanding the nature of *karîm* word in the difference verses that adjusted with identified subject. *Karîm* said on *qaul* (قول = utterance) is certainly different from the details of meaning with words *karîm* on *Rizq* (رزق = sustenance). *Karîm* speech is good speech, beautiful sound, correct

Term كَرِيمًا in Al-Maraghi's book meant by good manner nonviolence. Ar – Raghīb said that honored thing in it nation is called by *karīm* (noble). In his explanation, this verse told about our manner toward parents³⁰. When our parents in advantage in years and we are beside them, so we are obligated to devoting to them by giving affection like what they gave to us when we were child. One other thing is not annoyed if parent do something hurt our heart or other people. Be patient, as what they do when we were child. We are not allowed to say allude to their heart or make them unhappy, because we are forbidden to show unhappy in front of them, by refuse word or denounced them. While there is a prohibition to show tired face, either much or little. Also command to say everything by good and sweet word to our

structure and its contents, easy to understand and describe all things to be conveyed by the speaker, while the generous provision is a provision that many, useful and lawful. So that the word *allah karīm* (كريم) or *Akram* (أكرم) to describe something admirable about a subject that disifatinnya. M. Quraisy Syihab (ed.), *Ensiklopedia Al-Qur'an Kajian Kosakata*, vol. II, 2007, p.427-428.

³⁰Al-Maraghi in his commentary states that: Ibn Jarir and Ibn Munzir has produced a history of Abul Haddaj which he said: I have to say to Sa'id bin Musayyab, all that is mentioned by Allah in the Koran about *Birrul walidain*, I already knew, except his word: *وقل لهما قولا كريما*: what the noble words in this paragraph? So said Ibn-Musayyab: ie as a sinful word of a slave before his master. (Ahmad Musthafa al-maraghi, *Tafsir Al-Maraghi juz 15*, (trans.) Bahrun Abu Bakar,dkk. Toha putera, Semarang, 1993. p.63)

parent, with honor and glorify. It is appropriate with good manner and abreasted of glorious behavior. Such as the word: “O my mother, o my father”³¹. Don’t call them with their name only, and don’t raise your voice in front of them³². Furthermore, we have to be altruistic, loyal to what they command to us except in immoral or sin. And our dedication toward parent, easier thing that always we do is pray for them, asked that given lasting god’s mercy. As the answer of what parent do during educate, care, and mother us.³³

³¹In Indonesian we say, “wahai ayahanda, wahai ibunda”

³²Ahmad Muthafa al-Maraghi juz 15, *op. cit.*, p62-63.

³³*Ibid*,