

QUR'ĀNIC DĀ'Ī (In Search of His Qualification)

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Abstract;

Makalah ini mencoba mencermati kualifikasi dai yang dicanangkan Al-Qur'an. Kualifikasi ini sangat penting dan menentukan kredibilitas seorang dai dalam menapaki tugasnya di tengah-tengah masyarakat. Sebagai komunikator, seorang dai memang seharusnya memenuhi standar atau kualifikasi tersendiri agar pelaksanaan dakwahnya dapat berhasil sebagaimana diharapkan. Al-Qur'an sebagai pedoman dakwah menyediakan berbagai kualifikasi yang selayaknya menjadi modal dasar bagi seorang dai. Al-Qur'an mensyaratkan misalnya bahwa seorang dai hendaknya dari kalangan kaumnya sendiri mengingat adanya kedekatan dan persamaan: bahasa, kultur dan kecenderungan. Terma-terma *bi lughati qawmih*, *akhāhum* dan *minhum* merefleksikan kedekatan tersebut. Konsep ini lebih diperkuat dengan penekanan kesamaan bahasa antara *dai* dan *mad'unya*. Di samping itu kualitas pesan sangat ditekankan Al-Qur'an yang antara lain tercermin dalam konsep berdakwah *alā bashīrah* yakni materi ceramah diperkuat dengan pembuktian-pembuktian, misalnya, hasil penelitian para ahli di laboratorium. Termasuk *concern* Al-Qur'an adalah kualitas pribadi seorang dai yang terrefleksi dalam kefasihan berbicara, posisinya sebagai teladan dan panutan dalam ilmu dan amal yang disimbolkan dengan konsep *khayra ummah*. Selain itu posisinya sebagai figur moderat baik dalam pandangan keagamaan maupun sikap dan prilakunya yang dilukiskan dengan konsep *ummatan wasathan*. Perpaduan aplikasi konsep-konsep tersebut dalam diri seorang dai akan menambah kredibilitasnya di mata masyarakat sebagai obyek dakwahnya. Sekaligus tentunya sebagai modal dasar kesuksesannya dalam mengemban dakwah di tengah-tengah masyarakat.

Kata Kunci:

Qur'an, Dā'ī, Kualifikasi

This paper tries to examine the qualifications of *dā'ī* proclaimed by the Qur'an. It is really essential and determines the credibility of *dā'ī* in treading duties in the middle of society. As a communicator, a *dā'ī* is supposed to meet its own standards or qualifications in order to be successful implementation of his *Dakwah* as expected. Qur'an as guidelines provide a wide range of qualifications that should be the basis for a *dā'ī*. The Qur'an requires such that a preacher should

be from among his own people in view of the proximities and similarities: language, culture and trends. The terms of *bi lughati qawmih*, *akhāhum*, and *minhum* reflect the closeness. This concept is reinforced by the suppression of common language between *dā'ī* and its *mad'u*. In addition, the quality of the message is emphasized from the Qur'an that is reflected in the concept of *alā bashīrah* which is the lecture material is reinforced with proofs, for example, research's outcome from experts in the laboratory. Following to the Qur'an indicates the personal qualities of the *dā'ī* that is reflected in eloquence, his position as a role model, and science and charity symbolized by the concept of *khayra ummah*. Furthermore, his position as moderate figure either in a habit and attitude of religious that is depicted in *ummatan wasathan* concept. The combination of the application of these concepts of the *dā'ī* will contribute to its credibility in the public as an object message. At the same time, it can be also a capital for its success in doing *Dakwah* in the middle of society.

Key Words:

Qur'an, *dā'ī*, qualification

INTRODUCTION

The term qualification in the Islamic preaching context becomes a center position. This term gives its own weight when linked with the word *dā'ī* as the main element of preaching. At least two considerations that can be put forward: The first consideration, with certain qualifications a *dā'ī* will increase his credibility in the eyes of society as *da'wa* recipient. High credibility is an important requirement for achieving mission success. The second consideration, qualification is the main capital in achieving the level of professionalism. It is worth to note that both, the qualifications and professionalism should be integrated with fundamental ethical values. Ethics includes two domains; the first, preacher in daily life in the midst of society with the understanding that the preacher himself is a *da'wa* message, which includes his words, attitudes and behavior. The second domain, when the preacher stood on a podium while delivering messages of preaching, that is much related to the string of words and phrases used. Including non-verbal expression must be fixed based on the values of ethics and decency which society adopts, particularly religious values.

The preaching experts have actually offered some *dā'ī* qualification formats in a variety of perspectives. Besides, the qualification they proposed link tightly to the political and social conditions in which the experts originate. American society, for example, requires a different format of *dā'ī* qualifications with that of Ukraine. American society tends to appreciate the differences and familiar with controversial issues. Ukrainian society as well as other countries of the former Soviet Union, in contrast, seem covered with misgivings and suspicion. In the same frame of mind the qualifications necessary to qualify preacher in Canada will be different from preachers in the France community. Canadian society is very tolerant with various religious symbols, where as in France there are some restrictions, school

children, for example, are prohibited from using religious attributes, including the headscarf for female students. In addition, the qualifying format is itself influenced by the form of preaching. Preaching in a lecture format, among others, requires a mastery of *da'wa* messages and presentation techniques, especially the rhetoric and public speaking skills. In contrast, preaching in the form of debate and argument requires the ability to compete proofs, and mastery of religious concepts of debate. This debate needs extra requirements if it is held in international arena in which foreign language skills is required, especially English.

Society as a *da'wa* recipient also seems to appreciate variants of qualifications based on the characteristics, predisposing and needs. Rural communities, for example, still prefer the local preacher who spoke indigenous language. Although these people can understand speech in Indonesian they feel more secure in a lecture in the local language because psychologically feel closer and coalesce due to the background equations. Similarly, they feel appreciated for the language used in sermons. In addition, qualifications are also formulated by considering the form of media used in proselytizing activities. Preaching in cyberspace requires a qualified computer operational skills and master the forms of writing in the internet features.

