

## CHAPTER III

### INTERPRETATION OF SURAH MARYAM VERSE 41-48

The Qur`ān is a book of guidance, which exists to be a guide for both muslims and mankind as a whole, as this is a manifestation of the phrase “*ḥudan li an-nās*” in surah al-Baqarah verse 185. Its guidance includes various aspects of life, from aspects of worship to aspects of social life, from physical to spiritual aspects. Its guidance is also implied in the exemplary stories in it (*qaṣaṣ al-Qur`ān*), which can be taken as lessons and examples of *akhlāq al-karīmah*.<sup>137</sup>. With regard to this research, a study is conducted on the content of surah Maryam verses 41-48 which is also an exemplary story from the Qur`ān, in order to take lessons from it, especially with regard to the practice of criticism discussed in this study. The study was carried out by bringing up and observing the interpretations by *mufasssīrūn* (interpreters of the Qur`ān), using the *tahlīliyy* model.

#### A. Verses and Translation

وَأذْكَرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ۖ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ۗ يَا أَبَتِ إِنَّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا ۗ يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ ۗ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ۗ يَا أَبَتِ إِنَّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ۗ قَالَ أَرَأَيْتَ أَنْتَ عَنْ ءَالِهَتِي يَا إِبْرَاهِيمُ لَئِن لَّمْ تَنْتَهَ لِأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا ۗ قَالَ سَلِّمْ عَلَيْكَ ۖ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ

<sup>137</sup> Umar Sidiq, "Urgensi Qashash Al-Qur`ān Sebagai Salah Satu Metode," 119.

كَانَ بِي حَفِيًّا ﴿٤٧﴾ وَأَعْتَزِلُّكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا  
أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

“(Also) mention in the Book (The story of) Abraham; He was a man of truth, a prophet. Behold, he said to his father: “ O my father! Why worship that which heareth not and seeth not, and can profit thee nothing. O my father! To me hath come knowledge which hath not reached thee, so follow me, I will guide thee to a way that is even and straight. O my father! Serve not satan, for satan is a rebel against (Allah) Most Gracious. O my father! I fear lest a penalty afflict thee from (Allah) Most Gracious, so that thou become to satan a friend. (The father) replied: Dost thou hate my gods, O abraham? If thou forbear not, I will indeed stone thee, now get away from me for a good long while! Abraham said: Peace be on thee. I will pray to my Lord for thy forgiveness. For he is to me Most Gracious. And i will turn away from you (all) and from those whom ye invoke besides Allah; i will call on my Lord; perhaps, by my prayer to my Lord, i shall be not unblest.”<sup>138</sup>

## B. Introduction of The Surah

This surah consists of 98 verses, which by the majority of scholars this surah is categorized as *makkiyyah*, which was revealed before the Prophet Muhammad P.b.u.h. migrated to Medina, and is believed to be the 44th surah in term of its descent, namely after surah Fāṭir. This surah is believed to has been descended around the fourth year of the prophethood.<sup>139</sup> According to Quraish Shihab, this surah is named as ‘Maryam’ because it describes the story of Maryam, the mother of prophet Jesus<sup>140</sup> Meanwhile, according to Hasbi Ash-Shiddieqy, this surah was given the name Maryam as a symbol of its content which tells stories that are unusual or extraordinary.<sup>141</sup> According to Quraish Shihab, this surah came down as a rebuttal to the bad accusations against Maryam,

<sup>138</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 752-754.

<sup>139</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 401.

<sup>140</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 401.

<sup>141</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, (Semarang: Pustaka Rizki Putra, 2000), 2457.

the mother of the prophet Jesus because of the birth of the prophet Jesus who did not have a father.<sup>142</sup> The same interpretation also mentioned by Buya Hamka in his interpretation book.<sup>143</sup>

