



THE CONCEPT OF AL-JĀR IN THE PERSPECTIVE OF THE QUR'AN (A STUDY OF MAUDU'I INTERPRETATION)

Irzandi

Universitas Islam Negeri Alauddin Makassar

Andiirzan96@gmail.com

M. Galib M

Universitas Islam Negeri Alauddin Makassar

muhammad.galib@yahoo.com

Andi Miswar

Universitas Islam Negeri Alauddin Makassar

andi.miswar@uin-alaud-din.ac.id

Muhsin Mahfudz

Universitas Islam Negeri Alauddin Makassar

muhsinmahfudz@uin-alaud-din.ac.id

Zakir Husain

Universiti Islam Sultan Sarif Brunei Darussalam

zakir.husain@unissa.edu.bn

Abstract

which uses the term jawara in the Qur'an. The objectives of this study are: 1) to analyze the nature of al-jār in the Qur'an; 2) to analyze the form of al-jār in the Qur'an; and 3) to know the urgency of al-jār in the Qur'an. This research is a qualitative library research. This research uses a tafsir approach and a sociology approach. The data collected and analyzed based on the steps of maudū'i interpretation. The results show that, 1) The term al-jār with its various derivations occurs 13 times in the Qur'an. Al-jār is a helper, protector or a close person. Neighbors are called al-jār because in neighborly life they should help each other and help each other, especially when they are in trouble; 2) There are several forms of the meaning of al-jār in the Qur'an. In addition to meaning neighbor, al-jār also means protecting and helping, tolerance, side by side and deviation; and 3) The functions of the verses of al-jār in the Qur'an include a) commanding to treat neighbors well; b) encouraging mutual help and tolerance; and c) showing the power of Allah swt that there is no protector and help except from Him.

Keywords: *Al-jār; al-Qur'an; maudū'i*

Introduction

Social interaction as the main factor in social life is often an indicator for the community in assessing other citizens. Good citizens are identical to people who are often in contact (interaction) with other people.¹ Social interaction also shows the existence

¹Fadhillah Iffah dan Yuni Fitri Yasni, 'Manusia Sebagai Makhluk Sosial', *Jurnal Lathaif*:

that humans need each other. Based on this consideration of mutual need, many community members then cooperate with each other and maintain a good name and maintain common interests. But over time, the concept of needing each other and taking care of each other began to fade in various communities.²

In the context of interaction or socialization with the surrounding community, there are signs, rules and regulations, ethics or manners that are determined and agreed upon or made by the authorities,³ both formed from customs and habits of the community socially, as well as those determined based on theological devices, namely certain religions and beliefs. This aims to create a conducive and harmonious atmosphere in running social life.

To create a harmonious atmosphere in society, the Qur'an is present to establish rules and regulations. In addition, the Qur'an also contains ethical issues and manners in navigating community life, including the issue of neighbors who are an integrated part of society sociologically. To refer to neighbors, the Qur'an uses the term *jār*.⁴ Etymologically, the word *jār* indicates the meaning of a long journey⁵ or far from the destination.⁶ From this meaning also comes the meaning of injustice (*jā'ir*), such as its use in QS al-Naḥl/16: 9, indicating a path that is far from the truth.⁷ In the context of the use of this word, a person who travels a long way or gets lost on a journey, needs a travel companion or helper to get to the intended destination. Therefore, this word is then used to indicate the meaning of close, helper, protector or ally.⁸

Literasi Tafsir, Hadis Dan Filologi 1, No. 1 (2022), h. 38.

²Triyanto, "Pengaruh Kota Terhadap Persepsi Masyarakat Dalam Interaksi Antar Tetangga Di Samatiga," *Community* 2, no. 3 (2016). h. 117

³Salastia Paramita Nurhuda, dkk, 'Hakikat Manusia Sebagai Makhluk Sosial Dalam Pandangan Islam', *Jurnal Ilmu Sosial, Humaniora Dan Seni* 1, No. 4 (2023), h. 685.

⁴Wahbah bin al-Zuhailī, *al-Tafsīr al-Munīr fī al-'Aqīdah wa al-Syarī'ah wa al-Manhaj*, Juz V (Cet. II; Damaskus: Dār al-Fikr al-Ma'āsh, 1418 H), h. 63.

⁵Abū al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs al-Lughah*, Juz I (t.tp; Dār al-Fikr, 1979 M/1399 H), h. 493.

⁶Jamāl al-Dīn Ibnu Manẓūr, *Lisān al-'Arab*, Juz IV (Cet. III; Beirut: Dār Ṣādir, 1414 H), h. 153.

⁷Abū al-Qāsim al-Ḥusain Bin Muḥammad al-Raāgib al-Aṣfahānī, *al-Mufradāt fī Garīb al-Qur'ān* (Cet. I; Beirut: Dār al-Qalām, 1412 H), h. 211

⁸M. Quraish Shihab, ed, *Ensiklopedia al-Qur'an Kajian Kosa Kata*, Jilid I, (Cet. I; Jakarta: Lentera Hati, 2007) h. 387.



Discussion

1. *The Nature of Al-Jār from the Qur'anic Perspective*

a. *Definition of Al-Jār*

The word *jār* is derived from the word *jawara*⁹, which etymologically means 1) offense¹⁰ and deviation;¹¹ or 2) far from the path¹² and goal¹³ (deviating from the goal)¹⁴. In addition to the meaning of deviating and deviating, the derivative of the word *jawara* also means *qarb* (near).¹⁵

From the meaning of close (*qarb*) from the word *jawara*, then comes the meaning of neighbor with the form *al-jār* (close person). According to Ibn Manẓūr, lexically the word *al-jār* has several meanings. Ibn Manẓūr interprets this word with people who live next to houses, people who get protection, helpers, and houses that are close together.¹⁶ In line with Ibn Manẓūr, Louis Ma'luf, who is also the author of *al-jār*. *al-jār* is defined as "one who seeks refuge" or "one who gives refuge to someone."¹⁷ While al-Aṣḥānī specifically mentions that *al-jār* is a person who has a neighboring residence or neighboring houses.¹⁸ In this sense, *al-jār* is defined as neighbor. These meanings then become the essence and principles of neighborliness. Thus, the word *al-jār* is an *asmā' al-mutāḍayifah*, which is a noun (*ism*) that, although singular (*mufrad*), has a plural meaning (*jama'*). This is because a person is not called a neighbor unless he has other neighbors¹⁹.

