



Conceptual Analysis of the Da'wah Method of 'Athifiyy: A Study of Surah An-Nahl Verse 125 and Ali 'Imran Verse 159

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Abstract

The method of da'wah 'athifiyy found in Sura An-Nahl verse 125 and Sura Ali 'Imran verse 159 emphasizes a gentle and loving approach in conveying the message of Islam. This research highlights three main strategies of da'wah 'athifiyy: the use of wisdom and good advice, showing empathy for the object of da'wah, and building social bonds. With this approach, da'wah not only positively influences, but also creates closeness and a strong impression on the object of da'wah. Its advantages include significant influence, creating love and trust, and strengthening social relationships. The research also identified four key success factors in the 'athifiyy' da'wah method: wisdom in religious understanding, compassion and patience in interaction, forgiving attitude, and firm belief in Allah. With this approach, da'wah is able to achieve change for the better without causing misunderstanding or alienation towards Islam. In conclusion, the 'athifiyy method of da'wah is an effective and sustainable approach in spreading the message of Islam with love and peace.

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Introduction

Among the many glory bestowed upon the people of the Prophet Muhammad, Allah placed him above all other peoples and nations; One of the glory given to him is da'wah to Allah. Because, before the time of the Prophet Muhammad, da'wah was only given to the Prophet, not to others. In Surah Ali'Imran verse 110, Allah says:

You are the best people born for man, commanding the ma'ruf, and preventing the unrighteous, and believing in Allah. If the people of the book believed, it would be better for them, some of them believed, and most of them were wicked people

Those who love Islam and realize its truth, glory, and virtue. He will always try to lead people on the path of Islam with great sacrifice and struggle, and he will never be afraid of reproach and scorn from people. The effort to invite people to the Islamic path is called da'wah and the person who preaches is called a dai.

However, often the dai and the object of da'wah do not understand each other. This often happens between parents who try to preach to their children, teachers and students, and even between friends. So, instead of making the object of da'wah realize its mistakes and return to the right path, da'wah tarnishes its good name and makes the object of da'wah further away from the religion of Allah, often causing a rift between the two.

One of the reasons is the lack of understanding of the da'wah approach. His delivery makes a lot of good things look bad, and a lot of bad things look good too. So, methods are very important for the sustainability of da'wah. This is because methods can help dai achieve their da'wah goals. Another factor that hinders da'wah is a rude, firm, and threatening attitude. Thus, Islam is described as a religion that commits murder, so that the person who preaches it stays away from it.

The author believes that it is important for a dai to use a da'wah approach that can touch the heart because the heart is the king, and the other members are soldiers. If you can control the heart, it is easy for the dai to convey their da'wah to the person they are targeting. The Prophet PBUH said:

"Know that there is a lump of flesh in the body, if the flesh is good. So, the body is also good. However, if a lump of meat is bad. So, the body is also bad. And that lump of flesh is the heart" (HR. Muslim)

The "athify" da'wah method is very important in the world of da'wah. Because this technique puts the focus on emotions. In contrast to other da'wah methods, the "athify" da'wah method is used with gentleness and compassion, and can be applied to everyone. Ashabul qulub Adh-Dha'ifah, especially in the family, consists of women, children, orphans, the poor, and people who have been struck by disasters. They are known as converts because of their harsh nature, their weak place for da'wah, and those who are newly known. It is very different from other da'wah approaches. The "athify" da'wah method makes it very easy for dai to speak.

In addition, Prophet Ibrahim used the method of "athify" da'wah on his father, Azar, which is mentioned in Surah Maryam verses 41-48; Luqman used it on his son, mentioned in Surah Luqman verses 12-19, Prophet Moses used it on Pharaoh, mentioned in Surah Thaha verses 42-47, and Prophet Muhammad used it on his followers, mentioned in Surah Ali "Imran verse 159. This shows that human nature tends to be friendly regardless of the violence of its character. So, it is very important to conduct in-depth research on the da'wah method of the Qur'an because the Qur'an is a noble book that contains many solutions and lessons. Thus, the Qur'an has the power to transform the Arabs, who were originally a nation that lacked good morals and civilization, into a noble and glorified nation. Therefore, the author is interested in learning the technique of "athify", its benefits, and the key to the success of dai in his da'wah, which is found in Surah An-Nahl verse 125 and Ali "Imran verse 159.

