

## AL-QUR'AN AND THE MESSAGE OF DA'WAH FOR MANKIND

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### ABSTRACT

The discussion in this paper deals with the message of the Qur'an and the Sunnah of the Prophet SAW about the importance of da'wah for Muslims. The Qur'an as a miracle of the Prophet Muhammad PBUH and in it there are many da'wah messages and regulations for humans to live life in this world. The Qur'an has many features and there are valuable messages to humans and also contains da'wah orders (amar makruf nahi mungkar) in addition to various regulations for humans that if they follow the entire content in the Qur'an then someone will always be in Allah's guidance. People who stick to the Qur'an and the sunnah of the Prophet will be saved in this world and the hereafter. (Key words: The Qur'an, Divine messages, and the essentiality of the Qur'an and da'wah).

**Keywords:** Qur'an, Hadīth. Message, Da'wah

### INTRODUCTION

The Holy Qur'an is full of teachings of kindness and warnings to humans not to overdo or exceed limits in anything. Islamic teachings are also full of messages of peace and compassion, both between fellow humans and other creatures. Therefore, humans are told to spread kindness and justice to all human beings and prohibit doing something that deviates and harms themselves or others. In addition, the Qur'an also contains many da'wah messages and regulations in every activity of human life comprehensively. Likewise, the importance of spreading Islamic da'wah continuously to all human beings so that they do not deviate from divine regulations. If da'wah does not work, then it is possible that human disobedience and moral depravity will become rampant. If we open the pages of the Qur'an, then there are many verses that talk about da'wah, namely amar-makruf and nahi-munkar. Doing good to fellow human beings, doing good to mothers and fathers, reconciling conflicting people, spreading the truth, and prohibiting lies, lies, and others.

Any activity or action that calls people to the right path and forbids people to do something forbidden or that is harmful to themselves or others can be called da'wah. In the Qur'an Allah says which means: *And let there be among you a group of people who call to the good, enjoin (do) the good, and prevent from the evil. And they are the fortunate ones* (Ali Imran: 104). Then, in another verse Allah also says which means: *Call people to the way of your Lord with wisdom and good teaching, and argue with them in a good way. Verily, your Lord, He is the One who knows better who is astray from His way and He is the One who knows better who is guided* (An-Nahl: 125)

Da'wah can also be defined as efforts to call people both individually and to the entire ummah about the concession of Islam and about the view of human life in this world, which includes amar-makruf nahi-munkar with various methods and steps allowed by Islamic law. With noble character, guidance and gentle advice and then continue to preach to people so that they live a harmonious life in this world.<sup>1</sup> If this very simple issue does not move a person's heart to do it, what about jihad fī sabīlillah on the battlefield that is not necessarily alive or able to return home. How the da'wah of the Prophet's companions, orally, in writing, property, and even lives must end in war.

In essence, the Qur'an is so concerned about da'wah that there are many verses about da'wah and exhortations to do good, compete to do the best and be useful, but if you commit sin, mistakes, cheating, and something negative will get Allah's punishment, both in this world and in the hereafter. This means that the Qur'an is full of messages of goodness and benefit to all of nature.

In Surah Ali Imran Allah says:

*Meaning: "You are the best of the Ummah, born for the benefit of mankind; you call to the good, and you forbid the evil; and you believe in Allah."* (Ali Imran: 110).

The above verse means that if we want to be the best ummah, then the way is open for someone to carry out da'wah or spread amar-makruf and nahi-munkar in the midst of the ummah. We must have the determination and courage to call people to do good or beneficial things and have the commitment to stop deviant actions, whether it happens in front of our eyes or around us. It is not easy to achieve the title of the best ummah, if not by sacrifice and da'wah in the way of Allah.

