

CHAPTER III

IDENTIFICATION OF DA'WAH VERSES AND INTERPRETATION OF MULLA ALI AL-QARI FOR DA'WAH VERSES

A. Identification of Da'wah Verses in the Qur'an

The Qur'an contains various verses related to social life globally including verses ahkam and verses of da'wah. And in this case, it turns out that the verses of da'wah have their identify and criteria that specifically distinguish between the verses of da'wah and other verses in the Qur'an. The characteristics of the verses of da'wah are:

1. Containing Basic Norms of a Global Nature

The basic topic in the Qur'an is the issue of tawhid. Because the main purpose of the revelation of the Qur'an on the earth is to build religious elements (*arkan al-din*), call to tawhid (*al-da'wah ila al-tawhid*), cleanse the soul (*tahdzib al-nufus*), and lay the foundations for moral development (*mabadi' li al-akhlaq*). While the purpose of sharia in the form of preaching law is conveyed to support or control the implementation of the above religious principles. That is why not a few verses of da'wah in the Qur'an that use the editorial approach (*uslub*) da'wah and tone guidance, do not use the style of systematic legal language.¹

In general, the verses of da'wah interpreted by the scholars only contain basic global norms . Note for example the verse on the obligation to preach as implied in the Qur'an surah An-Nahl: 125 and surah Ali Imran: 104. And if you are in a state of

¹Arifin Zain, Maimunah dan Maimun Fuadi, "Identifikasi Ayat-ayat Dakwah dalam al-Qur'an", *Journal of Islamic Management and Administration* (Banda Aceh:Pusat Penelitian UIN Ar-Raniry), Vol 1, No 2, 182.

diocesan, then know that Allah is All-Mighty, All-Wise. And certainly, the efforts made when carrying out da'wah should be carried out wisely manner, good advice and lessons and discuss or argue well. These two verses explain how the good ways when preaching to The Way of Allah, although the mechanisms and systems of da'wah are not explained in detail that is explained only globally. And if you are in a state of pie or on a day whereby you are not one of the righteous, then know that Allah is All-Mighty, All-Knowing.²

Another example can be seen in the concept of the Qur'an on the ways or methods of preaching that only emphasizes on three to four general conditions that must be met every time preaching, namely preaching in a wisely, good advice, discussing or arguing must also use a good way. On the contrary, the Qur'an strictly prohibits any da'wah activities carried out violently, by force and violence. About to that, the Qur'an only conveys as it should be done every time it is done. The Qur'an does not mention wisdom at all. The Qur'an only mentions the benefits of da'wah in a good way.

The Qur'an as explained earlier, that Qur'an is not a book of law norm a constitution. But the Qur'an is a book that contains guidance and becomes a miracle that is enforced all the time. So it is very easy to understand, although the verses on the obligation to preach contain basic norms in the form of outlines that are used as instructions to every preacher (*da'i*) to realize them in public life.³

2. Related to the Issue of Religion, Morality, Socialization.

²Arifin Zain, Maimunah dan Maimun Fuadi, "Identifikasi Ayat-ayat Dakwah dalam al-Qur'an", *Journal of Islamic Management and Administration* (Banda Aceh:Pusat Penelitian UIN Ar-Raniry, 2017), Vol 1, No 2, 184.

³Arifin Zain, Maimunah dan Maimun Fuadi, "Identifikasi Ayat-ayat Dakwah dalam al-Qur'an", *Journal of Islamic Management and Administration* (Banda Aceh:Pusat Penelitian UIN Ar-Raniry), Vol 1, No 2, 184.

There is a connection between some verses of da'wah in the Qur'an with matters of religion, morality, and promises and threats are a characteristic of its own found in the Qur'an. As stated in the Qur'an that the verses of da'wah cover three main points, namely: religion, morality, and law (including promises and threats). In short, the purpose of da'wah is to invite tawhid, while tawhid must be related to the creed because it discusses beliefs, and one's belief will come up with a good or bad deed this is what embodies a morality, and this morality cannot be separated from the name muamalah because man is a social being. And regardless of good or bad, every human being's deeds will be rewarded with a good promise when he does good, and a threat of a bad promise when he does bad, then it is clear that the verses of da'wah are always related and related to the creed, morals, and laws.⁴

While the method of da'wah to achieve these three goals, in general, can be seen in; the directions to pay attention to the universe, the past events it narrates, questions or the like that make the human heart aware of itself and its environment, and promises and threats both in this world and in the Hereafter.

