

DA'WAH IN THE QUR'AN (THEMATIC TAFSIR)

Dakwah Dalam Al-Qur'an (Tafsir Tematik)

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Abstract:

Submission of good information to others is a human dedication to the universe. All human beings created have a vision and mission of life, namely devotion to the Creator by doing good for all nature and everything, depending on the profession and the role of each. The problem in this article is that De Jure all Muslims are obliged to improve this nature with da'wah, but De Facto found very few Muslims who preach according to their respective professional roles and find a lot of challenges in delivering da'wah so as to make Muslims less concerned about da'wah efforts in this universe. Against this problem, researchers used the Hermeneutic method that focused on the text language of the Qur'an and its interpretation to increase the motivation of Muslims in carrying out da'wah activities according to their respective professions for the good of the world. The results of this study were found in the Qur'an to find a lot of motivation for preachers to gain success in their missionary endeavors in the world and in the hereafter. The benefits of the results of this study are to provide motivation for preachers to always be istiqamah in carrying out their da'wah efforts, for the glory of Islam on this earth.

Keyword: *Tafseer, Da'wah, Quranic Exegesis*

ملخص البحث:

تقديم معلومات جيدة للآخرين هو التفاني البشري للكون. لكل البشر خلقوا رؤية ورسالة للحياة ، أي إخلاص للخالق من خلال الخير لكل الطبيعة وكل شيء ،

اعتمادًا على مهنة ودور كل منهم. المشكلة في هذا المقال هي أن دي جور جميع المسلمين ملزمون بتحسين هذه الطبيعة مع الدعوة ، لكن دي فاكتو وجد عددًا قليلًا جدًا من المسلمين الذين يبشرون وفقًا لأدوارهم المهنية ويجدون الكثير من التحديات في تقديم الدعوة. لجعل المسلمين أقل اهتمامًا بجهود الدعوة في هذا الكون. في مواجهة هذه المشكلة ، استخدم الباحثون طريقة التي ركزت على لغة النص في القرآن وتفسيرها لزيادة حافز المسلمين في القيام بأنشطة الدعوة وفقًا لمهنتهم لصالح العالم. تم العثور على نتائج هذه الدراسة في القرآن لإيجاد الكثير من التحفيز للدعاة لاكتساب النجاح في مساعيهم التبشيرية في العالم وفي الآخرة. تتمثل فوائد نتائج هذه الدراسة في توفير الحافز للدعاة ليكونوا دائمًا استقامة في تنفيذ جهود الدعوة ، من أجل مجد الإسلام على هذه الأرض.

مفتاح المفردات: التفسير والدعوة

The Basic Obligation of Dakwah

Since the beginning of this episode of life on earth, an episode of missionary journey began. The chosen man who was sent by Allah SWT has experienced the propagation of da'wah facing his people who lived together in his time. Starting from the Prophet Adam who preached to straighten his grand children, multiply into a group of humans, then the mission of the mission was passed on to the generations of the chosen Prophet who lived afterwards. Quite often they experience insults, even threats and killings. Noah who preached for 950 years facing his people, Prophet David, Sulaiman, Musa, Isa, who faced the Children of Israel. And so on which the apostolic treatise was closed by the last Prophet and Apostle namely Prophet Muhammad.¹ The expiration of the Prophet hood after the Prophet Muhammad did not mean the end of the missionary activities, then the task of the mandate was then charged to the Muslims, especially the scholars.

This is where the importance for us as prospective successors to the community to really understand and know the importance of preaching on the right path according to the instructions and guidance of the Koran. So it is important for us to study the interpretation of the verses of the Qur'an. Allah said in the Koran:

¹Baharuddin, "Konsep Pewahyuan Al-Quran Menurut Stefan Wild", *Jurnal Suhuf*, Vol 8, No 1 (Nopember, 2015), h. 86

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۖ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (QS. Al-Maidah (5): 67)

The cause of revelation

There are some historical stories about the causes of revelation of this verse. In a historic mentioned that: " in the fact that Allah delegated me by bringing the Apostolic message. This makes my chest tightness, for I know that the people will belie my Ministry. But God Almighty, ordered me in order to convey a treatise unto them. If I do not do God will abused me. Due to this God with the lowered, as the assertion against the obligation to guarantee the safety of the Da'wah and preaching over the Prophet." ²

Narrated Ibn Hibban mentioned: "at that time best friend always guarded the Prophet, either by day or night because worry he got interference from infidels Quraish. With conditions like that of God Almighty, lowering the verse as assertiveness guarantee God Almighty, to maintain the safety of the Prophet, in preaching since the time of the companions are no longer control him." ³

Based on interviews of Ibn Mardawiyah, the Prophet, every day in the supervision of his uncle, Abu Talib. Otherwise, he had to schedule the youth of Bani Hashim to escort him in preaching. ⁴ When it goes down, he said to Abu Talib: uncle, Allah almighty, has given assurances to me over the possibility of human interference in the exercise of charity. With the descent of this verse the Prophet no longer needs a bodyguard in the task of da'wah. ⁵

Ibn Mardawiyah narrated from Ibn Abbas that the Messenger of Allah peace be upon him, was asked in verse which lowered the weight of the porch for him, then he said: on a Hajj season gathered people polytheists and the nobles of the community then Gabriel came to me and said:

يا ايها الرسول بلخ

Then the Prophet said, then I stood beside Aqabah and exhorts: "o man who help me in conveying the treatise of Allah would you be happy, be happy obtaining paradise."

The Prophet said, then men, women and children pelted me with stones and soil and they said "a lie, then the Prophet prayed:

²The Hadith was submitted by ash Syaikh al Bukhari, *Sahih Bukhari*, juz 6, h. 2588

³This hadith is narrated by Ibnu Hibban from Abu Hurairah in *Kitab Hadis Sahih Ibnu Hibban bit Tartib ibnu Balban* ((Beirut: Libanon, 1997) h. 89

⁴M. Achwan Baharuddin, 'Konsep Pewahyuan Al-Quran Menurut Stefan Wild', *Jurnal Suhuf*, Vol 8 No 1 (Nopember, 2015. h 61

⁵This Hadith is Narrated by Ibnu Mardawih and al Tabrani from Ibnu Abbas, *Terjemahan Kitab Mu'jam al kabir*, (Jakarta: Pustaka Azzam, 1999) h. 256

اللهم اهدقومي فانهم لا يعلمون

“O my God show them because they do not know what I carry. " Please help me in the face of them so they received the call to obey thee, then came the Abbas who saved me from their disorder.