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<sup>1</sup> Mohammad Natsir. (2020). *The Function of Da'wah in the Framework of Struggle*. Jakarta: Dewan Da'wah Islamiyah Indonesia, p. 21

## RESEARCH METHOD

The data used in this study are secondary data sourced from primary sources, namely the Qur'an and Al-Sunnah of the Apostle. Data analysis is done through the use of translation of the original text (nash) and then given interpretation (interpretation). The texts chosen are those that are directly related to the topic of study mentioned above. Conclusions were drawn by systematic analogy.

### A. The Quran's Message to Man

Allah SWT has created humans in the most beautiful and perfect form. Humans are blessed with a perfect mind to think, reflect, and remember. If we read every page of the Qur'an, we will surely find various warnings and appreciations from Allah to humans, it really depends on whether humans do good or do the opposite.<sup>2</sup> People who offer a lot of good deeds, they will be rewarded with heaven and happiness in this world and the hereafter, while those who commit offenses and go against the orders of Allah and His Messenger, then they also get their reward, namely the punishment of hell with no one to help them. We are commanded to multiply good deeds and minimize mistakes and vices, because all these deeds will be rewarded by Allah later in the hereafter according to what has been done in this world.

Allah's word in the Qur'an means: *"Every living person will taste death. And it is only on the Day of Resurrection that your recompense will be given in full. Whoever is kept away from hell and put into paradise, indeed he has gained victory. The life of the world is but deceitful pleasures"* (Al-Imran: 185).

Every warning of Allah in the Qur'an and also the warnings of the Prophet through his hadiths should be really pondered because if you violate it, disaster will certainly be brought or will be at risk, but if you follow the instructions of Allah and His Messenger, then safety and glory will be obtained. Just look in the Qur'an how the story and the end of the people of Luth, the people of 'Ad, the Tsamud, and Pharaoh and his army, all suffered a tragic fate and did not have time to repent.<sup>3</sup> These are the messages of the Qur'an that need to be taken to heart by people who think (ulul albab). Because, we are given sight, hearing, and heart by Allah to see, pay attention,

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<sup>2</sup> Shalah 'Abdul Qadir Al-Bakri. (1983). *The Qur'an and Human Development*. Bandung: Al-Ma'arif, p. 64

<sup>3</sup> Muhammad AR. (2022). *The Moral Balance of the Educated*. Banda Aceh: Bandar Publishing, pp. 31

contemplate and think deeply about what Allah commands. Therefore, let us make the Qur'an a reminder not to make mistakes, a softener for its readers, and an intercessor for its readers in the grave and in the afterlife.

The Qur'an, which has the concept of fostering the ummah and educating it. It cleanses the soul, removes impurities, educates the mind, reveals talents, sharpens the spirit, elevates ideals, strengthens the will, strengthens commitment to the religion of Allah, instills faith and compassion and generosity in the heart. The Qur'an also enlightens the human mind with divine *nur* light), so that it can reveal great properties and purify its soul from deterioration.<sup>4</sup> Allah often tells humans through the Qur'an to use their minds and activate their thinking power as a form of gratitude to Him. This command is through the expression *afala ta'qilun? afala tatafakkrun? Afala yatabbarun?*<sup>5</sup> This does not mean deifying the intellect, but always contemplating, paying attention, and investigating about Allah's creation, Allah's favors given to humans and Allah's omnipotence and human frailty as creatures

The Qur'an is a guide that leads humanity to happiness. Because, the Qur'an is a book of al-Hikmah, a book of shari'ah, a collection of prayers, and ubudiyah, a book of orders for da'wah. In<sup>6</sup> addition, the Qur'an is a book of remembrance and thought<sup>7</sup> The Qur'an is also a source of strength for the mind, water and light for the spirit, medicine for the human soul, and food and nutrition for the heart. All this is because the Qur'an is a truth, essence, honesty, guidance, and has extraordinary eloquence, it is not boring and not boring when read.

