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The Wisdom of Prophet Ibrahim's Da'wah in Surah Maryam

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Abstract

This study examines the methods of dakwah (Islamic preaching) employed by Prophet Ibrahim in Surah Maryam verses 41-50, based on the interpretation in Tafsir Fi Zilal Al-Quran. Dakwah is a crucial activity in human life, as the presence of preachers serves as a benchmark for the community's alignment with Allah's approval or otherwise. The objectives of this research are: 1) To understand Sayyid Qutb's interpretation of Surah Maryam verses 41-50, 2) To identify the messages conveyed in these verses, and 3) To determine the dakwah methods presented in these verses. To address these objectives, the author employs a library research methodology. The method used to analyze the Quranic verses is thematic interpretation (tafsir maudhui), as this study is based on the themes present in the Quran. The study identifies several dakwah methods used by Prophet Ibrahim in these verses. First, the method of wisdom (hikmah) in recognizing the target audience. Second, the method of wisdom in finding common ground. Third, the method of wisdom through the careful selection of words. The wisdom derived from Surah Maryam verses 41-50 indicates that a preacher must deeply understand their audience, deliver their message with gentleness and sincere compassion, and demonstrate patience and intelligence when facing challenges in their preaching efforts. This research provides insights into effective dakwah strategies as exemplified by Prophet Ibrahim, emphasizing the importance of empathy, strategic communication, and resilience in the face of adversity.

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Introduction

The content in the Qur'an includes all aspects in the Qur'an divided into three main aspects, namely the aspect of aqidah, the aspect of law and sharia, and the aspect of stories. ^[1] In the aspect of aqidah, the Qur'an explains the first, about the oneness of Allah *subhanahu wa ta'ala*, namely that Allah Ta'ala is the only God who has the right to be worshipped, worshipped, and glorified and there is no ally to Him. In the aspect of law and sharia, it explains the rules in the process of worshiping Him. And on the last point, there is the aspect of stories that explain the stories of the prophets and the righteous.

Talking about the aspects of the stories in the Qur'an, there are various kinds of stories, including the stories of the prophets, the stories of the previous ummah such as the stories of the Ad, the Tsamud, the Luth, then the stories of the righteous and so on. The stories of the prophets are the most abundant stories in the Qur'an compared to other stories. One of them is the story of the Prophet Ibrahim. He is the lover of Allah, namely a prophet of monotheism with the nature of compassion, politeness, and patience which is enshrined in the Qur'an in Surah Hud ^[12]:75:

Ibrahim was very kind, meek and liked to return (to Allah).

¹ Munqid bin Mahmud As-Saqar, *Tanzih Al-Karim'an Daawa Al Mubthilin* (Rabith Alam Islami, n.d.). Hal. 67.

Behind his very noble and praiseworthy nature, he is also like other Prophets and Messengers, which is given the mandate to preach to his people to purify worship only to Allah *azza wa jalla* so that his people can be saved from adzab in this world and in the hereafter. As Allah said in Surah An-Nahl [16]:125,

Call upon the way of your Lord with wisdom and good teaching, and argue with them in a good way. Indeed, your Lord, He knows better who has gone astray from His ways and He knows better who has been guided

The above verse is the postulate or foundation in a Muslim preaching. Da'wah is an effort to call and convey to individual human beings and all people about the views and goals of human life in the world which includes *amr ma'ruf nahi munkar*, with various kinds of media and methods that are allowed by morals and guide their experiences in individual life, household, society, and state. (Muhammad Natsir, 2000). [2] Da'wah is a noble activity with the main purpose of saving and inviting humans to return to the main purpose of human beings being created, namely worshipping Allah *subhanahu wa ta'ala*. As in the Qur'an in sura Az-Zariyat [47]:56,

I did not create jinn and human beings but for them to worship Me.

Shaykh As-Sa'di explained about the interpretation of the verse which means that every human being and jinn as well as the prophets and messengers sent have the duty to worship only Allah the Almighty [3].