The author finds several previous studies that are relevant to be presented in this section. Among them is an article entitled "Culture-Based Da'wah as an Effort to Build Civil Society in Surat An-Nahl 125" published by Alif Jabal Kurdi in the Journal of the Study of Al-Qur'an and Hadith Sciences Vol. 19, No. 1 (January 2018). He tried to describe culture as an effective tool for the da'wah of the archipelago scholars by following the example of the Prophet. This is in accordance with the context of letter An-Nahl 125 in an effort to build a civilized Indonesia society. However, the da'wah method based on "athify" is the subject of research that the author is doing.

Another article is Da'wah Method in the Qur'an article published by AM Ismatulloh in the journal Lentera, Vol. IXX, No. 2, December 2015. He tried to show how important da'wah is, as well as the techniques found in Surah An-Nahl 125 such as with Al-Hikmah, Al-Mau'izhah Al-Hasanah, and jadilhum billati hiya ahsan, using the theory of Buya Hamka in the book of Al-Azhar. The author gives the opinion of the mufassir and does not only focus on one interpreter, so that the scope is wider.

Research Methods

The research method in this study uses a qualitative approach. Qualitative research is a research method used to describe and

analyze data. While this type of research uses literature research or what is called library research. Literature research is research that utilizes the study of literature literature, both in the form of books, journals, and researches conducted by previous people.

The primary data used by the author are *Tafsir Al-Qur'an Al-Azhim*, *Fathul Qadir*, *Taisirul Karim Ar-Rahman*, *Tafsir Al-Azhar* and *At-Tafsir Al-Munir*. The author draws from articles and other reading sources that are relevant to the topic the author researches.

Theoretical Studies

Da'wah Method

The da'wah method is a method used by dai in conveying their da'wah to the object of da'wah. Broadly speaking, according to Al-Bayanuni, the da'wah method is divided into four, namely:

1. Al-Hikmah Da'wah Method

Al-Hikmah is linguistically a science and explores it. Forbidding something to fix. In terms of terms according to the opinion of scholars, those taken from linguistic meanings include putting something in its place and finding the truth with science and logic. So, it can be concluded that the *Al-Hikmah* da'wah method is a da'wah method that is carried out wisely, namely da'wah using knowledge by adjusting the conditions of the da'wah object.

2. Al-Mau'izhah Al-Hasanah da'wah method

Al-Mau'izhah Al-Hasanah, the word *Al-Mau'izah* comes from an Arabic word taken from *wa'azhahu*, *ya'izhuhu*, *wa'zhan*, and *'izhatan* which means to advise him, and remind him. While the word *Al-Hasanah* is goodness, which is the opposite of the word *As-Sayyiah* which means ugliness. Therefore, advice is divided into two, namely good advice and bad advice, which is in accordance with the content of the advice and its commands and the way the advisor gives advice. While in terms it can be interpreted as advice, this advice is various. As follows:

1. Clear and soft words.
2. Soft and understandable gestures.
3. Innuendo, give appropriate analogies, and use word metaphors.
4. Stories, effective talks, and joyful or funny speeches.
5. Reminding the object of da'wah for the blessings that Allah has given to His servants so that they are always grateful.
6. Praise and reproach.
7. Motivation and threats.
8. Patient.

3. Al-Muja>dalah Da'wah Method

Al-Muja>dalah is a word derived from the Arabic words *jadalahu*, *mujadalatan*, and *jidalan* which means to argue and debate. The da'wah method uses arguments from each party with the best way of thinking. *Al-Muja>dalah* is divided into two, namely *Al-Muja>dalah* which is good and *Al-Muja>dalah* which is invalid as in the word of Allah Surah An-Nahl verse 125 and Ghafir verse five.