According to ‘Alī aṣ-Ṣābūnī, the theme of this surah generally revolves around ‘*tawhīd*’, belief in the existence of Allah Swt. and His oneness, as well as describing the way of life of those who are guided and those who have gone astray.<sup>144</sup> Meanwhile, Quraish Shihab took the statements of other *mufasssir* (Qur`ān’s commentators). First, according to ṬabāṬabā`i that this surah generally contains warnings and ‘good news’. The ‘good news’ is in the form of examples of stories of the previous prophets that Allah Swt. bestow mercy on them, because they are among the servants of Allah who are obedient and sincere in serving Allah. Meanwhile, the stories of people who are on the contrary, namely those who disobey Allah’s commandments, deify other than Allah, deny worship of Allah, and deny the day of resurrection, who will receive Allah’s wrath, revealed as a warning to the Prophet Muhammad Pbuh. and all muslims. Meanwhile, Sayyid Quṭb is quoted as saying that this surah describes monotheism and purifying Allah Swt. from children, allies, as well as reminders of the day of resurrection. Meanwhile, according to Al-Biqā`i this surah expresses the abundance of Allah’s grace, which proves the glory of Him, His purity from children and allies, His omnipotence to create extraordinary things.<sup>145</sup>

---

<sup>142</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 401-402.

<sup>143</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, (Jakarta: Pustaka Panjimas, 1999.), 3.

<sup>144</sup> ‘Alī aṣ-Ṣābūnī, *Ṣafwah at-Taḥāsīr*, Vol. 2, (al-Maktabah al-‘Aṣriyyah: Lebanon, n.d), 684.

<sup>145</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 402-403.

### **C. *Munāsabah* Between Surah Maryam and the Surah Before and After It, And *Munāsabah* Between Verses 41-48 of Surah Maryam and the Verses Before and After Them**

According to Hasbi Ash-Shiddieqy, the suitability of surah Maryam with the previous one, namely surah al-Kahf, is that both of them are still telling history.<sup>146</sup> Both of them also tell stories that are ‘miraculous.’<sup>147</sup> In surah al-Kahf it is revealed that the miracle that happened to *Aṣḥāb al-Kahf* was not the most amazing, but there are other stories that hint at the magnitude of Allah’s power, among which are another various big miracle that will be revealed in surah Maryam.<sup>148</sup> In addition, surah al-Kahf and surah Maryam have similarities, where at the end of each surah there is a warning or threat. At the end of surah al-Kahf there is a threat to those who disbelieve, who seek refuge in other than Allah, while at the end of surah Maryam there is a threat to those who acknowledge other gods besides Allah.<sup>149</sup>

While for the relation of this surah with the next surah, namely surah *Tāhā*, is that that surah continues some of the stories in surah Maryam which are only presented briefly, such as the story of the prophet Moses and the name of the prophet Adam which have been mentioned only a few. In surah *Tāhā* the story of the two prophets is followed by a more detailed story.<sup>150</sup>

---

<sup>146</sup> Teungku Muhammad Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, 2457.

<sup>147</sup> Departemen Agama RI, *Al-Qur`ān dan Tafsirnya*, (Edisi Yang Disempurnakan), Vol. 6, (Jakarta: Lentera Abadi, 2010), 35.

<sup>148</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 407.

<sup>149</sup> Departemen Agama RI, *Al-Qur`ān dan Tafsirnya*, Vol. 6, 35.

<sup>150</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, 2513.

For *munāsabah* between verses 41-48 of surah Maryam and the verses before them, it is regarding to the continuity of the topic. People who acknowledge other gods besides Allah (commit shirk) are generally grouped into two, namely acknowledging another gods from intelligent living beings, and the other acknowledging another gods from inanimate objects. If in the previous verse, namely in the story about Maryam and the birth of the prophet Jesus, Allah's condemnation was expressed against those who deify Jesus (intelligent living being), then in verse 42 and so on, Allah's censure will be shown to those acknowledging another gods besides Allah by worshiping idols (inanimate objects).<sup>151</sup>

And for *munāsabah* between verses 41-48 of surah Maryam and the verses after them is the continuation of the story of Allah's chosen servants. In the next verses, namely verses 49-50, after the prophet Abraham leave his people, Allah swt. then gave His grace to the him, by giving a son named Isaaq As, and a grandson named Jacob Both are honored by being appointed as prophet, and awarded various good things in this world and the hereafter.<sup>152</sup>

As for the next, namely in verse 51 and so on, Allah SWT. continued His order to the prophet Muhammad Puh. to tell the stories of the previous people, which the next is the story of the prophet Moses As. In this verse Allah SWT. praised his servant again, which this time the prophet Moses As., by calling him the chosen one and also mentioning his privileges.<sup>153</sup> This is in accordance with

---

<sup>151</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 457.