In living life in this world we must be wise or wise and our lives must be beneficial both to ourselves and to fellow human beings. The Qur'an as a way of life must always be read and practiced its contents. One of the questions in the grave later when humans die is *man imamuka?* (who is your imam?) Indeed, this answer is simple if we in this world always read the Qur'an and also practice the teachings of the Qur'an. But for people who ignore the Qur'an, it is said that the opponents of the Qur'an, do not touch the 'an, then they will be the talk of angels in the grave until the Day of

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<sup>4</sup> Muhammad bin Ibrahim Al-Hamd. (2002). *Together with Muslim Educators*. Jakarta: Darul Haq, p.16

<sup>5</sup> Ahsin Sakho Muhammad. (2021). *The Specialty of the Qur'an: Understanding the Sides and Miracles of the Holy Book*. Jakarta: Qaf Media Kreatif, p. 21

<sup>6</sup> Badiuzzaman Said Nursi. (2019). *Miracles of the Qur'an Viewed from 40 Aspects of Miracles*. Banten: Rislal Nur Press, p-134.

<sup>7</sup> Badiuzzaman Said Nursi. (2019). *Miracles of the Qur'an Viewed from 40 Aspects of Miracles....* p-6

Judgment. So important is the Qur'an in the life of Muslims because this Qur'an is one of the main pillars of Islamic law. If someone does not understand reading the Qur'an, does not understand the contents of the Qur'an and does not want to carry out the contents of the Qur'an, please read the instructions of the Prophet in his many traditions or please ask *ahl zikri* or scholars. So for the Muslims in Aceh, we are very grateful to our brothers who have formulated that everyone who wants to become a leader in Aceh, it is obligatory for them to be able to read the Qur'an, may the lives of the makers of this qanun be blessed by Allah.

The Qur'an is the word of Allah which has a sacred value when read by someone. Reading the Qur'an is not the same as reading other kalam or other books. Because reading the Qur'an has the value of worship and Allah will reward those who always read the Qur'an, whether they understand the meaning or not. If someone reads the Qur'an still stammering will also be rewarded by Allah one good, and if the reading is correct multiplied by ten even 70 good. Therefore, one letter of the verse of the Qur'an that is read will also get a reward from Allah swt.<sup>8</sup>

Imam Suyuthi in *al Itqan* says that the letters of the Qur'an number 323,671.<sup>9</sup> Imagine if we could read from Surah Al-Fatihah to Surah An-Nas or memorize it in every eight days as done by Ubay bin Ka'ab during his lifetime how many merits he would get. Thus the many rewards and virtues of reading the Qur'an even though has not read it fluently.

There are surahs and ayaats in the Qur'an that if we read them on certain nights or days, or at certain times, then the rewards and virtues we get are different. For example,

Reading Surah Al-Fatihah, which is the greatest surah, is also called *as-sab'ul matsani* (seven verses that are repeated), and is also called *Al-Kafiyah* (which can be sufficient for others), *Ruqyah* (which can be a spell), *An-Nur* (light), when this surah descends, the doors of the sky open. And if someone prays and does not recite this surah, then his prayer is not considered valid.

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<sup>8</sup> Ahsin Sakho Muhammad. (2021). *The Specialty of the Qur'an: Understanding the Sides and ...*, p. 70

<sup>9</sup> Imam Suyuthi in Ahsin Sakho Muhammad. (2021). *The Privileges of the Qur'an: ...* p. 71

The Messenger of *Allah* said to Ubay bin Ka'ab, "*by Whose soul is in His grasp, Allah has not sent down a letter equal to it either in the Torah, Gospel, Zabur, or al-Furqan. It is seven verses repeated over and over again.*" (H.R. Tirmidhi).

Reading Surah Al-Baqarah and Ali Imran: Whoever recites these two chapters frequently, on the Day of Judgment they will intercede for the reader. (H.R. Muslim).

