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## Analysis of the Word *Nadhir* in the Qur'an

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### Abstract

This study addresses a **research gap** in the linguistic and semantic analysis of the word "nadhir" in the Qur'an. While previous research has explored the term's theological implications, there is limited comprehensive analysis of its lexical, syntactic, and contextual variations across different Qur'anic verses. This research employs a **linguistic approach**, focusing on lexicon and syntax to examine the usage of "nadhir" in the Qur'an. The study systematically analyzes key Qur'anic verses using interpretative frameworks from classical and modern tafsir (exegesis). **The findings reveal** that the word "nadhir" functions in multiple capacities: as a divine warning of punishment, a reminder of moral accountability, and a call for spiritual vigilance. The analysis also underscores the connection between "nadhir" and the prophetic mission, highlighting its role in communicating divine mercy and justice. Furthermore, the research identifies variations in how the term is framed grammatically and semantically within different contexts, enhancing the understanding of its multifaceted role in Islamic discourse. The study's **significance** lies in its contribution to Qur'anic linguistic studies by providing a systematic examination of the word "nadhir". It enriches the academic discourse on Qur'anic semantics and offers insights relevant to contemporary da'wah practices. This research also lays the foundation for future interdisciplinary studies exploring the intersection of linguistics, theology, and religious communication.

**Keywords:** *Nadhir* Word; Dakwah; Linguistic Approach; Quranic Studies.

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## Introduction

The word نذير (nadhira) has a very important position in the Qur'an as a term that refers to a warning or warning [1]. In the context of the Qur'an, this word is not only used to describe the role of prophets and messengers, but also to describe the warnings delivered by Allah to mankind, both in the form of warnings in terms of punishment and warnings as a guide to the right life [2]. The meaning and use of the word نذير in the Qur'an contains a very important moral message for mankind, which is to always be vigilant against actions that can plunge into destruction and deviate from the right path [3].

The analysis of the word nadhir in the Qur'an is a linguistic study and interpretation that focuses on the meaning and context of its use in holy verses. The word nadhir literally means "warmer" or "reminder", which serves to warn of bad consequences or punishment for those who stray from the right path. In the Qur'an, the word is used in various forms, both as a noun and a preference, to refer to the role of the prophet, the messenger, and Allah himself as a warning giver to mankind. For the most part, this word is used to describe the nature of the apostles who were sent to warn mankind about their sin and disobedience and to invite them back to the right path, the way of obedience to God. This word appears in the context of verses that emphasize the importance of warning before punishment or punishment occurs, as a form of God's mercy and compassion. In addition, the analysis of the word nadhir in the Qur'an also discusses grammatical and semantic aspects, including the relationship between this word and other words that are of the same root, such as nadhir (warning). In this study, we can see how important the word nadhir is in the context of Islamic da'wah which emphasizes the importance of warning to save the ummah from spiritual and physical destruction. In conclusion, the analysis of the word nadhir provides a deeper understanding of the main purpose of the Qur'an's messages as a guide to life for mankind.

The analysis of the word نذير aims to dig deeper into the meaning of the word in various contexts of Qur'anic verses [4]. In this study, it will be discussed how this word functions as part of divine communication that contains a preventive warning against sin and error, as well as a form of God's compassion and mercy for mankind [5]. The role of نذير is also closely related to the concept of da'wah, in which the prophet and the messenger act as intermediaries to convey warnings so that mankind returns to the path that is pleasing to Allah [6].

In addition, this analysis also aims to examine the relationship between the word نذير and other words that have the same root or related meaning, such

as إنذار (warning), in an effort to understand the depth of the message to be conveyed in God's revelations [7]. Thus, this research is expected to provide a deeper understanding of the function and role of the word نذير in the context of da'wah and the teachings of the Qur'an, as well as its relevance in the lives of Muslims today [8].

## Method

The method of analyzing the word نذير (Nadhir) in the Qur'an involves a linguistic approach that focuses on the meaning and context of the use of the word [9]. Linguistic Context The word نذير in the Qur'an is often used to refer to warnings or notices regarding the consequences of certain actions [10]. In this context, linguistic analysis includes:

1. **Lexiconics:** Understand the basic meaning and variations of the use of the نذير word in various verses [11].
2. **Syntax:** Analyzes the structure of sentences in which نذير is used, including relationships with other words in the sentence [12].

