



THE ROLE OF ADMONITION VERSES IN REFINING THE INDIVIDUAL AND SOCIETY

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Article history:	Abstract:
<p>Received: 1st May 2022</p> <p>Accepted: 1st June 2022</p> <p>Published: 6th July 2022</p>	<p>Kind admonition raised the first Islamic community to feel its responsibilities towards itself and individuals in terms of doctrinal and behavioral aspects. Refining and reforming the individual and society is an important aspect of social thought that seeks to reach idealism in terms of morals, ideals and values that prevail in society and in people's communicative interactions. Therefore, scholars focused on an important issue, which is the reform of the individual as a basic building block of society, guided by the verses of the Noble Qur'an that contain many lessons and useful sermons. It is inconceivable under any circumstances that a nation will rise among nations without its members having a high level of righteousness and responsibility. Admonition is positive and educationally valuable, and even from the means of Islamic da'wah.</p>

Keywords: Islamic community

INTRODUCTION

Praise be to Allah, by whose grace good deeds are accomplished, and the best outcome is for those who are righteous, and blessings and peace be upon His servant and Messenger, our Prophet and our Imam Muhammad bin Abdullah, his family and companions, and whoever follows his path and is guided by his guidance to the Day of Judgment. A good admonition raised the first Islamic community to feel its responsibilities towards itself and individuals in terms of doctrinal and behavioral aspects. Refining and reforming the individual and society is an important aspect of social thought that seeks to reach idealism in morals, ideals and values that prevail in society and in people's interactions with each other. Therefore, scholars focused on an important issue, which is the reform of the individual as a basic building block of society, guided by the verses of the Noble Qur'an that contain many lessons and useful sermons. It is inconceivable under any circumstances that a nation will rise among nations without its members having a high level of righteousness and responsibility. Admonition is positive and educationally valuable from the means of Islamic da'wah. I followed the inductive-analytical approach to study this important and sensitive subject on the individual and society. The introduction of the research included the importance of the topic, the reasons for choosing it, objectives, approach, and plan. The conclusion included the most important results.

The importance of the topic:

One of the wonderful blessings of Allah, and His supreme wisdom, is that He perfected the quorum of this religion and made the message of the Master of the Messengers general to all the Jins and humans, and provided it with the causes of immortality, and the means of survival and righteousness until the Day of Judgment. The Noble Qur'an is full of clarification of the methods of rhetoric. Allah said *ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَوْعِظَةِ الْحَسَنَةِ* "Invite to the way of your Lord with wisdom and good instruction." (Surat Anhal: 125)

The Prophet's biography was as a translation of this Qur'an, and a practical exercise of its teachings and rulings. The call by Muhammad to Islam was a beacon to the preachers until the Day of Judgment. The ancestor of this nation and its righteous companions and followers hold the banner of this religion. They were the imams of guidance, the sun for darkness, the proof of the religion, and the transmission of the two revelations. They combined between faith and a good speech, and between doing good deeds and agreeing words with the active. Before and after that, they followed the Sunnah of their Prophet, and its effects on insight and guidance from the Lord of the worlds. A kind admonition is one of the most effective, fruitful, and widely spread methods of da'wah. Therefore, the good admonition occupied a great part of the Quran.

" يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِقَاءٌ لِمَا فِي الصُّدُورِ وَهَدًى وَرَحْمَةٌ لِلْمُؤْمِنِينَ "

"O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers." (Surat Yunus:57)

The admonition is mentioned abundantly in the Noble Qur'an, as a form of images of advice and reminders, and in invitation and intimidation, and in setting proverbs, and quoting stories and lessons learned. Our Prophet was still a preacher, a reminder, a guide and a straightener. Allah says:

" أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا "

"Those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching word." (Surat Al-Nissa, 63)

His words and sermons were reminders and instructions, warnings and rebukes. He did not delay the statement from the time of need, and he did not accept to see defects and distortions in the people. The ancestor of this nation realized how great the importance of the admonition is. Their important matter was directing people and admonishing them, the bulk of their preoccupation. The righteous predecessors, may Allah have mercy upon them, adopted admonishing people and reminding them, took a straight approach, combining safety and following. That approach rejected deviation and innovation. They were not admonishing the people except with the authentic tradition, and with what is good for hearts and minds, following the method of the Messenger. They neither add nor neglect in the law of Allah. They used many means and various methods, which reached the goal and the intent.