Interpretation

The word "بلخ" in this verse is command word form (command) showed that ordered in this paragraph that is delivering what has been sent down Almighty God, his law is compulsory in accordance with rule Ushul fiqh: "الأصل في الأمر للوجوب" i.e. the sense that amr is a staple in shows is mandatory. Muhammad Jawwad Mughniyyah in his Fiqh al Usul fi tsaubih al-jaded fiil amr confirmed that in a State of mutlaq (without karinah) understood according to circumstances, i.e. to indicate obligation.⁶ The command for calling can be listened from the Hadith of Prophet Muhammad, *"tell us what you received from me, though only one paragraph."*

According to Al-Tabatabayee, this verse means to convey the law handed down to you from your Lord. This verse he thinks is an explanation (al-bayan) taxable Dawah that are textual stated in verse⁷. Al Maraghi interprets this verse: "o Messenger of Allah convey to everyone what was revealed to you by Allah who has none of your business and confers perfection and do not worry to someone deliver and do not fear because hatred is over written its implementation."

In the task of da'wah, as depicted by Union researchers muslim, Prophet Muhammad, had to deal with many difficulties, because a lot of enemies and hazards that must be avoided. However the Mission of his dakwah should be implemented, and he and he must forward messages conveying his dakwah and fulfill its mission, with the expect protection of God Almighty and ignore the people who lost the rights to reject it or threaten it.

وان لم تفعل فما بلغت رسالته

According to al-Thabathabai said "risalah" in this paragraph could be readed in the form of jama "risaalah" is meant the whole treatise includes a treatise is almighty God, run the Prophet. Al-Maraghi commented on this verse: "If you do not implement what has been ordered i.e. convey what has been delivered to you, you hide a bare though only temporarily for fear of blame, either by deed, then it is enough to be sin for you if you don't deliver treatise and not deliver what therefore you sent that is delivered to man what has been handed down to them from God". This paragraph in accordance with the word of God Almighty in the koran:

⁶ Zulkifli Hj.Mohd Yusoff, 'Tafsir Al-Mawdu'i : Kajian Pensejarahan', *Al-Bayan Journal of Al-Quran & Al-Hadith*, Vol 10, No 1, (2003). h 121

⁷ Zulkifli Hj.Mohd Yusoff. Tafsir al-Mawdu'i : Kajian Pensejarahan. *Al-Bayan J. Al-Quran al-Hadith* Vol 10, No 1 (2003). h 123

فَإِنْ أَعْرَضُوا فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۗ إِنَّ عَلَيْكَ إِلَّا الْبَلَاغُ ۗ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا رَحْمَةً فَرَحَّ بِهَا ۗ وَإِن نُّصِيبْهُمْ سَيِّئَةً بِمَا قَدَّمَتْ أَيْدِيهِمْ فَإِنَّ الْإِنْسَانَ كَفُورٌ

“if ye turn away, so we did not send you as trustees for them. Your obligation is nothing but deliver (treatise) of Allah swt.” Al-Shura ' (42): 48

Muhammad Rashid agreed to in Tafsir al-manar to interpret this paragraph with "and if you do not implement what is commanded of him that is Tabligh in General for what has been passed down to you in its entirety, it means you did not carry out his commands

Allah said in the QS. Al-Ahzab (33): 39.

الَّذِينَ يُبَلِّغُونَ رَسُولَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ ۗ وَكَفَىٰ بِاللَّهِ حَسِيبًا
“real people who convey a treatise treatise the God they are afraid of him and they don't feel afraid of man apart from God. And be content with God as a maker of calculation.”

According to Zamakhsyari, the verse means *"and if you don't deliver completely as it had been ordered to you means means you do not convey a treatise of his."* Al-Tabari interpreted verse that "If you hide anything that has been passed down to you from your Lord to mean you don't convey a treatise of his."

According to Al-Qurthubi this verse means "show Dakwah, because actually the beginning of the coming of Islam.⁸ Dakwah that are hidden for fear of interference those polytheists, then God ordered to do dakwah blatantly in this verse".

والله يعصك من الناس

In this verse Al-Maraghi interpreted it with "God hinders you from their interference. "

Quraish Shihab convey that by some scholars this verse in the claim as one of the miracles of the quran by reason of truth guarantees safety for the Prophet, though the quraish has sought in various ways to kill him⁹. It's just that Shihab was still questioning the extent of the validity of the opinion, with reasons: first, the element is not found in the verses challenge as often, and the second, evidence of the truth after the Prophet's death.

القوم الكافرين الله لا يهدي

Al-Maraghi asserts that Allah does not guide them (the unbelievers) who tormented you since tabligh are you doing, even it would be futile, so that only the word of God that her religion made perfect.

⁸ Khairun Nisa, 'Unsur P'tizali Dalam Tafsir Al-Kasysyaf (Kajian Kritis Metodologi Al-Zamakhsyari)', *MAGHZA*, Vol 1 No 2 (Desember 2016) . h 98

⁹ Nisa, K. Unsur P'tizali Dalam Tafsir Al-Kasysyaf (Kajian Kritis Metodologi Al-Zamakhsyari). *MAGHZA* (Desember 2016) h 31-40

according with discussion of the duties and obligations of da'wah is interesting to note the interpretation of QS. Al-Maidah (5): 105, because it is considered as the basis for the lasting of dakwah obligation on the muslim

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

The meaning.

“O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.”(QS. Al Maidah: 105)

Interpretation

Earlier we read about the ignorant people who were very rigid in their customs. They would not leave their ancestral customs even if they contradicted Islamic teachings. These grieved the Muslims. Therefore, Allah revealed this ayah and encouraged them to focus on themselves. He says,

يا ايها الذين امنوا عليكم انفسكم لا يضر كم من ضل اذا اهتد يتم

“O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.”

Ibn katsir interprets that in this verse God sent his servants who believe so introspective, improve themselves, by doing good over backwards, not to cheat, lancing, then crime will not harm another person if he has enough keeping yourself

Ibn ' abbas interprets this text with: "If a person has complied with the prohibition and stop for denying my command, then it is not dangerous to her straying man who ensnared. Allah will reward each person according to their own, if good then get the reward if the evil get ordeal.