If one recites Surah al-Kahf on Friday night, Allah will give him "light" until the next Friday. H.R. An-Nasa'i). Likewise, from the Prophet's hadith, whoever recites the first 10 verses or the last 10 verses of Surah al-Kahf, he will be spared from the fitnah of Dajjal. (H.R. Muslim).

The benefits of people who read Surah Yaasin or also called "*qalb al-Qur'an*" the heart of al-Qur'an. This surah discusses three main things, namely about Aqidah: faith in Allah, in the Prophet Muhammad PBUH, and the last day. The Prophet said which means: Whoever recites Surah Yaasin at night, when he enters the morning his sins will be forgiven". (H.R. Abu Ya'la from Abu Hurairah). Another Hadith means, "Recite Surah Yaasin to your dead" (H.R. Ahmad, Abu Daud, Nasa'i, and Ibn Hibban).

Reciting Surah ad-Dukhan. It was narrated from Abu Hurairah that the Prophet said: "Whoever recites Surah Hamim ad-Dukhan on Friday night, his sins will be forgiven." In another narration: "Whoever recites Hamim ad-Dukhan, there are 70,000 angels asking for forgiveness on the following day," (H.R. Tirmizi).

In another tradition the Prophet said which means: *Whoever recites Surah Hamim ad-Dukhan on the night of Friday, Allah will build him a house in heaven.* (H.R. At-Tabrani)

Al-Hafizh Ibn Asakir narrated from Abdullah ibn Mas'ud r.a., who said during the illness that led to his death, "I heard the Messenger of Allah (PBUH) say that: "*Whoever recites Surah al-Waqi'ah every night, he will not be afflicted with poverty forever.*" (see Tafsir Ibn Kathir).

In the Qur'an there is a surah that was narrated from Abu Hurairah, from the Prophet said which means: In the Qur'an there is one Surah consisting of 30 verses, (Whoever recites it), he will be interceded for by him, until his sins are forgiven, namely Surah Tabaarak, (H.R. Ahmad).

It was also narrated by the four compilers of the Sunan. Imam Tirmidhi said: "This Hadith is a hasan Hadith." Ath-Thabari and al-Hafiz adh-Dhiya al-Maqdisi narrated from Anas bin Malik r.a. that the Messenger of Allah said: *"There is one surah in the Qur'an that will defend the reader so as to enter him into heaven, namely tabarakallazi biyadihil mulk."* (H.R. Tirmidhi).

Narrated by Imam Tirmidhi from Jabir, the Prophet said: meaning: *"The Prophet did not sleep before reciting Alif Lam Mim Tanzil and tabarakallazi biyadihil mulk."* (H. R. Tirmizi).

Reciting Surah al-Ikhlās. Anas bin Malik said, a companion said to the Prophet, "I love this Surah (Al-Ikhlās)." The Prophet said which means: "Your love for it is what causes you to enter heaven" (see Tafsir Ibn Kathir).

In another narration from Abu Sa'id that there was someone listening to his friend reciting Surah al-Ikhlās many times. Then the friend who listened to him reported the matter to the Prophet. The Prophet then said which means: "By the substance in whose hand my soul is, this Surah al-Ikhlās equals one-third of the Qur'an," (H.R. Bukhari).

Reciting Surah al-Muawwizatain: Ibn 'Aish narrated that the Prophet said: "Shall I show you the most important verse recited by those who seek the protection of Allah?" Ibn 'Aisy replied, "Please O Messenger of Allah," Then the Prophet said which means: "Two Surahs, namely, Qul 'Auzubi Rabbil Falaq and Qul 'Auzubi Rabbin Nas," (H.R. Nasa'i. See Tafsir Ibn Kathir). However, in another narration it is mentioned, from Aisha r.a. that every night when going to sleep the Prophet always recited Surahs Qul Huwallahu Ahad, Qul 'Auzubi Rabbil Falaq, Qul 'Auzubi Rabbin Nas, then blew into the two palms of his hands, then wiped it on his head, face, and the front of his body three times (See Tafsir Ibn Kathir).

