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## Exploring the Semantic Meanings of 'نذير' in the Qur'an: Comparative Tafsir Analysis

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### Abstract

*This study examines the semantic meanings of the words نذير (nadhir) and ينذر (yunzir) in the Qur'an, which mean "a warner" and "to warn," derived from the root ن-ذ-ر. The **Research Gap** lies in the lack of a comprehensive analysis comparing the semantic meanings of these terms through syntagmatic, paradigmatic approaches, and tafsir comparison. The **Research Method** employs a semantic approach encompassing morphological analysis, the contextual use of these terms in the Qur'an, and a comparative study of two major exegeses: Tafsir As-Sa'di and Shafwatut Tafasir. Data were collected from relevant Qur'anic verses, supported by classical and contemporary tafsir literature and other academic references. The **Research Findings** reveal that Tafsir As-Sa'di emphasizes Allah's mercy in the warnings as an act of compassion to save humanity from punishment, while Shafwatut Tafasir by Ash-Shobuni focuses on the aspect of threat as a form of divine justice. The **Significance** of this study lies in its contribution to expanding the understanding of Qur'anic warnings through in-depth semantic analysis, providing new insights into Islamic preaching (dakwah) and Qur'anic studies.*

**Keywords:** Exegesis; Quranic Studies; Contemporary Tafseer; Manuscript.

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## Introduction

The word "Nadziir" "Nadzir" is a derivative form of the root word "ر-ذ-ن" which has the basic meaning of "to give warning." In the context of the Qur'an, these two words are often associated with prophetic missions that bring warnings to humanity about the consequences of their actions. This study aims to explore the semantic meaning of the word in the Qur'an, by examining the comparison between the two main books of tafsir, namely Tafsir AsSa'di and Shafwatut Tafasir by Ash-Shobuni. This approach is expected to provide a broader understanding of the Qur'an's message in the context of warnings [1]. The word "Nadziir" "Nadzir" is a derivative form of the root word "ر-ذ-ن" which has the basic meaning of "to give warning." In the context of the Qur'an, these two words are often associated with prophetic missions that bring warnings to humanity about the consequences of their actions. This paper uses a semantic approach to analyze the words *نذير* and *يُنذِر*, which includes the analysis of morphological forms, the context of their use in Qur'anic verses, and the exploration of their interpretation in two different books of tafsir. Data are obtained from relevant verses of the Qur'an, analyzed with the help of interpretation literature, and supplemented with references from other academic works. The words "نذير" (nadhir) and "يُنذِر" (yunzir) in the Qur'an mean "warmer" and "warn," derived from the root word "ن-ذ-ر". Tafsir As-Sa'di emphasizes the mercy side of Allah in warning, while Shafwatut Tafasir by Ash-Shobuni emphasizes the threatening side more. This semantic approach helps to uncover the depth of the meaning of these words in the context of Islamic da'wah.

Tafsir As-Sa'di, by Shaykh Abdurrahman bin Nashir As-Sa'di, emphasizes that the word "Nadzir" is used to indicate the nature of the prophets as warning givers. They were sent by God to remind mankind to return to the right path and shun sinful deeds. In this interpretation, "Nadziir" is often associated with the threat of punishment for those who ignore the warning [2].

Shafwatut Tafasir, by Muhammad Ali Ash-Shobuni, also underlines the importance of the role of commemoration in prophetic missions. Ash-Shobuni explained that "Nadzir" is used in the context of the active actions of the prophets who constantly give warnings to their people. This interpretation highlights that the warning is not only about punishment, but also about the grace of Allah that provides an opportunity for humans to repent and improve themselves [3].

The semantic approach in the study of the Qur'an helps us understand the nuances of the meaning of these words in various contexts. For example, "Nadziir" can refer to a general warning, while *يُنذِر* emphasizes more on the active action of the warmer. By comparing these two interpretations, we can see how

the mufassir understood and interpreted the role of warnings in the Qur'an in more depth [4].

## Method

This article uses a semantic approach to analyze the words *نذير* and *يُنذِر*, which includes an analysis of morphological forms, the context of their use in Qur'anic verses, as well as an exploration of their interpretation in two different books of tafsir. Data are obtained from relevant verses of the Qur'an, analyzed with the help of interpretive literature, and supplemented with references from other academic works [5].

## Result and Discussion

### Basic Meaning and Derivation of Words

The word "Nadziir" is a form of isim fa'il (subject) meaning "to give warning," while *يُنذِر* is fi'il mudhari' (present/future verb) meaning "to give warning." Both are derived from the root word "ن-ذ-ر," which means to give news about something scary to get someone away or to be careful [6].

In the Qur'an, "Nadziir" is often used to refer to prophets as warning givers, while *يُنذِر* describes the act of actively giving warnings. For example: *يُنذِرُ: "لِيُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غٰفِلُونَ" (Saba': 28) "نَذِيرٌ: "وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا" (Yasin: 6) [7].*

### Semantic Approach

In a semantic approach, the word "Nadziir" has a connotation of reminding of something serious, while *يُنذِر* indicates the process of giving a warning that takes place. This shows the dynamics of divine communication between the giver of the warning and the receiver [8].