From this verse appears a mistaken assumption that the charity and that great Nahi Ma'ruf not parting implemented, because the Lord himself warned that if anyone has instructions, then people who get lost among others will not give regard to him. This assumption seems to have appeared since the time of the companions, as we can see in the following history:

Based on a history of Abi Ja'far Al-Razy from Aliyah that: when people in the Council of science, it suddenly happens a quarrel between two people so stand toward his opponent and then there is the saying: "don't should I get up and fix both the man was a good advocate and prevent a great evil,? And suddenly accosted by comrades beside it that says: "keep your selves, God says عليكم انفسكم Later this word at hearing by Ibn Mas'ud and he said: "it has not Takwil it comes time.” Ibn katsir narrated, that Abu Bakrin once moment ever said to the audience: “most of you man read this verse يا ايها الذين امنوا عليكم انفسكم

And you guys don't put this verse is not in place and I have heard the Messenger of Allah said: "Behold the man, in the absence of notice, and they didn't change it then nearly God spread the torment to them in General."

In this Verse, Allah is comforting the grieved Muslims who strove in the cause of Allah stopping people from evil and encouraging them to do well. These Muslims have done their best and honored their duty in calling people to Islam and leaving shirk, now if the people don't listen to them then it is not their fault.¹⁰ They should not grieve about it. It is their choice if they are sticking to error and falsehood. Their going astray will not cause any harm to the Muslims.

It so happens that when we see someone practicing something wrong we take it upon ourselves to correct them. In doing so we become negligent of our own worship and self-improvement, and spend our days and nights in correcting others, There are some who do not look at their own children but are always finding faults with others' children, how they are dressed up, how they talk, how they behave, etc. While their own house may be falling apart they are more concerned about what's happening in other people's home. They are quick to point out the faults of others while being completely oblivious to their own shortcomings.

In this ayah, Allah is correcting us that while it is encouraged to forbid evil and do good, one should also keep himself in check. It shouldn't happen that we are running after other people, giving them sermons and lectures while we are completely ignorant about how we are falling behind in our deeds.

A believing servant should do as many righteous deeds as possible. Whoever reforms himself would not be affected by the wickedness of the wicked people, whether they are his relatives or strangers. This however also doesn't mean that one should correct others only when necessary because it is quite possible that the other person never heard of the hadeeth or lecture that you want them to hear. Now, how to strike a balance between checking oneself and *amr-bil-marooif* and *nahi anil-munkar*.¹¹

Someone came to Abdullah ibn Umar and narrated a serious dispute between certain people who were calling each other Mushriks. Ibn Umar said, "Do you think I am going to tell you to go and fight them? Never. Go, talk to them softly. If they listen, fine. If not, stop worrying about them. get busy taking care of your own selves." After having said that, he recited this verse of Surah al-Ma'idah.

Sensing the doubt generated by a surface view of this verse, Abu Bakr said in a khutbah, "You people recite this verse and use it out of context that *al-amr-bil makroof* [bidding the good] is not required. Understand it very clearly that I have myself heard the Prophets said that: *"If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them."*

The lesson

¹⁰ Syarafuddin, 'Tafsir Bi Al-Ma'Sur (Kelebihan Dan Kekurangan Serta Pengembangannya)', *Suhuf*, 2017.

¹¹ Taufikur Rohman, 'Kajian Tafsir Di Indonesia', *MUTAWATIR*, (2015). h 1-26.

On the verse, Allah swt denounced the non moslem over a pardonable offence, dissident, pride and their deeds and destructive. He also decried for not taking benefit of warning and information conveyed to them. In fact they constantly are on a pardonable offence and sunk in error. In this verse Allah almighty, ordered the caped House of believers so that paying attention to themselves with science and charitable good deeds. God tells us that if they fix themselves and carry out what is required of Allah on them. It is such as seeking for the knowledge, do the righteous deed, and giving the guidance, so then they will not get the dangerous of lost way and the dangerous of them who lost their way.

A person should be concerned about his reformation. He should take good care of himself by following the commands of Allah and staying away from prohibitions whether other people follow it or not. At the end of the day one is responsible for his own self:

- a. A person should worry about his improvement first and then begin reforming others.
- b. A person should be concerned about his salvation in the hereafter. He should hold on to the law of Allah even when everybody around him is going astray. A person should be greedy for his righteous deeds.
- c. When a person learns about what to do and what not to do in religion then he should not neglect them because he will be questioned.
- d. Some people take extreme steps and say other people are responsible for themselves. When we find out the truth about something it is our duty to tell it to others. However, when they don't accept then it is not our fault. We won't be held responsible for the choice they make. As long as we are acting about the truth we are not to be blamed.

Some people don't stop others when see them doing an evil because they say, "It is their choice." The person doesn't even know he is committing a sin. It is our duty to inform him politely and if after that he doesn't listen then we can say it is their choice.

Materials Of Dakwah

Allah said:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ
بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اٰخْتَلَفُوا فِيهِ وَمَا اٰخْتَلَفَ فِيهِ اِلَّا الَّذِينَ اٰتَوْهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ اَلْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ اٰمَنُوا لِمَا اٰخْتَلَفُوا فِيهِ مِنَ الْحَقِّ
بِاٰذْنِهِ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ اِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١٣﴾

Human beings are a people who one, (after a dispute exists), then Allah sent the Prophets, as a giver of good news and a warner, and Allah bring down with them the book right, to give keputusan in anatara man about the case that they can not agree. It is not at odds about the book, but people who have been brought to them the Book, which when there came to them the particulars real, because of envy among themselves. Then Allah guided those counts hang faithful to the truth of things they can not agree with his will. And Allah always gave instructions to the man who pleases the straight path.(Al Baqarah: 213)

The Intrepretation

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

According to Al-Qasimi, this verse means that the people they found that they are one in purpose, the demands and direction to create the beneficiaries and not damage, realizing the goodness and not evil, uphold justice, not injustice. Although this verse raises a number of questions among commentators. This verse is judged in line with Q.S Yunus (10): 19.