## **B. The Specialty of the Qur'an**

The Qur'an is the word of Allah<sup>10</sup> and it is used as the first source of Islamic law, as a view of human life, and contains full of wisdom and warnings. When the last Prophet Muhammad PBUH was sent to this world at the same time given the Holy

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<sup>10</sup> Badiuzzaman Said Nursi. (2019). *Miracles of the Qur'an Viewed from 40 Aspects of Miracles*. Banten: Rislāh Nur Press, p-199



Book called the Qur'an, when the Qur'an already existed, then all other books were minimized by Allah because all the contents were covered in the Qur'an. The Book of Zabur is only for Prophet David and his people, the Torah for Prophet Moses and his people, and the Gospel for Prophet Jesus and his people. After that, the Qur'an was revealed as a miracle for the Prophet Muhammad PBUH. The Holy Qur'an is a guide for the whole of nature or all humans, it is just a matter of whether they believe or disbelieve. The specialty of the Qur'an is its authenticity until now there has not been a single verse that has been successfully changed or distorted by the enemies of Allah who are not happy with the 'an.

The Qur'an is the sun and pillar of the Islamic world of meaning. It is the sacred map of the heavenly realm, the explanatory speech, the vivid interpreter, the powerful argument, and the brilliant interpreter of Allah's substance, attributes, names, and conditions. It is the educator of human nature, and is like water and light for Islam and the greatest of all. The Qur'an is the ultimate wisdom for mankind because it guides mankind to the right path and leads mankind to happiness in this world and the hereafter.<sup>11</sup>

The Qur'an is a miracle of the Prophet Muhammad PBUH, has changed human life, especially his thinking and morals, from ignorance, ugliness and savagery, to goodness, comfort and serenity. The Qur'an in pure Arabic has not changed a single verse until now and can beat other Arabic poems both in the early days of Islam and today. When the Qur'an was revealed, the daughter of the Makkah poet Lubaid, took down her father's collection of poems from the wall of the Kaaba saying, "Since the verses of the Qur'an have come, poetry like yours is no longer worthy". Similarly, the figures of balaghah and literature such as Abdul Qahir al-Jurjani, As-Sakkaki, and az-Zamakhshari agreed to recognize that the balaghah of the Qur'an is above human ability and impossible to reach.<sup>12</sup>

The miracle of Prophet Muhammad PBUH is the Qur'an, because the Arabs are experts in eloquence and rhetoric. More amazingly, this linguistic and rhetorical miracle was uttered by an *ummi* Prophet who did not know reading and writing. The

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<sup>11</sup> Badiuzzaman Said Nursi. (2019). *Miracles of the Qur'an Viewed from 40 Aspects ....* p-5-6

<sup>12</sup> Badiuzzaman Said Nursi. (2019). *Miracles of the Qur'an Viewed from 40 Aspects ...* pp-198-200.



Prophet neither studied with the ancients nor received knowledge from them.<sup>13</sup> The miracle of the Qur'an lies in the strength of its language style, the density of its sentences, the meaning of its words, the beauty of its diction, and the placement of words in appropriate positions. It is a style that is simple yet incomparable. Allah has prevented man and the Arabs from matching and equaling the Qur'an. It contains much of the unseen in the past, future, and the stories of the Prophets of old.<sup>14</sup>

The Qur'an invites mankind to activate the intellect and direct it to seriously think about this vast and amazing realm of existence....<sup>15</sup> Based on the Qur'an, the Arabs of the past have thought about the secrets of nature that are hidden under the layers of soil and in the horizon. They explored the miracles contained in the Qur'an. As evidence of the miracles of the Qur'an have been revealed by Islamic scientists such as Ar-Razi, Ibn Sina, Ali bin 'Umair, Ali bin 'Abbas, Ibn Nafir, Al-Khwarizmi, Al-Kindi, Mohammad Assad, Ibn Bajah etc.<sup>16</sup>