With this understanding, neighbor is not limited to the place of residence. A neighbor is the closest person. Therefore, neighbors also include workplaces, ideologies, emotions, etc.²⁰ In the sense that neighbors are those who have a certain closeness of

⁹ Aḥmad Mukhtār 'Abd al-Ḥamīd 'Umar, *Mu'ajam Al-Lughah Al-'Arabiyah Al-Mu'Āṣarah*, Juz I, Cet. I ('Ālim al-Kutub, 2008). h. 418

¹⁰ Ahmad Warson Munawwir, *Kamus Al-Munawwir Arab-Indonesia Terlengkap* (Surabaya: Pustaka Progressif, 1997). h. 222.

¹¹ Mahmud Yunus, *Kamus Arab Indonesia* (Jakarta: Hidakarya Agung, 1992). h. 94.

¹² Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyyis Al-Lughah* (Kairo: Dār al-Fikr, 1979). Juz I, h. 493.

¹³ Jamāl al-Dīn Ibnu Manẓūr, *Lisān Al-'Arab* Juz IV (Beirut: Dār Ṣādir). h. 153.

¹⁴ Abū al-Qāsim al-Ḥusain bin Muḥammad al-Rāgib Al-Aṣḥānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, (Damaskus: Dār al-Qalam, 1412). h. 211.

¹⁵ Al-Aṣḥānī. h. 211.

¹⁶ Jamāl al-Dīn Ibnu Manẓūr, *Lisān Al-'Arab* Juz IV (Beirut: Dār Ṣādir). h. 153.

¹⁷ Louis Ma'luf, *Al-Munjīd Fī Al-Lughah* (Beirut: Dār al-Masyriq, 1997). h. 143.

¹⁸ Al-Aṣḥānī, *Al-Mufradāt Fī Garīb Al-Qur'ān*, h. 211.

¹⁹ Ibrāhīm bin Ismā'il Al-Abyārī, *Al-Mausu'ah Al-Qur'aniyah*, Juz VIII (Muassasah Sajl al-'Arab, 1405). h. 116.

²⁰ Sabir Maidin, "Keutamaan Hidup Bertetangga (Suatu Kajian Hadis)," *Jurnal Al-Qadau: Peradilan Dan Hukum Keluarga Islam* 4, no. 2 (2018). h. 202-204.

relationship so that they have a certain closeness that helps and helps in difficulties.

b. Term Al-Jār

The term *jār* with its various derivations occurs 13 times in the Qur'an. These terms are found in QS al-Aḥzāb/33: 60 (*yujāwirūnaka*), QS al-Aḥqāf/46: 31 (*yujirkum*), QS al-Mu'minūn/23: 88 (*yujīru*), QS al-Mulk/67: 28 (*yujīru*), QS al-Jinn/72: 22 (*yujīranī*), QS al-Taubah/9: 6 (*fa ajirhu*), QS al-Mu'minūn/23: 88 (*yujāru*), QS al-Taubah/9: 6 (*istajāraka*), QS al-Nisā'/4: 36 (*jār*) -2 times-, QS al-Anfāl/8: 48 (*jār*), QS al-Naḥl/16: 9 (*jā'ir*) and QS al-Ra'd/13: 4 (*mutajāwirāt*).²¹

In the 13 repetitions of the term *jār* and its derivatives in the Qur'an, 7 of them are Makkiyah verses, namely QS al-Naḥl/16: 9, QS al-Ra'd/13: 4, QS al-Mu'minūn/23: 88 (2 times), QS al-Aḥqāf/46: 31, QS al-Mulk/67: 28 and QS al-Jinn/72: 22. Meanwhile, there are 6 madaniyah verses, including QS al-Nisā'/4: 36 (2 times), QS al-Anfāl/8: 48, QS al-Taubah/9: 6 (2 times) and QS al-Aḥzāb/33: 60.²²

As for the use of the term *jār* in the Qur'an, most of them use the *muḍari'* fi'il, namely in QS al-Aḥzāb/33: 60 (*yujāwirūnaka*), QS al-Aḥqāf/46: 31 (*yujirkum*), QS al-Mu'minūn/23: 88 (*yujīru*), QS al-Mulk/67: 28 (*yujīru*), QS al-Jinn/72: 22 (*yujīranī*), QS al-Mu'minūn/23: 88 (*yujāru*). While those that use the form of fi'il *mādī* are found in QS al-Taubah/9: 6 (*istajāraka*) and fi'il *amr* are found in QS al-Taubah/9: 6 (*fa ajirhu*). As for those in the form of *ism fā'il*, among others, QS al-Nisā'/4: 36 (*jār*) -2 times-, QS al-Anfāl/8: 48 (*jār*), QS al-Naḥl/16: 9 (*jā'ir*) and QS al-Ra'd/13: 4 (*mutajāwirāt*).²³

Table: Jār Terms in the Qur'ān

Ayat	Term	Bentuk	Status
QS al-Aḥqāf/46: 31	<i>yujirkum</i>	<i>Fi'il Mudāri'</i>	<i>Makkiyah</i>
QS al-Mu'minūn/23: 88	<i>yujīru</i>	<i>Fi'il Mudāri'</i>	<i>Makkiyah</i>
QS al-Mulk/67: 28	<i>yujīru</i>	<i>Fi'il Mudāri'</i>	<i>Makkiyah</i>
QS al-Jinn/72: 22	<i>yujīranī</i>	<i>Fi'il Mudāri'</i>	<i>Makkiyah</i>
QS al-Mu'minūn/23: 88	<i>yujāru</i>	<i>Fi'il Mudāri'</i>	<i>Makkiyah</i>
QS al-Anfāl/8: 48	<i>jār</i>	<i>Ism Fā'il</i>	<i>Makkiyah</i>

²¹ Muḥammad Fu'ad 'Abd Al-Bāqī, *Mu'jam Mufahras Li Alfāz Al-Qur'ān Al-Karīm* (Kairo: Dār al-Kutub al-Miṣriyah, n.d.). h. 186.