Qur'an as a way of life even as a book of *da'wa* should be a reference in determining qualifying *dā'ī*. Frame of mind are preaching the Qur'an which establishes the obligation, determining goals, and provide guidance in the implementation. Qur'an has required a variety of ethics that should attach to himself as a preacher. Ethics itself can not stand alone in providing professionalism but must be accompanied by a qualification, and vice versa. Thus, the Qur'an must also prepare a variety of qualifications possessed by *dā'ī*. The combination of ethics and this qualification will have implications for the credibility and professionalism of a proselytizer. With all its limitations this paper tries to identify, analyze and elaborate the concepts of qualification in the vision of the Qur'an.

These concepts are expected to provide qualifications which generated three forms of contribution: the first qualifier to enrich vocabulary that was formulated by *da'wa* experts. Second, strengthen the position of experts' formulation to provide a foundation of scriptural and spiritual values. Third, encourage creative and innovative efforts in designing the new qualifying format which is more conducive in accordance with the dynamics of *da'wa* and development of society. Questions will be answered in this paper is how *dā'ī* qualification in the view of the Qur'an? This paper is based on systematic as follows: 1. Introduction, 2. Review of Studies on *dā'ī* qualifications, 3. *Dā'ī* qualification in the Qur'an, and 4. concluding remarks.

DISCUSSION

Review of Article on Dā'ī Qualification

As a coach of religious consciousness of society, in the eyes of Ahmad Gunawan, preachers must have the following traits: 1. He can gives a clear information, straight forward and easy to understand, as well as being an example. 2. He is able to use an attractive style

which motivates people to accept *da'wa* messages being delivered. 3. He is able to take on a belief in the benefits of Islamic teachings to life in this world and the hereafter. 4. He can serve as a driving force in influencing and changing public attitudes and behavior to be obedient and have fear of God. 5. He can serve as an educator that encourages learning. 6. To reach the target of the broad message and carry out *da'wa* continuously and consistently.¹ These functions reflect the competence and capability of a Muslim preacher.

The combination of the values of ethics and qualifications in a Islamic preaching reflects his credibility in the arena. Mohammad Ali Aziz in his *Ilmu Dakwah* (the Science of Islamic Preaching) tries to combine ethics and qualifications for a Muslim preacher. He quoted the opinion of Musta'in Shafi'i on *da'wa* capital mission in Qur'anic perspective held by the Apostles. The *da'wa* capital are: 1. Preachers have a great ability in oration skills (Q. 28: 34). 2. Have sufficient physical ability. 3. Have the knowledge and wealth (Q. 2: 247). 4. From among his people and ethnic (Q 14: 4 and Q. 11: 50). 5. Willing and ready to sacrifice (Q. 11: 29 and 51).² The first capital to fourth clearly reflect the qualification, while the fifth capital illustrates more on the ethical values.

In the context of preaching in the 21 century, according to Fauzan, it seems necessary to have a professional *dā'ī* cadre with the following characteristics: 1. Strong and independent, 2. Dynamic, creative and innovative, 3. Global-minded specialists, 4. Productive, 5. Proficient in the collective charity, 6. Agents of change, and 7. Community leadership. The first three characters in his view, reflects the internal capacity, which is reinforced by the next two characters that reflect their social capacity. Finally the two last-mentioned characters are enhanced by the spirit of leadership.³ Presumably the qualification that Fauzan proposed can partially fulfill the requirements of a preacher to anticipate the application of various approaches in contemporary preaching such as a transformative *da'wa*.

Dā'ī Qualification in the Qur'an

In addition to ethics that must be inherent in the activities of Islamic preaching, there are also a number of certain qualifications that should be possessed by *dā'ī*. Among the qualifications are:

Preached by Proof and Evidence

This qualification is understood from S ra Y suf (12): 108, "Say (Muhammad)," This is my way, I and the people who follow me invites (you) to God with real proof. Glory be to Allah, and I did not include those idolaters." In the preceding verse, Allah explained that most people do not think the signs of God's greatness in the heavens and the earth, they even do not believe in God, even allying him. After that Allah questioned whether they were safe from the punishment of God or of the Hear after? In this verse Allah commanded His apostles to preach with proof and evidence of the truth, so they can receive religious messages with full consciousness. The next verse contains the urge

to travel to get the historical evidence for the previous race and at the same time broaden their horizons.

The word "*al-sabīl*" in this verse has the same shape of "*al-tarīq*," they may as *muzakkar* (male) and it could be as *muannas* (female). *Sabīlī* is synonymous with *tarīqī wa maslakī wa sunnatī*, that is my method, my way and my tradition. What is meant *sabīl* in this passage according to al-Qāsīmī, is preaching the faith and unity. The statement is in line with passage in S ra al-An`am (6): 153, "And [know] that this is the way leading straight unto Me: follow it, then, and follow not other ways, lest they cause you to deviate from His way. [All] this has He enjoined upon you, so that you might remain conscious of Him."

Qur'anic translation of Ministry of Religious Affairs explained this verse: Do not follow other religions and beliefs other than Islam. The word *al-subul* in this verse is defined by a Mujāhid with all sorts of heresies and the roads are not true. Key words of proof in this verse is "*alā baṣīra*" which indicates the need for preaching with real evidence. As mentioned in S ra al-Isra' (17): 102, "[Answered [Moses]: Thou knowest well that non but the Sustainer of the Heavens and the earth has bestowed these [miraculous signs] from on high, as a mean [for thee], and verily, O Pharaoh, [since thou hast chosen to reject them.] I think that thou art utterly lost!"]"

According to Mu ammad Asad, it seems impossible to understand the expression "*alā baṣīra*" in a more appropriate manner. This word comes from "*baṣūra* or *baṣīra*" which means he saw, the noun "*baṣīra*" (as well as verb forms) has the connotation of an abstract "seeing with one's mind." He therefore suggests the faculty of understanding, based on the insights of consciousness, and the more firmly as an acceptable proof can be verified by sense or intellect.