<sup>152</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 466-469.

<sup>153</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 473.

the theme of surah Maryam which was mentioned earlier, which is about the glory and fortune of those who obey Allah. In these verses the prophet Moses<sup>As.</sup> was glorified as the prophet Abraham was glorified in the previous verse.

#### D. Interpretation

##### 1. Q.S. Maryam/19: 41

وَأَذْكُرُ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

“(Also) mention in the Book (The story of) Abraham; He was a man of truth, a prophet.”<sup>154</sup>

This verse continues the command of Allah Swt. to the prophet Muhammad Saw to tell the past stories, which were previously told about Maryam and her son, the prophet Jesus This verse is also told to remind about the prophet Abraham. with the praise of Allah swt. towards him for his obedience, in carrying out all the duties those are given by Allah Swt. to him. All these duties he held in high esteem and he fought to the death for them, because of his strong belief in the oneness and power of Allah.<sup>155</sup>

Quraish Shihab interprets the word (صِدِّيقٌ/صِدِّيقًا) as a hyperbole of the word (صِدْقٌ) which means ‘true’. Its meaning refers to someone who always acts right in attitude, word, and deed. It also means always being honest, not being polluted by vanity actions, not doing actions that are contrary to the

<sup>154</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 752.

<sup>155</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 40.

truth, and always justifying what Allah Swt. has taught, justifying both by word and deed.<sup>156</sup>

Hamka highlighted the mention of prophethood which is placed after the praise of the prophet Abraham (praise as a very justifying servant). According to him, it is as if this verse wants to reveal that the prophethood received by the prophet Abraham is very appropriate because of his good character which always justifies it.<sup>157</sup> According to Quraish Shihab the mention of his prophetic status here is again flattering, in which the ‘*prophet*’ can be understood as ‘*a human chosen by Allah swt. to get guidance, and assigned to guide humans to the God truth.*’ While these people have various advantages such as trustworthiness, sincerity, intelligence, and purity from sinful acts. In addition, the word ‘*prophet*’ itself may be taken from the word *an-nubuwwah* (النُّبُوَّة) which contains the meaning of ‘*height*’ which implies their high dignity for Allah Swt.<sup>158</sup>

## 2. Q.S. Maryam/19: 42

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا



“Behold, he said to his father: “ O my father! Why worship that which heareth not and seeth not, and can profit thee nothing.”<sup>159</sup>

<sup>156</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 458.

<sup>157</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 40.

<sup>158</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 458.

<sup>159</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 752.

In this verse prophet Abraham depicted preaching with good manners, arguing in a good way, giving explanations to save his father from his digression which was worshipping idols.<sup>160</sup> He tried to show his father's mistake in the form of a question.<sup>161</sup> The word 'abati' (أَبَتِ) is taken from the word 'ab' (أَب) which means father, which is strung together with the letter 'tā' as a possessive pronoun replacing the letter 'yā' (to be "my father"). According to Quraish Shihab, this expression is a gentle call by the prophet Abraham. to his father, which way of addressing like that shows a polite attitude, or as if pleading for understanding, and according to 'Alī aṣ-Ṣābūnī it shows the great love of the prophet Abraham. to his father, and how much he wanted to save him from torment.<sup>162</sup> Likewise, Sayyid Quṭb wrote in his interpretation, that the prophet Abraham turned to his father with gentle words to show him the right path as he received from Allah, and he tried to convey it while showing his affection, so the call 'abati' (أَبَتِ) was used.<sup>163</sup> Hasbi Ash-Shiddieqy also in this case mentions that the manner shown by the prophet Abraham in this verse is a gentle manner.<sup>164</sup>

However, in another verse it is found his attitude that was more firm towards his father, namely in Q.S. al-An'ām/6:74:

---

<sup>160</sup> Al-Marāghī, *Tafsīr al-Marāghī*, Vol.16, (Egypt: Maktabah Muṣṭafā al-Bābī al-Halabī, 1946), 55.

