

**THE ADMONITION OF GOD TO PROPHET MUHAMMAD SAW [‘ITĀB]  
IN THE QURAN AND ITS IMPACT TO THE CONCEPT OF IJTIHĀD  
AND ‘IṢMAH**



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*Assalamu 'alaikum wr. wb.*

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could be submitted in a partial fulfillment of requirements to obtain a bachelor  
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*Wassalamu 'alaikum wr. wb.*

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## MOTTO

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ

اللَّهُ لَكُمْ وَإِذَا قِيلَ اأَنْشُرُوا فَأَنْشُرُوا يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ

أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do.

(Q.S. al-Mujādilah [58]: 11)

*“Education Is Our Passport To Future, For  
Tomorrow Belongs To The People Who  
Prepare For It Today”*

(Malcom X)

*This paper is dedicated to:*

*All Muslims over the length and breadth of the  
world and all people who dedicated their lives in  
Islamic Thought.*

*My beloved parents: Muḥ. Zakariah and  
Hasmawati, and my lovely brother and sisters:  
Muhammad Askari, Siti Rezky Sri Wahyuni and Siti  
Maghfirah Sri Rahmadani.*

## TRANSLITERATION

This thesis uses the transliteration's system of American Library Association/  
Library of Congress.

### Letters of the Alphabet

Letter	Romanization	Letter	Romanization
ا	Omitted	ض	Ḍ
ب	B	ط	Ṭ
ت	T	ظ	Ẓ
ث	Th	ع	'(ayn)
ج	J	غ	Gh
ح	Ḥ	ف	F
خ	Kh	ق	Q
د	D	ك	K
ذ	Dh	ل	L
ر	R	م	M
ز	Z	ن	N
س	S	و	W
ش	Sh	ه	H
ص	Ṣ	ي	Y

### Vowels and Diphthongs

َ = a	ā = ā	ي = ī
ِ = i	ي = a	و = aw
ُ = u	و = ū	ي = ay

### General Rules

1. Hyphen is used to connect the definite article *al* with the following word; between an inseparable prefix and the following word; between *bin* and the following word in personal names when they are written in Arabic as a single word.
2. Prime (‘) is used to solve disambiguates, e.g. أدهم *Ad’ham* أكرمتها *Akramt’hā*. To mark the use of a letter in its final from when it occurs in the middle of a word, e.g. قلعة جي *Qal’ah jī*, شيخ زده *syaikh’zādah*.
3. بن and ابن are both romanized *ibn*, except in modern names, typically North African, in which بن is romanized *bin*.
4. *Hamzah* in initial position is not romanized; when medial or final it is romanized ‘, e.g. مسألة *mas’alah*, خطى *khati’a*.
5. *Ta’ marbūtah*: in a word in the construct state: t, e.g. وزارة التربية *wizārat al-tarbiyah*; in an indefinite noun or adjective or preceded by the definite article: h, e.g. صلاة *ṣalah*, الرسالة البهية *al-Risālah al-bahiyah*.
6. The definite article is always romanized *al-*, whether is it followed by a “sun letter” or not. An exception is the preposition ل followed by the article: *lil-*, e.g. للشربني *lil-sharbīnī*.
7. Initial ا is romanized ā, when it represent the phonetic combination, e.g. تأليف *ta’ālif*, otherwise ا is not romanized different from ا, e.g. خلفاء *khulafā’*.
8. Tanwin is not normally romanized. For exception see *ALA-LC Romanization Tables*.
9. و representing the combination of long vowel plus consonant, is romanized *ūw*.



10. Media ي representing the combination of long vowel plus consonant, is romanized *īy*; final ي is romanized *ī*, e.g. المصري, *al-miṣrī*. المصرية, *al-miṣrīyah*.
11. *Shadah* or *tashdid* is romanized by doubling the letter.
12. ء (*washal*), is not romanized. When *alif* with *waṣal* is part of article ال, the initial vowel of the article is romanized *a*. in other words beginning with *hamzat al-waṣl*, the initial vowel romanized *i*. e.g. باهتمام عبدالمجيد, *bi ihtimām ‘abd al-majīd*.



## ACKNOWLEDGEMENT

Praise be to Allah who has given us blessings that are far beyond our comprehension. I hope He accept this modest research, with all of its shortcomings, as a form of worship to develop the Islamic studies. Prayer and peace to Prophet Muhammad (peace be upon him) who has guided us to be religious and in scientific community, in order to get success in this world and hereafter.

I would like to give a special tribute to many scholar and mentors who have contributed to my scholar development.

1. The Government of Indonesia, especially the Ministry of Religious affairs (Kementrian Agama) with its program ‘Program Beasiswa Santri Berprestasi’ which have given me a chance to study in Sunan Kalijaga State Islamic University, also supporting me to finish my thesis.
2. The Dean of Faculty of Ushuluddin and Islamic Thought, Dr. H. Syaifan Nur, and all of his staffs.
3. Dr. Phil. Sahiron Syamsuddin, MA, my thesis supervisor, who had provided patient to read, and correct my thesis. I dedicate a special grateful to him, for his valuable advice.
4. The Ministry of Religious Affairs of Indonesia, for giving me chance to finish my study in Islamic States University of Sunan Kalijaga Yogyakarta.
5. M. Zakariah and Hasmawati, my beloved parent, for their love and support that have given to me to finish my thesis and continue my study in highest academic program.
6. My beloved brother and sisters, Muhammad Askari Zakariah, Siti Rezki Sri Wahyuni, and Siti Magfirah Sri Rahmadhani, who always make me laugh with their funny action.
7. The beloved girlfriend, Nur Fadhillah Syam, who always make me happy, see a lot of my happiness and sadness, moreover always give me supports so I can finish my thesis.