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَقُضِيَ

بَيْنَهُمْ فِيمَا فِيهِ يَخْتَلِفُونَ ﴿١٩﴾

Humans used to be just one race then they are at odds. Had it not been for a word that has been there from the Lord, it must have the Decision between them, about what they used to differ.(Yunus: 19)

Arguing means odds out of unity and agreement. Sayyid Qutb understand this verse literally, he declared: perhaps the people in question here is: the first human family; Adam and Eve and their children, who together constitute society. Based on the information Ibn Jarir, Ibn Abbas, the unified period is the period between Prophet Noah. And Adam's. Timing ten centuries in which they are all arriving at a Shari'a truth, then they quarrel then Allah sent prophets which serves as a good news and a warner.¹²

According to Al-Tabatabaei, people here are human beings before the revelation of the book as well as before the law was instituted. In contrast to the above view, A-Thabary themselves tend to the opinion that the people here mean religion or belief, Adam actual beliefs¹³. Because both the Qur'an and the hadith of the Prophet no firm information when the human species was formerly a people, and when they began to quarrel, he leaves the matter open to debate.

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ

¹² Rohman, T Kajian Tafsir di Indonesia, *MUTAWATIR* (2015) h 1-26.

¹³ Rohman, T. Kajian Tafsir di Indonesia. *MUTAWATIR* (2015) h 1-26

The intent of this paragraph, according to Al-Qasimi which the choice between them and the prophet to tell them anything you want from command and sent Messengers to the inhabitants. Mubasasyirin, bearer of good news for those who are obedient and Munzirin, warner for those who disbelieve and seditious. Al-Tabatabaei added that the verse can be considered to show a strong five prophets (Ulul 'azm): Abraham, Noah, Moses, Jesus, Muhammad.

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اٰخْتَلَفُوا فِيهِ وَمَا اٰخْتَلَفَ فِيهِ

Said Al-Kitab, is ism li al-jeans with meaning al poles. According to M. Quraish Shihab, although a fragment of verse and showed he sent many prophets but the word "book" was stated in the singular, not plural. This is because the principles of divine teachings brought by the Prophets mentioned in the books revealed essentially the same, so it seemed to only one book. According to Sayyid Quthub, this book is a book that is essentially carried by all delegates. In the eyes of Al-Tabatabaei, book here means divine oracles delivered to the Prophet. More specifically he assumes that the book referred to in this paragraph are from Noah, the warning of Noah to his people before the flood.

This verse means ward of Allah comprehensive load anything they need in matters of religion, such as: constancy and perfect guidance to the creatures.

وَمَا اٰخْتَلَفَ فِيهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغِيًّا بَيْنَهُمْ ۗ

Al-Qasimi interpreting expressions ” وَمَا اٰخْتَلَفَ فِيهِ “with a book of instructions giver there is no doubt in it, which is directed to eliminate disputes. Said Al-Bayyinah interpreted with clear arguments, and bagyan *baynahum* interpreted with envy going on between them. Al-Qurtubi interprets this verse fragment with the man embraced the religion then they are at odds, then Allah sent prophets to them, gave the good news to the obedient and warning to the rebellious.

الْحَقِّ مِنْۢ فِيْهِ اٰخْتَلَفُوْا لِمَا ءَامَنُوْا الَّذِيْنَ اَللّٰهُ فَهَدٰى ۗ

Al-Qurtubi commented on this verse by saying: they are at odds on Friday, then Jews chose Saturday and the Christians chose Sunday then Allah may guide the people of Muhammad to Friday. They are also at odds over the Qiblah, Jews and Christians facing Baitul Muqaddas and Allah may guide the people of Muhammad to Qibla (the Ka'bah).¹⁴ They are also at odds in terms worship among whom were bowing but not bow down, some are bowed but not bowing and among them there were prayers while conversing, there is also a prayer while running, and Allah may guide the people of Muhammad the truth. They are also at odds over the fast, some of which do a half-day,

¹⁴ Armainingsih, 'Studi Tafsir Saintifik: Al-Jawahir Fi Tafsir Al-Qur'an Al-Karim Karya Syekh Tantawi Jauhari', *Journal At-Tibyan*, 2016. H 94-117

there is also the fasted with most meals, and Allah may guide the Ummah of Muhammad peace be upon him true fasting.

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٧٧﴾

That Allah gives instructions to his creatures, and shirathal mustaqim, mean to her wisdom and hujjah right. This is in line with the prayer taught by the Prophet: "O Lord, show us the truth and give us the ability to follow and show us falsehood and give us the ability to stay away."

Q.S Al-Maidah (5):48.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ۗ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۗ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٤٨﴾

And we have sent down to you the Qur'an with the truth, confirming what was before, namely the books (previously derived) and the touchstone of the other books that, then decide their cases according to what Allah revealed, and do not follow their desires by leaving the truth that has come to you, we gave atyran and street light. Had Allah willed, He maketh you one people (only), but Allah wanted to test you on the gift to you, then race-lombalah doing good. Only God sswt was back, all of you, then let him informed of what you used to differ.

The Tafseer

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيْمِنًا عَلَيْهِ ۖ

Muhaymin word comes from the root verb Haymana, meaning supervise or control. According to Rashid Rida, in this verse is used to explain the Qur'an as a major factor in determining what is right and wrong in the previous scriptures. According to M. Quraish Shihab, anyone reading these words with muhaymanan in the sense of well-maintained, namely the Qur'an is preserved.

In the eyes of M. Quraish Shihab, muhaymanan, could also be reflected in the maintenance of its meanings through interpretation continuously from time to time by the clerics and scholars, if it appears the interpretation is considered far away, it will show the experts straightening and deny it. This disposer as a manifestation of God guarantees the sanctity and purity of the Qur'an, as His word in Q.S. Al-Hijr (15): 9,

which means "our real doubt, sent down the Qur'an, and in fact we really maintain it".¹⁵

According to the researchers Muslim unity, after the change (tahrif) on the earlier revelation, the Qur'an came with two objectives: first, to confirm the truth and originality of the message, and secondly, watching, or serves as a reference to their interpretation. The Arabic word Muhaymin very kompherensif in meaning. He means someone who maintain, supervise and watched. What confirmed the Qur'an is the word of Allah and what is contrary to it is from humans.

فَأَحْكُم بَيْنَهُم بِمَا أَنْزَلَ اللَّهُ ^ط وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ

According to Muhammad Asad, this verse literally means "decide their case with justice." It seems he is not only applied to the case law (judicial) but also the opinions to see which one is right and which is wrong in the eyes of ethics. As proof that has been mentioned about the Biblical followers in the previous paragraph, also in the Law on the previous sections, a man who became the focus here is both Jewish and Christian.

لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَا جَا^ع

The phrase "each of you" depicts the various communities in which human beings are composed. Terma syir'ah or Shari'a literally means "running waterfall" which became the main source of animal and human life. It also means that the rules regarding the practical behavior (rules of practical product). The Qur'an uses these terms to describe a legal system that is necessary for social and spiritual well-being of society. The terms Minhaj detonated the highway, used primarily in the abstract sense, which is mind "live view" it can also mean the instructions for the Prophet in all aspects of life.

According to M. Quraish Shihab, Minhaj word meaning "broad road" through this word verses to imagine the existence of a broad road to the Shari'a, and the law will be comprehensive reach to the Islamic Shari'a.¹⁶ Each community was given Minhaj and law in accordance with the development of society, any change, Allah change the Minhaj and the Shari'a. Those who remain after the road was changed to be lost. In the presence of humans are stretched many streets and alleys, Muslims are expected to remain consistent with the way of salvation, the path of Allah. Word of Allah in the letter QS. Al-An'am (6): 153 "and that (which we ordered) this is a straight path, so follow it; and do not you followed the streets (the others) because of the paths you pull apart from His path "

In line with the above interpretation M. Quraish Shihab said that the Qur'an uses the word law in the narrower sense than usual din word translated in religion. Shari'a is the way lies to a certain race, a certain prophet like Noah Shari'a, the Shari'a

¹⁵ Quraish Shihab, 'Tafsir Al-Misbah', *HUNafa: Jurnal Studia Islamika*, (2009). h 98

¹⁶ Shihab.Quraish Shihab, 'Tafsir Al-Misbah', *HUNafa: Jurnal Studia Islamika*, (2009). h 99

Abraham, Moses law, the Shari'a Isa, and the Shari'a Muhammad., Was al-din is demands of a general nature and includes all people.¹⁷ Thus religion can include many of the Shari'a. Therefore according to him, the word islam in the second word of Allah: QS. Al-Imran (3): 85. "who seeks a religion other than Islam, it occasionally will not be accepted (the religion) thereof, and in the Hereafter he is among those who lose" includes all law brought by the Prophet and the messenger. The implication is din may not be canceled, but a law can be canceled with the arrival of the new law.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً

At first this man consists of only one person or one nation. Allah firm QS. An-Nisa '(4): "O mankind, be afraid to your Lord who created you from a single soul, and from it, Allah creates his wife; and from the Almighty God propagate both men and women that much "

This unity in diversity (unity in diversity) is often emphasized in the Qur'an (as in the phrase QS. al-Baqarah (2): 148, QS. Al-Anbiya '(21): 92-93 or QS. Al-Mu'minin (23): 52). Due to its universal application similarly unchanged also true teachings of Prophet Muhammad as a cover of the Prophets, the Qur'an presenting essence of the whole revelation and offer a spiritual path that final and perfect. The Unique messages of the Qur'an is not ruled adherents previous conviction to get the gift of God: because, as many mentioned the Qur'an, those who believe in the oneness of God and the Day of Judgment (that is, in his individual moral responsibility) and life with full piety "not to worry and grieve".

وَلَكِن لِّيَبْلُوَكُمْ فِي مَا آتَاكُمْ ط فَاسْتَبِقُوا الْخَيْرَاتِ

Fragment of this verse is interpreted by the Al-Zamakhshari and al-Razi in order for us to test you, within the meaning of the religious laws that be charged thee, wish to submit to God and obey Him. Therefore, according to Rashid Rida, it makes you can grow spiritually and socially, according to God's law of evolution.

إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

Literally pieces of this verse means "to inform the secrets behind the differences you." Therefore, the Qur'an insists on all who believe in God, Muslims or non-Muslims that the differences in religious practice was about competitive in realizing deeds well, rather than involve themselves in violence and destruction.

This verse can also be interpreted in intra-text of the Surat al-Baqarah (2): 113, which in the view of Sheikh Muhammad Abduh understood that "*God will confirm the truth of what has been claimed to be correct (in their faith) and expose the falseness anything wrong (in it).*"

¹⁷Atik Wartini, 'Corak Penafsiran M. Quraish Shihab Dalam Tafsir Al-Misbah', *HUNAFa: Jurnal Studia Islamika*, (2014). h 89

This verse is also interpreted by Surah Al-Hajj (22): 67-69, "For every nation we have set certain Shari'a-Shari'a they do, then do not let the they argue with you in the affair (Shari'a) and summon to religion (Lord). Indeed, you really are on a straight path. And if they argue with you, say: "Allah will judge between you on the Day of Resurrection about what you were used to differ."

Object Of Dakwah

QS. Saba' (34):28

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

And we have not sent you but to all mankind, as a bearer of glad tidings and a warner, but most men do not know.

The Intrepretation:

"كَافَّةً" which means the whole. This said, according to al-zulaihy wabbah (1991), is a thing of the letter in the word "أَرْسَلْنَاكَ" and can not make it on the "لِّلنَّاسِ" for putting things dijar prohibited. As majrur putting on from his finger. Regarding the phrase ""There are several interpretations: ibn abbas, for example interpreting his with Jinns and men, while Muhammad ibn Ka'b said: the human as a whole, Qatada interprets his with the Arab nation and the nation ajam and some are interpreting it with black and red. 4th this interpretation looks not contradictory, despite using different expressions but basically refers to man whole. Based on the hadith the prophet: "... as for the other prophets who were sent to certain people while I was sent to all mankind."¹⁸

Overall ibn Kathir interprets the verse fragments with and We sent thee but to all beings mukallaf, as the word of Allah Almighty in the Qur'an. Al-A'raf (7): 158, "Say: O mankind! I am Allah swt to all" It should be emphasized that in contrast to the propagation mission earlier prophets, Prophet Muhammad SAW propagation mission is universal. He is not limited by geography, time, ethnicity: it is in force throughout the period in all parts of the world, in all race-manusia.nabi previous prophets sent only to his people only.¹⁹

Similarly, other prophets such as: hud as prophets sent to you 'ad, as for the prophet Salih Madyan, prophet isa as to the Bani Israil. Consequences universal preaching, teachings brought by Prophet Muhammad are comprehensive, Elastic, accomodating, and flexible, can keep abreast of the times and meet human needs. The object of propaganda is certainly require a specific classification by looking at the background of each, for example in terms of theological, sociological, economical, biological and so forth. Intended to facilitate the operations of propaganda, considering

¹⁸ Muh. Said, 'METODOLOGI PENAFSIRAN SUFISTIK: Perspektif Al-Gazali', *Jurnal Diskursus Islam*, 2014. h 112

¹⁹ Fitriah M. Suud, 'Amsal Al-Qur'an: Sebuah Kajian Dalam Psikologi Pendidikan Islam', *FIKROTUNA*, (2017).h 65

each group has certain psychological propensity which in itself requires the formulation and design of its own propaganda methods.