<sup>161</sup> M. Quraish Shihab, *Tafsīr al-Mishbah*, vol. 7, 460.

<sup>162</sup> 'Alī aṣ-Ṣābūnī, *Ṣafwah at-Tafsīr*, Vol. 2, 691.

<sup>163</sup> Sayyid Quṭb, *Fī Zilāl al-Qur`ān*, Vol. 4, (Beirut: Dār ash-Shurq, 1992), 2311.

<sup>164</sup> Hasbi Ash-Shiddieqy, *Tafsīr Al-Qur`ān ul Majīd an-Nūr*, vol. 3, 2481.



وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ عَازَرَ أَتَتَّخِذُ أَصْنَامًا ءَالِهَةً إِنِّي أَرِنُكَ وَقَوْمَكَ فِي  
ضَلَالٍ مُّبِينٍ ﴿٧٤﴾

“And when Ibrahim said to his sire, Azar: Do you take idols for gods? Surely I see you and your people in manifest error.”

Quraish Shihab stated that according to some scholars, the condemnation of the prophet Abraham in the verse of Q.S. al-An'ām/6:74 above occurs after his gentle invitation in this surah Maryam. It was not possible for him to directly criticize his father firmly as in Surah al-An'ām, before doing it politely as in Surah Maryam.<sup>165</sup>

As for what the prophet Abraham was trying to convey to his father was that even humans, who can hear and see should not worship something equal to his dignity (namely fellow humans, who both hear and see). So it does not make sense for a human being to worship something that does not reach the level of God, whose existence depends on the human who made it. It also doesn't make sense for a human being to worship something that doesn't even match his dignity, namely having a mind. Even those who are worshiped are not up to the level of animals, which have senses (hearing, seeing, etc.). There is no benefit in putting hope in it when it cannot even see and hear.<sup>166</sup>

Quraish Shihab highlighted the way the prophet Abraham As delivered the correction. In this verse is shown the prophet Abraham did not call them idols, but mentioned their characters, which are *‘that which does not hear, does not see and cannot help you in the slightest.*” The aim is to immediately clarify

<sup>165</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 465.

<sup>166</sup> Al-Marāghī, *Tafsir al-Marāghī*, Vol.16, 56.

what is wrong in worshiping idols.<sup>167</sup> In principle, humans worship something that has a higher position, knows more, and is stronger.<sup>168</sup> As for idols, even to hear and see, they are not able. Then of course their dignity is even lower than humans. Furthermore, something that is worshiped must be able to fulfill the needs of its devotees, and hear their complaints. This is certainly far from being able to be done by inanimate objects. This is what the prophet Abraham meant as something that *'can't help you even a bit.'*<sup>169</sup>

### 3. Q.S. Maryam/19: 43

يَأْتِيَنِي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا



*“O my father! To me hath come knowledge which hath not reached thee, so follow me, I will guide thee to a way that is even and straight.”*<sup>170</sup>

Interpreted by al-Maraghi in his interpretation that here the prophet Abraham seems to say: *“O my father, I am smaller, lower than you because I am your son. But there has come to me a knowledge that did not come to you. Follow me so that I can show you the straight path.”*<sup>171</sup> From these sentences, this verse implies that the knowledge received by the prophet Abraham is knowledge that naturally came to him (from Allah Swt.), not through his efforts to acquire it.<sup>172</sup> It also shows that this dialogue took place after he was

<sup>167</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 460-461.

<sup>168</sup> Sayyid Qutub, *Fī Zilāl al-Qur`ān*, Vol. 4, 2311.

<sup>169</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 460-461.

<sup>170</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 752.

<sup>171</sup> Al-Marāghī, *Tafsīr al-Marāghī*, Vol.16, 56.

