



An Analysis the Meaning of *Al-Hazaru* in the Quran

Aulia Melviana¹, Linda Suanti¹, Ilham Operizal², Chairun Nisa³,
Elis Marini⁴

¹STAI Pengembangan Ilmu Al-Quran Sumatera Barat, Indonesia

²International University of Africa, Sudan

³Universitas Ez-Zitouna, Tunisia

⁴Al-Azhar University, Egypt

✉ auliamelviana@icloud.com *

Abstract

This research aims to explain the meaning of *al-hazaru* in the Quran, the forms of *al-hazaru* in the Quran, and the benefits of studying the verses of *al-hazaru* in the Quran. This research uses a qualitative method with a thematic analysis approach, the data source is taken from twenty-one times in twelve surahs and nineteen verses which refer to the meaning of *al-hazaru* in the Quran. The words of were then analyzed thematically based on the explanations contained in the interpretive books of the *mufassir*. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic. The author concludes the meaning of *al-hazaru* in the Quran, namely, first: with the meaning of fear. Second: with the meaning of being prepared. Third: with the meaning of caution. And fourth: with the meaning of guarding. There are two things that make *al-hazaru* form in the Quran, namely: the first one which is recommended, includes; fear of Allah and his punishment, beware of enemies, beware of hypocrites, and beware of disobedience to his messenger and the second thing that is prohibited, includes; afraid of death, and afraid of losing power.

Article Information:

Received March 15, 2024

Revised April 8, 2024

Accepted May 5, 2024

Keywords: *Al-hazard, caution, fear, warning*

INTRODUCTION

An attitude of caution is an attitude that every believer needs to have. Being careful can help a believer to further optimize himself in maintaining all his life activities (Setiawati & Ubaidillah, 2021; Wahyudi, 2021). This research examines the word *al-hazaru* in the Quran. The word *al-hazaru* is mentioned twenty-one times in the Quran, spread across nineteen verses, contained in twelve surah, sixteen verses in the madaniyah group of verses, and thre verses belonging to the makkiyah group of verses (Al-Baqi, 1991).

The word *al-hazaru* comes from the words جَذَرًا - حَذَرًا - يَحْذَرُ - حَزَرَ which means to maintain oneself or be alert (Yunus2007, 2007). Ibn Manzhur in his book Lisan al-'Arabi mentions the meaning of *al-hazaru*, namely fear, caution, alertness, preparation,

How to cite:

Melviana, A., Suanti, L., Operizal, I., Nisa, C., Marini, E. (2024). An Analysis the Meaning of *Al-Hazaru* in the Quran. *International Journal of Islamic Thought, Research and Practice*, 1(1), 20-25.

E-ISSN:

XXXX-XXXX

Published by:

The Institute for Research and Community Service

alertness to surprises (Manzhur et al., 1992). In the Big Indonesian Dictionary alert means to be careful and alert, to be prepared, thus, what is meant by *al-hazaru* is fear or being alert to surprises.

The word *al-hazaru* was originally used to mean maintaining or waking up. From this word, several other words were formed which have various meanings, but do not deviate from their original meaning, namely being interpreted as afraid, alert, careful, and prepared (Shihab, 2007). In the Quran, the word *al-hazaru* is mentioned as having several forms, some of which are in the form of *masdar* (a word that refers to the name of an object), as in Q.S. al-Baqarah verses 19 and 243, in the form of *ism fa'il* (perpetrator) is mentioned once, namely in Q.S. al-Syu'ara' verse 56, in the form of *ism maf'ul* (object name) once, as in Q.S. al-Isra' verse 57, and others in the form of *fi'il mudari'* (present tense verb), such as Q.S. al-Qashash verse 6 (Shihab, 2007).

This discussion is important because the author finds verses in the Quran that use the word *al-hazaru* which can be interpreted as fear and being alert or careful. The two meanings are actually no different because everyone who is afraid must be on guard so that what they fear does not happen (Santoso, 2023; Zega, 2021). Therefore, the word *al-hazaru* in the Quran is used to mean fear of two things, namely fear of the punishment of Allah SWT in the afterlife and afraid of worldly threats.