Found several interpretations of this, some interpreter interprets to preach to the faithful about heaven and warn of doom. Some are interpreting by giving the glad tidings of Paradise to anyone who obeys the messenger, and give warning to hell to anyone who disobeys him. The first interpretation refers more to the theological symbols of believers and unbelievers, and the emphasis on the eschatological aspect, without considering the mundane aspects. The second interpretation is more accommodating because they do not see another group of believers and unbelievers but more on the level of obedience. Indeed this interpretation could be extended context according good attitude may be implicated in a positive impact for the perpetrators, and contrary.

وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

Fragment of this verse is interpreted by Wahbah al-zuhayli thus they bear on his opponent unto their ignorance, they did not know anything on the side of Allah and do not benefit the mission of apostle. With intra text of this verse is interpreted by QS. Yusuf (12): 103, "and most people will not believe even if you really want it".

Explanation

In this verse Allah swt explains that the prophet Muhammad not only as a messenger to all the people, but he also served as a bearer of good news for people who believes and practice treatises brought it and as host warning to those who deny or reject his teachings. The Prophet Muhammad is the prophet of covers, no other prophets and messengers sent by Allah afterward. Thus, the treatise must have brought it applies to all human beings till the day after, because his message was the last treatise, then it was reached regulations and Shari'a law decent and nice to run every place and every mass, because his message was sourced of Allah almighty wise and knowing.

Qs. Al-Tahrim (66):6

O ye who believe, guard yourselves and your families from a Fire whose fuel is of men and stones: guardian angels of the rough, which is hard not to lie to Allah swt against what was ordered her to them and always do what they're told.

It Munasabah :

- After Allah ordered most wives to repent of the mistakes that they already do and explained that Allah will protect and help his apostles so that their cooperation to hurt no harm. Warned them not to worry because prolonged against in divorce and dropped It position as mother believer who replaced the other wives of the good women. In verse commanded the believers to keep themselves and way out from a Fire whose fuel wood humans and idols in the end.

- In this verse Allah swt showed its kitab to those who believe in order to keep themselves and their families out of things to plunge into hell.

Tafsir: The word "فُوا" means to maintain, preserve, and fear. So "أَنْفُسُكُمْ فُوا" mean guard / avoid you. Protective means make yourself from hellfire, leaving immoral. "وَأَهْلِيكُمْ" Special means family in the sense of people who are in control and responsibility in the household environment. This verse is a warning for the Muslims to be always vigilant so as not to fall into the abyss of humiliation and destruction, both themselves and their families.

According to al-Maraghy, keeping families from a Fire tangible invitation to them to obey the laws of Allah and all his orders.²⁰ Uswatun Hasanah form. The word "وَدُّهَا" means firewood, while "وَالْحِجَارَ" means idols were worshiped. Then Allah swt reminds believers to maintain yourself and your family from the fire of hell, then Allah swt explains the nature of the fire of hell itself. Hell fire was fueled itself on the rocks and humans are included therein.

The word "مَلَائِكَةً" means the guards hell jumlahny nineteen while "غِلَظٌ" means rough careful and do not want to love when they asked for mercy, and "" strong / rugged body. The guardian angel of hell that have strong body torment the inhabitants of hell without mercy. The word "يَعْصُونَكَ" means they never disobey Allah swt. That is, they never really medurhakai Allah swt from the beginning until now, even the future. Always have always obeyed the commandments Allah. The Angels of obedience to Allah and the avoidance of iniquity, disputed by the scholars. Scholars agree stipulate that the angels belonged to the al-mursal, preserved from sin. some scholars argue that all the angels must avoid mistakes. Others argue that among the angels some are disobedient to Allah swt. Their reasons, the devil belonged to the angel who made mischief in the earth. With this basis they found angels that did not include al-mursal no abiding there is also rebellious. Imam Fakhrurrazi respond to those opinions as follows.

- a. The idea that the devil of a group of angels who rebelled against Allah rejected by al-razi, by reason of the word Allah in QS.Al-Kahf (18): 50" And remember when we said to the angels: you then bowed down to Adam, then they prostrated except the devil. He is from the group Devil. He disobeyed the command It god. "Prostration here means to honor and glorify Adam, does not mean prostration enslave themselves, it is only to Allah alone. From this verse clearly demons are not angels, in terms of origin, demon created from fire.
- b. Opinions Harut and Marut also disobey GOD Almighty, was also rejected by al-razi on the grounds that the rebellious him not Harut and Marut, but those who learn them to use the knowledge gained it for malicious purposes. From

²⁰ Zuailan, 'Metode Tafsir Tahlili', *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*, (2016). H 78

the above description can be concluded that all the angels preserved from error and immorality, they only comply fully with the command Allah.²¹

Explanation

From the description above, we can take the important points that we can make in fostering handle yourself and others: (1) The coaching process begins from ourselves. It is written clearly in At Tahrim namely "Keep yourselves and your families from hell fire". Here is said to "guard yourselves" first and then said to be "family". As what was said by Mujahid: "Devoted to God and berpesanlah lah to your family's devoted to God". Here Mujahid said that we are required devoted to God first, and then we advised our family's devoted to God. (2) Orders take care of himself while running the commands of Allah, laranagn away from God, and repent of the case that makes the wrath of God and brings torment, and (3) Then, to educate yourself by running the first command of Allah and His Apostle, and keep the prohibitions of Allah and his messenger, until one feels happy in the run.

The Challenge Of Dakwah

QS. Yasin (36): 30 dan 31

يَا حَسْرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ (٣٠) أَلَمْ يَرَوْا كَمْ
(أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ (٣١)

Meaning

Very great the regret of the slaves, it does not come any to them a messenger but they are always making fun. They do not know how many generations we have destroyed: that people (who have We destroyed) was not returned to them.