The Qur'an can defeat the arguments of the polytheists and atheists who have limited minds and try to deny the existence of Allah and the greatness of his Prophet Muhammad PBUH. Idol worshippers and followers of Satan always make fun of the Qur'an because they have been possessed by Satan into their brains and hearts so as to deny all the truth of the Holy Qur'an. They are accustomed to making fun of their holy book so that they are contaminated to ignore the Qur'an, whereas if we read and hear on social media about converts both in the country or abroad, especially in Western countries, most of those who return to Islam because they get guidance after reading the Qur'an. This is the specialty of the Qur'an, the more we read, the calmer the readers become, not like other books, the more we read, the more confusing the readers become.

The Qur'an continues to provide blessings until an unlimited time and wherever the place and unlimited humans as long as they are willing to interact with the Qur'an. Those who want to interact with the Qur'an will get the blessing of the Qur'an itself whether in material form or in non-material form. The blessing in non-

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<sup>13</sup> Sayyid Al-Jumaili. (2023).. *The Medical Miracles of the Qur'an: Uncovering the Amazing Scientific Secrets behind the Verses of Health*. Banten. Alvabet Library, p. 25

<sup>14</sup> Sayyid Al-Jumaili. (2023).. *The Medical Miracles of the Qur'an: Unveiling the Amazing Scientific Secrets...* pp. 27

<sup>15</sup> Shalah 'Abdul Qadir Al-Bakri. (1983). *The Qur'an and Guidance...* p. 105.

<sup>16</sup> Shalah 'Abdul Qadir Al-Bakri. (1983). *The Qur'an and Guidance ...* p. 106

material form is much more meaningful because it concerns satisfaction life in the world and the hope of happiness in the hereafter.<sup>17</sup> People may think that material blessings are more enjoyable than non-material ones, but the opposite is true. People can be arrogant because they are given a lot of material things because they are unable to be patient and control their lust. That's why if Allah has blessed someone with the Qur'an, we continuously ask for safety and protection from Allah so that we do not become people who forget to be grateful for the blessings that Allah bestows.

### C. The Call to Propagation from the Qur'an and Hadith

Da'wah is an effort to call and convey either to individuals or to the entire ummah about the conception of Islam and the purpose of human life in this world. Da'wah is calling people to do good and stopping evil in the midst of humanity with appropriate methods and with noble morals so that it can guide people to be able to practice it in every activity of personal life and in the household, in society and in the life of nation / state.<sup>18</sup>

Indeed da'wah is not limited to the age or era because whenever and wherever the work of da'wah must be implemented even with different methods. Indeed, we admit that between the methods of da'wah in the past and the present are very different in terms of methodology whether the period of Mecca or the period of Medina. Similarly, in Indonesia, da'wah during the colonial period and the early days of independence, the Old Order and the New Order, the Reform Order and the era of globalization. Everything needs adjustment and the important thing is that the *message* of da'wah is achieved without having to clash with tyrannical and authoritarian rulers.<sup>19</sup>

Speaking the truth (al-haq) in front of a crowd or in front of a powerful person or unjust ruler is risky and dangerous, but it is a noble act.<sup>20</sup> The Prophet said:

*Meaning: "O Messenger of Allah, which hero (martyr) is the noblest in the sight of Allah?" "The Messenger of Allah replied, : A man who stands up to an unjust king and commands him to do good and forbids him to do evil, (and when he has said this) the*

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<sup>17</sup> Ahsin Sakho Muhammad. (2021). *The Specialty of the Qur'an: Understanding...* pp. 116-117

<sup>18</sup> Mohammad Natsir in Muhammad AR. (2024). *Da'wah for Various People: The Duty of Da'i and Educators of the Ummah*. Banda Aceh, Bandar Publishing, p. 27

<sup>19</sup> Muhammad AR. (2024). *Da'wah for various circles: The Duty of Da'i and Educators of the Ummah*. Banda Aceh, Bandar Publishing, p. 27

<sup>20</sup> Ramlan Mardjoned. (2002). *Wasiat Rasulullah tentang Pergaga*. Jakarta: Media Da'wah, p.62

*king kills him; and even if he does not kill him, the pen of the Angel who writes the deeds of men will not run over him for the rest of his days. (Meaning: bad deeds are no longer recorded by the Angel, as a reward and honor to the upholder of truth in the face of the unjust ruler)."* (H.R. Abu Ubaidah bin Jarrah).