Da'wah activities are an important thing for human life. If there is no da'wah process carried out by the Prophet Muhammad *ﷺ* and his companions, we will not be able to feel the pleasure and happiness brought by the teachings of Islam. In addition to this, preachers are the benchmark for the ummah in a state that Allah is pleased with or vice versa. As the hadith of the Prophet reads:

For the sake of the One whose soul is in His hands, you must do amar ma'ruf and nahi munkar, or Allah will send down punishment from Him and then you pray to Him and He does not grant your prayer [4].

It can be concluded from the above hadith that a da'wah has a very important role in human life, because the absence of a preacher will cause punishment from Allah *azza wa jalla* in the form of adzab and very painful punishment.

Among the many mufasssirs in the 19th century, there is one famous mufasssir and his work is very phenomenal. He is Sayyid Quthb Ibrahim Husain Syadzili was born in Mausyiah precisely in the city of Ashyuth on October 9, 1906. He grew up in a good and respectable family in his village. From a young age he began to memorize the Qur'an and was able to complete it at the age of 10 [5]. As he grew up, his love for Qur'an Science increased. This is evidenced by his study

at Darul Ulum University in the field of Islamic Sciences and Arabic Literature [6].

Therefore, this research will focus on finding out the interpretation of Sayyid Quthb in Surah Maryam verses 41-50, as well as analyzing the da'wah method and wisdom contained in the story of Prophet Ibrahim in that verse.

Research Methodology

In this study, the author uses a library research method, which collects all data through books, articles, dictionaries, and other readings relevant to the theme of da'wah. The limitation of this research is the interpretation of Qur'anic verses related to the da'wah of the Prophet Ibrahim (peace and blessings of Allaah be upon him), using a thematic approach of figures. The verses that will be examined are the verses in Surah Maryam verses 41-50. The author has determined that the verses in Surah Maryam verses 41-50 will be the focus of the study. Furthermore, the author examines these verses based on the interpretation of Sayyid Quthb and includes interpretations from other mufasssirs. The analysis technique used in this study is the content analysis technique, which is a scientific analysis of the content of existing messages or communications, then analyzed according to the material discussed.

Results and Discussion

1. Interpretation of the Story of Ibrahim in QS. Maryam: 41-50

And tell the story of Ibrahim in the Qur'an, for he was a very righteous man, a prophet. (Remember) when he (Ibrahim) said to his father, "O my father! Why do you worship something that you don't hear, don't see, and can't help you in the slightest?"

According to Sayyid Quthb in his book of commentary, the Prophet Ibrahim (peace and blessings of Allaah be upon him) greeted him with tenderness, when he met his father, he tried to show him the goodness that Allah had bestowed and taught him. With love the Prophet Ibrahim spoke to his father "O my father", and asked, "... Why do you worship something that does not hear, does not see and cannot help you in the slightest?" [7]

Basically, in worship, man is oriented towards a substance that is higher than him, knows better and is stronger than him. Raising Him to a high and noble degree from the position of man himself. How man is oriented towards beings who are inferior to man! In fact, to creatures whose dignity is lower than the degree of animals. Can't hear, can't see, and can't help him in the slightest [8].

Ibn Kathir is of the opinion that Allah commanded the Prophet Muhammad *ﷺ* to tell the story of Prophet Ibrahim to his idolatrous, where they professed to follow the religion of Prophet Ibrahim even though he was an honest man and he forbade his own father to worship idols" [9].

In the tafsir of Al-Azhar it is said (وَأُنْكُرُ) that is, O my

² Asep Syamsul M. Romli, *Da'wah Communication, Practical Approach*, n.d.

³ 'Abd al-Rahman b. 'Abd Al-Rahman b. 'Abd Allah as-sa'di, *Tithir Karim Rahman fi Tafsir Kalm al-Manan*, Sattu. (Moussa R-Magazine, 2000). Circumstance. 813.

⁴ Abu 'Isa Muhammad bin 'Isa bin Sura bin Musa bin Adha-Dhaak, *Sinan at-Tirmidhi*, Vol. 4, 5 Vol. 4, 5 Vol. (Siyarika Maktaba wa Mutabah, Ah Mustafa al-Babi al-Halabi, n.d.). Circumstance. 468.