RESEARCH OBJECTIVES: The research has many objectives and purposes. The most important ones are:

1. Seeking the pleasure of Allah is the most important and loftiest goal I hope for from writing this research.
2. Serving the Noble Qur'an by researching one of its aspects. (The role of verses of admonition in refining the individual and society)
3. Enriching the Islamic library with Quranic research on the admonition.
4. Urging Muslims to preach people in a good way and to follow the path of guidance, truth and righteousness.
5. Showing the greatness and comprehensiveness of the Noble Qur'an through showing interests towards the worldly life and the hereafter interests of the believers.

REASONS FOR CHOOSING THE TOPIC:

There were several reasons that led me to choose this topic and study it. One of the most prominent reasons would be:

- 1- The need for preachers to originate the preaching method. I liked to present this modest research to contribute to solving the problem of originality among the preachers.
- 2- Highlight the approach of the predecessor in preaching. I found that most of those who wrote in sermons did not refer to the approach of the righteous predecessors in preaching.
- 3- There have been serious deviations in the method of preaching and its style in this era. It was incumbent upon every preacher to return to the approach of the predecessors in preaching, to take from him a beacon to guide him in his preaching and reminding him.
- 4- Preaching is an important instructive and exhortative method, especially when evils spread, people turn away from Allah, forget the hereafter, and plunge into worldly pleasures.

Research Methodology: By the help of Allah, I will rely in this research upon the descriptive analytical and inductive method, that is the accepted scientific method in writing scientific research. It will achieve the objectives of the research by the grace of Allah.

Research plan: For the requirements of the research, the plan was as follows:

- Introduction: It included the importance of the topic, the reasons for choosing it, goals and objectives, approach, and plan.
- The first topic: the concept of the admonition and its occurrence in the Qur'anic context
- The first requirement: the admonition, linguistically and idiomatically:
- The second requirement: the admonition in the Holy Qur'an
- The second topic: the importance of admonition to the individual and society
- The first requirement: the importance of the admonition for the individual
- The second requirement: the importance of admonition to society
- The conclusion reached the most important findings of the research

The first topic: the concept of the admonition and its occurrence in the Qur'anic context

The first requirement: the admonition "mawida'h", linguistically and idiomatically: First: Linguistically: "mawida'h" admonition is derived from "wa'idh" admonition, and "alwa'idh" means admonition, advising and reminding of the consequences. "wa'idhahu" admonished him" means commanded him to obey. "wa'idh" the admonish". I admonished the man. Be warned: accept the admonition, which is your reminding him of what is good and what pleases his heart. "aidha" preach" means admonition. "mawidha" admonition" means admonition and reminder of the consequences. It is said to remind a person of the reward and punishment that softens his heart. (Al-Majdhub, 1983)

(waidha'a) admonition" means advice and a reminder of the consequences. It is said: I admonished him. "waidhahu waidhan" mean he accepted the admonition. It is said: "The happiest person is the one who learnt from others, and the unhappiest is the one whom others learnt from." (Attar, 1987)

(waidha'a) "و" waw, "ع" Ain and "ظ" Za'a are as one word. "waidh" admonition" means frightening. "Idah" admonition" is the noun. It was said "It is a reminder of what is good for the man and what pleases his heart through award and penalty (Haroun, 1979). It was mentioned in the Quran:

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (Surat Al-Baqra, 275)