²² 'Abd Raḥman bin Abī Bakr Jalāl al-Dīn Al-Suyūṭī, *Al-Itqān Fi 'Ulūm Al-Qur'ān*, Juz I (Kairo: al-Hai'ah al-Miṣriyah). h. 40-73.

²³ Al-Bāqī, *Mu'jam Mufahras Li Alfāz Al-Qur'ān Al-Karīm*. h. 186.



QS al-Naḥl/16: 9	<i>jā'ir</i>	<i>Ism Fā'il</i>	<i>Makkiyah</i>
QS al-Ra'd/13: 4	<i>mutajāwirāt</i>	<i>Ism Fā'il</i>	<i>Makkiyah</i>
QS al-Taubah/9: 6	<i>fa ajirhu</i>	<i>Fi'il Amr</i>	<i>Madaniyah</i>
QS al-Taubah/9: 6	<i>istajāraka</i>	<i>Fi'il Mādi</i>	<i>Madaniyah</i>
QS al-Nisā'/4: 36	<i>jār</i>	<i>Ism Fā'il</i>	<i>Madaniyah</i>
QS al-Nisā'/4: 36	<i>jār</i>	<i>Ism Fā'il</i>	<i>Madaniyah</i>

The context and content of the Makkiyah verses include the miracle of Qur'ānic science (QS al-Naḥl/16: 9 which is a series of talks about transportation in the Qur'an) and the power and oneness of Allah swt. This is the makkiyah-madaniyah²⁴ theory formulated by Qur'ānic scholars.²⁵ While the madaniyyah verses, generally talk about muamalah and social issues in general as well as other madaniyyah verses and suras, which contain tasyri' (legal rules) that organize the lives of Muslims in the new society in Medina.

2. Forms of Al-Jār in the Qur'an

a) Forms of Al-Jār in the Qur'an

The term jār with its various derivations is mentioned 13 times in the Qur'an. Of these 13 mentions, there are several forms so that they contain different meanings. The descriptions are as follows.

1. Istajāraka

The word istajāraka is a past tense verb (fi'il māḍī) from jawara which has the addition of the letters alif and tā. The added verb (fi'il) shows the meaning of asking. Thus the word istajāraka means to demand or ask for protection.²⁶ Al-Fairuzābādī defines istajāraka with ṭalāb al-jiwār (asking for protection).²⁷ The word istajāraka is mentioned once in the Qur'an, namely in QS al-Taubah/9: 6.

²⁴ Mannā' Khalīl Al-Qaṭṭān, *Mabāḥiṣ Fī 'Ulūm Al-Qur'Ān*, Cet. III (Maktabah al-Ma'ārif, 2000). h. 28.

²⁵ Fahd bin 'Abd al-Raḥmān bin Sulaimān Al-Rūmī, *Dirāsāt Fī 'Ulūm Al-Qur'Ān*, Cet. VIII (Tab'ah Maḥfūz, n.d.). h. 131-133.

²⁶ Abū Maṣṣūr Muḥammad bin Aḥmad bin al-Azharī Al-Harawī, *Tahzīb Al-Lughah*, Juz II, Cet. I (Beirut: Dār Iḥyā' al-Turās al-'Arabī, 2001). h. 121.

²⁷ Abū Ṭāhir Majd al-Dīn Muḥammad bin Ya'qūb Al-Fairuzābādī, *Baṣā'ir Ḍawī Al-Tamyīz Fī Laṭā'if Al-Kitāb Al-'Azīz*, Juz II (Kairo: al-Majlis al-'Alā li al-Syu'ūn al-Islāmiyah, 1996). H. 357.

وَأَنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجَرُوهٗ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْنِئْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ

Translation:

If anyone among the polytheists asks you (Prophet Muhammad) for protection, protect him so that he can hear the word of Allah then take him to a place where he will be safe. (This is because they are a people who do not know).²⁸

The word istajāraka in the verse is a sharṭ whose subject (fā'il) is aḥadun which refers to al-musyrikīn. Thus, the sentence in aḥadun min al-musyrikīn istajāraka in the verse can be interpreted as "when one of the polytheists has asked for help/protection".

2. Yujīru, Yujīrānī dan Yujirkum

The words yujīru, yujīrānī and yujirkum are fi'il muḍā'iri' forms of ajāra, ²⁹ which means to protect. This form indicates protection. However, in some places, this word is preceded by the letter naḥī which indicates the impossibility of protection or help.

The word yujīru in QS al-Mu'minūn/23: 88 refers to Allah. Thus, this word indicates that Allah swt is the one who protects and helps. In this case, Allah swt is the protector of each of His creatures, both in this world and in the Hereafter.

A similar meaning is also found in QS al-Mulk/67: 28. The word yujīru in QS al-Mulk/67: 28 is preceded by the letter istifham which means negation. ³⁰ Thus, the word means the absence of protection for the disbelievers from the punishment of Allah swt. In addition, the word yujīrānī in QS al-jinn/72: 22 preceded by lan (lan yujīrānī) indicates the impossibility of help. This is similar to the muḍā'iri' fi'il preceded by the letter naḥī (lan), which originally indicates the present and future, when preceded by this letter indicates the impossibility of occurrence (of the verb). ³¹

As for the word yujirkum in QS al-Aḥqāf/46:31, it can be interpreted as "to guard³², save or help you." ³³ In the sentence yujirkum min 'aḥab alīm serves as an answer to the command (jawāb al-amr) of faith (āminū bih) ³⁴.