8. The big family of Islamic Boarding School Al-Mawaddah Warrahmah Kolaka, Sulawesi Tenggara. Also, Diponegoro Islamic Boarding School Yogyakarta.
9. The big Family of Faculty of Islamic Theology and Islamic Thought especially at the Department of Quran's Science and Interpretation whom always give me support to finish this thesis.
10. My beloved friends, for our togetherness in Yogyakarta, love, anger, happiness and sadness we experienced, i.e. Abdul Halim, Zul Hamdani, Mulyazir, Muhammad Ulinuha Mujib, Muhammad Kholil, Muhammad Zainul Hakim, Muhammad Zaenal Musthafa, Muhammad Najih, Muhammad Zaenur Rifqi, Muhammad Amin, Muhammad Syafi'I, Alimu Aziz, Muhammad Anshori, Muhammad Ali, Irsyadin Kamal, Mufid Muwaffaq, Hamzah Fansyuri, Trio Anggoro, Faisal Nur Amin, Apriadi Fauzan, Azam Anhar, Irfana Muftiyani, Lailia Muyasaroh, Yulia Rahmi, Siti Nur Khasanah, Salsabila Firdaus, Dewi Romlah Oktavia, Nurun Nahdiyah, and Khalida Iswatunnisa.

I realize that this research is absolutely lack of perfection. There are many issues that should be considered for further research. I hope this research can inspire a reader to do better than me.

Yogyakarta, January 20, 2015

Abdul Haris Nasution



## ABSTRACT

In the Quran there are several verses which describe about Muhammad and some of them are the verses that are called the *'itāb* or admonition verses. The analyzing of admonition verses in the Quran is the unique research, because it can show the true path to Muslim in looking at the Quran and Muhammad.

The research is constitute as the thematic conceptual research. Using the descriptive-analytical method I present the admonition verses in the Quran based on the Muslim Scholars' opinion to describe the interpretation on the verses.

The admonition verses in the Quran can be divided into some differences phenomenon, such as; overreact of Muhammad on God's decisions (Q. 3:128), the maintenance of the justice (Q. 4: 105), the legal of compensation for the prisoners of Battle (Q. 8: 67-69), the agreement of the absence on battle (Q. 9: 43), doing a prayer to 'Abdullah bin Ubay (Q. 9: 84), the leaned on the infidels (Q. 17: 74-75), the prohibition on legally things (Q. 66: 1), and the bad attitude in missionary (Q. 80: 1-2). It verses classified into two classification; punishment (hard and soft) which shown how hard the mistake of Muhammad had done and object of admonition (law, social and behavior) which concluded the object matter of God's admonition.

The existence of admonition verses is related to individual reasoning of Muhammad useful as the guideline to the better attitude. The verses show that Muhammad purely had done a wrong decision to solve the social problems. The emergence of admonition verses show that what he had done unsuitable for him as the Messenger of God. The errors that he had done has impact to his infallibility. As regard to his infallibility it cannot be doubted historically moreover that it was related to the concept of *ḥasanātul abrār wa sayyiātul muqarribīn*. But, though he had done any mistakes, the forgiveness of God always stand beside him. Finally, the admonition verses in the Quran always followed with correction and instruction of asking the forgiveness.

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## CHAPTER I

### INTRODUCTION

#### A. Research Background

Once upon a time, Aisyah r.a, Muhammad's wife, asked about the character of her husband, Muhammad (peace be upon him). She said "*كانا khuluquhu al-Quran*"<sup>1</sup> which means that the behavior of the Prophet Muhammad was based on the Quran or based on God's guide. Thus, on the basis of that statement I conclude that al-Quran is Muhammad itself, so what the Prophet conducted was in line with the Quranic teaching.

The miracle of the Quran can be proved from its internal aspect not the external aspect.<sup>2</sup> As Muhammad Quraish Shihab also says in his book *Mukjizat al Quran*, that there are three ways to understand the miracle of the al-Quran: the personality of Muhammad, the condition of the Arabic society when it was put down, and the periods and methods of the divine revelation.<sup>3</sup>

Understanding of Muhammad's personality can lead to see the miracle of the al-Quran, because this aspect show the side of *Mutakallim* and *Mukhaṭab* of the

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<sup>1</sup> Khulqi Rashid, *Al-Quran bukan Da Vinci's Code* (Jakarta : Hikmah, 2007), p. 86.

<sup>2</sup> M. Quraish Shihab, *Mukjizat al Quran Ditinjau Dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib* (Bandung: Mizan, 2013), p. 45.

<sup>3</sup> M. Quraish Shihab, *Mukjizat al Quran* (Bandung: Mizan, 2013), p. 67.

text.<sup>4</sup> In the basis of the internal aspect of the text there are some verses describing the personality of Muhammad and that information known as the '*Itab*' verses (the admonition of God to Prophet Muhammad).<sup>5</sup>

In the Quran there are several numbers of verses which described the God's admonition to Prophet Muhammad ( '*Itab* ') when he did some mistake such as the mistaken on attitude, prudence, and decision which it is the incongruity things to attribute with the prophet's status as the paragon of his followers (Q.S. al *Ahzab* [33]: 21). In the Quran based on the writer analysis in book of *Asbabun Nuzul al Quran* written by al Wahidi, there are 12 verses described '*Itab*' verses, i.e.; *Ali 'Imraan* [3]: 128,<sup>6</sup> *an-Nisa*' [4]:105,<sup>7</sup> *al-Anfa*' [8]:67-69,<sup>8</sup> *at-Taubah* : 43<sup>9</sup> and 84,<sup>10</sup> *al-Isra*' [17]: 74-75,<sup>11</sup> *at-Tahjim* [66]: 1,<sup>12</sup> and '*Abasa* [80]: 1-2.<sup>13</sup>

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<sup>4</sup> Subhi as-Shalih, *Membahas Ilmu-Ilmu al Quran*, translated by Tim Pustaka Firdaus (Jakarta: Pustaka Firdaus, 2010), p. 25.