This characteristic is visible as in Q.S.Yusuf:108 which means: *Say (Muhammad): Say "This is the way (religion) I, I and those who follow me invite (you) to Allah with a clear argument, Glory be to Allah, and I am not of the idolaters"*. Another characteristic of the verses of da'wah in the Qur'an is always connecting the verses of da'wah with the promise of good (*al-wa'ad*) and the threat of bad (*al-wa'id*).

⁴Rafiwicaksono, *Hubungan Tauhid atau Akidah yang lurus dengan muamalah*, <https://brainly.co.id/tugas/16112074>, accessed on 24 March 2020.

Notice for example QS. al-Jin verse 23, as follows I am *only a warner from Allah. And whoever disobeys Allah and His Messenger will surely suffer hell, abiding therein forever.* Al-Jin: 23.

The association of legal norms of preaching with morals or *wa'ad* and *wa'id* even atheism really is a characteristic of the language of the law of the Qur'an is the most distinctive and not possessed by other legal languages anywhere. In addition to the framework of da'wah and the development of moral awareness of the law of preaching, the characteristic of these verses of the law of preaching is also able to provide a sense of optimism (confidence) to anyone to uphold the truth and justice. And those who fight falsehood and falsehood. God is the All-mighty, the All-wise.

3. Using Broad, Flexible, Straightforward, and Accurate Language

The verses of da'wah in the Qur'an use broad language, flexible, assertive, and accurate. Broad, because the Qur'an almost or even always displays a substantially universal preferred vocabulary (*jawāmi'al-kalóm*). Flexible, because the verses of the law of preaching in the Qur'an, in general, have many meanings (*musytarak*) in addition to rich with synonyms (*murādif*). But that does not mean that the verses of the law of preaching in the Qur'an do not have a firm word, for example, surah An-Nahl: 125. This verse is clear and clear, that calling to the way of Allah is an obligation.

The verse's editorial is also not at all emotional and far from sensational interpretation. Not emotional, because the verse above is so rational and scientific as can be understood from the philosophical obligation to preach to the way of God and all good ways that must be considered.

In addition, the characteristics of the language used in the verses of da'wah are frugal and efficient. But the content is very dense. Therefore this verse not only shows

about the law and the obligation to preach, but also shows how the implementation of good da'wah is based on the method of da'wah that is always relevant in any situation and condition. There are no verses of da'wah that are incompatible with the place and time, nor are there any contradiction with the fairies of humanity and justice. By simply containing basic norms that are general (*mujmal*), on the one hand, the verses of da'wah in the Qur'an still exist all the time.⁵

On the other hand, the fitrah of a human being who has the instinct to think (*ijtihad*) is not hampered. On the contrary, the door of *ijtihad* to develop the creativity of human reason in the field of da'wah is never closed. The verses of da'wah in the Qur'an also use broad language, flexible, assertive, and accurate. This causes the verses of da'wah in the Qur'an to reach the problems of the development of similar people. While on the other hand, it is also adaptable which causes the law of preaching in the Qur'an to remain dynamic. By using strict and dynamic language, causing the verses of da'wah not to lose the authority of the true meaning. By using a dialogist and argumentative style of language, even ready to be criticized, the verses of da'wah in the Qur'an seem objective, sportsmanship, and philosophical. Far from being dogmatically blind, that can cause his verses to become static.⁶

⁵Arifin Zain, Maimunah dan Maimun Fuadi, "Identifikasi Ayat-ayat Dakwah dalam al-Qur'an", *Journal of Islamic Management and Administration* (Banda Aceh:Pusat Penelitian UIN Ar-Raniry), Vol 1, No 2, 185.

⁶A.Markarma, "Komunikasi Dakwah Efektif dalam Perspektif Al-Qur'an", *Jurnal Studia Islamika*, Vol. 11, No 1, 162.

