

## CHAPTER V

### CLOSURE

#### A. Conclusion

Surah Maryam verses 41-48 tells the story of the prophet Abraham who carried out his prophetic duties, namely preaching to his father, Azar, and his people, who practiced shirk by worshiping idols. Prophet Abraham is described as a noble prophet, had many virtues, and was commendable for his obedience to Allah Swt. He carried out Allah's commands with all his heart. Prophet Abraham preached his father sincerely, patiently, and with a good attitude. Although in the end his preaching received a harsh rejection from his father, he remained patient.

The da`wah of the prophet Abraham in surah Maryam verses 41-48 is classified as a practice of criticism, namely negative criticism. Prophet Abraham acted as a critic, while his father, Azar, became the target of criticism regarding to his shirk. By relying on the knowledge from Allah Swt. as well as on logic and common sense, he stated that worshiping idols is a great sin and is a wrong and unreasonable act, so it must be abandoned.

In surah Maryam verses 41-48 there are several important points in the practice of delivering criticism that should be exemplified, namely:

1. Criticizing based on the right intention, namely so that the target of criticism corrects his mistakes and becomes better.
2. Delivering criticism in a right way, such as using gentle words and polite attitude.

3. Criticizing should be based on knowledge, especially knowledge related to the criticism delivered.
4. Providing clarity about anything that is not perfect/wrong (especially on negative criticism) that needs to be corrected or improved.
5. Criticizing with humility, not arrogant, and not considering oneself better than others.
6. Always be patient with the response received.

## **B. Suggestions**

Based on this research, there are several suggestions to be conveyed, namely:

1. For the whole community, it is hoped that they can raise awareness to be wiser in making criticism. Criticism should be based on a straight intention to provide input, delivered with a good attitude and speech, delivered based on adequate knowledge, delivered accompanied by a clear explanation, delivered with humility, and accompanied by patience, including to receive negative responses from the target of criticism. Many bad things can happen if the points above are ignored, including: the criticism is ignored and instead is considered as hate speech; there appear people who are uneducated but presumptuous to criticize people who are more expert, with bad attitudes, for example students who are presumptuous to demean the preacher; hate speech and insulting each other become a culture; and individual and inter-group

conflicts are getting worse, such as between one preacher and another, one religious group against another, or hostility between certain groups in politics.

2. There are a number of things that cannot be highlighted in more depth in this study, which can be used as topics for further research, namely:
  - a. Discussion of the terms “criticism” in the Qur`ān, such as *hukm*, *qaḍā`*, *waṣiyyah*, *maw`izah*, *naṣīhah*, *lawmah*, and *dhamm*, which can be viewed from linguistic perspective.
  - b. Discussion of various kinds of criticism practices that are narrated in the Qur`ān, which can be studied with a thematic interpretation approach (*mawḍū`iy*).