<sup>5</sup> Lafadz term عتاب is *mashdar* word عتب that etymologically, it has a meaning a limp, hopping on one foot, passing from one place to another, lightning-grabbing and across the door. Ibn Manzur, *Lisan al Arab* (Beirut: Dar al Sadir, 1990), Vol. II, p. 576-577.

<sup>6</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul* translated by Mokrane Guezzou (Jordan: Royal Aal al-Bayt Institute for Islamic Thought, 2008), p. 40.

<sup>7</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 62.

<sup>8</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 84.

<sup>9</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 87-88.

<sup>10</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 91-92.

<sup>11</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 105.

<sup>12</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 158-159.

<sup>13</sup> Ali Ibn Ahmad al-Wahidi, *Asbab al-Nuzul*, p. 161-162.

Among all of that verses founded the famous passage of '*Itab*' verse in our society that is surah 'Abasa [80]: 1-2.<sup>14</sup> In this verse, Allah correctly fulminate Prophet Muhammad who be not aware of Ibn Umri Maktum's call who asking some question about Islam. At the time Prophet Muhammad was in religious proselytizing condition to chieftain of infidel Quraish, 'Utbah bin Rabi'ah, Abu Jahal bin Hasyim, and Abbas bin Abdul Muthalib. Then his attitude got response from God which include on the Quran surah 'Abasa [80]: 1-2 which became the proof of God's admonition to Prophet Muhammad in order to carry well on his followers.<sup>15</sup>

The understanding on this passage can be a mediation to know the personality of Muhammad, the urgency of understanding personality of Muhammad should be a proof that Muhammad wasn't the creator of Quranic text based on his thought only. It's admitted or not theologically, yet based on the history, al-Qurana at one's back on Muhammad's attitude clearly, moreover there was some incidents happen on Muhammad's life would need to give a stricture and rejection indeed fulmination from al-Qurana. So the final conclusion based on historical information that the apperception of Muhammad's *ijtihad* happen in some sector such as the attitude, spoken, and thought which impacted to his purity as the God messenger or may called as '*ishmah*'.

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<sup>14</sup> It's fact based on the experience of writer when made a dialogue with a small coffee shop (*angkringan*) keeper in front of football field of Sembego, Maguwoharjo, Depok, Sleman, Yogyakarta few years ago.

<sup>15</sup> Abu al Hasan Ali bin Ahmad al Naisaburi, *Asbab al Nuzul* (Beirut: Dar al Taqwa, 2005), p. 293.



Factually, in this contemporary era, the Muslim society still live on mystical circle when they talking about the Muhammad life, thus they will just give a high appreciation when discuss about the personality of Muhammad and stopping to ask more question of it. Obviously, that things will increase our knowledge about the true personality of Muhammad. Thereby, the analysis and interpretation of *'Itab* verses in the Quran will give an ethic-theological contribution to Muslim's view on the authoritarian of Muhammad.

The observation of historical report such as the information on al Wahidi's book, *Asbabun Nuzul al Quran*, will helpful to show which part of the Quran contained the concerning God's admonition to Prophet Muhammad or may called as *'Itab* verses.

#### B. Research Question

Based on research background above, the following questions will focus in this research are:

1. What is the classification and analysis of *'Itab* verses in the Quran?
2. What is the impact of *'Itab* verses in the Quran concerning to *ijtihad* and *'ismah* of Prophet Muhammad (peace be upon him)?

#### C. Objectives and Significances

The objectives of this research are:

1. To know the analysis of *'Itab* verses among the mufassir's opinions;

2. To know the explanation of *'Itab* verses also the classification of that verses in the Quran;
3. To know the impact of *'Itab* verses in the Quran concerning to *ijtihad* and *'ismah* of Prophet Muhammad (peace be upon him).

The significances of this research are:

1. Generally, this thesis will contribute to the field of Islamic studies notably to the methodology of Quranic interpretation discourse.
2. This thesis will give a new standpoint of personality of Muhammad include his *ijtihad* and *'ismah* based on Quranic perspective which reference to *'Itab* verses in the Quran.

#### D. Prior Research

Based on the title of this paper, scarcely over to found the result of research which focused to discuss about the *'Itab* verses in the Quran and its impact to *ijtihad* and *'ismah* of Prophet Muhammad (peace be upon him) comprehensively. Yet, the writer realize this study isn't the first study which arise among the Islamic academy studies. Thus, there are several number of researches which the subject matter of those researches as like as on this paper. Generally, those writings can be divided into three aspects of categories:

1. Historical aspect

In this aspect we can see some prior research which have the relation between the subject matter of this paper, such as:

The first, the book under title “Sirah Nabawiyah” written by Muhammad Ridah and have been translated into Indonesian language by Anshori Umar Sitanggal Abu Farhan, Irsyad Baitus Salam, Bandung, 2010. Generally, this book explained about the life of Prophet Muhammad from his birth, prophet, and death. Also, this book explained about the history of Quran revelation specially the revelation of *‘Itab* verse such as the revelation of Q.S. al-Anfal [8]:67-69 which described the story of Muhammad who show mercy to a deflated enemy as well as the companion Abu Bakar, whereas the companion Umar bin Khattab disagree with the prophet’s attitude and he suggested to give those prisoners an extreme penalty. Finally, the message was sent down which became the warning to Muhammad’s attitude.<sup>16</sup>