In another hadith we often find the phrase "*Qulil haqqa walaunkana murrān*". (*Say the truth even if it is bitter*). Actually this is da'wah which is full of risks but gets rewarded and glory in the sight of Allah because the person has replaced the prophetic task in da'wah, and has also taken the position or role as a companion of the Prophet in the spread of Islamic da'wah, For example, how the da'wah of Bilal bin Rabah, Sumayyah, Yasir, Ammar bin Yasir, Abubakar Siddiq, Umar bin Khattab, Usman bin Maz'un, and Abu Dzar al-Ghifari after saying two kalimah shahadah immediately da'wah and immediately tortured by the Makkah polytheists.<sup>21</sup>

In the Qur'an Allah says:

*Meaning: "You are the best of the ummah, born for (the benefit of) mankind, you call to the good and you prevent the evil, and you believe in Allah".* (Ali Imran: 110).

The above verse signals to humans that if someone wants to reach the rank of the best human, then there are several steps or requirements that must be done by someone. Those who are willing to become the best human beings should spread the truth or virtue in the midst of society, and also prevent any evil that occurs in the midst of society. Only then will Allah give the title as the best ummah for the efforts that have been made with full sincerity and courage

The Companions were very sincere and committed to adhering to the Prophet's hadith, especially to the command to do good and forbid evil. For example, the Prophet said: *Ballighu 'anny walau ayah*". "Convey what (you receive) from me, even if it is one verse." As soon as the companions heard the hadith, they immediately executed it despite the high risk. Perhaps this is the attitude and nature of the Companions that is very difficult for us to follow in da'wah today.

Da'wah in the sense of calling to amar makruf nahi mungkar is an absolute requirement for the perfection and safety of life society. This is an obligation as a innate human nature as a "social being" (makhluk ijtimai'e); and an obligation that is

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<sup>21</sup> See Muhammad AR. (2022). *Islamic Education and Shari'at*. Banda Aceh: Aceh Islamic Shari'at Office, pp.86-172

emphasized by the Message, by the Book of Allah and the Sunnah of the Prophet PBUH.<sup>22</sup> Muslim Ummah can hardly be separated from da'wah activities if life is still conceived body, because if da'wah stopped means blood circulation in the body of the Muslim Ummah has stopped aka dead. And if a place, a country no longer applies the activities of amar makruf and nahi mungkar, and no longer advise each other, then the existence of the Muslims in the area is all gone.

## CONCLUSION

The Qur'an is the holy book of the Muslim Ummah which is full of da'wah messages (calling people to do good and nahi mungkar). Likewise, the hadith of the Prophet Muhammad PBUH is the second source of Islam after the Qur'an in which there are also many messages about noble morals and how to deal with fellow human beings humanely. Aside from being a miracle of the Prophet Muhammad PBUH, the Qur'an is also a view of life for humans and happy is someone if using the Qur'an and sunnah as a guide to his life.

Apart from that, the Qur'an contains many rules for humans, halal and haram, good and bad, the history of the Prophets and those who opposed apostleship and prophethood, disobedient people and opponents of Allah and his messengers in the past. Many *ibrah* are contained in the Qur'an if we really read and appreciate it.

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<sup>22</sup> Mohammad Natsir. (2000). *Fiqhud Da'wah*. Jakarta: Media Da'wah, pp. 109

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