Thus, a call to God by the Prophet understood as a result of an accessible insight into consciousness or tested by sense; a statement that reflects the perfection of the Qur'an to approach the whole issue of faith, ethics, morality echoed many times in the expression such as: that you would use your brains "*la'allakum ta'qilūn*," why do not you think "*apalā ta'qilūn*," that you would understand "*la'allakum tafqahūn*" or so you will think "*la'allakum tatafakarūn*" and also a statement that is always repeated that the message of Qur'an which specifically addressed to a people who think "*liqawmin yatafakkarūn*"⁴

From this verse there is a signal showing that the right religion does not demand blind adherence to the various views and beliefs are outlined only by telling it. However, it is the religion that is based on the proof and testimony. He has presented various views of the opponents and repeatedly argues them with the real proof. He speaks to the mind and revives your mind, also presents the order of the universe as well as neatness and firmness. He asked the reason to pay attention to all that, so it will come to the conviction of the truth that is recognized and being voiced.

Its implication in Islamic proselytizing is that message should be a truth, the expression must be proven to be true. Lecture material should be based on the verses of the Qur'an and the Hadith, or supported and enhanced by both, accompanied by interpretation and explanation. In addition to these *naqlī* arguments lecture material should also be supported by arguments (*'aqliyya*) tailored to the level of intellectual awareness of *da'wa* recipients. To be more swooping, *da'wa* materials should be based on logical proof, by showing for example the results of research from experts at the laboratory in certain areas especially in the face of a more intelligent and critical *da'wa* recipient. Preaching message without proof might be tasteless and less or not at all convincing.

Dā'ī should always improve his ability to master the religious arguments, whether scriptural (*naqlī*) or rational (*'aqlī*). These arguments should be equipped with their own interpretation or explanation (*sharh*) from experts. *Aqlī* proposition is not only rational, reasonable but also supported by proofs (*hujja*) of the research results. Some suggestions relating to *da'wa* message in which *dā'ī* has to pay special attention as follows. *First*, he should always do research to get more interesting and evocative *da'wa* message. *Second*, he should examine the level of truth of the message he preached in order to develop and perfect it. *Third*, he has to make *da'wa* comparison by placing himself as a listener (*mad'ū*). *Fourth*, he should always read and review the research results of others, especially experts in their fields. *Fifth*, he should subscribe to the journal of research results from various universities that are relevant to all aspects of life. Finally, when connected with the next verse (Q. Yusuf (12): 109) the preacher should have a lot of traveling to broaden his *da'wa* insight.

Dā'ī as An Example Figure

The qualification is based on S ra Ali 'Imrān (3): 110, "You are indeed the best community that has been brought forth for [the good of mankind] you enjoin the doing of what is right and forbid the doing of what is wrong, and you believe in God. . . ." In the preceding verse God Stressed the need for a class of people who call to virtue, sent to the kindness and prevent it from being unjust. On this verse Allah Almighty gives Muslims the title as the best people, because of their consistency in doing good (*ma'rūf*) and avoiding evil (*munkar*). In the next verse God states that among the People of the Book, there is also a party who believes in Allah and the Last Day and do a kindness injunction and prohibiting unjust. Based on the story that comes from 'Ikrimah and Muqātil, that this verse was sent down to Ibn Mas'ūd, Ubayy ibn Ka'b, Mu'ādh ibn Jabal, Salim Mawla and Abū Sa'īd al-Khudrī. It is reported that there were two Jews named Mālik bin al-Zāf and Wahnāb ibn Yahya said to them: "in fact our religion is better than the religion that you preach to us, we are even more precious than you." So, this verse came down in response to this Jews' claim, and stating that Muslim is precisely the best people.

About who deserves the title *khayra umma*, we obtained some information. According to al-Dahhāk, they were the Prophet's companions, because they are his narrators and deputies, to whom Allah commands Muslims to follow. In the eyes of Ab Muslim al-Isfahānī, the words are addressed to a white man and his face beamed mentioned in the previous verse (Q.3:109). As if these verses read: you are at the last of your life the best of your charity race where everything is so well rewarded with a good response too. Therefore, according to al-Isfahānī, this verse (Q.3:110) is the complement of the previous verse. However, this opinion seems too specific because it only refers to a particular group of human beings, while the Qur'an emphasizes its universal mission.

There is another opinion that say that the predicate of "*khayra umma*" addressed to the generation of the Prophet. This opinion is based on the Prophetic tradition: "The best generation is my generation, then followed by the next generation, then followed again by the next generation ..." Nevertheless, there's a small note of this opinion as if he could give the impression that the future of Muslims would not be privileged again like in the days of companions. Besides, there is also another tradition which says that: "my community (*umma*) is like rain, is not known exactly whether the beginning or the middle or the end is better." Al-Rāzī himself provides some pages in suggesting the possible meaning of the word "*khayra umma*" in this verse. He seems to prefer the meaning "you're the best of people" while the word "*kuntum*" reflects the contemporary connotation rather than the past orientation. To support his view he quotes Arabic grammatical expert, al-Zajjāj, who said "*exoterical* meaning (*ẓāhir*) of this verse is that it was originally addressed to the Prophet's companions, but in fact it covers the whole people."⁵

Al-Shawkānī⁶ makes this passage generally refers to the Muslim community at all ages. "There is a clear indication in this verse is that the Muslim community is absolutely the best among all communities. However, preferment shared to among all generations, from the first to the last. As a consequence, al-Shawkānī stressed that the title *khayra umma* should not be attributed to certain generation, therefore, companions of the Prophet are rejected as a more privileged community than other Muslims." Al-Shawkānī confirmed that this feature is conditional. You are the best of all as long as you invite people to believe in God, His Books and His Messengers. This is because the true faith in God would not be complete without this faith.

In this connection it is interesting to note the predisposition of Sayyid Qubānī in Mahmoud M. Ayoub, who regard this verse as a challenge for Muslims to emerge as a model for other peoples and became a leader in creating goodness in the midst of society based on a true belief in God.⁷ According to al-Rūghib al-Isfahānī⁸ in his *Mufradat fī Gharīb al-Qur'ān*, the word "*umma*" in this verse refers to the group because of similarities such as the bond of religion, ideology, culture or ethnicity, whether the association is realized in a forced or over their will.

