



Tracing the Word *Al-Wail* in the Qur'an Perspective of al-Imām Fakhr al-Dīn al-Rāzīy in *al-Tafsīr al-Kabīr Mafātīh al-Ghaib*

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Abstract

Currently, the condition of Muslims often shows quite a distance from the guidelines taught by ustadz, either through lectures in the pulpit or other spiritual teachings. This phenomenon sometimes makes some of them trapped in the wrath of Allah SWT. Some of the problems that often arise include negligence in performing prayers, being reluctant to perform dhikr, and committing shirk and injustice. These problems are of serious concern to all of us. This article will review in depth the definition of *al-wail* in the Qur'an according to the views of al-Imām Fakhr al-Dīn al-Rāzīy. Apart from that, we will also discuss the causes of al-wail, who is included in the group affected by *al-wail*, as well as practical steps to avoid it, based on the explanation of al-Imām Fakhr al-Dīn al-Rāzīy in his tafsir book. In this research, the author took a qualitative approach with a focus on literature review or library research. This method focuses on materials in the library, without involving field research. The author uses a *maudbū'iy* (thematic) approach to discuss the topic of al-wail. As a first step, the main focus is the views of al-Imām Fakhr al-Dīn al-Rāzīy outlined in his tafsir, *al-Tafsīr al-Kabīr Mafātīh al-Ghaib*. The author also strengthens the analysis and discussion by referring to books and other texts that are relevant to the topic discussed. The analysis findings identify eleven causes, and you will find an explanation of the causes of *al-wail* as well as revealing who is subject to al-wail. In addition, this article also presents seven effective strategies to avoid *al-wail*, so you can apply useful preventive measures in your daily life. Among the causes are: i) falsifying the holy book, ii) disbelief, iii) lying against Allah SWT, iv) injustice, v) hypocrisy, vi) a heart that is hardened and does not want to remember Allah, vii) polytheism, viii) disobedience to parents, ix) cheating in measuring, x) cursing and criticizing, xi) negligence in prayer.

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INTRODUCTION

In this modern era, we often witness many people committing injustice and ignoring the commands of Allah SWT. In everyday social life, these actions often harm others, such as cases of misuse of weights and measures in sales transactions. This phenomenon has a significant negative impact on society, and it is important for us to understand and address this problem in depth. Over time, religious preaching has undergone many changes in its form, method, and focus. In the past, the delivery of religious teachings more often emphasized the relationship between these teachings and metaphysical aspects. As a result, the concepts of hell, reward, and the severity of punishment have become central themes in every religious call. (M. Quraish Shihab, 2008).

In this article, we will discuss the serious threats that Allah has imposed on those who cheat, often referred to as the wretched and will be hated. Ironically, many of them are part of the powerful elite. Meanwhile, many others lack the power to demand justice or correct their actions. High social status often fuels the implementation of an unjust capitalist system within the social structure, which further exacerbates inequality and injustice in society. (Sayyid Quthb, 2001)

In a religious context, the term *al-wail* is often applied to those who neglect prayer. They view prayer as just a series of movements and words without touching on its true meaning. Even though they perform prayers outwardly making movements and reciting prayers their hearts are empty of solemnity. Their souls do not feel the essence of the prayer and the reading they recite. Their prayers are only to get praise from others, not because of sincerity to Allah. As a result, they are among the group who neglect prayer. (Sayyid Quthb, 2001)

Worshipping through prayer should be a moment to draw closer to Allah. However, what happens if the prayer actually brings harm? This can happen when prayer is performed without sincerity, merely a meaningless routine. A true servant is aware that prayer is a form of self-serving to the Creator. If this awareness is lost, then prayer loses its essence, distancing us from the true purpose of worship. (Abdul Malik Karim Amrullah, 2003) There are also those among us who fail to guard our tongues from criticizing and cursing our own brothers. In the Qur'an, Allah SWT warns us of the dangers of this behavior by calling those who do so *al-wail*. Guarding our tongues is one of the noble morals that we need to get used to so that words do not become sharp knives that injure others or ourselves. In speaking, it is important for us to always control ourselves through what will be said. The analogy of guarding the tongue is like controlling a knife; if we use it wrongly, we can hurt someone's feelings. (Istin Nurhajar Ramli, 2022)