Interpretation

يَا حَسْرَةً عَلَى الْعِبَادِ

Al-hasra interpreted by Wahbah Zuhaili with their regret, while al-ibad are those who belied the apostles so that destruction. Muhammad assad and the unity of Muslim researchers see the word ibad in the same paragraph with a man, whether he is good or bad, is a servant of Allah. God laments his servants were negligent because he had regarded them as his own servant.

يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ

This is the cause of regret from making fun that brings destruction to them. According to al-Razi is meant by those who deride these are infidels. Al-Qasimi carry this paragraph in the eschatological dimension, according to him the greeting will happen on the last day due to their abuse of the world against those who gave him

²¹ Quraish Shihab, 'Tafsir Al-Misbah', HUNAF: *Jurnal Studia Islamika*, (2009). h 98.

advice. According to Muhammad Asad, this verse leads to the Day of Judgment, as described in QS. Maryam (19): 39, "And give them a warning about the day of remorse, that when the matter has been disconnected. And they are in negligence and they do not (also) believe. "

Besides it in fact repeatedly revealed in the Qur'an that most humans tend to choose for the deaf to the voice of truth, and this reflects the spiritual death.²²

Do not come any to them a Messenger but they always making fun of it, "that is, they belied, make fun of and deny the truth of the treatise are sent to him. Then Allah Ta'ala says: "Do they not know how many generations before them have We destroyed that (those which We destroyed) it does not come back to them," ie, do not they get advice from (events) destroy those before them who belied the Apostles, how in the world they do not have a way out. His case is not as calculated by the majority of the people ignorant and unbelievers among them said:

"Life is nothing but our life in this world, we die and we live." (QS. Al-Mu'minin: 37). They are the ones that say about the rotation period of the atheist group. They are people who believe stupidity that they will be returned to the world, as well as their presence in advance. So, Allah rejected the false view them with his words: "Do they not know how many generations before them have We destroyed that (those which We destroyed) was not returned to them."

Union of Muslim Researcher comment on the verse by the ignorant who deride the Prophet, or those who practice in earnest. But they did not reflect the seriousness of it on themselves. Their lives are falling apart.

To convey the same verse that the verse is QS. Al-An'am (6): 10

وَلَقَدْ اسْتَهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

And it has been mocked messengers Before you, then came down to the people who flout among those replies fun to mock them.

In Surah al-furqan (25): 31, stated that Allah. Setting up the challenge for each messengers in the form of enemies, Allah Almighty says:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِنَ الْمُجْرِمِينَ وَكَفَى بِرَبِّكَ هَادِيًّا وَنَصِيرًا

And as that, we have held for every Prophet, an enemy of those who sinned. And enough is your Lord to be a giver and helper instructions.

In another verse, namely QS. Al-An'am (6): 112, mention of who the enemy is intended by Allah, as His words:

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا ۗ وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ ۗ فَذَرْهُمْ وَمَا يَفْتَرُونَ

²² Muhamad Ali Mustofa Kamal, 'PEMBACAAN EPISTEMOLOGI ILMU TAFSIR KLASIK', MAGHZA, (2016) h 67-84.

And so we make for every prophet an enemy, the demons (of sorts) of humans and jinn, some of them whispered to the others sayings beautiful things to deceive (mankind). If your Lord willed, they do not do it, then leave them and what they invent.

There is a brief comment in the translation of the Koran Department of Religion that the demons of jinn and humans trying to deceive the human kind that does not believe in the prophet. Historically, the Qur'an informs groups to oppose propaganda, such as families, communities and authorities. Noah, dealing with family and his followers, Prophet Ibrahim and Prophet Muhammad. challenged by the family, society and the authorities, Prophet Musa confronted by the power of Pharaoh.

Implications of Dakwah is the wisdom behind the challenge, with the challenge of a dai would be motivated to always be vigilant, ready and anticipative. The real challenge in some ways is the part of the success, the reality of people who succeed in the task and proven career success are those who always motivated to find a job that is challenging. With the challenge of the expected emergence of creativity and increased productivity.²³ The challenge for a preacher can race in terms of planning propaganda, especially in the design of materials, methods and media propaganda conducive.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ

According to Muhammad Asad, they said in this verse refers to humans living today. Qarn, literally means the "generation" or those who live at the same time vulnerable, in this context has a broader meaning that society or civilization. Thus the downfall and disappearance of communities and civilizations then here is associated with the death of their spiritual or as a consequence of their moral failures. Another lesson that can be taken from this verse is conclusive conclusion that the majority of people in the community, on the whole dimension of time (including now) refused to be guided by moral guidelines, and consider it contrary to the conventional model of their life and its tendency to gain materialistic values.

Explanation of the verses

In this verse Allah warned them, so that they would pay attention to the fate of the infidel in the centuries before those who have overwritten the wrath of God because of their disbelief, so they destroyed and disappeared from the face of the earth. And they would never reappear in this world to get together with them.

In this verse Allah explains that the attitude and behavior of infidels this kind is very regrettable. They not only rejected calls faith but even they mocked the Apostles and those who believe. And not infrequently they persecuted and killed him.²⁴ And if they want to think with a healthy mind, they would receive a call the faith of the

²³ Marthoenis Marthoenis, Andri Nirwana, and Liza Fathiariani, 'Prevalence and Determinants of Posttraumatic Stress in Adolescents Following an Earthquake', *Indian Journal of Psychiatry*, (2019). h 54

²⁴ Rohimin, 'Tafsir Aliran Ideologis Di Indonesia: Studi Pendahuluan Tafsir Aliran Ideologi Sunni Dalam Tafsir Kementerian Agama', *Madania: Jurnal Kajian Keislaman*, 2016.

Apostles and those who believe. Allah describes the position of the disbelievers in the hereafter when they Penalty terrible because of their actions belied apostles.

Indeed, those who belied the apostles to obtain deeds to their deeds become regret for them. Determination of the justice of God, namely, that Allah does not torture a servant except due to his sin. Indeed there was a messenger who is sent, but there are people who make fun of him and those who believe in him. The determination of those who belie Allah, that Allah Almighty has destroyed the people who first present before them.