Qur'an and Hadith do not restrict the use of the term "*umma*" to only the human community but extended to the other creature such as birds. Allah says in QS. Al-An`am (6): 38, "Not one bird was flying with two wings except the peoples as well as you. In one of the narratives of Bukhārī, the Prophet, Said: "Ants on the loose, it also includes people of God." (Narrated by ⁹Bukhārī). In the eyes of M. Quraish Shihab, the term "*community*" implies a dynamic exposition it can refer to the direction, timing, clear roads and even lifestyle.

There are three requirements that must be met to be the best people (*khayra umma*) are: command a good thing (*ta'murūna bi al-ma'rūf*), prohibits the unjust or evil (*tanhawna an al-munkar*) and being consistent with faith in God Almighty (*tu'minūna bi Allāh*). In Kuntowijoyo's understanding as Agus A mad Shafei quotes, *ta'murūna bi al-ma'rūf* implied re-humanization and emancipation. Through commanding the good, people are introduced to the noble values of God that will lead man to salvation. With the injunction, human are reunited on essential human values as the noblest creature, and this is called humanization. *Nahy an al-munkar* emphasizes the liberation, in terms of freeing humanity from things that might keep him away from salvation before God. In other words, *nahy 'an al-munkar* is keeping people away from the satanic elements that can bring them to hell. And *tu'minūna bi Allāh* signifies transcendence, namely the process of raising human beings to be even closer to the eternity of God.¹⁰ Definition of faith in this verse as Sheikh Muhammad Abduh believes, is the faith that can control and direct the mind, heart, feeling and desire so as not to deviate from the truth rails.¹¹

Dā'ī qualifications derived from Surah Ali 'Imrān (3): 110 are those that should be predicated as a preacher coming from among chosen figure. Choice itself must be based on certain criteria that are commonly used as community standards in assessing the appropriateness of someone bearing the title of *dā'ī*. At least *dā'ī* is the result of selection or the output of a special *da'wa* training. May be formal cadre of educational institutions or *da'wa* agencies, or under the guidance of a senior preacher or a scholar. Standard selection is based on how far a cadre carries out his duties in enjoining goodness, preventing all forms of evil and show consistency in faith.

Dā'ī as A Moderate Figure

Surah al-Baqara (2): 143 is the foundation of the discussion. Allah says: "And so (too) We have made you (Muslims), the people of the middle so that you may be witness to the (act of) men and that the Apostle (Muhammad) to witness the (act of) you. . ." Verses 142 to 150 are inextricably linked because it is on the one theme that is the Qibla. On the last verse (142) Allah informs that the people who are less thought, asked a question why Muslims turn the Qibla from Bayt al-Maqdis to Bayt al-Ḥarām?. It is also said that God belongs the east and west. Then in this passage (143) explained that the transfer of direction is a test to find out who follow the Prophet and who defected. In addition, it also argued that the transfer of direction is felt very heavy except for those who were given instructions by Allah.

The phrase "*ummatan wasaṭan*" has many meanings. Sayyid Qub interprets it with moderate, Ab Man r al-Mat rīdī interprets with a fair race. Muhammad Asad saw that *ummatan wasaṭan* means "justly balanced." A group of Islamic scholars interpret it "an *umma* of middle standing." The essence of Islam is to avoid all exaggeration at all aspects of life. Nevertheless, the Arabic word "*wasat*" also implies a touch of mid-literal meaning. Geographically, the Arabs are at the center of the classical world, as evidenced in the history of the spread of Islam was very fast to the north, south, west and east.

Among the Shiites the word is understood as those twelve priests. Al-Al sī and Sa'īd Hawwa himself denied this claim, in Hawwa's view, the verse is addressed to Muslims in general. The word "*shuhadā'*" itself means those witnesses. When two people argue they claim is excessive. A just witness came in between them and bring the light of reason over all personal vanity. Therefore, the mission of Islam is addressing the people of middle, moderate and exemplary. Middle position is understood by not leaning to the left or the right that has implications for fair behavior. This position puts a person in the place that can be viewed by anyone from all sides, as a model for all parties. This position also makes him able to see anyone, anywhere. Placement in a strategic position is intended that Muslim becomes a witness of humans' actions.

According to Sa'īd Hawwa, the middle position is considered as an option because if people are on the edge side most likely to slip. In addition, those placed in the middle will be protected. That is, as God made you the best of people, He also made your Qibla as the best one. In addition, the middle is also considered to be something just because it is located in the middle between the various sides of the same distance. This means that as we have made you mid race, we also make your Ka'ba as the middle Qibla. Apparently, this verse is a kind of justification for the selection of the Ka'ba as the Qibla of the Muslims.¹²

In the eyes of Sayyid Qub, Muslim is the people of the middle in all understanding. In the case of the Muslim faith, for example, they do not worship excessively nor excessive drift seeking worldly pleasures. In terms of thinking, Muslims do not hide what they know and do not follow anything without research. In terms of place, Muslims living in the center of the earth, in the midst of various countries on earth, between the east and west, north and south. In terms of time, especially in the development of human life in relation to the religious burden (*taklīf*). Islam does not take into account periods of childhood, his deeds are legally considered after he reaches *balīgh*. In the context of today's Muslims, Qub put forward a question of what prevents Muslims from taking their position? This question is answered that the only hindrance for Muslims is that they do not take God's chosen system and they tend to adopt a variety of non-Islamic systems.¹³

The verse is particularly significant in the context of preaching, especially for *dā'ī*. Coverage of the meaning of *ummatan wasaṭan* becomes apart of *dā'ī* qualifications. *Dā'ī* should consist of those chosen figures from different angles as well as belongs the balance of thought and work. Moderate nature and attitude become separate traits for a Muslim

preacher. Moreover, *dā'ī* reflects the nature and fair attitude in scrutinizing and watch the people around him. Along with this position, the scope of meaning of *ummatan wasa'atan*, should be treated as *da'wa* message which is neatly packaged and related to actual societal problems. In addition, the preacher must always keep the people to retain the title or to restore it if they turn out from reflection and implication.