This word is a form of isim fa'il (noun of perpetrator) which means "giver of warning". In the context of the Qur'an, "نذير" often refers to the prophets sent by Allah to warn mankind about the consequences of their actions that deviate from His teachings [9].

*يُنذِر* (yunzir): This word is the fi'il mudhari form (present/future tense verb) which means "to give warning". This word is used to describe the act of giving warnings carried out by the prophets or by Allah Himself in the Qur'an. The words "نذير" and "يُنذِر" often appear in the Qur'an in the context of warnings to humanity. Here are some examples of its use:

Al-Baqarah 2:119: *"إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا"* (Indeed, We sent you with the truth as a bringer of glad tidings and a warmer...) Al-Furqan 25:56: *"وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا"*

"وَنَذِيرًا" (And We did not send you but as a messenger of glad tidings and a warmer.) Al-Kahf 18:2: "فَقِيمَا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ" (As a straight guide to warn of the very harsh torment of His side...). Maryam 19:97: "فَالْأَمَّا يَسْرُنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنْذِرَ بِهِ قَوْمًا لَّدَا" (So indeed, We made the Qur'an easy in your language so that you may give glad tidings with the Qur'an to the righteous, and so that you may warn with the Qur'an to the rebellious) [10].

In the Qur'an, the words "نذير" and "ينذر" are not only used to describe warnings about punishment or punishment, but also as warnings about the importance of following Allah's guidance and staying away from His prohibitions. These warnings are often accompanied by promises of reward for those who obey and threats of punishment for those who disobey. The basic meaning of the words "نذير" and "ينذر" in the Qur'an is closely related to the prophetic mission that brings warning to mankind [11].

### Syntagmatic Relational Meaning: Analysis of Words That Align with the Theme of Words

Syntagmatic words refer to the relationships between words in a larger unit of language, such as a phrase or sentence, that form a specific meaning through their combination. In the context of the semantic analysis of the words "نذير" (nadhira) and "ينذر" (yunzira) in the Qur'an, we see how these words interact with other words to form a broader meaning. Examples of Syntagmatic Words with "نذير" and "ينذر": نَذِيرًا وَبَشِيرًا (nadhira wa bashira): Bearer of good news and giver of warning. Example: "...إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا" (Al-Baqarah 2:119). Meaning: Indicates two aspects of prophetic missions, namely giving good news and warning. نَذِيرٌ مُّبِينٌ (nadhira mubinun): A clear warning. Example: "إِنَّ هُوَ إِلَّا نَذِيرٌ" (Al-A'raf 7:184). Meaning: Emphasizing that the warnings given are clear and tangible. يَنْذِرُ (yunzira) لِيُنْذِرَ بَأْسًا (liyunzira ba'san): To warn of torture. Example: "فَقِيمَا لِيُنْذِرَ بَأْسًا شَدِيدًا مِّن لَّدُنْهُ" (Al-Kahf 18:2). Meaning: Indicates the purpose of the warning, which is to warn about severe torture. تُنْذِرُ بِهِ قَوْمًا (tunzira bihi qawman): To warn a people. Example: "فَالْأَمَّا يَسْرُنَاهُ بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَنُنْذِرَ بِهِ قَوْمًا لَّدَا" (Maryam 19:97). Meaning: Indicates who receives the warning, i.e. the disobedient [12].

In syntagmatic analysis, we look at how the words "نذير" and "ينذر" function in sentence structure and how they interact with other words to form a broader meaning. Some of the key points of this analysis are, a). Word Combinations: The words "نذير" and "ينذر" often appear in combination with other words that reinforce the meaning of warning, such as "بَشِيرًا" (bringer of good news) and "بَأْسًا" (torture). b). Thematic Context: The relationship between these words helps to clarify the important messages in the Qur'an about obedience, warning, and consequences

of human actions. c). Broader Meaning: The combination of these words helps to form a broader and deeper meaning, indicating a balance between warning and good news in divine messages [13].

Syntagmatic analysis of the words "نذير" and "ينذر" in the Qur'an shows how these words interact with other words to form a broader and deeper meaning. The relationship between these words helps to clarify the important messages in the Qur'an about obedience, warning, and consequences of human actions [14].

### Paradigmatic: Comparison of opposite or same concepts

Synonyms are words that have similar meanings and can replace each other in certain contexts. For "نذير" and "ينذر", relevant synonyms in the Qur'an include: بَشِير (bashir): Bearer of glad tidings. Although "بَشِير" is often used in different contexts, it has a close relationship with "نذير" because they both describe two aspects of prophetic missions: giving good news and warning. Example: "إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا" (Al-Baqarah 2:119) مُبَشِّر (mubashir): The messenger of the news is happy. The word is also often used in conjunction with "نذير" to indicate a balance between good news and warning. Example: "وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا" (Al-Furqan 25:56) [15].