METHODS

This research uses a qualitative method with a thematic analysis approach, the data source is taken from twenty-one times in twelve surah and nineteen verses which refer to the meaning of *al-hazaru* in the Quran. The words of were then analyzed thematically based on the explanations contained in the interpretive books of the *mufasssir*. Furthermore, to strengthen the analysis and discussion the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Fricke et al., 2023; Nyanyofio et al., 2022). According to Bali & Fadilah, (2019); Ekanayake & Wishart, (2015) this research approach design can be carried out to discuss certain problems, issues or topics originating from the literature collected as a whole and then take themes that are appropriate to the required data. After the author has collected all the data, the next step is to select the necessary data according to the theme raised in this article. The next step is to discuss the collected data and then divide the discussion themes. Then, to strengthen the analysis and discussion, the author also refers to books, expert opinions and various findings from previous researchers related to this issue and topic (Castleberry & Nolen, 2018).

RESULT AND DISCUSSION

The forms of *al-hazaru* in the Quran

First, *Al-hazaru* that is recommended is a caution that pleases Allah SWT and His Messenger (Jafar & Amrullah, 2018; Purwanto, 2019). Having an attitude of caution like this can bring good, both for this world and the afterlife (Hidayati, 2017; Nurkhalis, 2015) The following include Fear of Allah SWT and His punishment is found in the Quran Surah al-Baqarah: 235:

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُؤَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْرِضُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ

Meaning: "And there is no sin for you to propose to those women with sarcasm or for you to hide (the desire to marry them) in your heart. Allah knows that you will mention them, in that case you should not make a promise to marry them in secret, except just saying (to them) good words. And don't make up your mind to get married before the 'iddah is over. And know that God knows what is in your heart; then fear Him, and know that God is Most Forgiving and Most Merciful."

In the verse above the word *فَأَنْذَرُوهُ* means then fear he that Allah SWT will punish you if you are determined. This is a stern warning so that people do not do what He forbids, because of Allah SWT threatening them for the thoughts that appear in their minds about women (Maloko, 2013; Muttaqin, 2013). This verse talks about the prohibition of marrying a woman who is in the period of *iddah* in order to protect the rights of the conjugal bond and to know that the womb is empty of the fetus so that there is no confusion of lineage and Allah SWT. Advocates that they hide the good, not the bad. In this reminder, the law is coupled with advice that contains the promise of reward and the threat of punishment so that the law is truly guarded and practiced (Az-Zuhaili, 2013). Beware of the enemy is found in the Quran Surah al-Nisa': 71:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا خُذُوا حِذْرَكُمْ فَانْفِرُوا ثُبَاتٍ أَوْ بَعَادٍ مُّجَمِّعِينَ

Meaning: "O you who believe, be prepared, and advance (to the battlefield) in groups, or advance together!"

According to Quraish Shihab, the verse above means a command for alertness and caution. Like someone who forgets and is careless, it is described as something that is far away or something that is thrown away. What is far away and thrown away is what needs to be taken so that it becomes close and at that moment forgetting and being careless turns into remembering, being careful, and alert. The alertness ordered above implies caution, as well as preparation in facing the enemy by trying to know their strengths and weaknesses, as well as the most appropriate ways to fend off and paralyze them. Therefore, this order is understood in the sense of an order to prepare to face what is feared, in this case, the enemy. This verse reminds Muslims not to be careless of the enemy (Quthb, 2004).

Beware of hypocrites found in the Quran Surah al-Maidah: 41:

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا ءَامَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنْ قُلُوبُهُمْ وَمِنَ الَّذِينَ هَادُوا سَمْعَوْنَ لِلْكَذِبِ سَمْعَوْنَ لِقَوْمٍ ءَاخِرِينَ لَمْ يَأْتُوكَ يُخْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمَنْ يُرِدِ اللَّهُ فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْءٌ ءَ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ هُمْ فِي الدُّنْيَا خَرِئٌ وَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

Meaning: Day of the Messenger, you should not be saddened by those who are quick to (show) their disbelief, namely among those who say with their mouths: "We have believed", while their hearts have not yet believed; and (also) among the Jews. (The Jews) love to hear (news) lies and love to hear the words of others who have never come to you; they changed the words (of the Torah) from their places. They say: "If you are given this (which has been changed by them), then accept it, and if you are given something other than this, then be careful". Whoever Allah wills to go astray, you will never be able to reject anything (that comes) from Allah. Those are the people whose hearts God does not want to purify. They will be humiliated in this world and in the hereafter they will be punished greatly.