<sup>172</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 461.

appointed as a prophet.<sup>173</sup> According to Hamka, the knowledge in question includes knowledge of divinity (theology, monotheism), namely that Allah Swt. is the true god, who created the universe, and that there's no god but Him.<sup>174</sup>

This verse, according to Quraish Shihab, teaches to follow or obey those who know more (having knowledge). Even if someone has a high 'dignity' or position, or is old in age, he still has to listen to or obey someone who is more knowledgeable, even if the person with knowledge is lower in position or younger in age.<sup>175</sup>

In addition, phrase that 'the knowledge he conveyed did not come from him personally,' is a sign that he does not feel superior because of his knowledge. And for Quraish Shihab, the phrase "مِنَ الْعِلْمِ" means '*some of knowledge*, 'which is a sign that the prophet Abraham did not feel that he had much knowledge.<sup>176</sup> According to Hasbi Ash-Shiddieqy, here he did not claim to be smart and did not think his father was stupid.<sup>177</sup>

#### 4. Q.S. Maryam/19: 44

يَأْتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ﴿٤٤﴾

"O my father! Serve not satan, for satan is a rebel against (Allah) Most Gracious."<sup>178</sup>

<sup>173</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, 2481.

<sup>174</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 41.

<sup>175</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 462.

<sup>176</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 468.

<sup>177</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, 2482.

<sup>178</sup> 'Abdullah Yusuf Ali, *The Holy Qur`ān*, 752.

According to Sayyid Qutub, the phrase ‘*worshipping the devil*’ here means that worshipping idols is indirectly worshipping the devil (*Shaitan*), because it means obeying the devil’s invitation to do such misguided worship. According to Al-Marāghī, the phrase ‘*do not worship the satan/devil*’ here means “*do not follow the devil,*” which was the devil who tempted people to worship these idols.<sup>179</sup> According to Hamka, ‘worship’ means submission and obedience, so ‘*worshipping the devil*’ means submission and obedience to his invitation, namely worshipping idols.<sup>180</sup> Meanwhile, according to Quraish Shihab, the word ‘*ta’budu*’ (تَعْبُدُ) in this verse does not mean ‘*worship*’, but ‘*following the whispers of the devil*’ by worshipping idols. The point is that, ‘*worship*’ here is not interpreted literally as worshipping god, but following the devil’s disobedience by worshipping idols.<sup>181</sup>

Furthermore, warned about how disobedient the devil is, for which every human being must stay away from him or be careful of him. The devil is disobedient, and those who follow him are also disobedient and deserve punishment.<sup>182</sup> The word ‘*kāna*’ (كَانَ) in this verse is used to emphasize that this devil’s disobedience is something that has happened since time immemorial, and he continues to do so to this day.<sup>183</sup>

---

<sup>179</sup> Al-Marāghī, *Tafsīr al-Marāghī*, Vol.16, 56.

<sup>180</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 41.

<sup>181</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 463.

<sup>182</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ān al-Majīd an-Nūr*, vol. 3, 2482.

<sup>183</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 463.

In this verse the name of Allah is not mentioned with *lafẓ* (اللَّهِ), but with ‘*ar-Rahmān*’ (الرَّحْمَنُ). It seems that the name ‘*ar-Rahmān*’ is used to indicate the character “merciful” of Allah, which among the forms of the abundance of grace is an invitation to draw closer to Him, and to stay away from all forms of disobedience, including staying away from devil.<sup>184</sup> That is, the invitation of the prophet Abraham here was a form of God’s love. to his father.

#### 5. Q.S. Maryam/19: 45

يَأْتِيَنِي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِّنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا



“O my father! I fear lest a penalty afflict thee from (Allah) Most Gracious, so that thou become to satan a friend.”<sup>185</sup>

Here the prophet Abraham said to his father: “O my father, based on my love for you, I am afraid that Allah will afflict you with punishment because of your shirk and your disobedience.”<sup>186</sup> Or “I’m afraid that if you continue to worship idols and don’t repent, you will get punishment from Allah, who has bestowed His mercy on you, so that later you gather and become friends with Satan in hell.”<sup>187</sup>

<sup>184</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 463.

<sup>185</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 753.

<sup>186</sup> Al-Marāghī, *Tafsīr al-Marāghī*, Vol.16, 57.

<sup>187</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 464.