The best choice is to be a good person. However, being a good person isn't always well-received by others. Good people are still at risk of being subjected to injustice. Injustice and justice will continue to clash until the end of this world. There are good people, but there are also bad, evil, oppressive, and even barbaric people. (Brilly el-Rasheed, 2021)

The word *al-wail* in the Qur'an is recorded as appearing 38 times, (Muhammad Fu'ad 'Abd al-Baqiy, 1996) spread across 23 different surahs. After research, only four verses are known to have *asbāb al-nuzūl* (causes for the revelation of the verse). (Jalal al-Din as-Suyuthi, 2002) These four verses are QS. Al-Baqarah [2]:79, QS. Al-Furqān [25]:28, QS. Az-Zumar [39]:22, and QS. Al-Ahqāf [46]:17. A deep understanding of the background to the revelation of these verses can help us to better understand the meaning and context of the threat contained in the word *al-wail*. Several verses in the Qur'an that contain the word *al-wail* contain profound messages and strong warnings. For example, QS. Al-Humazah [104]:1. "*Woe to every curser and detractor.*" In its interpretation, *al-wail* means criticism and hatred, namely the sentence that every person who is hit by suffering, they are reluctant. So it is labeled with *al-wail* (wretched). Second, *al-Humazah* means the broken word of Allah SWT. (هَمَّازٌ مَشَاءٌ) "one who likes to criticize", and the sentence (اللَّمْرُ) namely "swearing or

blaspheming”. And as for what is meant by الكسْرُ, human disease belittles and insults. (Fakhruddīn al-Rāzīy, 2012) From the explanation, it can be concluded that *al-wail* is a severe threat, signifying a painful punishment in the afterlife for those who deviate and disobey the commands of Allah SWT and take everything for granted. If we collect verses containing the word *al-wail*, we might find various other objects that are the target of this warning. For example, in surah al-Muthaffifīn [83]: 1, the rebuke is directed at those who cheat in measuring the scales, while in surah al-Mā’ūn [107]: 4, the rebuke is directed at people who are negligent in prayer, namely those who pray only to show off, without sincerity to Allah SWT. These findings encourage the author to conduct further research using the *maudhū’iy* method and collect verses related to *al-wail*, in the hope of uncovering other objects that may also be the target of this warning.

The author chose the book *al-Tafsīr al-Kabīr Mafātīḥ al-Ghaib* in interpreting the word *al-wail* because he was impressed by its in-depth and relevant delivery. This tafsir is considered suitable for discussing the theme of *al-wail*, considering that the issues raised are often related to individual and social problems that frequently arise in society. The relaxed delivery, accompanied by the author's lecturing skills, makes the discussion easier to understand and internalize for readers and listeners. The explanation in *Tafsīr al-Kabīr Mafātīḥ al-Ghaib* is very comprehensive, covering various disciplines. Al-Dzahabi emphasized that this tafsir not only discusses the interpretation of the Qur'an in depth, but also explores various scientific perspectives such as fiqh, ushul, nahwu, health, and philosophy. In the book *Kasyf al-Zhunūn*, Al-Dzahabi also quotes that *Tafsīr al-Kabīr* contains many texts from experts in wisdom and philosophy, adding to the intellectual richness offered by this monumental work. (Muhammad Husein al-Dzahabi, 1900).

METHODS

In this research, the author applies qualitative methods, and examines the word *al-wail* perspective of al-Imām Fakhr al-Dīn al-Rāzīy in the tafsir *al-Tafsīr al-Kabīr Mafātīḥ al-Ghaib*. The author also uses the *maudhū’i* or thematic method, which allows discussion of Al-Qur'an verses based on predetermined themes. With this method, all related verses are collected and analyzed in depth to gain a more comprehensive understanding of the themes raised. The next step is to select relevant data according to the themes discussed in this article. To strengthen the analysis and discussion, the author also refers to literature, expert views, as well as various research results related to these issues and topics.