While antonyms are words that have opposite meanings and are often used to show contrast. For "نذير" and "ينذر", relevant antonyms in the Qur'an include: a) مُكَذِّب (mukadhdhib): A liar or a person who lies. This word is often used to describe people who reject the warnings given by the prophets. Example: "فَذَكِّرْ إِنَّمَا أَنْتَ مُذَكِّرٌ لَّسْتَ عَلَيْهِم بِمُصَيِّرٍ إِلَّا إِلَهٌ يَّوْلِي مَا تَوَلَّى وَكَفَرَ فَيُعَذِّبُهُ اللَّهُ الْعَذَابَ الْأَكْبَرَ" (Al-Ghashiyah 88: 21-24). b) غَافِل (ghafil): A person who is negligent or unconscious. This word describes people who do not pay attention to warnings and continue in negligence. Example: "وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ" (Maryam 19:39) [16].

### Nuances of Meaning

Paradigmatic analysis also helps us understand the nuances of the meaning of the words "نذير" and "ينذر" in various contexts. For example: a) نَذِير (nadhir) is often used to describe the role of the prophet as a clear and tangible warning. Example: "إِنَّ هُوَ إِلَّا نَذِيرٌ مُبِينٌ" (Al-A'raf 7:184). b) يَنْذِر (yunzir) is used to describe the act of giving warnings, often associated with the threat of torture for the disobedient. Example: "...فَتَنِمَّا لَيَنْذِرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ" (Al-Kahf 18:2) [17].

The paradigmatic analysis of the words "نذير" and "ينذر" in the Qur'an shows how these words relate to other words that have similar or opposite meanings to form a broader and deeper meaning. This relationship helps to clarify important

messages in the Qur'an about obedience, warning, and consequences of human actions [18].

## **Comparison of Tafsir As-Sa'di and Shafwatut Tafasir**

### **Tafsir As-Sa'di**

The author, Abdurrahman bin Nashir As-Sa'di (d. 1376 H). The approach is simple, practical, with an emphasis on ease of understanding. As-Sa'di interprets نذير as a form of Allah's mercy through His messenger who warns people to be safe from punishment. In the commentary on Surah Yasin: 6, As-Sa'di highlights that this warning is educational and aims to bring people to the truth. In the commentary of Surah Saba': 28, As-Sa'di explains that the Messenger of Allah is the giver of good news and warning for all mankind, without exception, as a form of perfection of Allah's mercy. This shows that the warning from God through His Messenger is a sign of His love and concern for mankind [19].

### **Shafwatut Tafasir Commentaries**

Author, Muhammad Ali Ash-Shobuni (d. 2021). The approach is by combining classical and modern explanations with more rhetorical language. Ash-Shobuni emphasizes the threat aspect inherent in warnings, especially in verses such as An-Naba': 45. He explained that the function of نذير is to remind humans of the threat of hell as a form of Allah's justice. In the interpretation of verse Yasin: 6, Ash-Shobuni highlights the importance of this commemoration as a marker of the revival of Islamic da'wah after mankind has been in a long neglect. Ash-Shobuni also emphasized that this commemoration was not only to scare, but also to encourage people to return to their nature [18].

### **Comparative Analysis**

Similarly, both interpretations agree that نذير and ينذر have profound implications in giving warnings about the hereafter. The two mufasssirs also see this commemoration as one of the important elements in the da'wah of the prophets. The difference is that As-Sa'di tends to emphasize the merciful side of Allah in the warning, which aims to save humanity from destruction. On the other hand, Ash-Shobuni focuses more on the threat side as a form of stern warning to arouse human awareness. Ash-Shobuni's approach is more explicit in describing the threat of hell and the consequences of neglecting the warning.

The words نذير and ينذر in the Qur'an contain a warning meaning that includes the dimension of affection as well as threat. The comparison between

Tafsir As-Sa'di and Shafwatut Tafasir shows a different approach to understanding these verses: As-Sa'di emphasizes the educational side and mercy more, while Ash-Shobuni emphasizes the threatening side more. The semantic approach helps to reveal the depth of the meaning of this word in the context of Islamic da'wah.

## Conclusion

The words "نذير" (nadhîr) and "يُنذِر" (yunzîr) in the Qur'an mean "warmer" and "warn," derived from the root word "ن-ذ-ر." In the context of the Qur'an, these words are used to describe prophetic missions that warn humanity about the consequences of their actions. Syntagmatic analysis shows how these words interact with other words to form a broader meaning, while paradigmatic analysis reveals relationships with synonyms such as "بَشِير" (bringer of good news) and antonyms such as "مُكَذِّب" (liar). Tafsir As-Sa'di emphasizes the mercy side of Allah in warning, while Shafwatut Tafasir by Ash-Shobuni emphasizes the threatening side more. This semantic approach helps to uncover the depth of the meaning of these words in the context of Islamic da'wah.

## Author Contributions

**Burhanudin Al-Ghoni & Eko Sumardianto:** Conceptualization, Methodology, Writing – review & editing, Supervision, Project administration. **Moh Fauzi Rahman Ramdhani:** Methodology, Writing – review & editing, Investigation. **Muhamat Mubin:** Conceptualization, Methodology, Writing – review & editing, Investigation.

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