The word *akhāfu* (أَخَافُ) which means 'I am afraid' here denotes the compassion of the prophet Abraham and his concern, hoping that his father would not be tormented. In addition, according to Quraish Shihab, through this word it is implied that the prophet Abraham only worried and did not dare to guarantee that the torture would surely be inflicted on his father. This shows that no one can guarantee a person's torment. The decision to be tortured or not is purely a decision of Allah Swt. only.<sup>188</sup>

In this verse, the word '*ar-Rahmān*' (الرَّحْمَنُ) is used again to refer to Allah Swt. Allah Swt. called '*ar-Rahmān*' who is merciful or continuously giving out mercy, but here it is juxtaposed with the threat of torment from Him. According to Quraish Shihab, this means that Allah Swt. actually always giving out grace. As for the bad things that happen to a human being is only due to his own bad deeds.<sup>189</sup>

#### 6. Q.S. Maryam/19: 46

قَالَ أَرَأَيْبُ أَنْتَ عَنْ ءَالِهَتِي يَا بَرَاهِيمُ لَئِن لَّمْ تَنْتَه لَأَرْجُمَنَّكَ وَأَهْجُرَنِي  
مَلِيًّا ﴿٤٦﴾

*“(The father) replied: Dost thou hate my gods, O abraham? If thou forbear not, I will indeed stone thee, now get away from me for a good long while!”*<sup>190</sup>

Abraham has told the truth to his father carefully with a good manner and using the proper words that show his love, but his father was still

<sup>188</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 464.

<sup>189</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 464.

<sup>190</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 753.

standing on his trust, ignored prophet Abraham and would not listen to him. His father's heart did not touched by his gentle words and attitude.<sup>191</sup> Abraham's father responded him by the opposite treatment, namely hard and rude treatment. His father responded his suggestion not only by stupidity, but also without saying any words that show he loves his son, as like 'bunayya' (my son), as how prophet Abraham that called him by "abati" (my father).<sup>192</sup>

Abraham's father said: "Did you hate my gods oh Abaraham? Did you hate of worshipping them and denying them? This is the warning and the death threat for you, if you persist with your thoughts!"<sup>193</sup> "If you do not stop to reproach my gods, then i would punish you. I would throw you the stones till you die! So becarefull and get away from me now and go away for a long time until i am no longer in anger, and until you repent to my gods by stop doing those humiliation of my gods."<sup>194</sup>

The word *wahjurnī* (وَأَهْجُرْنِي) is from the word *hajara* (هَجَرَ) that means "leave something because of hate it." In the context of social relations, this word shows the act of ending the relationship by avoiding someone or refusing to speak with someone.<sup>195</sup> The word *maliyyan* (مَلِيًّا) is from the word

---

<sup>191</sup> Sayyid Qutb, *Fī Zilāl al-Qur`ān*, Vol. 4, 2312.

<sup>192</sup> Al-Marāghī, *Tafsīr al-Marāghī*, Vol.16, 57.

<sup>193</sup> Sayyid Qutub, *Fī Zilāl al-Qur`ān*, Vol. 4, 2312.

<sup>194</sup> M. Quraish Shihab, *Tafsīr al-Mishbah*, vol. 7, 465.

<sup>195</sup> M. Quraish Shihab, *Tafsīr al-Mishbah*, vol. 7, 465.

*amlā* that means *spin out time*, which means ‘*a long while*.’<sup>196</sup> According to several scholar thoughts, the command of getting away in this context is to avoiding the further dispute and debate between Abraham and his father.<sup>197</sup>

In another side, the story of the opposition of Abraham’s father against the prophet Abraham could calm the heart and mind of Rasulullah Pbuh. who heard this story, and also could be an exemplary for him to face the opposition from his community, also from his uncle, namely Abu Lahab.<sup>198</sup>

#### 7. Q.S. Maryam/19: 47

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ﴿٤٧﴾

“Abraham said: Peace be on thee. I will pray to my Lord for thy forgiveness. For he is to me Most Gracious.”<sup>199</sup>

This verse contains the answer of the prophet Abraham which was so wise and polite, to the harshness of his father’s words in the previous verse. The father’s words to the prophet Abraham was very harsh, but the prophet Abraham did not return harshness with harshness, but with kindness. Quoted from Tafsir al-Mishbah, prophet Abraham replied with the words “*Salāmun ‘alaika*” which means “*may peace be upon you.*” In addition, he also prayed for his father by saying “*I will ask forgiveness for you or ask for guidance for you to my Lord.*”<sup>200</sup> In the interpretation book “an-Nur” it is said, the prophet Abraham replied gently because after all he is still the son of his father and

<sup>196</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 465.