The second, the book entitled “Muhammad Sebagai Manusia dan Nabi” written by M. A. Salahi, translated by M. Sadat Ismail, Pustaka Pelajar, Yogyakarta, 2010. Such as the book before, this book also talking about the history of Muhammad life which the discussion of book began talking about the Arabic society, the birth of Muhammad, the prophetic of Muhammad, and the death of him. Also this book talking about the diligence of Muhammad which got responded from God and written down in the Quran, such as in the surah at-Taubah [9]:84 which

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<sup>16</sup> Muhammad Ridha, *Sirah Nabawiyah*, translated by H. Anshori Umar Sitanggal Abu Farman (Bandung : Irsyad Baitus Salam, 2010), p. 402-403.



described the God's respond to decision of Muhammad concern the death ritual of Abdullah bin 'Ubai, the unbeliever from Medina.<sup>17</sup>

## 2. *'Itab* verses aspect

In this aspect we can see some prior research which have the relation between the subject matter of this paper, such as:

First, the book entitled "Mukjizat al Quran" written by M. Quraish Shihab, Mizan, Bandung, 2013. Some part of this book described about the *'Itab* verses in the Quran, but the focus discussion of *'Itab* verses used as evidence to the miracle of Quran which understanding the miracle of Quran can be effort with understanding the personality of Muhammad, and its can be shown from the describing of *'Itab* verses in the Quran. Also this book mentioned some example of *'Itab* verses such as 'Abasa [80]:1-2, Al-Imran [3]:128, al-Anfal [8]:67-69.<sup>18</sup> However the explanation of those verses isn't comprehensively moreover the explanation limited on historical information of those verses and doesn't talk about the impact on *ijtihad* and *'ismah* of Prophet Muhammad.

Second, the book entitled "Membahas Ilmu-Ilmu al Quran" written by Subhi as-Shalih, translated by Tim Pustaka Firdaus, Pustaka Firdaus, Jakarta, 2008. Generally this book discussed about the history of Quran, the divine of God, also the sciences concerned the understanding of

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<sup>17</sup> M. A. Salahi, *Muhammad Sebagai Manusia dan Nabi* translated by M. Sadit Ismail (Yogyakarta : Mitra Pustaka, 2010), p. 793-794.

<sup>18</sup> M. Quraish Shihab, *Mukjizat al Quran* (Bandung : Mizan, 2013), p. 80-83.

Quran. In chapter 'al Quran and divine revelation', the writer flatten glance about the *'Itab* verses as the argumentation of writer concerning the positioning of Muhammad as the *Mukhat̤ab* of divine revelation and God as *Mutakallim*, the former of divine revelation. So, this argument against the argument which mention the Muhammad as the creator of Quran.<sup>19</sup> Beside describe the example of *'Itab* verses, also this book explain the analyzing of those verses based on some opinions of Islamic scholar, also divide those verses into three classification, such as the strong reprimand, the middle reprimand, and smooth reprimand.

Third, the thesis entitled "Ayat 'itab al-Mustafa Sallallahu 'alaihi wa Sallam fi D̤au'i al-'Ishmah wa al-Ijtihad" written by Uwayd bin Ayyad al-Mathrofi, the Faculty of Dakwah and Ushuluddin, University of Ummu al Quraa, Makkah al Mukarramah, 2005. The working through of this book divide into three chapters: explanation the *'ishmah* of prophets, explanation of *ijtihād* and its extant, and the explanation of *'Itab* verses, sins, and repent. Basically, this book has been described comprehensively concerning the *'Itab* verses and its impact to *ijtihād* and *'ishmah* of Prophet Muhammad. My research has a different way to classify the admonition verses in the al-Quran which the verses are classified in the basis of the punishment form and the object of the divine admonition.

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<sup>19</sup> Subhi as Shalih, *Membahas Ilmu Ilmu al Quran*, translated by Tim Pustaka Firdaus (Jakarta : Pustaka Firdaus, 2008), p. 25-29.

Forth, the undergraduate thesis entitled “Teguran al Quran [al- *‘Itab*] kepada Nabi Muhammad Dalam Tafsir al-Tabari dan Tafsir fi Zilal al Quran” formed by M. Nursyin Asyafi’i, Department of Tafsir-Hadis, Faculty of Ushuluddin, Religious Studies, and Islamic Thought, Islamic State University of Sunan Kalijaga, Yogyakarta, 2008. The research which based on comparison method has been analyzed the *‘Itabic* verses took from the opinion of both Islamic scholar, Thabari and Sayyid Qutb. The research which based on historical report taken from the literature of al Wahidi’s book, *Asbabun Nuzul*, at least this research concluded the study of *‘Itab* verses in the Quran which focused to find the ethic-learn behind those divine revelation.

### 3. Aspect *ijtihad* and *‘ismah*

In this aspect we can see some prior research which have the relation between the subject matter of this paper, such as:

First, the book entitled “*Tafsir al Kabir wa al Mafatih al Ghaib*” written by Muhammad ar-Razi Fakruddin, Darr al Fikr, Libanon-Beirut, 1981.

As well as the other work of Tafsir, this book also analyzes all verses of the Quran based on the expertise of *mufassir*, Muhammad ar-Razi Fakruddin. Uniquely, the writer on this book when describe the analyzing of *‘Itab* verses, he analyzed it based on the aspect of *‘ismah* only, without the consideration of Muhammad’s diligence before reach

that conclusion.<sup>20</sup> Yet, in examine the certain verse in the Quran such as S.2:36, he analyzed it more about *ijtihad* and *'ismah* of Prophets.<sup>21</sup>

Second, the book entitled “*Ijtihad al-Rasul Saw*” written by Muhammad al Jalil ‘Isa, Daar al Bayan, Kuwait, 1969. In this book, the writer gave a description about the *ijtihad* of Prophet and its classified into three kinds of *ijtihad* which are related with each the Messengers of God: *Ijtihad Fi’liyah, Qauliyah, and Taqririyah*.