²⁸ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*, Cet. I (Jakarta: Lajnah Pentashihan Al-Qur'an, 2019). h. 187.

²⁹ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyyah Al-Mu'āṣarah*. Juz I, h. 419.

³⁰ Maḥy al-Dīn bin Aḥmad Muṣṭafā Darwisy, *I'rāb Al-Qur'ān Wa Bayānuh*, Juz X, Cet. IV (Damaskus: Dār al-Yamāmah, 1415). h. 162.

³¹ Zāhir Syawkat Al-Bayātī, *Adawāt Al-I'rāb*, Cet. I (Beirut: Majd al-Muassasah al-Jāmi'ah, 2005). h. 215.

³² Abū Bakr Jābir bin Mūsā bin 'Abd al-Qādir bin Jābir Al-Jazāirī, *Aysār Al-Tafāsir Li Kalām Al-'Alīy Al-Kabīr*, Cet. V (Madinah: Maktabah al-'Ulūm wa al-Ḥukm, 2003). Juz V, h. 66.

³³ Abū al-Ḥasan Maqātil bin Sulaimān, *Tafsīr Maqātil Bin Sulaimān*, Juz IV, Cet. I (Beirut: Dār Iḥyā' al-Turāṣ, 1423). h. 428.

³⁴ Muḥammad 'Abd al-Khāliq 'Udaimah, *Dirāsāt Li Uslūb Al-Qur'an Al-Karīm*, Juz XI (Kairo:



3. *Yujāru*

The word *yujāru* is a *muḍāri'* *majhūl fi'il* form,³⁵ meaning that it is or will be protected. The word *yujāru* occurs once in the Qur'an, in QS al-Mu'minūn/23: 88.

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Translation:

Say: "Who is it in whose hand is the dominion of all things, while He protects and no one can be protected from (His punishment), if you know?" (QS al-Mu'minūn/23: 88).³⁶

According to al-Zuhāī, *lā yujāru* in the context means "there is nothing to prevent"³⁷. In this case, nothing can hinder and provide protection from the punishment of Allah swt. This meaning is like the *nāib al-fā'il* of the word *yujāru* which is dependent on 'alaih, ³⁸ thus referring to Allah.

4. *Ajrihu*

The word *ajirhu* is the only command verb form (*fi'il amr*) derived from the root word *jawara* in the Qur'an. This word is found in QS al-Taubah/9:6 which indicates the command to provide protection and security to the polytheists.

وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْنِعْهُ مَا مَنَّهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ □

Translation:

If anyone among the polytheists asks you (Prophet Muhammad) for protection, protect him so that he can hear the word of Allah then take him to a place where he will be safe. (That is because they are a people who do not know. ³⁹

The word *ajirhu* preceded by the letter *fā* (*fa ajirhu*) in the verse above is an answer to the command *syart* (*in*).⁴⁰ So the command to provide protection and security applies if the conditions are met. In this case, when asked for protection and security from the polytheists, it is obligatory to fulfill it. ⁴¹

Dār al-Ḥadī). h. 338.

³⁵ Maḥmūd bin 'Abd al-Raḥīm Ṣafīy, *Al-Jadūl Fī I'rāb Al-Qur'an*, Juz XVIII, Cet. IV (Damaskus: Dār al-Ruysd, 1418). h. 203.

³⁶ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 347.

³⁷ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Wasīṭ*, Juz II, Cet. I (Damaskus: Dār al-Fikr, 1422). h. 1713.

³⁸ Aḥmad 'Ubaid Al-Du'ās, Aḥmad Muḥammad Ḥamīdān, and Ismā'il Maḥmūd Al-Qāsim, *I'rāb Al-Qur'an Al-Karīm*, Cet. I (Damaskus: Dār al-Farābī, 1425). Juz II, h. 337.

³⁹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 187.

⁴⁰ Ṣafīy, *Al-Jadūl Fī I'rāb Al-Qur'an*. Juz X, h. 286.

⁴¹ Abū Zakariyā Yaḥyā bin Ziyād bin 'Abdillāh bin Manzūr Al-Farrā', *Ma'ānī Al-Qur'ān*, Cet. I

5. *Yujāwirūnaka*

The muḍāri' fi'il form derived from the root of jawara is *yujāwirūn*. This word is the fi'il mudāri'⁴² form of the word *jāwara-yujāwiru*, which means mutual help or assistance.⁴³ The word *yujāwirūn* is mentioned once in the Qur'an, namely in QS al-Aḥzab/33: 60 which is coupled with ḍamīr that refers to the Prophet Muhammad (peace be upon him). Allah swt said.

لَئِنْ لَّمْ يَنْتَهِ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْمُرْجِفُونَ فِي الْمَدِينَةِ لَنُغْرِبَنَّكَ فِيهِمْ ثُمَّ لَا
يُجَاوِرُونَكَ فِيهَا إِلَّا قَلِيلًا

Translation:

Indeed, if the hypocrites, those with a sickness in their hearts and those who spread false rumors in Madīnah had not ceased (from harming you), We would have commanded you to fight them, then they would no longer be your neighbors (in Madīnah), except briefly. (QS al-Aḥzāb/33: 6)⁴⁴

The phrase *lā yujāwirūnaka* means “you will not be neighbors”. This sentence is an ultimatum from Allah swt to the hypocrites who spread slander in the city of Medina. Thus, with the above verse, Allah swt conveyed that the Muslims would no longer be able to live side by side with the hypocrites if they destroy the harmony and harmony of the people of Medina.

6. *Jār*

The word *jār* is the ism fāil (subject) form of jawara. It is defined as mujīr⁴⁵ (one who protects or helps). This word occurs three times in the Qur'an and is spread over two verses, namely in QS al-Anfāl/9: 48 and QS al-Nisā'/4: 23 (mentioned twice).