⁵ Husayn ibn Mahmud, *Stages of Tathur al-Fikri fi Hayyah Sayyid Quthb*, n.d. Circumstance. 6.

⁶ Ibid. p. 6.

⁷ Sayyid Quthb, *Tafsir Fi Zilal Alquran Dibawah Naungan Alquran* (Jakarta: Gema Insani Press, n.d.). Hal. 369.

⁸ Ibid. p. 369.

⁹ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Circumstance. 336.

messenger, (فِي الْكِتَابِ) that is, in the holy book that was revealed to the Prophet Muhammad ﷺ which is the Qur'an concerning Abraham, Allah mentions the attributes of the Prophet Ibrahim: (أَنَّهُ كَانَ صِدِّيقًا نَبِيًّا) It means that whatever revelation of the Divine command comes to him, he upholds it and fights for it with full confidence, even though he will be burned by men for it. Because he believed in the oneness of Allah, he was not afraid and did not hesitate to face even a King, namely King Namrud^[10].

The language used by Allah in the Qur'an when telling the story of Prophet Ibrahim and his father is very delicate and gentle, when the Prophet Ibrahim calls his father who uses the word "Ya Abati" instead of "Ya Waalidi" even though the two words have the same meaning. That is one of the miracles of the Qur'an, namely using beautiful and appropriate words according to the context. It is also found when the father of the Prophet Ibrahim asked idols who could not do anything, so it would be a loss if a man who has hearing and sight asks for something inferior to him, namely not being able to hear, see, and do anything for himself^[11].

O my father! Indeed, it has come to me some knowledge that has not been given to you, so follow me, and I will show you the straight path. O my father! Do not worship Satan. Truly, Satan is disobedient to the Most Merciful God.

In the tafsir Fi Zilal Al-Quran says that this is the first touch (approach) that Ibrahim made when he began his da'wah to his father. Then it was explained that he did not convey his da'wah from himself, but from the knowledge that came from Allah and then obtained the guidance. Although Ibrahim was younger than his father and had less experience, *al-Madad al-'Ulwi* 'Allah's help' made him understand and understand the truth. Ibrahim advised his father, who had never received this knowledge, to follow the path that would lead him to hidayah^[12].

Then the Prophet Ibrahim said to his father that even though he had the position of a son, he told that he received knowledge that was not given to his father, namely the knowledge to take the straight path in order to get something that is hoped for and to survive something terrible, namely by not following and obeying the commands of the idols because it is the whisper of Satan where the devil is expelled and insulted by His Lord, so do not you obey him fearing that he will be the same as him^[13].

Buya Hamka argues that the knowledge given to Prophet Ibrahim is the knowledge given to him by Allah, a knowledge that teaches who the real god is, a god who has no allies for him, namely Allah Ta'ala and the knowledge given to the Prophet Muhammad ﷺ a truth^[14].

Even though I am your own child, who is still very young, but my God, Allah has given me knowledge that has not been given to my father about the true nature of God, therefore accept my invitation and we will be safe and avoid terrible

dangers^[15].

Worship is a form of total submission. So if you worship idols, you have unconsciously worshipped the devil. Even though Satan has been expelled by God and also he has a plan to invite mankind to oppose God because of his takabbur nature^[16].

O my father! I am really worried that you will be punished by the Almighty God, so that you will become a friend to Satan.

Sayyid Quthb said in his commentary "There is no such thing as prestige (inappropriate things) if there is a father who follows his son, if his son always has contact with the Most High Source (Allah). However, a father essentially follows the source and follows the path of guidance^[17].

After the confusion in idolatry is revealed and after the explanation of the source used as a reference and reference by Ibrahim in his da'wah is revealed, Ibrahim explains to his father that the path that his father is taking is the way of Satan and he will point it to the way of *Ar-Rahman* (Allah is the Most Merciful). Ibrahim was very worried that Allah would be angry with his father and kill him because his father became a loyal servant of Satan^[18].

Satan is a creature who tempts humans to become idolaters other than God. Thus, the person who worships these idols is as if he were worshipping Satan. And Satan is disobedient to Rahman (the Most Merciful). Ibrahim warned his father against God's wrath against him, causing his father to be punished by Allah. Ibrahim was worried that his father's actions would cause him (the father) to become a guardian and a loyal follower of Satan.