<sup>197</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 42.

<sup>198</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ānul Majīd an-Nūr*, vol. 3, 2483.

<sup>199</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 753.

<sup>200</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 466.



must still be polite.<sup>201</sup> According to Buya Hamka, the words of the prophet Abraham reflects the character of a Servant of Allah, the Most Merciful.<sup>202</sup> As contained in the Surah Q.S. al-Furqān/25:63:

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ  
قَالُوا سَلَامًا ﴿٦٣﴾

*“And the servants of the Beneficent Allah are they who walk on the earth in humbleness, and when the ignorant address them, they say: Peace.”*

Prophet Abraham thought positive of Allah that his prayer will be answered by saying: *“Verily He is very Gracious to me.”* In this sentence there is the word *“hafiyyan”* (حَفِيًّا) which is taken from the word *“hafiya”* (حَفِي). Quraish Shihab in his interpretation explains that the meaning of the word *“hafiyyan”* referred to in this verse is a harmonious relationship and intimacy that brings grace.<sup>203</sup> Similar to the harmony of the prophet Abraham with God, according to Buya Hamka, prophet Abraham believed and was sure that his prayer asking forgiveness of his father will be granted by Allah, as long as if his father changes his hard stance and stops worshiping idols. But polytheism has been ingrained in the father of the prophet Abraham, so that

<sup>201</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ān al-Majīd an-Nūr*, vol. 3, 2483.

<sup>202</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 42.

<sup>203</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 466.

his father still refused his call even though the prophet Abraham has responded with a sincere prayer.<sup>204</sup>

Regarding the prayer of the prophet Abraham, in the interpretation book “an-Nur” it is explained that since then the prophet Abraham kept asking Allah to forgive his father’s sins, some said that even until his father died he still prayed for him. This is because his father had promised one day to believe.<sup>205</sup> Quraish Shihab explained that while scholars understand the case of the prophet Abraham. *Istighfār* for his father means the prophet Abraham asking for “*tawfīq*” and “*hidāyah*” so that his father believes in Allah. Meanwhile, according to Quraish Shihab himself, *istighfār* meant here is asking Allah for forgiveness for his father. He argues that the prophet Abraham indeed asked Allah for forgiveness for his father because he had promised in this verse, and had fulfilled it as stated in Surah ash-Shu’arā’ verse 86 before the prohibition of *istighfār* for polytheists from Allah. Then he no longer prays for his father after the revelation of Surah at-Taubah verse 114 which contains the prohibition of asking forgiveness for polytheists.<sup>206</sup>

#### 8. Q.S. Maryam/19: 48

وَأَعْتَزِلْكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ  
بِدُعَاءِ رَبِّي شَقِيًّا ﴿٤٨﴾

“And i will turn away from you (all) and from those whom ye invoke besides Allah; i will call on my Lord; perhaps, by my prayer to my Lord, i shall be not unblest.”<sup>207</sup>

<sup>204</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 43.

<sup>205</sup> Hasbi Ash-Shiddieqy, *Tafsir Al-Qur`ān al-Majīd an-Nūr*, vol. 3, 2483.

<sup>206</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 467.

<sup>207</sup> ‘Abdullah Yusuf Ali, *The Holy Qur`ān*, 754.

According to Buya Hamka, the meaning of this verse is that Abraham did not intervene to his father and community that worshiped to another god (*shirk*). It was better for him to step away from them, so he would not walk on those wrong way.<sup>208</sup> According to Quraish Shihab, the reason of Abraham's decision to step away from his father and community was not because of his father worshiping the idol, but because he thought that the community would be never believe to Allah and keep worshiping the idol. Nevertheless, Abraham does not desperate and keep praying to Allah.<sup>209</sup> Abraham's deed in this verses shows his respect and polite in communicating with parent.

---

<sup>208</sup> Hamka, *Tafsir Al-Azhar*, vol. 16, 43.

<sup>209</sup> M. Quraish Shihab, *Tafsir al-Mishbah*, vol. 7, 468.