It was said (waidhu "admonished him) in terms of a promise and (idah "admonition) with diacritics of Kasra (ita'adha "was admonished) means accepted the admonition. It is said: "The happiest person is the one who learnt from others, and the unhappiest is the one whom others learnt from." (Muhammad, 1999)

Second: The admonition in the terminology of scholars and preachers: It was defined as "convincing discourses, and useful lessons. The first is to invite the elite of the nation who seek the truth, and the second is to invite the common people. It is clear through this definition that calling people is to the extent of their intellects and levels with clear words, useful and convincing lessons, and clarification of the truth, removing suspicion in a way that the face of the truth in it is not hidden from the people or ambiguous. It was defined as "prohibition and forbidding related with invitation and intimidation (Ramadan, 1410). It is clear from this definition that the caller has to take the appropriate path that is most likely to respond to the invitees. Some of them need admonition with invitation, and some of them need admonition by intimidation, and some of them need both. (Al-Jerjani, 816AH). It is the one who softens hard hearts, tears frozen eyes, and corrects corrupt deeds. It is known as a noun of admonition, that is, the commandment of truth and goodness, and the avoidance of falsehood and evil, by means of encouragement and intimidation that appeal to the heart. So, it encourages action and abandonment. (Al-Husseni, 1990)

It is clear from the previous two definitions that inviting and directing the invitees is done in a manner that includes good admonition that moves hearts gently and softly until reaching the goal so that souls are purified from misdeeds. As for the definition of a good admonition in the advocacy terminology, it was defined as (the encouragement of a good outcome, eternal happiness for the one who follows the path of his Lord, intimidation from the dire and bad consequence, misery for one who refuses to follow the path of his Lord, provided it is presented in a good, lovely, acceptable manner that does not alienate him from normal temperaments). (Al-Maydani, 2004)

It was said that it is "advising and reminding of good and truth, in a manner that pleases the heart and encourages action. (Mahfouz, 1395AH). Through the previous definitions, it was found that a good admonition is one whose content is based on goodness and advice. What is meant by this is that the souls desire to obey Allah Almighty, and fear disobedience to the Creator, Glory be to Him, and to be presented in a good, soft manner, far from harsh, harsh and obscene words.

The second requirement: the admonition in the Holy Qur'an

Admonitions are a great demand at all times, especially these days in which there are a lot of slanderers about goodness and noble manners. There were many media institutions calling for vice, either directly or indirectly, and with various names. After researching and studying about the subject (waidha' "admonished") and its derivatives in the Holy Qur'an, it was found that it was mentioned in the Holy Qur'an in twenty-three places. Nine of them were mentioned in the Meccan verses in the context of talking about the past nations with their people, and on many forms, including:

First: The admonition and its derivatives in the Meccan verses:

The admonition and its derivatives were mentioned in the Meccan Qur'an in eight places, distributed over eight verses, in six Surahs, from which we will take samples:

وَكُتِبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ

And We wrote for him on the tablets [something] of all things - instruction and explanation for all things." The admonition here desires souls to do good and righteous deeds, and terrifies them from evil deeds. It was said that it is a reminder and a warning about what he fears will be the end of it. (Surat Al-Araff, 145)

The admonition here desires souls to do good and righteous deeds, and terrifies them from evil deeds. It was said that it is a reminder and a warning about what he fears will be the end of it. (Al-Luahiq, 2000)

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهَدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

O mankind, there has come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers. (Surat Yunus, 57)

وَجَاءَكَ فِي هَذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرٌ لِّلْمُؤْمِنِينَ *And there has come to you, in this, the truth and an instruction and a reminder for the believers. (Surat Hud, 120)*

Interpretation, there has come to you what you preach of, so they will deter you from the abominable matters that cause wrath of Allah and necessitate His punishment. He warns you about them by explaining their effects and evils. They remember the things that are beloved to Allah, and they do them. As for those who are not among the people of faith, admonitions and types of reminders will not benefit them. (Al-Saadi, 366-392)