Third, undergraduate thesis entitled “Respon al Quran Terhadap Ijtihad Rasulullah” formed by Suci Wulandari, Department Tafsir-Hadis, Faculty of Ushuluddin, Religious Studies, and Islamic Thought, Sunan Kalijaga State Islamic University, Yogyakarta, 2012. Basically, this thesis explain about the respond of God which written down in the Quran to the diligence of Prophet Muhammad. Specially, this thesis gave a description about the wrong diligence of Muhammad to solve his followers’ problem in that era. Its explanation had been classified into four categories: *ijtihad* to disbelievers’ problem, war, speech, and law of Islam.<sup>22</sup>

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<sup>20</sup> Muhammad ar-Razi Fakhruddin, *Tafsir al Kabir wa al Mafatih al Ghaib*, Juz VIII (Beirut : Daar al Fikr, 1981), p. 237-240.

<sup>21</sup> Muhammad ar-Razi Fakhruddin, *Tafsir al Kabir wa al Mafatih al Ghaib*, Juz III (Beirut : Daar al Fikr, 1981), p. 14-15.

<sup>22</sup> Suci Wulandari, “Respon al Quran Terhadap Ijtihad Rasulullah”, Skripsi Fakultas Ushuluddin dan Pemikiran Islam, UIN Sunan Kalijaga : Yogyakarta, 2012, p. 55-58.

Based on those prior research, we haven't found the analyzing and description of term *'Itab* verses in the Quran comprehensively. Although, there are several research had done this subject matter such as the research's Uwayd, *Ayat 'itab al-Mustafa>Sallallahu 'alaihi wa Sallam fi Dhu'i al-'Ismah wa al-Ijtihad*, but the contribution of its classification analyzes of *'Itab* verses is referenced to old Islamic scholar's opinion which the classification opinions are divided into strong reprimand, middle, and smooth reprimand. In this paper, the classification of *'Itab* verses are based on fixed format of contextual aspect when the divine revelation sent down by God and finally we can see the positioning of Prophet Muhammad when those verses sent down as well as the messenger, the chief priest, the judge, the patriarch, or the human being. Also this thesis analyzes all verses of term *'Itab* verses not only based on historical report which taken from the history book but also analyzes the social condition around that history as soon as analyzing the relation of each verses, the verse before and after.

## E. Theoretical Framework

### 1. Asbabun Nuzul

The word of "Asbabun Nuzul" is the compilation of two words, are; *asbab* and *nuzul*. *Asbab* is the plural of *sabab* which basically means



showing to something which it reached a purpose and meaning sense.<sup>23</sup>

In book *Lisan al-Arab* the word *sabab* means canal, it is explained as the things which are related each other.<sup>24</sup> However, the word *sabab* also have another meaning, such as; road (al-Kahf [18]: 85), door (al-Mu'min [40]: 36), and rope (al-Hajj [22]: 15). As the result, the writer cited the statement of Quranic scholar on giving the definition of *sabab*, means a certain things which brought to word and answer.<sup>25</sup>

Whereas, the word *nuzuḥ* is *maṣḥar* from *fi'il* ينزل-ينزل-نزولا means slide from top to bottom, go down.<sup>26</sup> The using word of *nuzuḥ* when it related to the Qur'an, it has to meaning; connotation and denotation. The connotation meaning of *nuzuḥ* is go down gradually, whereas the denotation meaning of *nuzuḥ* is sent down.<sup>27</sup> As the result, *asbabun nuzuḥ* are questions, informations, explanations, incidents, and phenomenon which are caused the Qur'an sent down which used as the answers and explanations based on God's guide. The accurate value of *asbab nuzuḥ* can be shown on two aspects; the descent of Qur'an is

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<sup>23</sup> Salim Muhammad, *Asbab al-Nuzul Baina al-Fikr almani wa al-Fikr al-'Imani* (Cairo: Dar al-Maktabah al-Misriyyah, 1996), p. 19

<sup>24</sup> Ibn Mandzur, *Lisan al-Arab* (Beirut: Muassasat al-Tharikh al-Arabi, 1999) vol VI, p. 127

<sup>25</sup> Salim, *Asbab al-Nuzul*, p. 26

<sup>26</sup> Louis Ma'luf, *al-Munjid fi al-Lughah wa al-'Alam* (Beirut: Dar al-Masyrik, 1986), p. 802

<sup>27</sup> M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1993), p. 143

“caused” and “in order to” certain matter and the descent of Qur’an is coincide to certain matter.<sup>28</sup>

The wording of *asbabun nuzul* also divided into two manners, such as; the sentences which clearly shown as the occurred revelation and the sentences which shown as an indication. The wording which clearly shown as the occurred revelation is if the narrator said “the cause revelation of the verse is so and so” or when he used the letter of *fa ta’qibr*<sup>29</sup> of verse after mentioned the phenomenon or question. The wording which shown as an indication and assumption of *asbabun nuzul* is if the narrator said “the verse sent down to this matter” or “the verse sent down to people who did this”. The sentences like this always use as the explanation of verse topic or law contents which included in that verse, all this facts sometimes also called as *asbabun nuzul*.<sup>30</sup>

This manner of *asbabun nuzul*’s wording is used by the writer on this undergraduate thesis in order to filter the accurate report of the narrators. Because, factually one verse in the Quran when it sent down by God to His Messenger Prophet Muhammad followed by several various report of the cause revelation. Some narrators usually have different opinion and written on their report of the cause revelation on verse which has

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<sup>28</sup> Salim, *Asbab al-Nuzul*, p. 32

<sup>29</sup> The letter *fa* which indicate that something has been happened and directly follow the phenomenon before.