A. Interpretation of Mullā Alī al-Qārī for Da'wah Verses

When explaining the meaning of da'wah Syekh Mulla Ali al-Qari expressed his opinion that what is meant by da'wah is an invitation or call to embrace Islam with good advice and words.⁷

This is by the meaning of da'wah etymologically that is derived from Arabic “*da'a-yad'u-da'watan*”, which means to invite, call, and call. This understanding is found in the verses of the Qur'an surah Yunus (10) verse 25: “*Allah calls (men) to Darussalam (Paradise), and guides whom He wills to a straight path.*”⁸

But in terminology, the experts are different in giving understanding about da'wah. According to Aji Sasono, normatively, it is to invite people to the path of goodness and guidance to obtain happiness in the world and the hereafter or is a social transformation. Whereas according to Andi Dermawan that dawah is an invitation or call to invite a person or a group of people to follow and practice the teachings and values of Islam. Individuals who have not been Muslim are invited to become Muslims and who have Been Invited to complete Islam. Servants who have deep faith are encouraged to practice and spread it. Substantially philosophically, da'wah is all engineering from the design to change all forms of worship to other than Allah towards the belief of tawhid, turning all kinds of life lame towards a spacious life, which is full of inner peace and well-being born based on Islamic values.⁹

Toha Yahya Omar said that da'wah is an effort to call and convey to individual human beings or all mankind about the conception of Islam about the views and

⁷Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*...325.

⁸Moh. Ali Aziz, *Ilmu Dakwah* (Jakarta: Kencana, 2017), 5.

⁹Syamsuddin AB, *Pengantar Sosiologi Dakwah* (Jakarta: PT Kharisma Putra Utama, 2016), 6-

7.

objectives of human life in the world including *amar ma'ruf nahi munkar* in various ways and media that are allowed morals and guide his experience in the life of society and state life. Ali Makhfudh in his book *Hidāyatul Mursyidōn* said "da'wah is encouraging people to do good and follow the guidance (religion), calling them to good and preventing evil to obtain happiness in this world and the Hereafter". Nasruddin Latif said that da'wah is every activity with oral and written that is calling, inviting, calling other people to believe and obey Allah SWT.¹⁰

From some of the above understandings, it can be concluded that da'wah is an attempt to convey something to others, be it individuals or groups about the views and purposes of human life according to Islam. Da'wah can be interpreted as a call, a call, and a call. It can also be interpreted as inviting, calling, calling verbally or by behavior or real deeds. Or more emphatically that da'wah is the process of conveying Islamic teachings from one person to another, either individually or as a group. This is a commandment to do good and to prevent evil from being forbidden by Allah and His Messenger. Da'wah efforts should be done consciously to form happy individuals and families and the best society or people by obeying the teachings of Islam that can be done through spoken language, writings, or deeds, or conscientiousness.¹¹

As for the function of da'wah itself has a very large role in its implementation, because it concerns the activities of inviting and encouraging people to carry out the teachings of Islam so that all activities in all aspects of his life always hold on and are always colored by the teachings of Islam. So it can be concluded that da'wah serves to

¹⁰Syamsuddin AB, *Pengantar Sosiologi Dakwah*,...10.

¹¹A. Ilyas Ismail dan Prio Hotman, *Filsafat Dakwah;Rekayasa Membangun Agama dan Peradaban Islam* (Jakarta: Kencana,2011), 20.

direct, motivate, guide, encourage, entertain, remind mankind to always worship God almighty, namely always behave well and avoid bad behavior.

According to Syekh Mulla Ali al-Qari communication in preaching should be done by two parties, who invite and who are invited, who are invited, and who accept the invitation. This is seen based on the definition of da'wah itself which reflects an activity involving two people (communicator as subject and communion as object) in delivering a message with a specific purpose. Subjects, objects, and messages in the literature of da'wah are called the pillars of da'wah.

According to Muhammad Abu al-Fatah al-Bayanuni that there are three pillars of da'wah: *al-dai*, *al-mad'u*, and *maudhu al-da'wah*. The three parts of this pillar according to al-Bayanuni, is the fact, because da'wah will not be firm without the three elements. This means that if one of the three elements does not exist then da'wah cannot take place.¹²

In his further explanation of matters relating to this da'wah, it is seen based on his interpretation of the verses of the da'wah:

1. The Command of Preaching

a. Q.S. al-Qashash (28) verse 87

وَلَا يَصُدُّنَكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَى رَبِّكَ وَلَا تَكُونَنَّ مِنَ الْمُشْرِكِينَ

And do not prevent you from conveying the signs of Allah after they have been sent down to you, and call on people to believe in your Lord, and do not be of the polytheists.

¹²Abdul Pirol, *Komunikasi dan Dakwah Islam* (Yogyakarta: CV Budi Utama, 2018), 9.