In the verse above Allah SWT comforting and calming the heart of His Messenger who was sad because of people who rushed to disbelief, people who conspired and hid their games (Dzulfikar & Romdloni, 2019). The verse above is a sentence of command to be careful and wary of hypocrites who show their faith with their mouths, while their hearts actually do not believe, as well as Jews who are enemies of the Muslims. Those who like to lie and change the laws of their religion, namely the Torah, because they follow their desires. Their actions explain people who are so passionate and hasty in disbelief, who refuse to obey Allah SWT and His Messenger, and who prioritize their opinions and desires and defeat the shari'ah of Allah SWT (Quthb, 2004).

Be alert to disobedience to his messenger as contained in the words of Allah, Quran Surah al-Nur: 63

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَادٍ
فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

Meaning: "Do not make the call of the Messenger among you like the call of some of you to some (others). Indeed, Allah has known those who gradually leave among you with refuge (to their friends), so let those who disobey the Messenger's command fear that they will be afflicted with a trial or be afflicted with a painful punishment."

The verse above is a form of prohibition from Allah SWT against the attitude of calling the Prophet Muhammad SAW by just mentioning his name or lineage. Then Allah SWT encouraging and threatening those who violate ethics and manners because those who violate and violate the shari'a of the Prophet SAW both outwardly and inwardly, which came out of his line of command, and from the rail of obedience to His Messenger. Because disbelief or hypocrisy will result in a painful and heartbreaking punishment in the afterlife (Az-Zuhaili, 2013; Anwar et al., 2024).

Secondly, *Al-hazaru* which is prohibited is caution which is not approved by Allah SWT and His Messenger. By having a cautious attitude like this, you will not get any good in this world or the hereafter at all. So this kind of caution is not appropriate for believers, including (Awaluddin & MZ, 2021; Karim, 2017).

Fear of Death As found in the word of God Quran Surah al-Baqarah: 243:

أَمْ تَرَى إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ

Meaning: "Have you not noticed the people who have left their hometowns, while they are thousands (in number) because they are afraid of death; then Allah said to them: "Die," then Allah gave them life. Indeed, Allah has grace towards humans but most humans are ungrateful."

The verse above talks about a group of Children of Israel whose land was attacked by a plague so they fled. They left in thousands because they were afraid of dying because of cowardice, fear, and weakness of will, and lack of faith in Allah and His messengers, even though their large numbers should have made them firm, brave, and strong in defending their lives and honor. Allah SWT killed them without war, then He revived them so that they would realize and know that humans cannot escape from the decisions and qadha of Allah SWT (Az-Zuhaili, 2013; Hasiah, 2018).

Fear of losing power is found in the words of Allah Quran Surah al-Qasas: 6:

وَمُكِّنْ لَهُمْ فِي الْأَرْضِ وَنُرِيْ فِرْعَوْنَ وَهُمَّ وَجُنُودُهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ

Meaning: "And We will strengthen their position on the face of the earth and We will show Pharaoh and Haman and his army what they always fear from them."

The verse above explains about Pharaoh and Haman and his army who were worried that their position would be taken over by a boy who would be the cause of the destruction of their kingdom. Pharaoh, who tried to be careful about this problem, even ordered the killing of every baby boy born to the Children of Israel. However, his vigilance is useless in the face of fate, because of the provisions of Allah SWT. Once it has come, it will not be delayed, and every death has its provisions. Where the destruction of Pharaoh would be in the hands of the boy who caused him to be careful with his existence and caused thousands of boys to be killed who turned out to grow and develop into adults in his care and palace. In fact, he was the one who educated, nurtured, and matured him, while his death and the destruction of his army were in the hands of the two children. The verse above tells Fir'aun that the Rabb of the high heavens, the Most Mighty, the Most Great, the Most Powerful, and the Most Powerful, He is the Creator of everything in the heavens and on earth, is able to do what He wishes will definitely come true and what He doesn't want will come true. His definitely did not materialize (Katsir, 2004).