The word *jār* in QS al-Anfāl/8: 48 is still within the scope of its denotative meaning, namely helper and protector. In this verse, who acts as a protector is understood differently by scholars. The majority understand that the verse relates to the assurance of Surāqah Ibn Mālik Ibn Jusy'um al-Kinanī, the leader of Banu Kinānah, who gave assurance to the polytheists over their fears of the Banu Kinānah's revenge on Quraysh ahead of the Badr incident.⁴⁶ The guarantee was expressed by Surāqah by saying “innī jārūn lakum (I am a protector or guarantor for you)”.

Another opinion states that the protector in the context of the verse is Satan or the

(Kairo: Dār al-Miṣriyah, n.d.). h. 422.

⁴² Al-Du'ās, Ḥamīdān, and Al-Qāsim, *I'rāb Al-Qur'an Al-Karīm*. Juz III, h. 59.

⁴³ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyah Al-Mu'āṣarah*. Juz I, h. 419.

⁴⁴ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 426.

⁴⁵ Mujīr al-Dīn bin Muḥammad Al-'Alīmī, *Faṭḥ Raḥman Fī Tafsīr Al-Qur'ān*, Juz III, Cet. I (Dār al-Nawādir, 2009). h. 214.

⁴⁶ Muḥammad bin al-Ṭāhir bin Muḥammad bin Muḥammad al-Ṭāhir bin 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Juz X (Tunis: al-Dār al-Tūnisīyah, 1984). h. 34-35.



devil. Using his seduction, the devil told the polytheists, “innī jārub lakum (I am a protector or helper for you)”. The devil said this to the polytheists on the eve of the battle of Badr to encourage them to fight the Muslims.

The word al-jār in QS al-Nisā'/4: 23 no longer refers to its denotative meaning. The terminology of the word al-jār in this verse means neighbor. Therefore, the word al-jār is an asmā' al-mutādayifah, which is a noun (ism) that is singular (mufrad) but means plural (jama'). This is because a person is not called a neighbor unless he has other neighbors.⁴⁷

According to M. Quraish Shihab, the mention of neighbors with al-jār shows the impression of how high the position of neighbors is and how important they are so that they must be protected even if they adhere to different religions.⁴⁸

7. Mutajāwirāt

According to Aḥmad Mukhtār, ata mutajāwirāt is an ism fāil of the word tajāwara-yatājawaru.⁴⁹ The word mutajāwirāt is usually translated as “side by side”. Something that is called side by side is something that has proximity. As al-Marāgi interpreted the word mutajāwirāt with mutaqāribāt (close to each other).⁵⁰

The word mutajāwirāt is found only once in the Qur'an. It is mentioned in QS al-Ra'd/13: 4. Allah swt says.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَاتٌ وَمِنْ أَعْنَابٍ وَزُرْعٌ وَنَحِيلٌ صِنَوَانٌ وَعَيْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Translation:

In the earth there are sections side by side, vineyards, crops, and date palms with branches and without branches. (All) are watered with the same water, but We surpass the one over the other in flavor. Indeed, in such things there are signs for those who understand.⁵¹

The word mutajāwirāt in the above verse means yaqrabu ba'ḍuhā ba'ḍan (close to each other).⁵² The term “close to each other” is fi al-arḍ qīṭ'un. However, what is meant by qīṭ'un fi al-arḍ is understood differently by scholars. There is a view that it is land (garden). Another opinion says that it is land and villages that are located close to each

⁴⁷ Ibrāhīm bin Ismā'il Al-Abyārī, *Al-Mausu'ah Al-Qur'aniyah*, Juz VIII (Muassasah Sajl al-'Arab, 1405). h. 116.

⁴⁸ M. Quraish Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*, Vol. 5 (Jakarta: Lentera Hati, 2011). h. 533.

⁴⁹ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyyah Al-Mu'āṣarah*. Juz I, h. 149.

⁵⁰ Aḥmad Muṣṭafā Al-Marāgī, *Tafsir Al-Marāgī*, Juz XIII, Cet. I (Kairo: Maktabah wa Maṭbu'ah Muṣṭafa al-Bābī al-Ḥalabī, 1946). h. 63.

⁵¹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 248.

⁵² Muḥammad bin 'Abd al-'Azīz bin Aḥmad Al-Khiḍīrī, *Al-Sirāj Fī Bayān Garīb Al-Qur'ān*, Juz II, Cet. I (Arab Saudi: Maktabah al-Malik Fahd al-Wāṭaniyyah, 2008). h. 146.

other.⁵³

8. Jāir

The word jāir is mentioned once in the Qur'an, namely in QS al-Naḥl/16: 9. The word is a singular ism fail (mufrad) from the word *jawara*⁵⁴, which means "far from the truth". This meaning is the only term *jawara* that has a different meaning from other terms.

The root of the word *jawara* indicates the meaning of a long⁵⁵ journey or far from the destination⁵⁶. From this meaning also comes the meaning of injustice (*jā'ir*), such as its use in QS al-Naḥl/16: 9, indicating a path that is far from the truth.⁵⁷ In the context of the use of this word, a person who travels a long way or gets lost on a journey, needs a travel companion or helper to get to the intended destination.

In addition, this meaning of jāir is also derived from the meaning of "neighbor (al-jar)", meaning houses that are close together. A person who is a neighbor has others who are his neighbors. Thus, a neighbor's house is not his house. It belongs to someone else. From this meaning then comes the meaning of deviant, which is something that is not his right or ownership.⁵⁸ Furthermore, this word is then used in general to indicate the meaning of deviating from its right or out of straightness.

b. Forms of Meaning of Al-Jār in the Qur'an

Al-Fairuzābādī mentions that there are four meanings of the term al-jār in the Qur'ān, including protector, protection, help and nearness (proximity of residence).⁵⁹ What al-Fairuzābādī mentions seems to be too general. There are several uses of jār that have more specific meanings, such as al-mutajāwirāt which, although it means close or nearby, is more accurately translated as "side by side".