Allah's guidance to His servants to do obedience is a pleasure. Meanwhile, His qadha on humans to become guardians of Satan is a torture. The torment that will drag him into a very painful punishment and great loss on the day of hisab. However, this gentle da'wah (invitation), using the best and most beautiful pronunciation, will not reach the broken heart. Still, Ibrahim's father retaliated with denial, threats, and condemnation of torture^[19].

In the tafsir Ibn Kathir said *my father, I am afraid that you will be afflicted by the mercy of the Most Merciful*, i.e. for your shari'a and your transgressions to the command given to you, *"Then you become a friend to the devil."* that is, there is no more caregiver, helper, and helper for you except Satan, and there is nothing to do with him or anything else, and it is your participation in him that brings you punishment^[20].

In the tafsir of Al-Azhar, Buya Hamka interprets *"O my father! I am afraid that you will be punished by God who is merciful."* Which means that if the father constantly worships useless idols, even though our Lord is one, namely God, and He has no allies. So as a result, I have taken refuge in the devil and God has separated myself from him, which will later make me sink deeper and deeper into darkness until Satan will sink even deeper^[21].

¹⁰ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar* (Jakarta: Pustaka Nasional PTE LTD, n.d.). Thing, 4310 votes.

¹¹ Ibid. p. 4310 votes.

¹² Sayyid Quthb, *Tafsir Fi Zilal Al-Quran Under the Auspices of the Qur'an*. Thing, 370.

¹³ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Circumstance. 336.

¹⁴ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*. Thing, 4311.

¹⁵ Ibid. p. 4311.

¹⁶ Ibid. p. 4311.

¹⁷ Sayyid Quthb, *Tafsir Fi Zilal Al-Quran Under the Auspices of the Qur'an*. Pg.370.

¹⁸ Ibid. p.370.

¹⁹ Ibid. p. 370.

²⁰ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Circumstance. 336.

²¹ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*. p. 4312

He said, "Do you hate my gods, O Abraham? If you don't stop, you will surely be shortened, so leave me for a long time."

In the Tafsir Fi Zilal the Qur'an interprets, namely do you hate my gods, O Ibrahim? Don't like to worship him and challenge him instead? Or is your courage against him already at its peak? This is a threat to you, that is, a terrible death is coming, if you stand firm with your extreme attitude, "... if you do not stop, then you will be sharp..." that is, depart from my presence and depart from me forever. This is for your survival, if you want to survive, "... and leave me for a long time." That is, this stupid attitude and action will be encountered by many preachers of da'wah to guidance. [22].

It is with this violence that kind and gentle speech will confront. That is the conflict between faith and disbelief. The battle of the heart that is galvanized with faith and the heart that has been damaged by kufr. However, Ibrahim, who had a gentle disposition, remained not angry and did not lose his sense of filial piety, gentleness, and manners towards his father [23].

In the tafsir of Ibn Kathir interpreting the verse, Allah said about the answer of Ibrahim's father to his son, Ibrahim regarding his invitation: *"Do you hate my gods, O Ibrahim?"* That is, if you do not want to worship him and do not like him, then stop scolding, insulting, and belittling him. Because, if you do not accept all of that, I will retaliate to reproach and insult you. That is the saying *"Surely you will be stoned."* Such is the saying of Ibn 'Abbas, as-Suddi, Ibn Juraij, adh-Dhahak and others [24].

His words *"And leave me maliyyan."* Mujahid, 'Ikrimah, Sa'id bin Jubair and Muhammad bin Ishaq said: *"That is forever."* Al-Hasan Al-Bashri said: *"A long time"* [25].

Buya Hamka when interpreting the verse *"His father said: 'O Ibrahim, if you think that these idols of mine are not worthy of worship and follow, then do not reproach them, you always show the shortcomings and weaknesses of my gods. If you do not like it, then stop reproaching it, and if you continue to reproach it, I will stone it. But according to the interpretation of Ibn Abbas, and as-Suddi and Ibn Juraij, throwing stones here means that the father of the Prophet Ibrahim will reproach and insult the Prophet Ibrahim and also he ordered the Prophet Ibrahim to leave him for a long time"* [26].