Syekh Mulla Ali Qari explained in his commentary that does not let the unbelievers prevent the Messenger of Allah to convey the verses of Allah either by reciting them or teaching them to be followed by mankind after the verses are revealed means the recitation. And Allah commands people to believe in Allah by knowing Allah and obeying Him according to what is taught in the verses of the Qur'an. And we have forbidden thee to associate others with Allah in His Disassociating Others with Allah in His Disassociating.¹³

b. Q.S. al-Isrā (17) verse 110

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافُ
بِهَا وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

Say! "Call upon Allah or call upon Ar-Rahman. In which name can you call, for he has the best names and doesn't make your voice loud in prayer, nor lower him, and seek the middle way between them."

Basically, this verse does contain the meaning of the command to pray only to Allah or ar-Rahman, but this verse explains the command to worship Allah or Ar-Rahman, here Syekh Mulla Ali Qari explains that Allah and Ar-Rahman are not two different worlds, but the same because they both show the Its existence One God. And Allah also has good names (*Asmaul Husna*) and what is meant by *asmaul husna* are the attributes of Allah high. This verse also explains that what is meant by the prohibition of hardening the recitation of prayer and the prohibition of degrading it and being

¹³Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari* (Beirut: Dar al-Kotob al-Ilmiyah, 2013), 110.

commanded to choose the middle way between the two is that we are commanded to harden the recitation of a prayer at night such as maghrib, isha' and fajr prayers. But it is commanded to lower the recitation of prayer during the day, namely dzuhur and asar prayers.¹⁴

c. Q.S. Yūsūf (12) verse 108.

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسَبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Say !, "This is my way, and I and those who follow me invite you to Allah with certainty, glory be to Allah, and I am not of the polytheists."

Syekh Mulla Ali Qari in his commentary explained that what is meant by the word "sabili" is the real call to invite to tawhid and prepare provisions for the hereafter. And when you call upon Allah, then know that Allah is All-Mighty, All-Wise. Because the key of guidance is in His grasp, no one can give guidance but he. And it is also explained that calling in a good way will soften one's heart so that one can easily get taufik and can feel the truth is reality. And the Prophet (Mohammed and those who follow him) are not of the polytheists.¹⁵

2. The law of preaching

a. Q.S. Ali Imrān (3) verse 104

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

¹⁴Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 174-175.

¹⁵Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 523-524.

And let there be among you a party of those who call upon good, enjoin good and prevent evil from evil. And they are successful.

In his interpretation, Syekh Mulla Ali Qari explained that in every mu'min person there must be a group of people who invite to Islam with advice or good words, which means he punishes that da'wah is a matter of ruling fardhu kifayah, namely when in a group of people there are one of those who preach or spread the teachings of Islam then the obligation of da'wah is dropped. And he also interpreted the meaning of “*ma'ruf*” with “obey” while “*munkar*” is all forms of evil. And those who are successful in their good fortune.¹⁶

3. The Methods of Preaching

a. Q.S. an-Nahl (16) verse 125

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Call people to the path of your Lord with wisdom and good judgment, and argue with them in a good manner. Surely your Lord knows best who goes astray from His path, and He knows best who is rightly guided.

Q.S an-Nahl verse 125 is a verse that explains the method in preaching, Syekh Mulla Ali Qari explained this verse in his interpretation that the method of da'wah there are 3: *first*, with wisdom. What is meant by wisdom is the correct word that is by using clear evidence. *Second*, mauidzoh hasanah. What mauidzoh hasanah means is useful advice. *Third*, mujadalah. What is meant here is to argue or exchange arguments in a

¹⁶Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari* ,... 325-326.

good way, namely in a gentle, sincere, easy, and in well-known way. This helps to dampen their anger and eliminate their bad habits. And the most important thing in wisdom is to harmonize or justify the word verbally, justify the thought with reason and justify the act with the limbs. So when you say, "Think with wisdom, and when you move, do it with wisdom." And the best of debates is one that is unhinged by lust.¹⁷

4. Preaching with the Words

a. Q.S. Fushilat (4) verse 33

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

And who is better in speech than he who calls to Allah and does good deeds and says, "I am one of the Muslims?"

According to Syekh Mulla Ali Qari this verse explains that the best man is one who worships Allah (calling), improving his deeds, and submits to Allah. Then Mulla Ali al-Qari also explained that what is meant by "*ad-Da'i ila Allah*" is a person who calls people only because of God, submits all his affairs only to Allah, and is pleased with all the provisions of Allah.¹⁸

5. Preaching with the Deeds

a. Q.S. al-Ahqāf (46) verses 31

يَا قَوْمَنَا أَجِيبُوا دَاعِيَ اللَّهِ وَآمِنُوا بِهِ يَغْفِرَ لَكُمْ مِنْ ذُنُوبِكُمْ وَيَجْرِي مِنْ عَذَابِ أَلِيمٍ

¹⁷Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 115.