Therefore, the four meanings expressed by al-Fairuzābādī need to be traced specifically by further detailing and elaborating according to the context of their use found in the Qur'an. The details and descriptions are as follows.

⁵³ Abū al-Farj 'Abd al-Raḥmān bin 'Alī Jamāl al-Dīn Al-Jauzī, *Zād Al-Masīr Fī 'Ilm Al-Tafsīr*, Cet. I (Beirut: Dār al-Kitāb al-'Arabī, 1422).

⁵⁴ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyyah Al-Mu'āṣarah*. Juz I, h. 419.

⁵⁵ Abū al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs al-Lughah*, Juz I (t.tp; Dār al-Fikr, 1979 M/1399 H), h. 493.

⁵⁶ Jamāl al-Dīn Ibnu Manẓūr, *Lisān al-'Arab*, Juz IV (Cet. III; Beirut: Dār Ṣādir, 1414 H), h. 153.

⁵⁷ Abū al-Qāsim al-Ḥusain Bin Muḥammad al-Raāgib al-Aṣfahānī, *al-Mufradāt fī Garīb al-Qur'ān* (Cet. I; Beirut: Dār al-Qalām, 1412 H), h. 211

⁵⁸ Abū al-Qāsim Maḥmūd bin 'Amrū Al-Zamakhsharī, *Asās Al-Balāqah*, Juz I, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1998). h. 155.

⁵⁹ Al-Fairuzābādī, *Baṣāir Zawy Al-Tamyīz Fī Laṭā'if Al-Kitāb Al-'Azīz*. Juz II, h. 357.



1. Neighbor

In the Qur'an, there are three specific mentions of neighbors. The mention of neighbors is spread over two suras, namely in QS al-Nisā/4: 36, it is mentioned twice using the term al-jār and once in QS al-Ahzāb/33: 60 with the term yujāwirunaka.

In QS al-Nisā/4: 36, the command to do good to one's neighbor is coupled with other commands. These commands are mentioned together with the commands to worship Allah and not to associate partners with Him, to be dutiful to one's parents, to support the poor, to be kind to one's relatives, and so on. Thus, Allah swt through this verse implies two kinds of worship, namely ritual worship, such as prayer, fasting, etc. and social worship. Allah swt said.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنِّبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ
اللَّهَ لَا يُحِبُّ مَن كَانَ مُخْتَالًا فَخُورًا ۚ

Translation:

Worship Allah and associate nothing with Him. Do good to your parents, your relatives, your children, the poor, your near and far neighbors, your friends, the unfortunate, and the slaves you have. Verily, Allah does not like the arrogant, nor the boastful.⁶⁰

The above verse hints at two virtues of neighbors. First, the mention of the neighbor with al-jār, which means helper and protector, indicates the high position of the neighbor and the importance of him or her that he or she should be protected even if he or she adheres to a different religion.⁶¹

Secondly, doing good to one's neighbor is a very noble act. This is because the commandment is mentioned along with the principle of monotheism, which is the commandment to worship Allah swt and not associate Him with anything. Thus, doing good to one's neighbor is also a basic part of a Muslim's Islamic faith that must be carried out.

Neighbors are groups of people who live in a community. Based on a narration from 'Alī ibn Abī Ṭālib, a neighbor is one who hears the same call to prayer, so he is a neighbor.⁶² However, the interpretation of close and distant neighbors is understood variously by scholars.

⁶⁰ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 84.

⁶¹ M. Quraish Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*, Vol. 5 (Jakarta: Lentera Hati, 2011). h. 533.

⁶² Abū 'Abdillāh Muḥammad bin Aḥmad Syams al-Dīn Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'an*, Juz V, Cet. III (Kairo: Dār al-Kitāb al-Miṣriyah, 1964). h. 183.

A description of these understandings is as follows:

- a. Based on the statement of Ibn 'Abbās that a close neighbor is one whose house is close by, while a distant neighbor is one whose house is far away.⁶³ This opinion is still interpreted variously so that it is still widely disputed because its meaning is very general.
- b. Close neighbors are those whose houses are close together, while distant neighbors are those whose houses are far apart. The limits are 40 houses to the right, 40 houses to the left, 40 houses to the back and 40 houses to the front. This is what Ḥasan al-Baṣrī⁶⁴ and al-Zuhrī said⁶⁵.
- c. Close neighbors are those who are Muslims while distant neighbors are Jews and Christians. This opinion is as stated by Nawf al-Syāmī.⁶⁶
- d. Close neighbors are those who have the same Qibla direction (who are Muslims) while their opposites are called distant neighbors. This opinion is agreed upon by Ibn 'Āshūr.⁶⁷
- e. Close neighbors are those who live close to each other and have a certain closeness, whether "close" because of the similarity of religion (Islam) or the closeness of lineage, or both. As for distant neighbors, they are those who are not close to each other. This opinion was expressed by al-Baiḍāwī.⁶⁸
- f. A close neighbor is one who is close to his station in sulūk. The distant neighbor is the opposite. This opinion was mentioned by al-Alūsī.⁶⁹
- g. The measure of far and near neighbors is returned to the standard of tradition and conditions of each community (al-'urf). This opinion is referred to by al-Zuhailī.⁷⁰

Whatever the differences in understanding above, what is clear is that the Qur'an commands to do good to neighbors, both close neighbors and distant neighbors.

Neighboring means living with other people in a certain environment that is close or far away. Neighbors are families who live close to each other. Neighbors are the closest

⁶³ 'Abd Raḥman bin Abī Bakr Jalāl al-Dīn Al-Suyūṭī, *Al-Dūr Al-Mansūr Fī Tafsīr Bi Al-Ma'sūr* (Beirut: Dār al-Fikr, n.d.). Juz II, h. 529.

⁶⁴ Al-Marāḡī, *Tafsīr Al-Marāḡī*. Juz V, h. 36.