Allah said "ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ" *Invite to the way of your Lord with wisdom and good instruction. (Surat Anhal: 125)*

Interpretation: invite people, Muslims and unbelievers, to the straight path of your Lord. This invitation should include beneficial knowledge and righteous deeds, each one according to condition, understanding, words, and submission. It should start with the most important, with the closest to the mind and understanding, with the most complete acceptance, and with kindness and gentleness. It should be with good admonition, which is command and prohibition associated with invitation and intimidation. This is done either by mentioning the benefits and how many these commands are, and the harmful prohibitions, or by mentioning the honoring of those who practiced the religion of Allah and the insulting of those who did not. (Al-Saadi, 452)

Second: The admonition and its derivatives in the Medina verses:

The admonition and its derivatives were mentioned in the Medina Quran in 14 contexts, distributed over 14 verses, in 7 surahs. All these surahs discussed the provisions and penances and marital problems. All of these topics came up in Madina society after the costs were reduced and the believers became an entity and a state. We will also take samples from them:

وَاذْكُرُوا اللَّهَ عَالِيكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ

And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. (Surat Al-Baqra, 275)

The interpretation means what has been revealed to you from the rulings of Sharia, because admonition to explain the ruling, wisdom, encouragement and intimidation, the ruling by it removes ignorance. Wisdom with encouragement leads to desire, and wisdom with intimidation leads to fear. Almighty said:

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein. (Al-Baqra, 275)

That is, whoever receives admonition, reminders, and intimidation about taking usury through the one whom Allah uses for his admonition as a mercy from Allah with the admonition, and to establish an argument against him, and stops doing it and is afraid of taking usury, then he has the above actions that he did before the admonition reached him as a reward for accepting the advice. His reward and in what he receives from his affairs shall be judged by Allah. Whoever returns to taking usury and the admonition does not benefit him, rather he insists on that, then those are the owners of the Fire, they will abide therein forever. (Al-Saadi, 116). Allah said "

وَاللَّائِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ وَأَهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ

But those [wives] from whom you fear arrogance - [first] advise them; [then if they persist], forsake them in bed; and [finally], strike them. (Surat Anissa, 34)

The advice here was in the sense of advising disobedient women by explaining the ruling of Allah in obedience and disobedience to the husband, the encouragement to obey, and the intimidation from disobeying him. (Al-Saadi Interpretation, 177)

The second topic: the importance of admonition to the individual and society

The first requirement: the importance of the admonition for the individual

The admonition is of great importance in the field of calling to Allah, whether it is taken as advice, reminder, encouragement, intimidation, or other characteristics of a good admonition. The admonition has many advantages, because it is a good word, good advice, and a good reminder, so people receive it and prepare for it. It is the fence for the Muslim community that protects it from falling into vices, indulging in lusts, or clinging to suspicions. Undoubtedly, it is one of the characteristics of the Islamic society and its advantages that distinguish it from other societies because of its strong influence on souls and its appeal to hearts and feelings. The response to it will be stronger and the follow-up to it will be more (Al-Hashimi, 1995). Preaching is one of the great doors in the position of calling to Allah, where people are in dire need of it, due to their great preoccupation with this worldly life and their turn to it and their negligence of the Hereafter. (Aswad, 1413AH)

Since the souls of most people are often tempted by pleasures and are quick to indulge in desires, the tongue of the Shari'a in calling them and the tool of preachers in reforming them is reminder and admonition. Through preaching, souls are refined, minds awakened from their negligence, and insights are enlightened with the light of obedience after being darkened by sins. The ancestor of this nation realized the greatness of the position of the sermon and the strength of its impact, so preaching to the people was most of their preoccupation. Human nature is social interacts with his surroundings and can be affected by it negatively or positively. (Shahadha, 1988). A good admonition is an external factor that helps a person to overcome the temptations of this worldly life. The Holy Qur'an has emphasized the method of admonition in calling to Allah. *ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ* *Invite to the way of your Lord with wisdom and good instruction. (Surat Anhal: 125)*