"And refute them in a good way"

"And they deny with (absurd excuses) to eliminate the

truth."

From this, it can be concluded that *Al-Muja>dalah* is divided into two, namely *Al-Muja>dalah* which is commendable and *Al-Muja>dalah* which is reprehensible. This depends on the desired goal, the method used, and where *Al-Muja>dalah* leads (good or false). *The praiseworthy Al-Muja>dalah is the Al-Muja>dalah that has a good purpose, namely justifying what is right, defending the truth, using better and appropriate debate methods, and leading to goodness. While Al-Muja>dalah that is reprehensible is Al-Muja>dalah does not have a good purpose and uses methods that are inappropriate and do not lead to goodness. The Al-Muja>dalah method here is Al-Muja>dalah billati hiya ahsan, which is to argue in the best way.*

4. Al-Qudwah Al-Hasanah Da'wah Method

Al-Qudwah Al-Hasanah is a word derived from Arabic in the form of *Al-Qudwah* or *qidwatan* which means example, example and follow, that is, follow what the person does. The meaning of *Al-Hasanah* is the importance of goodness and virtue. So, *Al-Qudwah Al-Hasanah* is a good example and the association of the two words above as, reinforcing that the example here is a form of good example and not the other way around. *Al-Qudwah Al-Hasanah* in Islam is divided into two, namely:

1. *Al-Qudwah Al-Hasanah* which is absolute or that is protected from mistakes such as the Prophets and Messengers.
2. *Al-Qudwah Al-Hasanah* which is bound or with what Allah commands and this second type is not protected from mistakes or it can be wrong and omissions like the righteous and those who are righteous besides the Prophets and Messengers.

Meanwhile, the da'wah method according to the general basic benchmark of human tendencies is divided into three, namely:

1. The 'athify da'wah method *is a da'wah method that focuses on the heart and moves the mind. Examples of sentimental da'wah methods are as follows:*
2. *Al-Mau'izhah Al-Hasanah* (good advice)
 1. Lectures.
 2. Give praise for the good done by the object of da'wah and remind them of their mistakes by mentioning the mistakes.
 3. Reminding the object of da'wah of the blessings that Allah has given to His servants so that they are always grateful
 4. Remind them by motivating and threatening.
 5. The promise of God's help, and the victory over His religion and the one who always walks on Him.
 6. Telling stories that soften the heart and have a good impact on the object of da'wah.
3. Showing love for the object of da'wah is by using good and memorable words. Such as calling him "O my father...", "O my son...", "O my people..." and memorable words like "I love you..." and "I'm worried about you..."
4. Meet his needs, help him either directly or indirectly with a small or large amount.
5. The rational da'wah method is a da'wah method that focuses on reason and mind, namely by inviting da'wah

objects to think, tadabbur, and take lessons. The various rational methods are as follows:

1. Reasonable and wise in providing arguments.
2. Debate and conversation.
3. Give a logical analogy.
4. Tell stories about things that are supported by logic.
6. The sensory da'wah method is a da'wah method that focuses on the results of research or experiments. The various sensory methods are as follows:
 1. Utilizing the usefulness of the five senses in recognizing real things.
 2. Using appropriate learning methods.
 3. Giving a good example as a moral role model.
 4. Changing the iniquity by hand and eliminating it in the presence of the person who committed the transgression.
 5. Using an example using drama.

Results and Discussion

The method of da'wah 'athify in the Qur'an

From the previous opinion, it has been conveyed by the mufassir regarding the interpretation of Surah An-Nahl verse 125 and Ali 'Imran verse 159 so that in it it is found that there are three ways of da'wah 'athify, namely, first, *Al-Hikmah*, second, *Al-Mau'izhah Al-Hasanah*, and showing affection.