RESULT AND DISCUSSION

This research reveals the results of an in-depth analysis of the definition of "*al-wail*," its causes, the objects of *al-wail*, and strategies to avoid it, based on the thoughts of al-Imām Fakhr al-Dīn al-Rāzīy in his famous work, *al-Tafsīr al-Kabīr Mafātīḥ al-Ghaib*. In the Koran. The word "*al-wail*" appears 38 times (Alami Zadah Faidhullah, 1971). In language studies, the word "*al-wail*" has various meanings, such as woe, perish, disaster, calamity, and trial, and refers to the valley in hell. Specifically, "*al-wail*" is also the name of a hell known as Wail Hell. (Ahmad Warson al-Munawwir, 1997) In *Lisān al-‘Arab*. (Ibn Manzhūr, 1999).

الْوَيْلُ: حُلُولُ الشَّرِّ ، وَالْوَيْلَةُ الْفُضِيحَةُ وَالْبَيْتَةُ وَقَيْلٌ: هُوَ تَجَمُّعٌ ، وَإِذَا قَالَ الْقَائِلُ: وَيْلَتَاهُ فَإِنَّمَا يَعْني وَفُضِيحَتَاهُ ،

"*Al-wail* means the coming of evil, if it is read *ويلته* the opening of disgrace and disaster. And it is said that it causes suffering and if the person who speaks says woe to him, then that is the opening of disgrace."

And according to Quraish Shihab, the word *wail* (ويل) is used with the meaning of 'accident' or 'destruction'. In its further development, this word acquired various meanings, including 'one of the valleys in hell', because every individual who lives there experiences suffering and destruction. (M. Quraish Shihab, 2007) Fakhr al-

Dīn al-Rāzī in his various interpretations explains the meaning of "*al-wail*," including in his interpretation of QS. Al-Humazah [104]: 1. ، وَيْلٌ : إِنَّهَا كَلِمَةٌ تَفِيحٌ ، وَيَيْسُ اسْتِصْعَارٌ ، Words "*al-wail*" actually refers to a derogatory term, in which "*Wail*" means to belittle or take something lightly. Conversely, the word "*waih*" is an expression used to ask for mercy. Thus, the term "*al-wail*" reminds us of the evil and ugliness of belittling important things. (Fakhruddīn al-Rāzī, 2012)

The causes of *al-wail* itself are:

i) falsifying the holy book in the QS. Al-Baqarah [2]: 79.

فَوَيْلٌ لِلَّذِينَ يَكْتُمُونَ الْكَيْبَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ

The subject referred to in this context is the Jews after the author's analysis in the explanation of al-Imām Fakhr al-Dīn al-Rāzī (al-Razi, 2012). In his interpretation, the meaning contained is that they actually did the act with their own hands, without any orders from anyone. The phrase "(بأيديهم)" is used as an affirmation that shows how serious the act is. This is truly concerning, because they have deviated from religious teachings and gone astray, willing to sell their possessions, even their afterlife, for the sake of temporary worldly pleasures. (Fakhruddīn al-Rāzī, 2012) the subject is the Jews.

This study shows the results of the analysis, namely, **first**, the case of the meaning of vows contained in the Tafsir Jami li Ahkam Al-Qur'an and also strengthened by other tafsir books. The meaning of vows is explained in Surah al-Baqarah [2]: 270, namely as follows:

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهَا ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

"Whatever charity you give or whatever vow you promise, Allah knows it. For the wrongdoers there is no help (from Allah's punishment)." (Q.S. al-Baqarah [2]:270)

ii) the second cause is disbelief in QS. Ibrahim [14]:2.