According to the interpretation of Ali bin Abu Talhah and Al-'Au'fi from Ibn 'Abbas, what was left by the Prophet (peace be upon him) for a long time was so that there would be no more serious disputes, so his father told Prophet Ibrahim to leave so that things would be better [27].

He (Ibrahim) said, "May salvation be bestowed upon you, I will ask my Lord for forgiveness for you. Indeed, He was very good to me. And I will distance myself from you and from what you worship besides Allah, and I will pray to my Lord, hopefully I will not be disappointed by praying to my Lord."

In the interpretation of Fi Zilal Al-Qur'an when interpreting the verse above, may salvation be bestowed upon you. No more arguments, insults, threatening answers, and harsh replies to you. I will ask God to forgive you, so that He will not torment you because of your stand in heresy and your stand in defense of Satan. In fact, (I beseech) that Allah will have mercy on you, so that He will give you the gift of guidance. My Rabb always glorifies me and grants my requests. If my presence near you and my invitation to you to believe hurt you, then I will withdraw from you and from your people. I will turn away from your worship and ask Rabbkiu again, hoping that He will not disappoint me [28].

All Ibrahim hoped for was for his father to avoid misery. That is the manners and sense of incompetence that he feels. Ibrahim did not consider himself privileged in the slightest and did not expect much from his father's avoidance of misery! Thus Abraham went away from his father and his people and their gods and worships. He emigrated leaving his family and hometown. Allah did not let Abraham live alone. He gave him many offspring and gave him a better one [29].

In the tafsir of Ibn Kathir when interpreting the above verse, Ibrahim said to his father, *"May salvation be bestowed upon you,"* As Allah says about the nature of the believers, *"And when the ignorant greet them, they speak good words."* (QS. Al-Furqan: 63). The meaning of Ibrahim's words to his father, *"may salvation be bestowed upon you,"* i.e. I will ask Allah to give guidance and forgive your sins *"Indeed, He is very good to me."* Ibn 'Abbas and others said, it is very good by giving me instructions to worship and be sincere to Him. Qatadah, Mujahid, and besides both of them saying *"Indeed, He is very good to me,"* is always allowing prayer. Actually, Ibrahim had asked for forgiveness for his father for a long time. After he emigrated to the land of Sham, built the Grand Mosque, and after the birth of Isma'il and Ishaq [30]. In His words in the letter of Abraham verse 41,

O our Lord, forgive me and my parents and all those who believe on the Day of Reckoning.

Muslims asked for forgiveness for their polytheistic relatives and families in the early days of Islam. This is because of the example of Ibrahim Al-Khalil, until Allah sent down in Surah Al-Mumtahanah verse 4,

"Indeed, there was a good example for you of Abraham and those who were with him, when they said to his people, 'Indeed, we have separated ourselves from you and from what you worship besides Allah, we have denied you, and there has been enmity and hatred between us and you forever until you believe in Allah alone. Except for what Ibrahim said to his father, 'Truly, I will ask for forgiveness for you, but I cannot resist Allah's punishment against you at all.' (Ibrahim said), 'O our Lord, only in You we put our trust and only in You we repent and only in You we return."

That is, except for these words, do not follow them. Then

²² Sayyid Quthb, *Tafsir Fi Zilal Al-Quran Under the Auspices of the Qur'an*. Thing. 370.

²³ Ibid. p. 370.

²⁴ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Circumstance. 337.

²⁵ Ibid. p. 337.

²⁶ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*. p. 4312

²⁷ Ibid. p. 4312

²⁸ Sayyid Quthb, *Tafsir Fi Zilal Al-Quran Under the Auspices of the Qur'an*. Thing. 371.

²⁹ Ibid. p. 371.