CONCLUSION

Based on the research results, *al-hazaru* in the Quran, it can be concluded: There are four meanings of *al-hazaru* that the author found in the Quran, namely, the form of fear, being alert, guarding, and being careful. There are two forms of *al-hazaru* that the author finds in the Quran, namely, the recommended *al-hazaru*, including fear of Allah SWT and His punishment, beware of enemies, beware of hypocrites and beware of disobedience to His Messenger. The *al-hazaru* that are prohibited include fear of death and fear of losing power. There are four advantages of studying *al-hazaru* verses that the author found in the Quran, namely, it can avoid various immoralities, it motivates you to obey the commands of Allah SWT and abandon His prohibitions, be prepared to face the enemy and get forgiveness, mercy, and heaven from Allah SWT.

REFERENCES

- Al-Baqi. (1991). *Mu'jam al-Mufabras li Alfazh al-Quran al-Karim*. Dar al-Hadits.
- Anwar, M. N., Hadi, S., & Sukarno, S. (2024). Pendidikan dan Komunikasi Islam dalam Syair'Aqaid Saeket KHR. Syamsul Arifin dan KHR. *As' ad Syamsul Arifin. Cetta: Jurnal Ilmu Pendidikan*, 7(2), 58–72. <https://doi.org/10.37329/cetta.v7i2.3208>
- Awaluddin, R. Z. S., & MZ, A. M. (2021). Hubungan Karantina Kesehatan Dengan Wabah Penyakit Menurut Penafsiran Ulama dalam QS 2: 243. <https://doi.org/10.47498/bashair.v1i2.840>
- Az-Zuhaili. (2013). *Tafsir al-Munir. Jilid III*. Gema Insani.
- Bali, M. M. E. I., & Fadilah, N. (2019). Internalisasi Karakter Religius Di Sekolah Menengah Pertama Nurul Jadid. *Jurnal MUDARRISUNA: Media Kajian Pendidikan Agama Islam*, 9(1), 1689–1699. <https://doi.org/10.22373/jm.v9i1.4125>
- Castleberry, A., & Nolen, A. (2018). Thematic analysis of qualitative research data: Is it as easy as it sounds? *Currents in Pharmacy Teaching and Learning*, 10(6), 807–815. <https://doi.org/10.1016/j.cptl.2018.03.019>
- Dzulfikar, A., & Romdloni, M. A. (2019). Al-Quran Dan Relasi Umat Beragama; Prinsip Dasar Harmoni Antar Umat Beragama Perspektif Al-Quran. *Journal of Islamic Civilization*, 1(1), 1–16. <https://doi.org/10.33086/jic.v1i1.874>
- Ekanayake, S. Y., & Wishart, J. (2015). Integrating mobile phones into teaching and learning: A case study of teacher training through professional development workshops. *British Journal of Educational Technology*, 46(1), 173–189. <https://doi.org/10.1111/bjet.12131>
- Fricke, A., Döllner, J., Asche, H., & Isaac, F. (2023). Optimising a Virtual 3D City Model for Citizen-Based Urban Development in East Jerusalem. In G. O., M. B., S. F., R. A.M.A.C., G. C., K. Y., & T. C.M. (Eds.), *Lecture Notes in Computer Science (including subseries Lecture Notes in Artificial Intelligence and Lecture Notes in Bioinformatics): Vol. 14107 LNCS* (pp. 521–535). Springer Science and Business Media Deutschland GmbH. https://doi.org/10.1007/978-3-031-37114-1_36
- Hasiah, H. (2018). Mengintip Prilaku Sombong Dalam Al-Quran. *Jurnal El-Qanuniy: Jurnal Ilmu-Ilmu Kesyariahan Dan Pranata Sosial* (Vol. 4, Issue 2, pp. 185–200). <https://doi.org/10.24952/el-qanuniy.v4i2.2387>
- Hidayati, A. N. (2017). Investasi: Analisis dan relevansinya dengan ekonomi Islam. *MALLA (TERAKREDITASI)*, 8(2), 227–242. <https://doi.org/10.35891/ml.v8i2.598>
- Jafar, I., & Amrullah, M. N. (2018). Bentuk-Bentuk Pesan Dakwah Dalam Kajian Al-Quran. *Jurnal Komunikasi Islam*, 8(1), 41–66. <https://doi.org/10.15642/jki.2018.8.1.41-66>
- Karim, A. (2017). Makna ritual kematian dalam tradisi Islam Jawa. *Sabda: Jurnal KajianKebudayaan*, 12(2), 161–171. <https://doi.org/10.14710/sabda.12.2.161-171>
- Katsir. (2004). *Tafsir Ibnu Katsir*. Pustaka Imam Asy-Syafi'i.
- Maloko, T. (2013). Etika Politik dalam Islam. *Al Daulah: Jurnal Hukum Pidana dan*