اللَّهُ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَوَيْلٌ لِلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ

The subject referred to in this verse is the disbeliever. The verse "(وويل للكافرين من عذاب شديد)" reminds us of the tragic fate that awaits those who abandon the worship of Allah SWT, the Creator of the heavens and the earth and all that is in them. They turn to something that has no power to benefit or harm, is incapable of creation, and has no authority. In fact, they worship something that cannot fulfill requests or do anything. How wretched they are, truly wretched for anyone who chooses such a path. (Fakhruddīn al-Rāzī, 2012) here the subject is those who commit disbelief.

iii) lying against Allah SWT. QS. Thaha [20]: 61.

قَالَ لَهُمْ مُوسَى وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ وَقَدْ خَابَ مَنْ افْتَرَى

In the previous verse, it is recorded that Pharaoh challenged Prophet Musa (AS), hoping to prove that the miracle brought by Prophet Musa was only magic that manipulated the eyes. In the interpretation of Fakhr al-Dīn al-Rāzī, the phrase "(وَيْلَكُمْ)" is interpreted as a firm warning that what Musa brought was not magic, but the truth that came from Allah. The phrase "(وَيْلَكُمْ)" which means "woe to you" indicates a threat that Allah will determine them as a wretched people if they continue to lie about Allah and His revelations. Furthermore, His words "(فَيُسْحِتْكُمْ)"

(بِعَذَابٍ) indicate that they will be subjected to severe torment and will be destroyed as a result of their lies. (Fakhrudīn al-Rāzīy, 2012) the subject of this problem is everyone who lies against Allah SWT.

iv) injustice QS. al-Anbiyā' [21]: 14

قَالُوا يُؤْتِنَا إِنَّا كُنَّا ظَالِمِينَ

This verse is related to the previous verse, in its interpretation, know that when God Almighty tells about them, namely about the clear objection, because the conditions for the miracle have been fulfilled in the Qur'an, then at that time it becomes clear to every intelligent person that the miracle when the event occurs. It is clear that their busyness with the aim of raising such objections is due to their love of the world, and love of the throne, (Fakhrudīn al-Rāzīy, 2012) then woe to those who do wrong.

v) hypocrisy QS. al-Anbiyā' [21]: 46

وَلَيْنُ مَسَّئُهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُؤْتِنَا إِنَّا كُنَّا ظَالِمِينَ

Know that Allah SWT. repeats the evidence in the Qur'an, and exaggerates His warning to them first, let us pay attention to His words (إِنَّمَا أَنْزَرُكُمْ بِالْوَحْيِ) "*Indeed, I only warn you with revelation.*" meaning the Qur'an, it is the word of your Lord so do not think that it comes from me (Prophet Muhammad). They are like deaf people, who do not hear at all, the purpose of the warning is not to be heard but to be obeyed, Then Allah explained their condition, it will always change, they will indeed be like that when they see a little of what is warned, then they will listen and apologize and admit when they do not get any benefit, and this is what is meant by His words (وَلَيْنُ مَسَّئُهُمْ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ يُؤْتِنَا إِنَّا كُنَّا ظَالِمِينَ) (Fakhrudīn al-Rāzīy, 2012) then woe to the hypocrite.

vi) a heart of stone does not want to remember Allah QS. al-Zumar [39]: 22

أَفَمَنْ شَرَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ رَبِّهِ قَوِيلٌ لِلْفُجِسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ فِي ضَلَالٍ مُبِينٍ

Remembering Allah is the main source of light, guidance, and inner peace, as expressed in His words: "Know, only by remembering Allah will hearts be calm" (أَلَا (بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ). However, how can some people ignore this verse and allow their hearts to become hard and insensitive? The answer is that if a person's soul is dominated by evil, it will be like dirty, unclean water, and far from its true spiritual nature. (Fakhrudīn al-Rāzīy, 2012) the subject in this problem is a person who is reluctant to remember Allah.

vii) polytheism QS. Fushshilat [41]: 6

قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ۗ وَوَيْلٌ لِلْمُشْرِكِينَ

The science of monotheism is the primary foundation of all religious knowledge, because it affirms that God is One. This is in line with His words in the Qur'an: "*Indeed, your God is One God*" (إِنَّمَا إِلَهُكُمُ اللَّهُ وَاحِدٌ). This affirmation underscores the essential truth that we must acknowledge. In addition, the command to remain consistent in worship is expressed in His words: "*So be consistent in worshipping Him*" (فَاسْتَقِيمُوا إِلَيْهِ), as well as the request to be shown the straight path in the verse: "Show us the straight path" (إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ). Another verse states: "*Indeed, those who say, 'Our Lord is Allah,' then remain firm in their position*" (إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا).