³⁰ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Present. 338

Allah azza wa jalla explained, that Ibrahim had retracted and retracted his words. Allah says in Surah At-Taubah verses 113-114,

"It is not appropriate for the Prophet and the believers to ask for forgiveness (to Allah) for polytheists, even if they are their relatives, after it is clear to them that polytheists are inhabitants of Hell. As for Ibrahim's request for forgiveness (to Allah) for his father, it is none other than a promise that he has made to his father. So when it was clear to Abraham that his father was an enemy of Allah, then Abraham broke away from him. Indeed, Ibrahim was a very meek man and a lover."

His Word, *And I will keep away from you and from what you call for besides Allah.*" That is, "I will distance myself from you and I will pray to my Lord" which means I will worship the One Rabb, there is no ally for him and I hope this can be granted^[31].

In the tafsir of Al-Azhar when interpreting the verse, the Prophet Ibrahim responded to his father's words with an exemplary attitude, the nature of a servant of Allah the Rahman, as stated in Suray Al-Furqan verse 63: This is what Ibrahim did to his father. And he also promised: Ibrahim had welcomed his father's protest with open arms, respect and service of a son to his father, and he begged for forgiveness for him. He firmly believes that his request for forgiveness to God will surely be granted"^[32].

"And I will turn away from you and from what you cry out for besides Allah." It means that I don't want to interfere. It is better for me to distance myself so that I don't take that wrong and wrong path. Distancing himself from his parents, namely his own biological father and the entire polytheistic society; and distance themselves from what is worshipped itself. *"And I will call on my Lord"* That is the One God Almighty, who has no other fellowship with Him: *"May I not, by calling upon my Lord, be a miserable man"*^[33]

The words that are arranged in this way also show a firm faith, a hard heart but driven by a noble mind. If verse 46 had allowed him to leave it for a long time, he himself would have been prepared from the beginning to face that possibility. In these verses we see the full service and respect of a virtuous son towards his beloved father. But love for the father does not mean leaving him in error. Because he was convinced of his father's wrong stance, he politely rebuked him, and he also violently showed his stand, that the only God who is truly worthy of worship is God^[34].

So when he (Abraham) had distanced himself from them and from what they worshipped besides Allah, We gave him Isaac and Jacob. And each of them We appointed as a prophet. And We bestowed upon them a part of Our mercy, and We made them the fruit of good and noble speech.

In the tafsir fi Zilal of the Qur'an when interpreting the verse above, it is stated that Ishaq was the son of Ibrahim who was obtained from Sarah, who was previously barren. While

Ya'qub was the son of Ishaq. However, Ya'qub is considered to be the son of Ibrahim, because he was born from his grandfather's life, raised in his home and environment. It was as if Ya'qub was his own son. Gain knowledge from him and be taught by his descendants. Ya'qub also had the title of prophet like his father^[35].

"... And we bestowed upon them a part of our mercy..." They were Abraham, Isaac, Ya'qub, and his descendants. The word mercy is mentioned here, because this mercy is the most prominent trait in the nuances of this surah. Also because grace is a gift from God that He substituted for Abraham over his family and hometown. Accompanying himself in his solitude and isolation. *"And we made him a good and high speech."* They are people who are *shiddiq* in their preaching, their words are heard by their people, and their invitation is promised to be a role model in obedience and a warm welcome from their people^[36].

In the commentary Ibn Kathir explains that Allah said, when Ibrahim distanced himself from his father and his people because of Allah, He replaced him with a better person than them, namely by bestowing Ishaq and Ya'qub, his son and son Ishaq. As Allah said, *"And from Ishaq (his son will be born) Ya'qub."* There is no difference that Ishaq is the father of Ya'qub, and that is the verse of the Qur'an in Surah Al-Baqarah. For this reason, in this verse it is mentioned Ishaq and Ya'qub, which means We made for him his descendants and descendants as prophets whose name Allah has set in his life. For this reason He said, *"And each one of you is appointed a Prophet."* If Ya'qub (peace and blessings of Allaah be upon him) had not been appointed as a Prophet in Ibrahim's lifetime, why was only his name mentioned and not Joseph, because he was also a Prophet. As the Prophet صلى الله عليه وسلم in the hadith agreed upon his saheeh when he was asked about the best of human beings. He said: "Yusuf Prophet Allah bin Ya'qub Prophet Allah bin Ishaq Prophet Allah bin Ibrahim Khalilullah"^[37].