1. Al-Hikmah

Al-Hikmah is conveying da'wah with gentleness, and using language that is easy to understand. As mentioned by Abdurrahman As-Sa'di, da'wah with *Al-Hikmah* is conveying the call for da'wah to the object of da'wah by paying attention to its situation and conveying it according to the level of understanding. *Al-Hikmah* is preaching using knowledge, not ignorance, starting from the important, with things that are easy to understand so that it is accepted by reason, and using gentleness so that it is easily accepted by the heart.

A dai should use words that are easy to understand with a level of knowledge that is adjusted to the object of da'wah so that it can be understood by a simple and intellectual object of da'wah. Da'wah with *Al-Hikmah* is delivered with sincerity, and tenderness. So that it can easily touch the feelings of the object of da'wah and provide an understanding that is easy to understand. The Prophet instructed his people to use words that are easy to understand, not those that are difficult to understand. The Prophet said in a hadith narrated by Imam Bukhari,

يَغْرِفُونَ بِمَا النَّاسُ حَيْثُؤَا طَالِبِ أَبِي بَن عَلِي عَنْ

From 'Ali ibn Abi Talib he said, "Speak to man according to the pace of his reason" (HR. Al-Bukhari)

The above hadith explains that the level of human understanding and grasp is different. Therefore, a person who understands religion should teach his students or the community, using language that is easy to understand, without leaving the values contained in it. He also ordered to avoid words that are difficult to understand. This is because it can cause slander against the community.

1. Al-Mauizhah Al-Hasanah

Al-Mauizhah Al-Hasanah is to convey da'wah gently, while giving useful advice. As stated by Wabbah Az-Zuhaili and As-Sam'ani that *Al-Mau'izhah Al-Hasanah* is advice, useful lessons, and gentle words, that is, conveying da'wah with

lessons that impress on their hearts and warn them with His adzab. Useful advice comes from the Qur'an and As-Sunnah. In the Qur'an there are many stories of wisdom, education, strength, and very useful lessons.

Sebagaimana yang disebutkan oleh Al-Bayanuni bahwa *Al-Mau'izhah Al-Hasanah* terdiri dari dua kata yaitu *Al-Mau'izhah* yang berarti nasehat sedangkan *Al-Hasanah* adalah *baik*. Kata ini sebagai bentuk penekanan That in preaching, a dai must use good advice, easy-to-understand, profound language, and an attitude full of affection and tenderness, not the other way around.

1. Showing Affection

The method of da'wah '*athify*' in Surah Al-Imran verse 159 is to show affection and tenderness. As mentioned in the tafsir of Buya Hamka, namely, when the Companions suffered defeat in the battle of Uhud, it was because some of them violated the orders of the Prophet. Thus causing the killing of 70 martyrs, including his uncle, Hamzah bin Abdul Muthallib, who was killed by Wahsyi, a slave from Habasyah who was good at spearing. Then his uncle's heart was sadistically eaten, and beaten by the Hindun in revenge.

The Messenger of Allah (may peace and blessings of Allaah be upon him) was not angry or rude to them. But with the meekness that Allah bestowed upon him, he embraced his companions and educated them in their faiths. Thus, the battle of Uhud provided a very valuable lesson for them, and made them achieve consecutive victories.

If the Prophet Muhammad had been rude. Then, they will stay away from it. As explained by Ibn Kathir that if the Prophet Muhammad was rude and hard-hearted. Surely they will stay away and leave him alone. However, by His grace Allah made him a gentle and friendly leader, so that their hearts were united. In this verse Allah also gives a lesson to his servants that in leadership is needed meekness and compassion. A gentle and friendly attitude is able to soften and attract the heart. Meanwhile, a rude and harsh attitude will cause fear among his followers so that they run away, and stay away.