<sup>30</sup> Mawardi ‘Abdullah, *Ulumul Qur’an* (Yogyakarta: Pustaka Pelajar, 2011), p. 55

sent down by God. So based on this method of *asbabun nuzul*'s wording, the writer can separate the accurate report and inaccurate report which it will be used as our main-object of observation on the God admonition to Prophet Muhammad and related to concept of *Ijtihad* and *'Ismah*.

In *'ilmu asbabun nuzul* also known some technical terms, such as; *al-'ibrah bi khusyus sabab la bi 'ummumil lafaz* and *al-'ibrah bi 'ummumil lafaz la khusyus sabab*. Yet, on this thesis several verses which used as the main object of research not use these terms in order to explain and analyze my object verses. But, it doesn't mean that the analyzing of verses not using the terms at all, means that the writer doesn't use the terms as the main perspective to analyze the object verses.

The aggregation and codification of *asbabun nuzul* had been done by Qur'anic Scholars which made reference to the hadiths, the narratives *bil ma'thur*. All the verses which were written in the Qur'an begun on *al-Fatihah* and ended by *an-Nas* factually contain 472 verses of Qur'an which have the cause of revelation in a manner of validity and *ma'thurat*. It can be shown from the book of al-Wahidi and al-Suyuthi. Although, forcibly including all narratives of *asbabun nuzul* without selectivity, it just increases to 888 verses of Qur'an which have *asbabun nuzul*.<sup>31</sup> But, the debatable among the scholars about the number of

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<sup>31</sup> Muhammad Syahrur, *al-Kitab wa al-Qur'an* (Damaskus: Sina li al-Nasr, 1992), p. 92.

verses of the Qur'an which contained the *asbabun nuzul* reporting doesn't the main explanation and analyzing of the thesis, yet, the narrative report which writer used on this thesis to describe the main object verses is based on *asbabun nuzul* book of al-Wahidi.

## 2. *Ayatul 'Itab*

Lafaz term عتاب is *masflar* word عتب that etymologically, it has a meaning a limp, hopping on one foot, passing from one place to another, lightning-grabbing and across the door.<sup>32</sup> The using word of '*itab* have variants meaning, one of them is مخاطبة الإدلال والإشفاق, means the conversation of faithfully and mercies. As the statement of al-Khalil on his book, al-Mishbah al-Munir;

و خفيقة العتاب مخاطبة الإدلال و مذاكرة الموجدة

So, the understanding to term '*itab* of Prophet Muhammad is the things which described the warning to Prophet Muhammad with soft characteristic or the warning with crude characteristic or cruel, which have relation with the mistake of diligence method till the correction of that mistake and make Prophet Muhammad back to the rightness as well as the God decision.<sup>33</sup>

The using word of '*itab* which means the admonition of God to Prophet Muhammad never mentioned directly in all verses of the Qur'an. So, the

<sup>32</sup> Ibn Mandzur, *Lisan al Arab* (Beirut: Dar al Sadir, 1990), Vol. II, p. 576-577.

<sup>33</sup> Uwayyid bin 'iyyad bin 'ayyad, idsertation

subject matter of this thesis doesn't include to thematic "pure" of Quranic research, but it include to thematic conceptual of Quranic research. At least, the subject matter verses of this thesis cannot be found directly on the verses of Quran itself, but it must be considered fully the narratives report of the narrators which had been cited fully by al-Wahidi on his book, *asbabun nuzul*, which also this book used as the main book resource of this research.

### 3. Diligence or *Ijtihād*

*Ijtihād* is lafaz which taken from the origin of the word "jahada" (جهد) which can mean seriousness and can also mean the ability in which contain the heavy and difficult thing.<sup>34</sup> Imam al-Amidi, as quoted by Amir Syarifuddin and Yusuf al Qardlawy states:

استفراغ الوسع في طلب الظنّ بشئ من الاحكام الشرعية بحيث يحس من النفس العجز عن  
المزيد فيه

The movement's ability to obtain a strong suspicion of something of the Islamic rules' in the form that he was unable to do more than that.<sup>35</sup>

Problems *ijtihad* performed by the Prophet Muhammad is a problem that has led to a long debate between permissible or not. However, Yusuf al-Qaradawi in his book mentions that the majority of scholars believe that

<sup>34</sup> Amir Syarifuddin, *Ushul Fiqh* (Jakarta: Kencana, 2008), Vol. II, p. 223.

<sup>35</sup> Amir Syarifuddin, *Ushul Fiqh* (Jakarta: Kencana, 2008), Vol. II, p. 226. Yusuf al Qaradhawi, *Ijtihad dalam Masyarakat Islam* (Trans) Ahmad Syathori (Jakarta: Bulan Bintang, 1987), p. 2. A. Mukhti Ali, *Ijtihad dalam Pandangan Muhammad Abduh, Ahmad Dakhlan, dan Muhammad Iqbal* (Jakarta: Bulan Bintang, 1990), p. 54.



the Prophet is okay to do *ijtihad* because that is what distinguishes between the statements of the Prophet Muhammad and revelation in the form of the Quran.<sup>36</sup>

#### 4. Infallibility or 'Ismah

Before the writer explained the definition of 'ismah based on technical term, the writer firstly will explain the definition based on linguistic perspective, because the definition meaning by the technical term way is formed and amended form the linguistic definition. Linguistically, the meaning of 'ismah will explained based on some scholars' opinion, are;

- a. Khalil bin Ahmad, on his book *al-'ain asl al-ma'ajim al-'arabiyyah*, mentioned that 'ismah factually is the prohibition or prevention of God which it's applied to you from the wickedness or ugliness, it means that God protects you or seeking protection to God, take cover from God, avoiding the wickedness and take a cover of God.<sup>37</sup>
- b. Abu Yusuf Ya'qub bin Ishaq; 'ismah means the guarding which mean the protection, such in Arabic sample sentence said; the keeping of food means keep ourselves from the hunger.<sup>38</sup>

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<sup>36</sup> Yusuf al Qaradhawi, *Fatwa-Fatwa Kontemporer* (Trans) Abdul Hayyie al Kantani, dkk (Jakarta: Gema Insani, 2001), p. 118.