From the verse discussed it can be understood that the preachers should consist of persons who are positioned as: middle, moderate, egalitarian, and fair reflection of his life. Regarding the position of Muslims as middle, the Qibla of Muslim is also in the middle so *dā'ī* is also supposed to put himself or positioned in the middle of the community. In the fulfillment of his duty *dā'ī* should always be in the middle of *mad'ū*, or be in a position that is easy to see the whole congregation or the focus of attention throughout the audience. This middle position also has implications for the expression and views of a preacher who is always in the position of the middle ground, away from exclusivism and extremism. Preaching messages should reflect the moderate views that is acceptable to all parties. This position is also significant for a Muslim preacher as a peacemaker in the midst of society.

Dā'ī as a figure whose best expression

As the foundation of studies proposed is Surah Fū ilat (41): 33, "And who could be better of speech than he calls [his fellow-man] unto God, and does what is just and right, and says, "Verily, I am of those who have surrendered themselves to God." In the preceding verses of the Qur'an, explaining about the response and attitude of the unbelievers against the Prophet's call. They mock and deride him, as well as the threat of Allah to such behavior. Further explained that those who committed and consistent to every persuasion and interference of unbelievers, will be given a double reward by Allah Almighty. In this verse Allah explains that the deeds of the Prophets and Apostles as well as people of faith are always trying to invites people to the path of Allah is a very commendable act.

According to al-Ṭabarṣī, the form of this sentence is interrogative (*istifhām*) but is intended as a negative (*naḥy*). The estimate meaning is "and there is none of the best speech compared to those who invite people to obedience of God."¹⁴ Al-Bayān nī in his book *Madkhal Ilā al-'Ilm al-Da'wa*, by basing his analysis on the verses of the Qur'an to see there are five things that can improve the quality of the words,¹⁵ namely:

The words must contain the truth of the Sharī'a. The verses are used as a premise that is: QS. al-Nahl (16): 112, QS. al-Ahzab (33): 70, and QS. al-A'raf (7): 33.

Words should be gentle and kind. Basic grip is QS. Ali 'Imrān (3): 159, QS. al-Nisā '(4): 148, and QS. al-Baqara (2): 83.

According to the deeds and is not contradictive. The reference is QS. al-raf (2): 2-3, QS. al-Baqara (2): 8-9 and QS, H d (11): 88.

The words must be clear. Its Qur'anic reference is QS. Ibrāhīm (14): 4. This point was also reinforced by the two traditions, the first: the words of the Prophet are obvious word

(real information) that can be easily understood by anyone who hears it. Second, that the Messenger of Allah if said a phrase he would repeat it three times until people understand. (*adīth* narrated by al-Bukhārī).

Words to avoid repetition. Traditions are used as the foundation, among other things: first, "Verily, God of wrath against those repeated his words as cattle chewed their foods." Secondly, "most people I really like is the best behavior, and those who the most I wrath and most distant from me on the Day of Judgment is *al-tsurtsarun*, *al-mutasyaddiqun* and *mutafayhikum*." (Tirmidhī).

Al-Nawāwī, in *Riyādh al-Ṣāliḥīn* explaining the properties are as follows: *thurtharun* means a lot of words, like the chatter and explosive. *Mutashaddiq* means long-term sentences in the eyes of *mad'ū* and *mutafayḥiq* derived from the word *al-faḥq* means *al-imtila'* the phrase full of praise for himself.

In Communication Studies emphasized the quality of expression can establish credibility. Therefore, the speaker should increase the credibility during the presentation. According to Dan O'Heir et al. in *Strategic Communication*, there are three main components, namely the credibility of the presenter: trustworthy, competence and dynamism. Trustworthiness refers to the character of honesty, friendliness, warm, and modesty. Competence means based on the expertise, skill, experience, ability, authority, and intelligence. Finally, the dynamism of the spirit, energy, assertiveness, activity, and candor speaker.¹⁶

Based on the word "*da'ā*" in S ra Fu ilat (41): 33, it is understood that the preacher in charge to invite or call both addressed to fellow Muslims and to non-Muslims. This verse reveals that the best words in God's sight are those who always invites to the path of Allah. The purposes of passage *da'ā ilā Allāh*, put forward by the exegete as follows:

Calling people to the oneness of Allah. This is particularly important given the belief that stem from Islamic monotheism is the soul of all deeds. Therefore, the first thing required of a person is the Oneness of God, whether His substances, attributes and the nature of His action (*af'āl*). Such is illustrated with clear and firm in the first pillars of Islam, that is two creed sentences. Recognition of the oneness of God as the only substance (*wājib al-wujūd*), that must be worshiped contains the logical consequence that the person is not justified devote himself to anyone other than Allah.

Calling on people to obey Allah in the sense that after a man acknowledge the oneness of God, then by itself obedience should not be directed to other than Allah.

Besides inviting people to the path of God, a preacher should always do good deeds for himself and for the community, state and even international arena. Understanding of good deeds which can be accessed from the exegetical books are still in the context of the conventional interpretation, based more on values of individual piety. Al-Marāghī, for example, argued that what is meant by "*'amal ṣālih*" in this verse is '*bi 'amal al-ṭā'a wa*

ajtinābi nawāhīh " ie, doing obedience (commands of God) and keeping away from His ban. Good deeds are not only limited to the execution of the order of God with the intention of seeking His good pleasure, but also includes efforts to curb and control the passions in order not to fall into a forbidden act. To get the best predicate of God, presumably calling activity or invite people to God is not enough, but must be accompanied by good deeds ('*amaliyya*) as a description of the nature the oneness and obey God in all aspects of life.