Benefits of the 'athify Da'wah Method in the Qur'an

The benefits of the 'athify *da'wah method* contained in Surah An-Nahl verse 125 and Ali 'Imran verse 159, are divided into three, namely:

1. It has a great influence on the object of da'wah.

The 'athifyni da'wah method **has a great influence on the object of da'wah because it focuses on the heart in a way that is full of gentleness, compassion, and sincerity. As well as understanding the condition of the da'wah object well. The facilities that exist in love, and especially in the common people, have a great influence on the object of da'wah. As well as the young man who wants to commit adultery.**

2. Making the object of da'wah love him.

As happened in the Uhud war. After this incident, the love of the companions increased to the Prophet. So that the companions were more enthusiastic in carrying out what was ordered by him, this was due to the nature of love that was in him. In a hadith narrated by Jabir bin 'Abdillah narrated that a companion, Al-Aqra' At-Tamimi. Al-Aqra' At-Tamimi witnessed the Prophet kissing his grandson, then Al-Aqra' said, "I have 10 children but I have never kissed them". So the Prophet said,

"Whoever does not love. So, he will not be loved".

Whoever does not love or love man, then, is not entitled to the Grace of Allah. At that time Al-Aqra' was still in a state of ignorance and had not embraced Islam.

If, dai has a sense of affection for the object of da'wah. So, they will easily love dai. If the object of da'wah loves the da'wah, the advice that comes out of it can have a great and good influence on the object of da'wah. Because, if the intellect conveys, it will also be accepted by the intellect, but if the heart conveys, the heart will also receive it.

With the affection that exists in this method, it can also add to the spirit of the object of da'wah. The companions loved the Prophet very much, so everything they had, they fought to defend the religion of Allah and His Messenger. After the incident of the Uhud war, the companions loved the Prophet even more, and were enthusiastic in carrying out his orders. The Arabs used to be a very depraved nation, a nation that had no civilization, their job was to fight. However, with the da'wah method of '*athifi*' and the tenderness and affection that exists in him, he is able to change this nation into a better nation.

When the Prophet went to Thaif to deliver an appeal to Islam. His people stoned him and threw him away very disrespectfully. His legs were bleeding. Until when he prayed to Allah "O Allah, where else do you want you to take me, and how far and there I am hurt, O Allah, then it is okay, O Allah, as long as you are pleased with me". Allah the Almighty hears the prayer of the Prophet Muhammad, and then sends an angel to guard the mountain offering that if the Prophet Muhammad is pleased that the mountain is thrown to the ungodly, then the angel of the mountain will throw it. However, the Prophet rejected it and gave an argument that they were ignorant people. with his soul very noble and the nature of love that resides in him, he only asks Allah, so that in the future their descendants will become righteous people. So, Allah provides real prosperity, namely by the flock of people who enter the Islamic religion. The people of Medina are lovingly waiting for her arrival, until when she comes, she is greeted with a verse full of longing "*Thalaal badru 'alayna*" has come to us.

1. Strengthen social relationships

The da'wah '*athify method* provides benefits in the form of strengthening family relationships, friendships and minimizing conflicts. Because the da'wah method '*athify*' teaches that the da'wah object provides material to the object of da'wah by paying attention to its condition, as well as giving a touch to its soul.

The Key to Success in the Da'wah 'athify Method

One of the goals of da'wah is to change the order of the jahiliyah society into an Islamic society. Therefore, a dai must have good behavior. In Surah An-Nahl verse 125 and Ali 'Imran verse 159, four behaviors or morals are explained that can be the success of the da'wah method.

1. Al-Hikmah (Wise)

According to Buya Hamka *Al-Hikmah* is wisdom, namely by means of wisdom. Intellect, noble ethics, open-mindedness, and a clean heart are able to attract other human hearts to religion.

It begins with recognizing the character of the object of da'wah, recognizing their character, why they like to oppose,

stagnant, fanatical with their past, many denials, and other human qualities. This is done to make it easy to recognize their mindset. So, it is easy to attract the attention of their intellect.

A wise attitude is an attitude that exists in humans who have good ethics and good manners. A wise attitude is needed in the dai because it is one of the keys to the success of da'wah. Because a wise attitude is able to understand the condition of the object of da'wah and bring the object of da'wah to the goal of da'wah. As the Prophet has set an example for young men who want to commit adultery. With the wisdom he has, he gives an appropriate analogy to the young man who wants to commit adultery.