<sup>37</sup> Al-Khalil bin Ahmad, *Kitab al-'Ain ashlu al-Ma'ajim al-'Arabiyyah* (Baghdad: Mathba' al-'Aniy, 1386 H), vol. I, p. 329.

<sup>38</sup> Abu Yusuf Ya'qub bin ishaq, *Ishlah al-Mantiq* (Egypt: Dar al-Ma'arif, 1970), p. 284.

- c. Al-Azhari; 'ismah in Arabic writing is the prohibition or prevention, the self-preservation by God to His servants from the damaged and destroyed matter.<sup>39</sup>
- d. Ibn Faris; 'ismah formed by letters of 'ain, sad, and mim. Basically, the letters are inherence which have some means; holding, prohibition, decision, and all of the meanings are tight-knit. As the result, the 'ismah means God protects His servants from the wickedness which mired them.<sup>40</sup>

Raghib al-ashfahani explained the term of 'ismah which said the protection of God to His Messengers, guard them from; firstly, the special things of their absolute purity threshold; secondly, the magnificence of body and spiritual; thirdly, the help and decision of their excellences; and fourthly, effuse the equanimity to them and keep and protect their heart and keep their especially identities.<sup>41</sup> Whereas, in the side of Ibn Hajar al-Asqalani's opinion about the term of 'ismah, he explained that the meaning of 'ismah is the protection of God to His Messengers, protect them from the privation and give priority to them

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<sup>39</sup> Al-Azhari, *Tahzib al-Lugha*, chapter 'ashama, vol. II, p. 57.

<sup>40</sup> Ibn Faris, *Mu'jam Maqayyisi al-Lugha*, vol IV, p. 331.

<sup>41</sup> Raghib al-Ashfahani, *al-Mufradat fi Gharib al-Qur'an* (Kairo: Dar al-Halaby, 1381 H), p. 338.

on spiritual perfection, give an help by persistency of all matters and give a composure to them.<sup>42</sup>

## F. Research Methodology

### 1. Type and Characteristic of Research

This qualitative research is a library research. Its subject and data are from written works including books, journals, encyclopedia, and articles. This use a descriptive-analytical method. It will explore the analyzing of *'itab* verses which considered from the historical aspect, social-condition aspect, and textual aspect. Moreover, the analyzing of those verses based on some scholar's opinions including the opinions of Muhammad Abduh and Rasyid Ridha, Fakruddin ar-Razi, Imam Suyuthi, Imam Qurthubi, Ibn Katsir, Sayyed Qutb, and Quraish Shihab.

### 2. Data Accumulation Techniques

In the process of library research, gathering data is done by documentation<sup>43</sup> of the texts which have related with the object of this research. The main subject of this research is al Wahidi's *Asbabun Nuzul al-Quran*. This book becomes primary source of this thesis because al Wahidi's work had described the historical information of

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<sup>42</sup> Ibn Hajr, *Fath al-Bari Syarah Shahih al-Bukhari* (Egypt: Matba' al-Salafiyyah), vol. XI, p. 501-502.

<sup>43</sup> It is looking for many data about matters, cases or *variables* from notes, inscription or any sources which are related with a certain topic. Suharsimi Arikunto, *Prosedur Penelitian : Suatu Pendekatan Praktek* (Jakarta : Reneka Cipta, 1993), p. 202.

Quranic revelation, so this book will show us which verses are contain the exhortatory of Allah to Prohet Muhammad (peace be upon him). The secondary sources of this thesis are all books, journals, and articles which talking about reproof of God or the diligence and the purity of Prophet Muhammad. Include in secondary sources such as the book *Ayat 'itab al-Mustafa>Sallallahu 'alaihi wa Sallam fi Da'u'i al-'Ishmah wa al-Ijtihad* written by Uwayd bin Ayyad al Mathrofi, the undergraduate thesis entitled “Teguran al Quran [al *'Itab*] kepada Nabi Muhammad Dalam Tafsir al Tabari dan Tafsir fi Zilal al Quran” written by M. Nursyin Asyafi’I, also the book entitled “*'ishmah al-anbiya>fi al-Quran al-Karim*” written by Ja’far as-Subhani.

### 3. Data Analysis Techniques

The process of data analysis is the process of organizing and sorting the data into patterns, categories, and description in order to discover themes. Working hypotheses can be formulated as suggested by data.<sup>44</sup> In this research, the methodology that used is the *Descriptive-analytical* method, which used by collecting the main data resource also presented the data description and drawing out the analysis of main object/subject matter of research which it risen up from data.<sup>45</sup> Then, the approach that

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<sup>44</sup> Lexi J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2002), p. 103.

<sup>45</sup> Zaenul Arifin, *Dasar-Dasar Penulisan Karya Ilmiah* (Jakarta: Gramedia, 2008), p. 58.

used in this research is the social-historical approach. The Data analyzes include:

- a. Data reduction. The collected data will be redacted and summarized in accordance with the pattern and map research.<sup>46</sup>
- b. Taxonomic analysis. This analysis is focused on a specific theme which serves to illustrate the problems that become the target of study, then explain it deeply.<sup>47</sup>
- c. Interpretation. This step will serve the final of writer analysis on this subject matter and it is done to understand the admonition of God to Prophet Muhammad (peace be upon him) in the Quran, especially its impact to his diligence and infallibility as the God Messenger.