Preachers are required to be a good example and role model in the midst of society, where their words should be synchronized with their action. If this requirement is not met, then they will not be included a category of people whose best words, because the call of God must be accompanied by good works, which reflect the Islam. Actual deeds, if observed at the concept of the Qur'an will be mainly refers to the fulfillment of social piety. In this context, the pious, for example, can be understood by those who have the skills and expertise in managing nature. These cues, among others, understood from S *ra al-Anbiyā'* (21): 105, "And indeed we have been written in the Psalms after (We write in) law Mahf , shall inherit the earth to My righteous servants ." The righteous are those who master the laws of nature, has high work ethic, always wanted to produce works that can be sensed directly and used in many communities a long time.

Other consequence of being a preacher is that he should be committed to the principles and Islamic values. As a reflection of the statement "Verily, I am a Muslim." The word "*muslimīn*" means: those who obeyed, or those who have surrendered or those who saved. The meaning of *muslimīn* in this verse according to al-Marāghī is "*an yattakhidza al-Islāma dīnan wa yukhlīṣa ilā rabbih*" that is the people who make Islam as his religion and sincere (worship) to his Lord. Al-Ṭabarsī suggested several interpretations of this verse. First, it is interpreted that I am the person who is subject to the commands of God. It is also interpreted as I am among the Muslims as the Prophet Ibrāhīm declared himself as the first Muslim. Based on the information of asan, Ibn Zayd and al-Suddī, this verse means that he is Mu ammad (pbuh) While the narrative of a group of exegetes such as Muqātil says he is the *mu'adhdhin*.¹⁷ *Mu'adhdhin* is included the best of his words because *adhan* contains the creed (*shahāda*) and the call to perform the prayers and achieve prosperity. *Mu'adhdhin* all times to remind people the times of prayer and invites people to prayers at the mosque. Al-Ṭabarsī himself judges S *ra Fu ilat* (41): 33, for the proposition that inviting a person to religion is one of the greatest devotions and noble duties. This verse is also the argument that a preacher must do goodness with his knowledge, so that people can receive his speech, feel closer and peaceful.

Based on the verse there are three main criteria are inseparable and always intertwine in this person with the best of his words, namely:

Invite people to God, in the sense:

Introduce Islam to people of non-Muslims so that they may understand the noble values embodied in it, and ultimately they can choose Islam as a way of life with their own conscience.

Invite or call on Muslims to practice the teachings of Islam in all aspects of life, as the realization of their willingness to accept Islam as a way of life.

Always doing good deeds, by carrying out compliance and avoiding things that are forbidden, as well as customize their words with their action. In addition, he creates an instrument which is really worthwhile in life for the present and for the future.

Consistent in embracing Islam, surrender to Allah for all the efforts devoted to attain His good pleasure.

From this verse it is understood that preachers are those whose best words in God's sight. It is very important because the speech, attitude and behavior will be imitated by community. Words will be meaningful and qualified when given a divine charge in the sense of contained the call to God's way. In the side of God it is only the word whose *da'wa* values is weighted and evaluated as the best speech. Moreover, the value of a good word is also reflected in the way of communicating the teachings of Islam, which is summarized in terms such as: *qawlan faṣīḥā* (communicative speech), *qawlan thaqīlā* (weighty words), *qawlan maysūrā* (a phrase that easily understood), and *qawlan balīghā* (statement that touches the soul) Moreover, this weight will be determined by good deeds in the form of good works produced and enjoyed by many people in the long term. In addition, they are always consistent and committed in Islam.

Dā'i as a Figure whose Eloquent Tongue

It is understood from the Surah al-Qa'a (28): 34, "And my brother Aaron, he is more eloquent tongue than me, so please send him with me as a servant to justify my words: I fear that they will give the lie." One of the limitations of Prophet Moses is not to have spoken eloquence that made him worry about not being able to convince the people to his sacred mission, especially in the face of Pharaoh King of the superpowers. Regarding this limitation, Moses prayed to God, as mentioned in the verse, presumably God would send his brother Aaron to be with him. From a source of information we found that such limitations are indeed also owned by Prophet Noah. Prophet Noah, however, was not accompanied by someone who is more fluent and did not give priority to the cadre, a condition which subsequently leads to some *da'wa* problems. As a consequence community feels difficult to understand and receive the truth he preached and even his closed family did not appreciate his call.

Fluency of speaking in the verse includes the ability in the presentation, especially rhetoric and public speaking skills. Fluency of speech, among others, reflected in the roles of Prophet David and the Prophet Solomon. Because of his speaking ability is not only able to hypnotize humans but also other creatures. God commanded the mountains and the birds that

hymn with the Prophet David as. In S ra Saba' (34): 10 God says: "And [thus], indeed, did We grace David with Our favors: O you mountains! Sing with him the praise of Go! And [likewise] you birds! And We softened all sharpness in him." The words of Prophet Solomon, for example, can be understood by Jin (S ra al-Naml (27): 39), "Said a bold one of invisible beings [subject to Solomon]: "I shall bring it to thee ere thou rise from thy council-seat for, behold. I am powerful enough to do it, [and] worthy of trust!" Furthermore, birds also are able to communicate with Solomon, S ra al-Naml (27): 22, says: "But [the hoopoe] tarried but a short while; and [when it came] it said: I have encompassed [with my knowledge] something that thou hast never yet encompassed [with Thine] for I have come to thee from Sheba with a tidings sure!" In addition, ants also understood Solomon's speech, as mentioned in S ra al-Naml (27): 18-19), "till they came upon a valley [full] of ants, an ant exclaimed : O you ants! Get into your dwellings, lest Solomon and his hosts crush you without [even] being aware [of you]!" Thereupon [Solomon] smiled joyously at her words, and said: "O my Sustainer! Inspire me so that I may forever be grateful for those blessings of Thine. . ."

Dā'ir Should Master the Language of Mad'ū

This qualification is based on S ra Ibrāhīm (14): 4, "And never have We sent forth any apostle otherwise than [with a message] in his own people's tongue, so that he might make [the truth] clear unto them; but God lets go astray him that wills [to be guided] for He alone is almighty, truly wise." In the previous verse, especially verse 1 describes that God lowering the Book to be used in removing the human from darkness to bright light. In this passage, God informed that the mission of the Apostle by using the language of his people so he can give them a good explanation. And the next verses described the mission of Prophet Moses with the task of transforming people from darkness to divine light, and reminded human of the bounties of God.