By understanding and practicing the knowledge of tawhid, we strengthen the foundation of our faith and follow His guidance to the right path. (Fakhruddīn al-Rāzīy, 2012).

viii) disobedience to both parents QS. al-Ahqāf [46]: 17

وَالَّذِي قَالَ لُؤْلُبِيهِ أَقْبَ لَكُمَا آتَعَدَانِي أَنْ أُوخِرَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَعْجِلِينَ اللَّهَ وَبِئْسَ لِلَّهِ خِطَابًا
فَيَقُولُ مَا هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

This verse was revealed regarding 'Abdurrahman bin Abi Bakr, who when his parents invited him to embrace Islam, he showed a reluctant refusal and said, "Ah!" in Arabic, expressed as (أَقْبَ لَكُمَا) What is meant in this context is not a specific individual described, but rather people who have similar characteristics. Namely, those who immediately reject and ignore their parents' invitation to do good. Those who behave in this way are included in the category of the wretched. (Fakhruddīn al-Rāzīy, 2012) the subject in question is every person who is disobedient to his parents. ix) cheating in measuring QS. Al-Mutaffifīn [83]: 1

وَيْلٌ لِّلْمُطَفِّفِينَ

In its interpretation, namely His word (وَيْلٌ لِّلْمُطَفِّفِينَ) "Woe to those who cheat in measuring and weighing," is a strong rebuke against dishonest practices in trade, such as raising prices unreasonably and lowering the scales secretly. Such practices often occur and must be avoided. The term "*al-wail*" is used to describe the disastrous consequences that will befall those involved in such fraudulent acts. (Fakhruddīn al-Rāzīy, 2012) And the subject is everyone who cheats in measuring.

x) followers and detractors of QS. Al-Humazah [104]: 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ

The term "*al-wail*" is often used as an expression of anger or criticism, especially when someone is feeling frustrated or in trouble. This word reflects the cry of "*woe*" commonly uttered by those facing suffering. Basically, "*al-wail*" refers to a form of curse or reproach against someone who is considered to have experienced disaster or serious difficulties. In the Qur'an, the term "*al-Humazah*" refers to someone who likes to criticize, as expressed in His words, "هُمَزَارٍ مَّسَاءٍ" Meanwhile, "*al-Lumazah*" refers to the act of cursing or degrading another person's honor. Allah says in, "*Do not criticize one another,*" which shows that the behavior of criticizing and degrading others through words is a strictly prohibited habit. This behavior highlights the bad habit of hurting other people verbally. (Fakhruddīn al-Rāzīy, 2012) the subject is the person who likes to criticize and curse himself.

xi) negligent in prayer

فَوَيْلٌ لِّلْمُصَلِّينَ

Allah, they are punished like those who have gone astray because they have forgotten the true meaning of their prayers. Allah has confirmed this in His word: وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا "When they stand up to pray, they do so lazily and with the intention of showing off before people. They do not remember Allah, except a little." Forgetting to pray is not just a negligence in movements or recitations, but deeper than that: forgetting to bring Allah into every part of the prayer. This kind of negligence usually comes from hypocrites who view prayer as something that provides no benefit. For them, prayer is just an empty ritual without true meaning. In fact, prayer is truly a means to communicate with Allah, strengthen faith, and improve morals. When someone does not feel the presence of Allah in their prayer, it means something is missing from the worship. This is a warning for all of us to always introspect, ensuring that the prayer we perform is truly a medium to get closer

to the Creator, not just an obligation carried out without a soul. (Fakhruddīn al-Rāzīy, 2012) The main subject of this discussion is those who are negligent or play around in prayer. People who are not *khusyu'*, simply carry out meaningless movements, or even do it with *riya'* intentions to be seen favorably by others.