## Result and Discussion

### 1. The word نذير in the Qur'an [13]

Table 1 The word نذير in the Qur'an

No	Name of Letter	Verses of the Qur'an	Means
1.	Al-Maidah (5:19)	يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِنَ الرُّسُلِ أَنْ تَقُولُوا مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ ۗ وَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۗ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ	"O Members of the Book! Indeed, Our Messenger has come to you, explaining to you after the interruption of the apostles, so that you do not say, "There is no messenger of glad tidings and no one who gives warning." Truly, a glad tidings and a warning have come to you. Allah is Almighty over all things."
2.	Al-A'raf (7:184)	أَوَلَمْ يَتَفَكَّرُوا ۗ مَا بَصَاحِهِمْ ۖ إِنَّهُ جِنَّةٌ إِنَّهُ هُوَ إِلَّا نَذِيرٌ مُبِينٌ	"And don't they think? Their friend (Muhammad) was not crazy; He is nothing but a clear warning."
3.	Al-A'raf (7:188)	قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۗ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۗ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ	"Say, "I have no power to bring good to myself, and I do not refuse harm except what Allah wills. If I knew the occult, Surely I will do as much virtue as I can and I will not be afflicted by evil. I am only a warning giver and a bringer of glad tidings to the believers."

4.	Surat Hud (11:2)	<p>أَلَا تَعْبُدُونَ إِلَّا اللَّهَ ۚ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ</p>	<p>"(That is) that you do not worship other than Allah. Indeed, I (Muhammad) am the giver of warning and the bringer of glad tidings for you from Him."</p>
5.	Hud (11:12)	<p>فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ ۚ صَدْرُكَ أَن يَقُولُوا لَوْلَا أَنْزَلَ عَلَيْهِ كَنْزٌ أَوْ جَاءَ مَعَهُ مَلَائِكَةٌ ۚ إِنَّمَا أَنْتَ نَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ</p>	<p>"So it may be that you (Muhammad) want to leave some of what has been revealed to you, and your chest is narrow because of it, because they say, 'Why not bring down to him the treasury (wealth) or come with him an angel?' Indeed, you are only a warner, and Allah is the Keeper of all things."</p>

## 2. Comparison of Tafsir

- Tafsir Al-Mā'idah Verse 19

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَى فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا مَا جَاءَنَا مِن بَشِيرٍ وَلَا نَذِيرٍ ۚ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

### Brief Interpretation of the Ministry of Religion

After straightening out the Scribes' view of God, this verse states once again about the coming of the Prophet Muhammad. O Scribes, Jews and Christians! Indeed, Our Messenger, the Prophet Muhammad, has come to you to explain Our Shari'a to you and to correct what is wrong of your beliefs and behavior when the sending of the Apostles was interrupted for a very long time, more than six hundred years between the time of the Prophet Isa and the sending of the Prophet Muhammad, so that you do not say, in the future when you account for your sins and mistakes, "No

one came to us, neither a messenger of glad tidings who preached to us the reward of those who did good deeds and a giver of warning us of the punishment of those who sinned." Truly, a glad tidings and a warning have come to you. And Allah is Almighty over all things.

#### Tafsir Analysis

According to the narration of Ibn Ishāq, Ibn Abbas narrated that because of this verse nuzul that the Messenger of Allah invited the Jews to convert to Islam, they refused, and then Mu'āz bin Jabal, Sa'ad bin 'Ubadah, 'Uqbah bin Wahab said to them: "O Jews, fear Allah, indeed Muhammad is the Messenger. Then Rafi'i bin Murairah and Wahab bin Yahuza said, "We never said this to you, and Allah did not send down the book after Moses and did not send an apostle after him to bring good news and not to warn."

In this verse Allah explained to the People of the Book that indeed the Messenger of Allah they were waiting for had come, according to what they knew from the books given by Allah through His Messengers Moses and Isa (a.s.). The Messenger of Allah who had come explained the sharia of Allah, in the period called "Fatrah", which was between the Prophet Isa and the Prophet Muhammad, during which time the revelation did not come down. while the contents of the Torah and the Gospel have been much obscured and not much known; And there are many that have also undergone changes or forgotten, either intentionally or unintentionally. Now Allah's messenger Muhammad (saw) has come, bringing good news and warnings to explain all that is necessary for worldly and ukhrawi life, showing the right path that mankind must take, so that there is no reason for them to say that they do not know because there is no messenger who guides and brings good news and warnings. Now the members of the Book and all mankind must determine their attitude. If they want to be safe and happy in this world and in the Hereafter, then they must believe in Muhammad, the last apostle of Allah and follow all His instructions and commandments. Whoever rebels, he himself will bear the risk and no one else will help him. Whoever does not believe in Allah and all the messengers sent before will feel the painful punishment of Allah[14].