As the admonition has a special effect on the believer because he evokes the legal obligation at every step. Some details may be missing, or believer's whims may push him in the wrong direction, so the role of advice is that of a conscience alerter, reminding of legal responsibility and divine control. Allah says:

وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

and He is with you wherever you are. And Allah, of what you do, is Seeing (Surat Al-Hadid, 4)

Perhaps an admonition deters an unjust or corrupt action, saves a generation, or nullifies a misguided heresy. (Al-Aswad, 1996)

The importance of admonition to society

Society in general is in dire need of reform, and in particular the Islamic society is in dire need to follow the right path. Imam Malik said: "The last part of this nation will not be reformed unless the first of it is correct." (Haji et al, 1988)

That means the one who made the first of it correct, which is following the Book of Allah and the Sunnah of His Noble Messenger, is the one who made it right until The Day of Judgment. (Haji et al, 1988)

Whoever wants to make the Islamic community righteous, or other societies in this worldly life by other than the path, the means and factors by which the ancients reconciled, he was wrong and said other than the truth. There

is no other way than this. Preaching is one of the great doors in the place of calling to Allah. Creation is in dire need of it, due to their preoccupation with the worldly life and their turn to it, the hardness of their hearts and their turning away from the Hereafter, and what exposes them to apathy and weakness in faith and neglect of what Allah has imposed upon them and their ignorance of the laws of religion. The importance of good advice to scholars is highlighted through the following:

First: That the preacher reminds them of Allah Almighty, revives hearts with remembrance, and makes them aware of the faults in their souls. He frees them from slavery Satan, and attaching to the worldly life. They are the first people to be away off the mortal worldly life, and to turn to Hereafter matters.

Malik bin Dinar says: I asked Al-Hasan Al-Basri, what is the punishment for the scholar?

He said: The death of the heart. I said: What is the death of the heart? He said: Seeking the worldly life with the work of the Hereafter. (Al-Tussi, 505AH)

Yahya bin Muadh says: The splendor of knowledge and wisdom only goes away if they were asked for the worldly life. (ibid:60)

Ibn al-Jawzi says: (I saw most scholars preoccupied with the image of knowledge, the jurist understands teaching, and the preacher masters preaching. You can see a man takes care of his lessons, so he rejoices in the abundance of those who hear him, and he criticizes the words of those who disagree with him, and he spends his time in reflecting on contradictions in order to defeat those who argue with him, and he admires to lead and be renowned in the councils. His work maybe for making money, meet with the sultans. The preacher is concerned with what makes his words attractive, many audience gather around him, and attracts the hearts of people to praise him. If he had a peer, he would have started criticizing. Such hearts are unaware of Allah. If these hearts had any knowledge about Allah, they would have occupied with Him. The comfort of these souls was through intimacy with Allah, their preference for obedience to Him, and their willingness to be alone with Him. However, when these souls did not have such things, they would be preoccupied with the worldly life and be emptied of serving the calling to Allah and did not find comfort. Nonetheless, mass audience would be more beloved to, and visiting creation has an effect upon them. This is a sign of loss. Unlikely, whenever the scholar be with Allah and is preoccupied with obeying Him, the most difficult things would be meeting and conversing with creation. The most beloved thing would be alone with Allah. He had no time to backbite peers, or ask for leadership. What is attached to his determination from the hereafter is higher than that. The soul must be preoccupied with what matters the Hereafter. Whoever preoccupies by people's affairs will turn away from the truth and will seek leadership, as this would lead to turning away from the truth. (Suweidan, 2004)

Allah says: مَا جَعَلَ اللَّهُ لِرَجُلٍ مِّن قَلْبَيْنِ فِي جَوْفِهِ ۗ

Allah has not made for a man two hearts in his interior. (Surat Al-Ahzab, 4)