He said, *"And We bestowed upon them a portion of Our mercy, and We made a brand of good and high speech."* 'Ali bin Abi Talhah said from Ibn 'Abbas: "That is a good compliment." These are the words of As-Suddi and Malik bin Anas. Ibn Jarir said: "He said, 'Again high', because all millah and religion praise and glorify them." May prayers and greetings be to all of them^[38].

"So when he has distanced himself from them and from what they worship besides Allah." With the awakening of Prophet Ibrahim from his father and his people, he moved to another place, which means that after being separated from his father because of different thoughts, Allah replaced him with good news in the form of the birth of a child named Ishaq. Not only with his father but also separated from the people, so Allah also replaced him with a larger society that came from his descendants, namely the son of Ishaq, namely Jacob^[39].

In this verse it is found: *"We gave him Ishaq and Jacob."* In this verse it is not said that after Allah the son named Ishaq and then Jacob, because Jacob is clearly not the second son of the Prophet Ibrahim as stated in Surah Hud verse 71,

And his wife stood up and he smiled. So We brought him

³¹ Ibid. pp. 338-339

³² Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*. Thing. 4313.

³³ Ibid. p. 4313.

³⁴ Ibid. p. 4313.

³⁵ Sayyid Quthb, *Tafsir Fi Zilal Al-Quran Under the Auspices of the Qur'an*. Thing. 371.

³⁶ Ibid. p. 371.

³⁷ 'Abd Allah b. Muhammad b. 'Abd al-Rahman b. Ishaq al-Sayyakh, *Lubabu ut-Tafsir min Ibn Katsir*, Vol. 3, p. 3. Circumstance. 339.

³⁸ Ibid. p. 339-340.

³⁹ Abdul Malik Abdul Karim Amrullah, *Tafsir Al-Azhar*. Thing. 4313-4314.

the glad tidings of Isaac and after Isaac Jacob (the birth).

Then Allah said: That Ishaq was a Prophet and his son named Jacob was also appointed as a Prophet
"And We bestowed upon them a portion of Our mercy." As it is known that the grace of God revealed to the world is a small part of His vast mercy. Because perfect grace will be obtained in the hereafter. The Grace received by Prophet Ibrahim and his descendants is the greatest and highest Spiritual Grace, which cannot be found by ordinary people. It was found because they were the Prophets who were commissioned to deliver the Divine message. This is a very great respect and recognition from Allah to the Prophet Ibrahim and his descendants ^[40].

So this is in a Hadith that the Prophet said

"As good as a man, Joseph the Prophet of Allah, the son of the Prophet of Allah (Ya'qub), the son of the Prophet of Allah (Ishaq), the son of Allah's lover (Ibrahim)..." ^[41].

They can achieve that degree because they maintain honesty, as Joseph did in prison who remained steadfast in his honesty. This makes them have a high degree in the eyes of the world and in followers of other religions.

Based on Sayyid Quthb's interpretation of Surah Maryam verses 41-50, which describes a process of da'wah by Prophet Ibrahim and his father who prioritizes tenderness of delivery and affection, even though Prophet Ibrahim was rejected, he still tried to pray for his father so that he could follow the path determined by Allah *azza wa jalla*.

1. Prophet Ibrahim's Da'wah Method in QS. Maryam

After explaining the interpretation in Surah Maryam verses 41-50, several methods are obtained, namely: The method of wisdom by choosing the right words; finding common grounds; knowing the object of da'wah; *mau'izah hasanah*; exemplary.

The method of choosing the right word has a meaning, namely that each da'i is required to have the ability to choose a good and appropriate word. And when preaching, it is forbidden to use harsh, disrespectful, and unclear words because it can have a bad influence on the object of da'wah (*mad'u*). This method is found in Surah Maryam verses 42-45 and 47 which is evidenced by the repetition of the word "*ya abati*", which is a subtle and respectful word. Then in verse 47 it tells the good response given by the Prophet Ibrahim to the threat from his father in the sentence *سَلَّمَ عَلَيْكَ يَا أَبَتِي*

The method of finding common ground means that every da'i when starting his da'wah is tried to find a common ground, which can later make it easier for a da'i to seize the heart and mind of the object of da'wah. This method is found in Surah Maryam verse 42, when the Prophet Ibrahim tried to enlighten his father with a common point, namely that man should worship the All-Hearing, All-Seeing, and All-Helping, not to something lower than the level of man himself (idols).