⁶⁵ Abū 'Abdillāh Muḥammad bin 'Umar Fakhr al-Dīn Al-Rāzī, *Mafātīḥ Al-Gaib* (Beirut: Dār Iḥyā' al-Turāṡ al-'Arabī, 1420). Juz X, h. 76.

⁶⁶ Al-Qurṭubī, *Al-Jāmi' Li Aḥkām Al-Qur'ān*. Juz V, h. 183.

⁶⁷ 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*. Juz V, h. 213.

⁶⁸ Abū Sa'īd 'Abdullāh bin 'Umar bin Muḥammad al-Syīrāzī Al-Baiḍāwī, *Anwār Al-Tanzīl Wa Asrār Al-Ta'wīl*, Cet. I (Beirut: Dār Iḥyā' al-Turāṡ al-'Arabī, 1448).

⁶⁹ Syihāb al-Dīn Maḥmūd bin 'Abdillāh Al-Alūsī, *Rūḥ Al-Ma'ānī Fī Tafsīr Al-Qur'ān Al-'Aẓīm Wa Al-Sab' Al-Ma'sānī*, Juz III, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1415). h. 36.

⁷⁰ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'ah Wa Al-Manhaj*, Cet. II (Damaskus: Dār al-Fikr, 1418). Juz V, h. 67.



friends after their own family members. Neighbors are the closest friends after their own family members. It is the neighbors who know more about the ups and downs and can provide first aid in case of difficulty, compared to families who live far apart. How important it is to maintain a good atmosphere in neighboring (rukun tetangga), because if all neighbors are good, then the neighborhood is good. Conversely, if the neighbors are bad, then the neighborhood is damaged. Therefore, Islamic ethics has taught moral principles that need to be fostered as well as possible in a neighborly environment. Even in Islam, neighbors have a noble position and can be aligned with family ties.⁷¹

2. Protector and Helper

Although etymologically the word jawara and its derivatives mean to protect or help. However, not all Qur'anic verses that use these terms connote this meaning. The textual jawara terms that still use their denotative meaning of protecting or helping include QS al-Mu'minūn/23: 88, QS al-Jinn/72: 22, QS al-Aḥqāf/46: 31, QS al-Anfāl/8: 48 and al-Taubah/9:6.

The words yujīru and yujāru in QS al-Mu'minūn/23: 88 refer to Allah swt who has authority over everything in this world and the Hereafter. Allah swt wants to show that He is the helper and there is no help except from Him.⁷² Allah swt says.

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

Translation:

Say: "Who is it in whose hand is the dominion of all things, while He protects and no one can be protected from (His punishment), if you know?" (QS al-Mu'minūn/23: 88).⁷³

The word yujīru means to help or protect while yujāru is to be protected. Al-Khaṭīb is of the opinion that yujīru means "to guard"⁷⁴. As for the word lā yujāru, according to some scholars, it is more accurately translated as "nothing gets in the way". In this case, there is nothing that can prevent and provide protection from the punishment of Allah swt against those who disbelieve. This opinion is shared by al-Zuhailī⁷⁵, al-Hararī⁷⁶, etc.

⁷¹ Arifuddin Ahmad, Abdul Pundi, and Erwin Hafid, "Etika Bertetangga Dalam Perspektif Hadis," *Jurnal Studi Islam Lintas Negara* 5, no. 1 (2023). h.3-4.

⁷² 'Abd Raḥman bin Abī Bakr Jalāl al-Dīn Al-Suyūṭī and Jalāl al-Dīn Muḥammad Al-Maḥallī, *Tafsīr Jalālīn*, Cet. I (Kairo: Dār al-Ḥadīṣ, n.d.). h. 757.

⁷³ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 347.

⁷⁴ 'Abd al-Karīm Al-Khaṭīb, *Al-Tafsīr Al-Qur'ānī Li Al-Qur'ān*, Juz IX, (Kairo: Dār al-Fikr al-'Arabī). h. 1170.

⁷⁵ Wahbah Al-Zuhailī, *Al-Tafsīr Al-Wasīṭ*, Juz II, Cet. I (Damaskus: Dār al-Fikr, 1422). h. 1713.

⁷⁶ Muḥammad al-Amīn bin 'Abdullāh Al-Hararī, *Tafsīr Ḥadāiq Al-Rūḥ Wa Al-Rayḥān*, Juz XIX, Cet. I (Beirut: Dār Tawq al-Najāh, 2001). h. 134,

3. Tolerance

Unlike the above terms, QS al-Taubah/9:6, which contains the words *istajāraka* and *fa ajirhu*, does not contextualize the meaning of protection from Allah. This verse contains the meaning of the protection given by the Prophet and the Muslims to the disbelievers who asked for protection. The protection or security given to the disbelievers to live with the Muslims shows tolerance. Thus, the terms *istajāraka* and *fa ajirhu* are more accurately interpreted to mean tolerance. Allah swt said.

وَإِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَا أَمَرَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ □

Translation:

If anyone among the polytheists asks you (Prophet Muhammad) for protection, protect him so that he can hear the word of Allah then take him to a place where he will be safe. (This is because they are a people who do not know. ⁷⁷

The word *istajāraka* means asking for protection⁷⁸ or safety.⁷⁹ As *fa ajirhu* is a command verb (*fi'il amr*), it is interpreted as an order to provide protection and security.⁸⁰ The word *ajirhu*, which is preceded by the letter *fā* (*fa ajirhu*) in the verse above, is the answer to *syarṭ* (*in*).⁸¹ Thus, the command The obligation to provide protection and security applies if the conditions are met. In this case, if protection and security is requested from the polytheists, it is obligatory to fulfill it.⁸²

Thus, a person who comes to seek bail or even lives alongside it,⁸³ regardless of their origin, ⁸⁴ is obliged to be given protection. With the condition that such protection is given to anyone as long as they obey the rules⁸⁵ and do not violate the prevailing norms.