The word "*bi lisāni qawmih*" in this verse means "*bi lughati qawmih*" i.e, by using the language of his people. Narrated by Imām Ahmad from Abū Arr that the Messenger of Allah said: "*lam yab'ath nabiyyan illā bi lisānih qawmih*," meaning that: God did not send a prophet but using the language of his people. Therefore, this verse means: We did not send a messenger to a people before you, but using the language of his people, so that they can easily understand the commands and prohibitions. If the Qur'an brought by the Prophet used their language, of course there is no obstacle for them to understand and study various laws and wisdoms it contains in order to gain happiness in the world and the Hereafter.

Based on the tradition and policies, God did not send a messenger to a people, but with language that is understood by the people, therefore every apostle is only responsible for communicating the message of God to his people alone. Unlike the case of the Prophet Muhammad, the treatise is not only targeted at people or nation alone, but to all mankind, as the last prophet of God. God Almighty says in S ra al-Anbiyā' (21): 107, "And [thus, O Prophet.] We have sent thee as [an evidence of our] grace towards all worlds."

Thus, even though the Qur'an and *adīth* which function as principal message of *da'wa* written in Arabic, it is not meant only for the Arabs alone, but for all mankind. Although the Prophet Muhammad sent to all people of different languages, but by sending him with the language of his people prefer than by sending him to another language. In this case his community would explain his teachings to others with their own language so that the teachings would be well understood. Had the teachings passed down by many languages, according to many people and he explains to each of the respective languages it will be the base of the dispute. This is because every people will recognize the meanings of the teachings in their own languages which are not recognized by other people. This will cause distortion and abuse, due to a variety of false recognition committed by people who are fanatical about their own language.

In the process of implementation, *da'wa* can not be separated from language as a medium of communication. At a time when a *dā'ī* parachuted into the middle of the community he will be dealing with communicant with different languages and dialects. Linguistic diversity is understood from the Word of God in S *ra* al-R *m* (30): 22, "And among His wonders is the creation of the heavens and the earth and the diversity of your tongues and colours; for in this, behold, there are messages indeed for all who are possessed of [innate] knowledge!" The Qur'anic verse in the same token is mentioned in S *ra* al-Hujurāt (49): 13, "O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most conscious of Him. Behold, God is all-knowing, all-aware

The language similarity between *dā'ī* and *mad'u* reflects the closeness of indispensable background needed in the mission as a communication activity. The wider area of overlap between the frame of reference and field of experience between the communicator and the communicant the greater the chances of effective communication activities. Allah the Most Knowing the state of his being so that the delivery of His message would be received well, God always sent His apostles from among his own kind. The Qur'an describes this by using terms such as: *bi lisāni quwmih* (the language of his people), as mentioned in S *ra* Ibrāhīm (14): 4.

Other terms are *akhāhum* (their brother), as contained in S *ra* d (11): 50, "And unto [the tribes of] 'Ād [We sent] their brother d. He said: "O my people! Worship God [alone]: you have no deity other than Him. [As it is,] you are but inventors of falsehood!" Similarly, in S *ra* d (11): 66, God says: "And so, when Our judgment came to pass, by Our grace We saved Ṣāliḥ and those who shared his faith; and [We saved them, too,] from the ignominy of [Our rejection on] that Day [of Resurrection]. Verily, thy Sustainer alone is powerful, almighty!" In addition to this term, the Qur'an also uses the term *minhum* (among them), as portrays in S *ra* al-Mu'min n (23): 32, "and [every time] We sent to them an Apostle from among themselves, [he told them:] "Worship God [alone] you have no deity other than Him. Will you not, then, become conscious of Him?"

Without knowing and understanding the language of communicant the task of *da'wa* as transmitter of God's message will not be performing well. Language is very important in communication because it can create mutual understanding among individuals involved in the communication. To facilitate effective communication with his environment, the Prophet Adam as the first man, get a lesson on the names of things that have not been taught to other creatures. This story is told in verse fragments of Surah al-Baqara (2): 31-33, "And He imparted unto Adam the names of all things; then He brought them to the ken of the angels and said: "Declare unto me the names of these [things], if what you say is true!. They replied: "Limitless art Thou in Thy Glory! No knowledge have we save that which Thou hast imparted unto us. Verily, Thou alone art All-Knowing, truly wise. Said He: "O Adam, convey unto them the names of these [things]." As soon as [Adam] had conveyed unto them their names, [God] said: "Did I not say unto you, 'Verily, I alone know the hidden reality of heavens and earth and know all that you bring into the open and all that you would conceal?"

As an Islamic preacher, the aforementioned verse (Surah Ibrahim verse 4), can be used as the basis of that mission must be submitted in accordance with the language that is understood by the object of preaching. Besides that, it is worth to consider people's ability to understand the message that *da'wa* delivered. For those who preach through writing materials should look at man's purchasing power of religious books, magazines and newspapers that contain Islamic message. This is in line with tradition the Prophet. "It is narrated from Maymun ibn Shabib, the Prophet said: Treat the man in their degree or level." In another *adith* the Messenger of Allah said: "We are commanded to speak to people according to their reasonable levels (intelligence)" (Hadith Narrated by Muslim). To adjust the level of reason of *da'wa* receivers with the message, methods and *da'wa* media, requires fact finding techniques, namely recognize the factual data, as a first step in the process of *da'wa*, hence the observation as a technique of scientific research plays an important role in Islamic preaching.

The process of communication between the people of the same language background will facilitate the achievement of the effectiveness of communication, because of the psychological bond between them. Communicators feel a part of their communicant, and vice versa. The implication is that a preacher should know more background of people who become the object of preaching that can easily hold empathy and self adjustment. Language is one of them, the preacher's message will be easily understood if it uses language which *da'wa* recipients mastered. A preacher should always fix the language skills, for those who want to preach among countries would have to master a foreign language, especially English. In addition, in the development of preaching message Arabic capability and other foreign language in assessing the sources of Islamic studies become a fundamental demand.