- **Tafsir Al-A'rāf Ayat 184**

وَإِن يَدْعُوا إِلَىٰ جَنَّةٍ مَّا أُوعِدُوا فِيهَا وَإِن يَدْعُوا إِلَىٰ جَهَنَّمَ إِنَّمَا يَدْعُوا حَتَّىٰ يَمُوتُوا ۗ أَلَيْسَ لِمَن يُحْيِيهِمْ قَوْلُ الْغَالِبِينَ

#### Brief Interpretation of the Ministry of Religion

They are too quick to deny, and since their denial of the verses of Allah is born out of the denial of the Messenger who delivered them, this verse states, "And whether those who deny the verses of Allah and have their punishment suspended are careless and do not reflect that the friend who is always with

them, the Prophet Muhammad, is not crazy. The Prophet was not crazy at all! He, the Prophet Muhammad, is nothing but a warmer, another explainer of the consequences of their shirk.

#### Tafsir Analysis

In this verse Allah denounces the attitude of the Quraish who deny the Prophet Muhammad, and does not reflect on the realities of the Prophet's own personality. In fact, because of his honesty, he was given the title "Al-Amin". (Trusted people) by themselves. Why don't they also reflect on the essence of his da'wah, as proof of his apostleship and verses of the Qur'an that establish the oneness and power of Allah. If they were willing to contemplate such a thing, the truth would certainly appear to them, and no accusation came out of their mouths that the Prophet Muhammad was a madman. He had been their best friend since childhood, not the slightest sign of madness in him as they witnessed it themselves in the development of their lives. Allah narrated in the Qur'an about their accusation with his words:

أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ ۗ أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ ۗ ٦٩ أَمْ يَقُولُونَ بِهِ جِنَّةٌ ۗ بَلْ جَاءَهُم بِالْحَقِّ وَكَثُرَهُمُ لِلْحَقِّ كِرْهُونَ ۗ ٧٠

"So did they not live the word (of Allah), or did it come to them what never came to their forefathers? Or do they not know their Messenger (Muhammad), and therefore they deny him? Or they say: "That man (Muhammad) is crazy." In fact, he has come to bring them the truth, but most of them hate the truth." (al-Mu'minūn/23: 68-69-70). The Word of Allah swt: " وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ ۗ " And they said, "O one to whom the Qur'an was revealed, indeed you (Muhammad) are indeed mad." (al-Hijr/15:6). The crazy accusations against the Prophet Muhammad by the infidels of Mecca have actually become the habit of the ancient disbelievers to their prophets, such as the Prophet Noah, the Prophet Moses, and others. Allah swt said: "Thus whenever a messenger comes to those who came before them, they (his people) will say, "He is a sorcerer or a madman." (az-Zāriyāt/51: 52). Indeed, the Prophet Muhammad was not a madman, but he was a Messenger, a person who warned people about the punishment and suffering they would experience if they disobeyed Allah and rejected His religion. The Prophet Muhammad only advised them, that happiness in this world and the hereafter, both for individuals and society, can only be achieved by the religion he brought.

- Tafsir Al-A'rāf Ayat 188

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَاسْتَكْتَرْتُ مِنَ  
الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

#### Brief Interpretation of the Ministry of Religion

It is not only a matter of when the Day of Resurrection will occur, but all problems are in the hands of Allah's power. The Prophet Muhammad has no authority and knowledge, except that which Allah bestows, so say, O Prophet Muhammad to them, "I am not able to bring any great benefit, nor to reject the slightest harm, because I am a weak creature and my knowledge is limited, for myself, let alone for others, except what Allah wants to bestow on me. If I had known all the unseen things, as you might have thought, I would have done as much good as possible with my knowledge and would not be harmed. But that was not my case; one time you get good, another time you experience bad; one time lost a war and another time won; Sometimes my plan works, sometimes it also fails. That is how it is, because indeed I am nothing but a servant of Allah who serves as a warning to all mankind about punishment, and a bringer of glad tidings in the form of rewards or rewards for those who believe. My duty is not related to the detailed knowledge of the occult, except that which He has informed me."