¹⁸Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 414

Oh... our people! Accept him who calls upon Allah. And believe in Him, He will forgive you your sins and deliver you from a painful punishment.

In his interpretation Syekh Mulla Ali Qari explained that when a server will accept the call of the Prophet Muhammad to believe in Allah, then Allah will forgive the sins of a servant. But in this case, what is forgiven is not all sin, but only a part of it, which is all the sins that do not interfere with the rights of God. As for the sin of the one who commits dzolim in terms of qisas for example, then the sin is not forgiven. And Allah will deliver a servant who believes in Him, and he will not be able to do so. A painful punishment is a decree given by Allah to the unbelievers, but in this case, Abu Hanifah thought that it could be that they would have forgiveness and permission from Allah, even though they had no reward in the Hereafter that could save them from a painful punishment. As mentioned in Q.S. ar-Rahman concerning the deity of mankind when they are reminded of the pleasures of paradise.¹⁹

6. The continuation of Da'wah

a. Q.S. al-Syūrā (42) verse 15

فَلِذَلِكَ فَادِعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَقُلْ آمَنْتُ بِمَا أَنْزَلَ اللَّهُ مِنْ كِتَابٍ وَأُمِرْتُ لِأَعْدِلَ

بَيْنَكُمْ اللَّهُ رَبَّنَا وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ اللَّهُ يَجْمَعُ بَيْنَنَا وَإِلَيْهِ الْمَصِيرُ

Therefore call upon them, and remain as you have been commanded, and do not obey them, and say, "I believe in the Book which Allah has sent down, and I am commanded to be just among you. God our Lord and your Lord. For us is what we did, and for you is what you did. There is no dispute between us and you.

¹⁹Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 495-496.

Mullā Alī al-Qārī interpreted this verse that the Prophet Muhammad was commanded to call to people so that they would remain faithful to Allah and always obey him and avoid falsehood. It is explained that the truth cannot be done in real life except by the Prophets and Auliya Allah. And say, "I believe in what Allah has sent down, which is all that Allah has sent down, not just the Qur'an. And the Messenger of Allah is commanded to be just when delivering shari'ah and establishing a law. God is the Lord of all the worlds, and He is the Lord of all things. And there is no need for quarrels between the mu'min and the unbelievers, for the truth will always appear to a servant. And everything will be returned to Allah, including the decision of whether he will be recompensed for it or sin.²⁰

b. Q.S. Noah (71) verse 5

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

He said, "My God, I have called to my people day and night."

In his interpretation Syekh Mulla Ali explained that Noah (a) always called his people to believe in Allah, but his invitation to believe in the least did not change their beliefs (Noah's people), but instead, his invitation was only a mockery with all their arrogance.²¹

c. Q.S. al-Rūm (30) verse 33

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا آذَقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يَشْرِكُونَ

²⁰Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 430.

²¹Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 222.

And when harm touches man, they call upon his God, turning to Him.

In his interpretation Mulla Ali al-Qari explained that there are some people whom they approached when they were approached by a disaster, so they returned to Allah with the fullest of their goodness, asking for help with all His tenderness, asking for protection from all trials. And when they ask to be shown what they want, then some of them associate others with Allah in His disbelief, and they turn to disbelief, and they forget what Allah has given them. And they are not the ones who keep their promises.²²

7. Preaching in the Context of Ugliness

a. Q.S. Gafir (40) verse 41

وَيَا قَوْمِ مَا لِي أَدْعُوكُمْ إِلَى النِّجَاةِ وَتَدْعُونَنِي إِلَى النَّارِ

“Oh... my people! How is this, I call you to salvation, but you call me to hell?”

*But they call to the path of evil, and to the Way of Hell.*²³

This verse is interpreted by Syekh Mulla Ali Qari when a people are invited to salvation that is saved from torment to be rewarded or achieve happiness, but they instead invite to the way of evil (Hell) that is everything that causes corruption and leads to disbelief and sin

8. Preaching in the Context of Goodness

a. Q.S. al-Hajj (22) verse 67

²²Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 152-153.

²³Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 388.

لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعُونَكَ فِي الْأَمْرِ وَاذْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ

For every nation, we have appointed a law which they should practice, so it is not proper for them to dispute with you in this matter, and call them to your Lord. Indeed, you are on a straight path.