The tips for avoiding *al-wail* itself are: If the cause of negligence in prayer is a reluctance to make *dhikr*, then to avoid falling into the category of *al-wail*, one should try to force oneself to continue *dhikr* of Allah. As Allah says, "*Remember, only by remembering Allah will your heart be at peace.*" (QS. Ar-Ra'd: 28). *Dhikr* to Allah not only gives peace of mind, but also cleanses the soul from the dirt that is attached to it. (Fakhruddīn al-Rāzīy, 2012) A person who has never felt the presence of Allah in his life, and does not understand the manifestation of *ma'rifat* and nature, has never truly felt the true meaning of life. (Abdul Qadir al-Jailani, 1994) If the root of the problem is *shirk*, then we should immediately return to monotheism, namely confirming Allah SWT. Eliminating all forms of *shirk* is the first step in improving oneself. Furthermore, if the cause is disobedience to parents, let's think about it, dear reader, that just saying "ah" is considered disobedience, especially if you hurt them with your actions. A child should never disobey his parents, because Allah's approval depends on their approval.

If the problem is related to fraud in weights or measures in buying and selling, then this must be stopped immediately. Honesty in *muamalah* is an important foundation in a life based on faith. And if the cause is negligence in prayer, not being *khusyu'* or not understanding the nature of prayer itself, then this verse is a warning for us not to be negligent in prayer.

Therefore, it is important for us to cultivate the virtue of *muraqabah*, the awareness of God's watchful eye, within ourselves. With *muraqabah*, a person will be afraid to commit evil, especially those that would reveal their hypocrisy before Allah SWT. This attitude will encourage us to diligently maintain prayer and other acts of worship, avoiding all forms of negligence and hypocrisy.

CONCLUSION

Based on research, *wail* is defined as torment, evil, calamity, misery, and disaster. *Wail* arises from various highly reprehensible behaviors, such as falsifying holy books, disbelief, lying in the name of Allah, committing injustice, hypocrisy, refusing to remember Allah, committing idolatry, disobeying one's parents, cheating in measuring, cursing, and neglecting prayer.

The subjects affected by the threat of *al-wail* include various groups, including Jews who distort the holy book, infidels, those who lie to Allah, unjust people, hypocrites, those who do not want to do *dhikr*, perpetrators of *shirk*, children who disobey their parents, those who cheat in the scales, swearers, and those who are negligent in their prayers. It is important for us to reflect on this, because *al-wail* is not only a threat in this world, but also in the afterlife. Avoiding these actions is the key to gaining Allah's mercy and avoiding terrible disasters.

To avoid the threat of *al-wail*, here are several steps you can take: i) **If you are reluctant to *dhikr***: If someone feels lazy or doesn't want to *dhikr*, they need to force themselves to remember Allah. *Dhikr* is a way to get closer to Him and avoid going astray. ii) **If you are trapped in *shirk***: Returning to monotheism is the main solution. Respecting Allah SWT and avoiding all forms of *shirk* are the main foundations of a Muslim's faith. iii) **If you disobey your parents**: Dear readers, you need to remember that just saying "ah" is considered disobedient, especially if you hurt your parents with your actions. A child should always respect and be devoted to his parents. iv) **If cheating in measuring or buying and selling**: Fraud in measuring or transactions must be stopped immediately. Honesty in *muamalah* is a principle that must be maintained so as not to be trapped in sin. v) **If you are negligent in prayer**: Negligence in prayer, whether in the sense of not being *khusyu'* (intentional contemplation) or not understanding the essence of prayer, must be

avoided. The verses of the Qur'an strictly forbid negligence in prayer. Therefore, we need to cultivate the quality of muraqabah within ourselves, namely the awareness that Allah is always watching. With this quality, we will be encouraged to avoid all evil and maintain the quality of our worship. By applying these tips, we strive to distance ourselves from things that can invite al-wail, and at the same time, draw closer to the pleasure of Allah SWT.

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