#### Tafsir Analysis

Then Allah commanded His Messenger to affirm to mankind that all things in this world bring both benefit and harm from Allah. The Prophet Muhammad himself, even though he was close to Allah, did not control the benefits and harms so that he could regulate according to His will.

The Muslims initially thought that everyone who became a Messenger must know supernatural things, have abilities beyond the ability of ordinary humans, either to seek some benefit or to reject something harmful for themselves or for others. In order to correct this misconception, Allah told the Messenger of Allah to explain that the position of the Messenger had nothing to do with such a thing. The Messenger is only a guide and guide, he does not have the power to create or negate. What he knew about the unseen things was what God told him. If the Prophet (saw) knows supernatural things, for example, knowing the events of the coming day, of course the Prophet (saw) prepares himself mentally, morally and materially to face the event and of course he will

not be afflicted by hardship. Actually, the Prophet (saw) was an ordinary human being. The difference with ordinary people lies only in the revelation he receives and the task assigned to him, which is to provide guidance and teaching that Allah has outlined for man. The Prophet only gave a warning and brought good news to the believers.

- Tafsir Hūd Ayat 12

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوحَىٰ إِلَيْكَ وَضَائِقٌ بِهِ صَدْرُكَ أَنْ يَقُولُوا لَوْلَا أُنزِلَ عَلَيْهِ  
﴿١٢﴾ كِتَابٌ أَوْ جَاءَ مَعَهُ مَلَكٌ ۖ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ

Brief Interpretation of the Ministry of Religion

After the previous verse explained about the various human characteristics, in this verse Allah explains about one of the bad human habits, namely arrogance. Among the arrogance of the disbelievers is the denial of the apostolate of the Prophet Muhammad and the truth of the holy book of the Qur'an. It was narrated by Ibn 'Abbas, that the leaders of the disbelievers of Mecca said to the Prophet Muhammad, "If you are indeed a messenger of Allah, make the hills of Mecca gold for us," while others said, "Bring to us the angels who witness your prophethood." Then Allah strengthened the heart of the Prophet Muhammad and said, "Then it may be that you, O Prophet Muhammad, want to leave preaching to convey a part of what has been revealed to you because they mock you and your chest is narrow, that is, you are sad because of it. So you are afraid that they will say, "Why not send down to him riches in the form of gold, jewels, gardens, and cattle that can be used to attract attention in preaching, or come with him an angel who will explain the revelation that has been revealed and strengthen your prophethood?" Indeed, do not feel pessimistic and worried, for you are only a warner and Allah Keeps everything about the affairs of His servants, so that you are not affected in the slightest by their ridicule.

Tafsir Analysis

In this verse, Allah swt reprimanded the Prophet Muhammad (saw) whether he abandoned some of the revelations that were revealed to him, or whether his chest became narrow because of the words of the polytheists who asked for proof of his apostleship. Their demand is that if he is really a prophet, why not be revealed to him wealth or why not come to him some angel who convinces his apostles. Such a statement is also explained in another word of God:

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ  
فَيَكُونُ مَعَهُ نَذِيرًا ۚ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا... 8 (الفرقان)

And they said, "Why did this Prophet (Muhammad) eat food and walk in the markets? Why did the angel not send down to him (so that the angel) might warn with him, or (why not) send down to him wealth or (why not) a garden for him, so that he could eat from it?" (al-Furqān/25: 7-8)

Such remarks that contain denial and ridicule that cause narrowness in the person he faces are also experienced by the Prophet Muhammad himself. At first it was feared that he would be influenced by such words, so that he would abandon some of the revelations that had been revealed to him. However, the Prophet Muhammad was preserved from such actions and he continued to carry out his treatise perfectly according to the words of Allah:

وَلَوْلَا أَنْ تَبَتُّنَا لَقَدْ كِدْتَ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلًا ۚ ٧٤ (الاسراء)

"And if We had not strengthened you, you would have almost inclined a little towards them." (al-Isrā'/17: 74)

Likewise, the word of Allah: فَلَعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا فَالْعَلَّكَ بَاخِعٌ نَفْسَكَ عَلَىٰ آثَارِهِمْ إِنْ لَمْ يُؤْمِنُوا "Then perhaps you (Muhammad) will harm yourself because you are sad after they have turned away, if they do not believe in this information (the Qur'an)." (al-Kahf/18: 6). Allah explained that the position of the Messenger was only as a warning giver and his duty was only to convey Allah's commands to his people. At the end of the verse Allah states that He always takes care of all the affairs of His servants.