Based on the interpretation of Syekh Mulla Ali Qari this verse explains that Allah SWT stipulates sharia that must be implemented for each group of people. And each group has its way to go their way and in achieving its goals. All of them are related or depending on each person, so the good worship of a person depends on who performs it, and the testimony of someone who battels depends on how much effort. And the effort is hidden because they are among those who truly know Allah.

Each group is forbidden to argue with each other because in a case (shari'a). What is meant by this is a religion that has been determined based on the belief or command to worship, and those who argue it because they are stubborn and opposed. "And call upon your Lord" – that is the right way.²⁴

b. Q.S. al Anfāl (8) verse 24

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ

وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ تُحْشَرُونَ

²⁴Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*, ... 399.

Oh...you who have faith! Fulfill the call of Allah and the Messenger when He calls you to something that gives you life, and know that God limits between man and his heart, and indeed to Him you will be gathered.

According to Mulla Ali al-Qari, the meaning of this verse is that everyone who believes is commanded to fulfill the call of Allah and His Messenger. What Allah calls is to perform what Allah has commanded. And Allah is All-Mighty, All-Merciful. And when a man is commanded to fulfill the call of Allah, then do so with the intention of Allah, for Allah knows what is in the hearts of mankind. And do this according to what the Messenger of Allah has taught him.

And what is meant by the life of man is all the knowledge of religion that benefits the Hereafter in which man will live forever. So it is said that one's physical life is due to following the command of the Apostle, while the life of one's heart is caused by servitude to the Creator.²⁵

c. Q.S. al-Ra'd (13) verse 36

وَالَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَفْرَحُونَ بِمَا أُنزِلَ إِلَيْكَ وَمِنَ الْأَحْزَابِ مَنْ يُنْكِرُ بَعْضَهُ قُلْ إِنَّمَا أُمِرْتُ أَنْ أَعْبُدَ

اللَّهِ وَلَا أُشْرِكُ بِهِ إِلَيْهِ أَدْعُو وَإِلَيْهِ مَآبٍ

And those to whom We have given the Book rejoice in what has been sent down to you, and some who deny some of it. Say, "I am commanded only to worship Allah and not to associate anything with Him. To him, I call upon men, and to Him, I return."

²⁵Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari* ,... 242-243.

Syekh Mulla Ali Qari interpreted this verse that the Jewish authorities such as Ibn Salam and others rejoiced when the Qur'an was revealed to the Prophets because they justified their beliefs as they are in their books. But some of them deny some of the contents of the Holy Book which is considered different from what is in the Torah or something that is considered contrary to their law. Then Allah commanded the Messenger of Allah to say to them, "I am commanded only to worship Allah and not to associate anything with Him, and to Him, I will return."

Syekh Mulla Ali Qari also explained that obedience (worship) is to hurry or compete to do what God has commanded and eliminate everything that prevents him from worship. The source of servitude is to carry out the command of God and then continue against it.²⁶

9. Preaching with Sincere Intentions

a. Q.S. Luqmān (31) verse 32

وَإِذَا غَشِيَهُمْ مَوْجٌ كَالظَّلَلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُمْ مُقْتَصِدٌ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ

And when the waves like mountains roll forth, they call upon Allah sincerely. But when He delivered them to land, some of them followed a straight path. But what denies our revelations is but an ungrateful betrayal.

Syekh Mulla Ali Qari explained this verse that if they are afflicted with a misfortune, they will call upon Allah or ask Allah for help because when disaster strikes they feel very anxious and afraid so that at that time they spontaneously follow his fitrah

²⁶Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 550-551.

(his heart) and overcome his desires. But when He delivers them, some of them remain in the way of Allah. But some of them turn back. Those who disbelieve in The Signs of Allah are the ones who make a covenant with themselves. And what is meant by the word “kafir” is an infidel (ungrateful) person.²⁷

10. Islam is the Religion of Da'wah

a. Q.S. al-Ahzāb (33) verse 46

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا

And to be a caller to the religion by His permission and as a light.

He said, "Oh... my people, worship Allah and obey me. What is meant by permission here is by taufik and all the facilities given by God. In addition to being the callers of the prophets and apostles is also likened to a light that illuminates from the darkness of ignorance and saves from error and enlightenment in every time and circumstance.²⁸

²⁷Nuruddin Ali ibn Sulthan al-Hirawi, *Tafsir Mulla Ali Qari*,... 175.

²⁸Nuruddin Ali bin Sulthan al-Hirawi, *Tafsir Mulla Ali Qari* ,... 210.