CONCLUDING REMARKS

In performing the function as a preacher one needs certain qualifications as the Qur'an proposed. The credibility of preacher determined by his ethic and qualification because as

communicant people will see both preacher's message as well as his action. Delivering the speech, especially Islamic message should be enhanced with certain criteria in order that this message may be accepted by the audience. Message, for instance, should be rational and argumentative based on the research result from any experts. Besides that, *dā'ī* should have the same frame of reference and field of experience with *da'wa* recipients. *Dā'ī* should be a chosen figure and has certain skill in *da'wa* presentation. In addition, due to his position in the society *dā'ī* should place himself as an example in which his religious ideas as well as his behavior should portrays moderation. This Qur'anic qualification needs development and modification due to the context in which *da'wa* performed.

Endnotes

¹ <http://ahmadgunawan.blogspot.com/> (25 Juni 2011)

² Aziz. *Ilmu Dakwah* (2nd edition; Jakarta: Kencana Prenada Media Group, 2009).

³ <http://fauzan.wordpress.com/2006/11/17/profil-dai-abad-21/> (2 Juli 2011)

⁴ Asad, *The Message of the Qur'an* (Gibraltar: Dar al-Andalus, 1980), p. 354.

⁵ See al-Rūzī, *al-Tafsīr al-Kabīr*, Vol. 8 (Cairo: al-Ma ba 'a al-Bahiya, n. d.), p 191.

⁶ His complete name is Mu'ammad Ibn 'Alī 'Abdullāh al-Shawkānī. He was born 1173 H. and died 1250 H. He inherited a variety of beneficial books, the most important one is *Fath al-Qadīr* in tafsir field. This book is considered the source and reference of important exegetical work because the author combined *tafsīr bi al-riwāya* and *tafsīr bi al-dirāya*. Furthermore, he enhanced the apparently contradictive *tafsīr*, especially in controversial issues. This *tafsīr* also explains Arabic meaning, i'rāb and bayānī. In addition, this *tafsīr* used the interpretations of the Prophet, the companions, the followers of the companions and the followers of tābi'īn. However, he did not explain the condition of chain transmitters as those of al- abarī, Ibn Kathūr, al-Suy tī and others. See Mu'ammad al-Dhahabī, *al-Tafsīr wa al-Mufasssīrūn*, Vol. 2 (Cairo: Dār al-Kutub al- adītha, 1962), p. 285.

⁷ See Ayoub, *The Qur'an and its Interpreters*, Vol. 2 (Albani: State University of New York Press, 1992), p. 295.

⁸ Al-Asfihānī came from al-Asbihān or al-Asfihān. His date of birth is not exactly known, however, he died 502 H./1108 M. Although he was a leading literalist, scholar, fiqh expert, in fact it is the Qur'an made him famous. His works on Qur'anic Studies are: *Jāmi' al-Tafāsīr*, *Hillu Mutashābihāt al-Qur'ān*, *Tahqīq al-Bayān fī Ta'wīl al-Qur'ān* and *Mufradāt fī Gharīb al-Qur'ān*. In Ma mud's view, *al-Mufradāt* includes in the list of recommended books for the scholars. In this book the author discussed the meaning of words (*mufradāt*) in the Qur'an and explained the interpretation of the words accompanied by the Prophetic traditions or Arabic poetries. This book arranged alphabetically that enable the readers easily looking for the words. See Māni' Abd al-Halīm Ma m d, *Manhaj al-Mufasssīrīn*, trans. Shahdianor and Faisal Saleh (1st edition; Jakarta: PT. RajaGrafindo Persada, 2006), p. 304-305.

⁹ See Shihab, *Tafsīr al-Mishbah: Pesan, Kesan dan Keserasian Al-Qur'an*, Vol 2 (1st edition; Jakarta: Lentera Hati, 2000), p. 174.

¹⁰ For comprehensive description, see Shafei, "Kajian Ontologi Ilmu Dalwah," in Asep Kusnaman et al. *Dimensi Ilmu Dakwah: Tinjauan Dakwah dari Aspek Ontologi, Epitemologi, Aksiologi hingga Paradigma Pengembangan Profesionalisme* (Bandung: Widia Padjadjaran, 2009), p. 64-66.

¹¹ Rī ū, *Tafsīr al-Qur'ān al-Hakīm*, Vol 4 (2nd edition; Birut: D ar al-Ma'rifa, 1975), p. 64.

¹² See Hawwa, *al-Asas fī al-Tafsīr*, Vol. I (Yordania: Dār al-Salām li al- abā'a wa al-Nashr wa al-Tawzī' wa al-Tarjama, 1985), p. 392.

¹³ See SQu b, *Fī zilāl al-Qur'ān*, Vol. 1 (Beirut: Dār al-Turāth al-'Arabī, 1971), p. 97.

¹⁴ See al- abarsī, *Majma' al-Bayān fī Tafsīr al-Qur'ān*, Vol. 24 (Birut: Dār I yā'al-Turāth al-Islāmī, 1992), p. 22.

¹⁵ For detail discussion, see al-Bayān nī, *al-Madkhal Ilā 'Ilm al-Da'wa: Dirāsa Manhajīyya Shāmila li al-Tārīkh al-Da'wa wa Uṣūlihā wa Asālibihā wa Wasa'iliha wa Mushkilātihā fī Daw'al-Naqlī wa al-'Aqlī* (4th edition; Qatar: Idārat al-Shu' n al-Islāmiyya Wizārat al-Awqāf wa al-Shu' n al-Islāmi, 1997), p. 312-316.

¹⁶ See O'Heir, Gustave W. Friedrich and Lynda Dee Dixon, *Strategic Communication: In Business and Professions*, trans. Tri Wibowo BS. (1st edition; Jakarta: Kencana Prenada Media Group, 2009), p. 546-547.

¹⁷ See al- abarsī, *Majma'*, p. 22.

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