- Ketatanegaraan*, 2(1), 50–59. <https://doi.org/10.24252/ad.v2i1.1423>
- Manzhur, M., & al-, H. L. (1992). *Arabi*. Dar Ihya At-turats al-‘arabiy.
- Muttaqin, M. (2013). Konsep Jihad dalam Perspektif Islam. *Kalimah: Jurnal Studi Agama Dan Pemikiran Islam*, 11(1), 134–139. <https://doi.org/10.21111/klm.v11i1.488>
- Nurkhalis, N. (2015). Positififikasi Asketisme Dalam Islam Dengan Pendekatan Paradigma Klasik Dan Modern. *MIQOT: Jurnal Ilmu-ilmu Keislaman*, 39(1). <https://doi.org/10.30821/miqot.v39i1.37>
- Nyanyofio, J. G. T., Domfeh, K. A., Buabeng, T., Maloreh-Nyamekye, T., & Appiah-Agyekum, N. N. (2022). Governance and effectiveness of public–private partnership in Ghana’s rural-water sector. *International Journal of Public Sector Management*, 35(7), 709–732. <https://doi.org/10.1108/IJPSM-05-2021-0129>
- Purwanto, S. (2019). Memaknai Hadits Qul Khairan Auliyashmut Dalam Konteks Pendidikan Islam Di Era Revolusi Industri 4.0. *AL-MANAR: Jurnal Komunikasi dan Pendidikan Islam*, 8(1), 93–122. <https://doi.org/10.36668/jal.v8i1.100>
- Quthb. (2004). Tafsir Fi Zhilalil Quran, Judul Asli: Fi Zhilalil Quran, terj. *As’ad Yasin*.
- Santoso, Y. S. (2023). Hari Tuhan Dan Implikasinya Bagi Orang Percaya Masa Kini. *Jurnal Lentera Nusantara*, 2(2), 94–110. <https://doi.org/10.59177/jls.v2i2.184>
- Setiawati, R., & Ubaidillah, M. (2021). Urgensi Peace Guidance dalam Dakwah untuk Mencegah Radikalisme. *Wardah*, 22(1), 56–75. <https://doi.org/10.19109/wardah.v22i1.9005>
- Shihab. (2007). *Ensiklopedia al-Quran Kajian Kosakata*. Lentera Hati.
- Wahyudi, T. (2021). Penguatan Literasi Digital Generasi Muda Muslim dalam Kerangka Konsep Ulul Albab. *Al-Mutharahab: Jurnal Penelitian Dan Kajian Sosial Keagamaan*, 18(2), 161–178. <https://doi.org/10.46781/al-mutharahab.v18i2.368>
- Yunus2007. (2007). *Kamus Arab Indonesia*. Mahmud Yunus wa Dzurriyyah.
- Zega, F. A. (2021). Alkitab Dan Eskatologi Dalam Fakta, Signifikansi Dan Awasan. *Didasko: Jurnal Teologi dan Pendidikan Kristen*, 1(2), 135–150. <https://doi.org/10.52879/didasko.v1i2.27>

Copyright holder :

© Melviana, A., Suanti, L., Operizal, I., Nisa, C., Marini, E.

First publication right:

International Journal of Islamic Thought, Theory and Research and Practice

This article is licensed under:

CC-BY-SA