The method of knowing the target of da'wah intends for each da'i to understand and recognize the object of da'wah so that they can plan da'wah activities in accordance with the desired

goals. This method is found in Surah Maryam verses 42 and 47. This is evidenced by the rhetoric of the Prophet Ibrahim in the sentence and the attitude of the Prophet Ibrahim to his father's response regarding his da'wah in the sentence (*سَلَّمَ عَلَيْكَ يَا أَبَتِي*). Without Prophet Ibrahim knowing about his father, the da'wah process that occurred would be far from what was expected.

The *method of mau'izah hasanah* has a meaning, namely a speech that attracts the heart of the da'wah object so that it can follow and practice the da'wah message conveyed by the da'i and can take an example from the da'i himself. This method is found in Surah Maryam verses 42-45 with a model of questions that use words full of tenderness and affection. The exemplary method (*qudwah*) has a meaning, that is, sometimes a da'i does not need to talk much but immediately carries out da'wah activities. This method is found in Surah Maryam verse 48, when Prophet Ibrahim rejected his preaching by his father, he immediately prayed for salvation for his father which is contained in (*سَلَّمَ عَلَيْكَ يَا أَبَتِي*). From the interpretation of Surah Maryam verses 41-50 that have been explained above, several lessons can be drawn, including: In da'wah activities, as da'i are required to know the object of da'wah, as Prophet Ibrahim tried to invite his father to the teachings of Tawheed, starting with a form of question about the true nature of idols. Then, during the process of preaching, a da'i is required to convey the content of his da'wah with tenderness and sincere affection, as exemplified by the Prophet Ibrahim repeatedly calling his father "*ya abati*". Likewise, as a da'i, it is recommended to have a patient attitude in facing trials in preaching and is also required to be smart in responding to these trials. Just like when his father Prophet Ibrahim rejected the teachings of Tawheed that he brought, Prophet Ibrahim remained patient and responded to it by staying away from his father and idols, and continued to pray for him to be able to follow the teachings of Tawheed that he adhered to.

Conclusion

According to the interpretation of Sayyid Qutb, which is supported by Ibn Katsir and Buya Hamka, the story of Prophet Ibrahim and his father in Surah Maryam verses 41-50 is a form of Prophet Ibrahim's preaching to his father who worshipped idols due to ignorance and ignorance of the true nature of God. With tenderness, Prophet Ibrahim tried to invite his father to follow the teachings that had been bestowed upon him. Although his father refused and even threatened the salvation of the Prophet Ibrahim, he still tenderly and lovingly begged for forgiveness and prayed for his father to follow the path that Allah gave him.

From the story of Prophet Ibrahim with his father in Surah Maryam verses 41-50, several da'wah methods are also obtained. First, the method of wisdom in recognizing the target of da'wah, that is, before preaching, a dai must understand the object of his da'wah so that the expected goal can be achieved. Second, the method of wisdom in finding common ground, namely a dai must minimize differences as much as possible and find similarities to facilitate communication with da'wah objects and attract their hearts to follow the teachings conveyed. Third, the method of wisdom by choosing the right word, that is, a dai must be able to

⁴⁰ Ibid. p. 4316.

⁴¹ Muhammad bin Ismail Abu Abdullah al-Bukhari al-Ju'fai, *al-Jami' al-Musnad Ash-Shohih al-Mukhtashar min Umuri Rasulilla Shallallahu 'Alaihi wa Salaam*, Vol. Impet (Dar Thuk Najah, 2001). Plow. 147|

choose a word that is in accordance with the object of his da'wah. The lesson that can be taken from Surah Maryam verses 41-50 is that a dai must understand the object of his da'wah deeply, convey da'wah with full of tenderness and sincere affection, and have patience and intelligence in facing trials in preaching.

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