- **Tafsir Hūd Ayat 25**

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِنِّي لَكُمْ نَذِيرٌ مُّبِينٌ

Brief Interpretation of the Ministry of Religion

After explaining the characteristics and attributes of the believers and disbelievers when they received the call of the Qur'an, as well as the outcome of the two groups, Allah then told the story of the Prophet Noah when he called his people to follow the treatise of Allah. And indeed, We have sent the prophet Noah to his people to deliver treatises to them as he said, "Truly, I am the one who warns you of the real torment of hell, and

the one who gives you a real explanation to the path of salvation that will save you from the painful punishment."

#### Tafsir Analysis

In this verse, Allah swt explains that He has sent the Prophet Noah (a.s.) to his people who disobey and disobey God by worshipping idols. The Prophet Noah said to them, "Indeed, I have warned you from Allah that you should forsake shirk and believe and obey Him."

The name of the Prophet Noah (a.s.) is actually Abdul Gaffar bin Lamak bin Mutausyilkh bin Idris (a.s.) and was sent as a prophet after the Prophet Idris (a.s.). His famous name is Noah because he moans a lot, which describes the many difficulties faced in carrying out da'wah to his polytheistic people. According to Ibn Abbas r.a., Prophet Noah was sent at the beginning of his 40th year and continued to carry out da'wah to his people for 950 years. The Prophet Noah (a.s.) among others said to his people, "Innī naẓīrun mubīn" (Indeed, I am a real warning giver for you). That is, the Prophet Noah warned his people of the severity of Allah's torment that would befall them because of their disbelief. So the Prophet Noah told his people to have faith and obey Him.

### 3. Analysis

An analysis of the word نذير (nadhira) in the Qur'an shows that this word has a very important meaning as "warmer" or "reminder". In the context of the Qur'an, nadhir serves to warn about the bad consequences of deviant actions and invite humanity back to the right path. The word is used in a variety of forms, both as a noun and a particle, and is often associated with God's warning to mankind about the consequences of sin and disobedience [15].

Linguistic analysis of nadhir includes understanding the basic meaning, variations in usage, as well as the structure of sentences in which this word is used [16]. This shows the importance of the commemoration in saving the people from spiritual and physical destruction, and emphasizes that the commemoration is a form of God's compassion and grace. [17],[18] In addition, nadhir also serves as part of divine communication that contains moral messages to always be vigilant against actions that can plunge into destruction [19].

Thus, this analysis provides a deeper understanding of the role of nadhir in the context of da'wah and the teachings of the Qur'an, as well as its relevance in the lives of Muslims today [20].

## Conclusion

The Role of the Prophet Muhammad: The Prophet Muhammad is recognized as a warning giver and a bringer of good news for mankind. He delivered revelation from God and had no occult knowledge, affirming that all affairs were in God's power. Analysis of the Word نذير (nadhīr): This word serves as a "warning" in the context of the Qur'an, indicating the role of prophets and apostles in warning mankind about the consequences of deviant actions. It also includes relevant grammatical and semantic aspects. Tafsir Al-Qur'an: Several verses of the Qur'an highlight the coming of the Prophet Muhammad to correct erroneous beliefs and provide guidance for Allah's Shari'a. The rejection faced by the Prophet Muhammad, similar to the experience of previous prophets, shows the challenge of delivering revelation. Prophet Noah's Da'wah: The Prophet Noah, who preached for 950 years, is known for his warning to his people about Allah's torment and his call for faith and obedience, reflecting the dedication of the prophets in conveying Allah's message. Overall, this text emphasizes the importance of receiving revelations and guidance from prophets in order to achieve happiness in this world and the hereafter.

## Author Contributions

**Rahma Azizi Meliasani:** Conceptualization, Writing, Review, Editing, Investigation. **Wahyu Nur Sinta Sari:** Writing, Review, Editing. **Sekar Galuh Putri Wiseno:** Writing, Review **Nadia Alisyia Nuri:** Conceptualization, Writing, Review, Editin, Writing, Review, Editing.

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The authors declare no conflicts of interest.

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