Second: The failure of the scholars in conveying the trust that they carried is the cause of the destruction and loss of nations, as scholars are truly those who enjoin what is right and forbid what is wrong. (Sulaiman, 1427)

So the preacher's warning to these scholars on the necessity of fulfilling the trust and conveying the message, in it is good for the whole nation. Almighty said

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ۗ

You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. (Surat Al-Umran, 110)

There is no doubt that good admonition is of great importance in the field of calling to Allah Almighty, whether it is taken as advice, reminder, encouragement and intimidation, or other characteristics and methods of good admonition.

Allah mentioned the admonition in His book more than one and explained its importance in defining and bringing religion closer to souls, and the Prophet PBUH authorized his companions to admonish." The good advice had many advantages in the field of calling to Allah, because it is a good word, good advice and a good reminder, so people accept it and prepare for it. It is the safe fence for the Muslim community that protects it from falling into vices, indulging in lusts, or clinging to suspicions, sins and abominations. Al-Irbad said: "The Messenger of Allah gave us an eloquent sermon, from which eyes shed tears and hearts trembled. (43). This is because sermons are among the features of the faith community and its features that distinguish it from other societies

ذَلِكَ يُوعَظُ بِهِ مَن كَانَ مِنكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۗ

That is instructed to whoever of you believes in Allah and the Last Day. (Al-Baqra, 232). This is because sermons have a strong impact on souls, because they remind and address hearts, and inner feelings. The response to it was strong, and follow-up was more.

CONCLUSION

Praise be to Allah, Lord of the worlds, at the beginning and at the end, and prayers and peace be upon the one who was sent as a mercy to the worlds, our master and intercessor, Muhammad PBUH, and upon his good and pure family and his honorable companions.

The researcher reached a number of results, the most important ones are:

1. The concept of admonition expands to include discipline and education, combining the declarative scientific aspect and the disciplinary preaching aspect.
2. The Quran and Sunnah are the main sources of admonition.

3. Admonition is of great importance, as it is the key to many closed hearts, and by it the deceivers are guided, the sinners repent, and the heedless awaken.
4. The foundations upon which the sermons of the scholars are based are the call to monotheism, prophecy, and resurrection. They are the same foundations for the call of the prophets, peace be upon them. Hence, the effects of sermons of the people of knowledge and the depth of its originality are reflected. One of the features of the comprehensiveness of the sermons is that they cover all areas of the servant, both in his relationship with his Lord and his veneration of his master. It urges him to provide himself for the Hereafter, or to refine his morals to soften his bond with his brothers and friends, or to reveal the reality of this worldly life in which he lives with an explanation of the purpose for which he was created, or to alleviate the calamities that befall him.
5. The methods of admonition must combine the effect of the source, the comprehensiveness of the proposition and the approach and should be compatible with the diversity of the purposes of preaching and the conditions of the admonition. Moreover, it combines the strength of the phrase, clarity of the idea, and the realism in the proposition away from exaggeration and underestimation. They are methods based on wisdom and choose the most appropriate for the preacher according to his condition and position. It also includes preaching by encouragement and intimidation, using proverbs, asking questions, reminding the blessings of Allah Almighty, telling stories, and recalling the biography of the righteous predecessors.
6. Admonition is one of the religious states in which the permission and appointment of the imam of the Muslims is required, because of that it preserves the religion, and closes the door against the corrupters.
7. The characteristics of a qualified preacher revolve around three characteristics: The first is the preacher's piety, sincerity, and uprightness in obeying his Lord. The second is the academic qualifications and knowledge of the legal sciences of the preacher. The third is to be of generous qualities that are most degraded by kindness, patience, and humility.

In conclusion, I ask Allah to accept and to make this work purely for His honorable face, for he is the guardian of that, and he is able to do it. May peace and blessings of Allah be upon the servant and messenger, Muhammad, and his family and companions.

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