#### G. Research Outline

In giving a comprehensive explanation and description of the subject matter, this research is divided into five chapters. The first chapter is introduction. It explains the background of research, which formulated in research question, objectives and significances of the research, the research method, the prior researches and the outline of research.

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<sup>46</sup> Kaelen, *Metode Penelitian Agama Kualitatif Interdisipliner* (Yogyakarta: Paradigma, 2010), p. 160-163.

<sup>47</sup> Arif Furchan and Agus Maimun, *Studi Tokoh, Metode Penelitian Mengenai Tokoh* (Yogyakarta: Pustaka Pelajar, 2005), p. 65-67.



The second chapter is the explanation shortly about the history of Muhammad and its relation with the term of *'itab* in the Qur'an. Also at this chapter writer will show the mufassir's opinion about *'itab* verses in the Quran. In this chapter I will show the cause revelation each verses of admonition of God to Prophet Muhammad by cited on al-Wahidi's book, besides that writer also will show the cause revelation of each verses in view of Muslim scholars.

The third chapter is the classification of *'itab* verses in the Quran. It shows all passages of *'itab* verses in the Quran which will classified into two classification of *'itab*, the characteristic of God admonition and the object of God admonition to Prophet Muhammad. In describing the passages each classification writer also compare the opinions of Muslim scholars about the passages.

The forth chapter of this thesis is the impact of *'itab* verses on the Quran. It describes about the impact of *'itab* verses interpretation concerning to *ijtihad* and *'ismah* of Prophet Muhammad which this chapter shows some passages of

The fifth chapter is closing. It describes the general conclusions which concluded the discussions in previous chapter of thesis and some suggestions of author. The conclusions have been arranged in statements form which formulated to answer the research of questions. And putting of suggestions statements as a purpose to recommend for further study.

## CHAPTER V

### CONCLUSION

#### A. Conclusion

From the long discussion about the interpretation of *'itab* or admonition verses in the Quran and its impact to *ijtihad* and *'islah* of Prophet Muhammad, I have some conclusions, as follows;

1. The admonition of God to Prophet Muhammad which are written down in the Quran constitutes a divine criticism of his deeds that were unsuitable for him as the Messenger of God, for example: he was admonished for his deed that was not in accordance with his human nature, not having a better or beneficial decision, he was also admonished for doing a mistake, and for doing a deviation. The admonition verses were used as a guideline for him to solve certain social problems which could not be dealt with through his *ijtihad*.
2. The admonition verses can be divided into two kinds: (1) the verses containing a form of punishment and (2) verses containing of the object of the admonition. The first category can be divided twofold: (a) those verses that indicate to hard admonition and (b) those of soft admonition. The verses that include the divine hard admonition are Q. 3: 128, Q. 4: 105, Q. 9: 84, and Q. 17: 74-75, whereas the verses that include the divine soft admonition are Q. 8: 67-69, Q. 9: 43, Q. 66: 1, and Q. 80: 1-2. The difference between both is as the following.

In the verses of the divine hard admonition, the forgiveness is not mentioned directly afterwards. On the other hands the divine forgiveness is always mentioned directly in the divine soft admonition. In addition, some verses deal with several big problems, such as his prayer to ‘Abdullah bin Ubay, attitude toward the prisoner of Badr Battle, positive response to the infidels, and wrong decision with regard to Bani Ubairiq. The verses which were based on the object of admonition might be divided into three kinds, namely; the legal aspect (Q. 3: 128, Q. 9: 84, and Q. 17: 74-75), the social aspect (Q. 8: 67-69, Q. 9: 43, and Q. 66: 1), and the behavior aspect (Q. 4: 105 and Q. 80: 1-2). In order to differentiate this from previous classification, I can say that this classification presents the subject matter about which God discussed with Prophet Muhammad and there is no punishment at all in it.

3. The existence of admonition verses in the Quran be an evidence that Muhammad took a wrong path to solve his problem with mediation of his individual reasoning. The faults of his individual reasoning are considered the better decision with related on his position as the Messenger of God, the big example I present here is surah an-Nisa<sup>4</sup> [4]: 105, clearly at the verse Muhammad has made a wrong decision moreover he leaned on hypocrites’ plan to set up them (Qatadah and Rifa’ah) whom had submitted an accusation to their clan. Afterwards, the discussion about the infallibility of Prophet Muhammad, I sure that

the infallibility that God has granted to him only appertaining the infallibility on conveying the God's Decree and the infallibility in religious proselytizing. So, the attitude outside it, not granted purely free of sins and errors. The existence of admonition verses so and so be an evidence that Muhammad had made any sins and errors in his life. But, the forgiveness of God always give to Prophet Muhammad, it can be shown inside the admonition verses which directly or not mentioned the forgiveness has given to Prophet Muhammad by asking the forgiveness at first.

#### B. Suggestions

This research absolutely is lack of perfection. There are many issues should be considered for further research. Analyzing the personality of Muhammad is one of the best way to understand the Quranic interpretation, yet to grasp the miracle of the Quran. And mediation for doing the analyzing on personality of Muhammad in Quranic side is researching the admonition of God to Prophet Muhammad.

As addition, the interpretation on admonition verses is also the interesting point to discuss deeply, considering the condition of Muslim who had given big love feeling to Prophet Muhammad causing decreased the will to understand further about him. Understand further the personality of Muhammad purely don't alleviate our belief and love to him, yet it will increase ours. So, it is required to reinterpret the verses, in order to grasp the objective meaning of it, and also make our belief on him in right path/objective manner.





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