QS. Al-Qashash (2): 56

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Meaning

You will never be able to give instructions to the person you love, but Allah gave instructions to the man who wills, and Allah knows those who are willing to accept instructions.

Interpretation

Al-Hidayah sometimes meaningful call and guidance to the path of goodness, which is set by Allah for His messengers Inside his word a Allah, (al-shura (42): 52)

وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ ۚ

And thou really giving guidance to the straight path.

Hidayah sometimes means gift and vacate the chest to provide light to turn that off, as in QS. Al-An'am (6): 122

أَوْ مَن كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا

And whether people dead then we turn on him and we gave him a bright light ...

Dead is referred to in the verse that the dead hearts, disbelievers and so forth. Hidayah with the second meaning cannot be done by the Messenger of Allah, only Allah is the power to do so. However, the guidance should be established within the meaning of the first implementation on an ongoing basis because it can be a prelude to the second in meaning guidance.²⁵

The purpose of the verse is that we are not able to give instructions to the person you love between your people and in others. Indeed, your duty is only to convey the teachings of religion, and the Allah who gives guidance to whoever He wills, and He has perfect wisdom and proof accepted by the mind. As to the word of Allah in Surah al-Baqarah(2): 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۚ

²⁵Khadher Ahmad and Ishak Hj. Suliaman, 'Autoriti Hadith Dalam Kitab Tasawuf Tulisan Jawi : Satu Kajian Terhadap Kitab Hidayah Al-Salikin', *Al-Bayan Journal of Al-Quran & Al-Hadith*, 2007.

Is not your duty to make them get guidance, but Allah Who gives a clue who he wants.

The same meaning of the verse recited in QS. Yusuf

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ

And most people will not believe even if you really wanted to.

Which convey the same paragraph also mentioned in QS. Al-an'am (6): 116

وَإِنْ تُطِيعُوا أَكْثَرَ مَنْ فِي الْأَرْضِ لِيُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ۗ إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ

And if you obey most of those on earth, they will lead you astray from the way of Allah. They are nothing but mere conjecture to follow, and they are nothing but lie (against Allah swt).

Thus, in inviting people to Islam, non-Muslims should not be forced to accept it, because faith is something abstract, whereas coercion could deny, believing his mouth only, not hearts. Only a missionary should still make every effort to convince the object of propaganda that it faces in the goodness and glory of the teachings of Islam, whether they accept it or not, that's God Almighty. But it is clear that through the general instructions (da'wah) is delivered, the instructions of Allah will be accepted by someone.

وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

A preacher should still make every effort to convince the object of propaganda that it faces in the goodness and glory of the teachings of Islam, whether they accept it or not, that's God Almighty. That is only Allah knows more people who are willing to accept the instructions, then he helped them with the instructions, and Allah knows best those who deviate from the right path.

Explanation of the verse

O Messenger, ye were eager to give directions to your people, but you do not have the ability to include everyone you love to Islam. It is God who gives the instructions of faith to people who can receive instructions and choose among them. He who knows, with unparalleled knowledge, about the people who will enter into the ranks of those who were given instructions.

God said to His Messenger: Actually you O Muhammad, "I will not be able to give instructions to the person you love." you are not able to do that. Your duty is only to convey, and Allah Who gives guidance to whoever He wills. Whereas he has the wisdom and the right proposition. "Surely you cannot give instructions to the person you love, but Allah gave instructions to the man who wills, and Allah knows those who would accept guidance." Him so knowing who is entitled to the instructions of those entitled to receive error.

Allah explains that Muhammad was not able to make his people until they obey and embrace the religion brought though he tried mightily and abilities.²⁶ He is only obliged to deliver and Allah will guide those who wills. He is the one who has a deep wisdom and reason enough. Thus Even if Allah will give guidance to someone then that person would be noble to be near Him regardless of the royal family or the nobility or even from family tremendous hostile to Islam, events like this once happened in the Prophet's time, remember not the story brother Umar bin Al Khattab Ilqimah wife and son-in-law of Abu Jahl which they have shared Allah's guidance until well into the early to embrace Islam.²⁷

Narrated in Saheeh Bukhari from Ibn Musayyab, from his father, that his father said: "When Abu Talib will die, the Prophet came to him and at that moment Abdullah bin Abi Umayyah and Abu Jahl is on his side, then the Prophet respectfully said to him: (Hearing that), then Abu Jahl and Abdullah ibn Abi Umayya said: O Abu Talib, (whether) you hate religion Abdul Muttalib ?. They both always said that to him, until finally (Abu Talib) told them: "Keep on religion Abdul Muttalib". Then the Prophet said: "Indeed, I will ask for forgiveness for you, as long as I am not forbidden to it." Then the verse came down: "It is not for the Prophet and those who believe ask for forgiveness (to Allah) for the idolaters." (Surat at-Tawbah [9]: 113). And is associated with Abu Talib, Allah revealed the words: "Indeed, you will not be able to give instructions to the person you love." (Surat al-Qasas [28]: 56)

Conclusion

The task of Da'wah is an individual obligation for every Muslim who has reached the height and understanding, men and women. Whatever the profession, there must be missionary mission in the profession. Every Muslim is obliged to deliver da'wah in accordance with their capacities and abilities. The task of da'wah is a noble task as stated in Surah Ali Imran verse 110. The Da'i are not enough to know the object of preaching according to social stratification, but the most important thing is mastered is the nature of the target of preaching itself namely various problems related to aqidah, morals, muamalah, education, social, economic, political, custom and culture and others. Even though all humans are the object of da'wah, effective and optimal preaching work is to make a key priority. Da'wah interpretations can lead to strengthen the ranks of Muslims by always giving directions to the right path, advocating doing good, preventing munkar so as to lead people to the gates of world salvation and the hereafter.

²⁶ Mawardi Mawardi, 'SUBJEKTIVITAS DALAM PENAFSIRAN AL-QURAN: FENOMENA TAFSIR BERCORAK SEKTARIAN', *JURNAL At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, 2018 <https://doi.org/10.32505/tibyan.v3i1.483>.

²⁷ Ismail Fahmi Arrauf and Miswari Miswari, 'MENANGKAP PESAN TUHAN: URGENSI KONTEKSTUALISASI ALQURAN MELALUI HERMEUNETIKA', *Jurnal At-Tibyan: Jurnal Ilmu Alquran Dan Tafsir*, 2018.

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