The method of 'athify da'wah is not acceptable to the community unless the dai can understand the condition of the object of da'wah. This is because wisdom can understand well and play an important role in the success of the 'athify da'wah method. Therefore, the dai must have a good understanding of the Qur'an and As-Sunnah. Because the Qur'an has the property of wisdom.

2. Al-Mauizhah Al-Hasanah

Allah commanded the Prophet Muhammad to be gentle with his people. As contained in the tafsir of Wahbah Az-Zuhaili, namely, among *Al-Mauizhah Al-Hasanah* is a gentle attitude. Then in Surah Al-Imran verse 159, Allah said to His Messenger Muhammad by mentioning the mercy that has been given to him and to his companions, in the form of a meek attitude, and not hard hearted, so as to make it easier for him to lead his ummah.

Dai, who is blessed with noble morals, will easily deliver the object of da'wah to goodness and what he wants. Meekness has an important role in the success of the 'athifi da'wah method. Because the 'athifi da'wah method has its own focus, which is to give a touch to the heart and feelings. The human heart and soul are always inclined to goodness.

Dai who does not have a meek and affectionate nature will make himself a slander for the object of da'wah. As Ibn Kathir said, if the Prophet Muhammad had been rude, not meek, and hard-hearted. Undoubtedly, they would go away and leave him alone, but Allah gathered them to the Prophet Muhammad, and made him gentle to unite their hearts.

1. Forgiving

By forgiving, the heart will become calm. With forgiveness, the heart can be conquered. As Allah commanded that the Prophet Muhammad forgive the companions who violated the rules during the battle of Uhud. With the forgiveness from the Prophet, it really became an acceleration of enthusiasm for them and added to the happiness in the hearts of the companions.

Dai who has a forgiving nature will always be liked by the object of his da'wah. According to Al-Maghdzawi this forgiveness should be juxtaposed with *satr*, which is to cover up the disgrace that has been committed by the object of da'wah if he makes a mistake. Thus, making dai loved by the object of his da'wah.

2. Tawakal

According to Wahbah Az-Zuhaili, tawakal is based on the strength of Allah, not on anyone else. In language tawakal comes from the word (ل ك و) "عَلَيْهِ وَتَوَكَّلْ بِاللَّهِ وَكَلَّ" "Represent to Allah and surrender to Him". Whereas, in terms according to Ibn Rajab, tawakal is the truth of the heart in relying on Allah

to obtain goodness and prevent danger from the affairs of this world and the hereafter, and a believer is not said to trust in Allah until he truly believes in Him, has a good prejudice against Him, and surrenders himself to what He commands. One of the keys to the success of the da'wah method is the tawakal attitude possessed by the dai. Tawakal is accompanied by prayer and effort, which is to seek the cause that can lead to what he wants.

Dai is a creature of God who has many weaknesses and shortcomings, but by relying on Allah can make himself strong. Because, whoever relies on Allah in all matters, surely Allah will not disappoint him. As Imam Ibn al-Qayyim said, tawakal is like the strongest wall that can be a shield from dzoliman and against the enemy's attacking power, beyond the limits of human thought.

Conclusion

The da'wah 'athify method, which is taken from the interpretation of Surah An-Nahl Verse 125 and Surah Ali 'Imran Verse 159, emphasizes a gentle and thoughtful approach in conveying the teachings of Islam. This method consists of three main approaches: using wisdom (Al-Hikmah), giving good advice (Al-Mauizhah Al-Hasanah), and showing affection to the object of da'wah. The benefits of applying this method include a great influence on the object of da'wah, the sense of affection arising from the object of da'wah, and the strengthening of social relationships. The success of the 'athify da'wah method depends on four main keys: deep wisdom, gentleness and compassion accompanied by love, forgiveness, and strong and continuous tawakal in the da'wah process. By using this method, it is hoped that da'wah can be delivered in a more effective and non-violent way, so that it can bring positive changes and bring the object of da'wah closer to Islam.

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