⁷⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 187.

⁷⁸ Muḥammad bin Muḥammad bin 'Abd al-Razzāq Al-Zabīdī, *Tāj Al-'Arūs Min Jawāhir Al-Qamūs*, Juz X (Dār al-Hidāyah). h. 486.

⁷⁹ Abū Muḥammad 'Izz al-Dīn 'Abd al-Azīz bin 'Abd Al-Salām, *Tafsīr Al-Qur'ān*, Juz II, Cet. I (Beirut: Dār Ibn Ḥazm, 1996). h. 8.

⁸⁰ Abū al-Laiṣ Naṣr bin Muḥammad bin Aḥmad Al-Samarqandī, *Baḥr Al-'Ulūm*, n.d. Juz II, h. 40.

⁸¹ Ṣafīy, *Al-Jadūl Fī I'rāb Al-Qur'an*. Juz X, h. 286.

⁸² Al-Farrā', *Ma'ānī Al-Qur'ān*. h. 422.

⁸³ Muḥammad bin al-Ṭāhir bin Muḥammad bin Muḥammad al-Ṭāhir bin 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Juz X (Tunis: al-Dār al-Tūnisīyah, 1984). H. 118.

⁸⁴ Abū al-Ḥajjāj Mujāhid bin Jabīr, *Tafsīr Mujāhid*, Cet. I (Mesir: Dār al-Fikr al-Islāmī al-Ḥadīṣah, 1989). h. 364.

⁸⁵ Abū 'Abdillāh Muḥammad bin Idrīs Al-Syāfi'i, *Tafsīr Al-Imām Al-Syāfi'i*, Jux II Cet. I (Saudi Arabia: Dār al-Tadmīriyah, 2006). h. 903.



4. Side by side

The derivation of the word *jawara* that shows the meaning of side by side is the *mutajāwirāt* form. The word is defined as *yaqrbu ba'duha ba'dan* (close to each other)⁸⁶. The only mention of this word in the Qur'an is in QS al-Ra'd/13: 4.

وَفِي الْأَرْضِ قِطْعٌ مُتَجَوِّرَاتٌ وَمِنْ أَعْنَابٍ وَزُرْعٌ وَنَحِيلٌ صِنَوَانٌ وَعَيْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفْضِلُ بَعْضَهَا عَلَى بَعْضٍ فِي الْأَكْلِ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ

Translation:

In the earth there are sections side by side, vineyards, crops, and date palms with branches and without branches. (All) are watered with the same water, but We surpass the one over the other in flavor. Indeed, in such things there are signs for those who understand.⁸⁷

According to al-Jauzī, the verse *wa fi al-arḍ qit'un mutajāwirāt* (and in the earth there are adjoining parts) is understood differently by the mufasssirs. Some understand the verse to mean fertile land. Others understand the verse to mean fertile land, while others understand the verse to refer to the parts of the earth, i.e. countries or villages that are close together.⁸⁸

The first opinion is based on the word *arḍ* which indicates the meaning of land (not earth), as the context of the verse which explains about plants that can grow on the ground. The word *mutajāwirāt* is then understood to mean a wet (fertile) land and a nearby swamp, near which there is water that can grow plants. This is the understanding of Ibn Abī Ḥātim⁸⁹ and Abū Ja'far al-Tirmizī.⁹⁰ Meanwhile, Sufyān al-Ṣawrī⁹¹ and Mujāhid⁹² understood *qit'un mutajāwirāt* as intersecting rivers that flow the same water. The meaning is derived from the phrase *bi mā'in wāḥidin* which indicates that the rivers flow the same water.

Based on this understanding, this verse conveys that the lands that are close to each other and side by side, however, have different qualities. Some are barren, some are fertile, and some are of the same type that are grown by different plants. Some are the land

⁸⁶ Muḥammad bin 'Abd al-'Azīz bin Aḥmad Al-Khiḍrī, *Al-Sirāj Fī Bayān Garīb Al-Qur'ān*, Juz II, Cet. I (Arab Saudi: Maktabah al-Malik Fahd al-Waṭaniyah, 2008). h. 146.

⁸⁷ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 248.

⁸⁸ Al-Jauzī, *Zād Al-Masīr Fī 'Ilm Al-Tafsīr*.

⁸⁹ Abū Muḥammad 'Abd al-Raḥman bin Muḥammad Ibn abī Ḥātim, *Tafsīr Al-Qur'ān Al-'Aẓīm Li Ibn Abī Ḥātim*, Juz VII, Cet. III (Saudi Arabia: Maktabah Nazār Muṣṭafā al-Bāz, 1418). h. 2219.

⁹⁰ Abū Ja'far al-Tirmizī Muḥammad bin Aḥmad bin Naṣr Al-Tirmizī, *Al-Juz' Fīh Tafsīr Al-Qur'ān Bi Riwayah Abī Ja'far Al-Tirmizī*, Cet. I (Madinah: Maktabah al-Dār, 1988). h. 104.

⁹¹ Abū 'Abdillāh bin Sa'īd bin Masrūq Al-Ṣawrī, *Tafsīr Al-Ṣawrī*, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1983).150.

⁹² Abū al-Ḥajjāj Mujāhid bin Jabīr, *Tafsīr Mujāhid*, Cet. I (Mesir: Dār al-Fikr al-Islāmī al-Ḥadīshah, 1989). h. 403.

of vineyards, and field crops, and some are the land of branching and unbranching date palms. All these gardens and plants are watered from The same stream of water then grows and bears fruit at a certain time. However, We preferred some of the plants over others in taste as well as in size and size, color and shape and other differences.

The second opinion understands that qīṭ'un mutajāwirāt are villages, cities or countries that have close proximity or close proximity so that they can be connected and connected to each other. This opinion is as mentioned by 'Abd al-Razzāq al-Ṣan'ānī,⁹³ al-Wāḥidī,⁹⁴ al-Suyūṭī,⁹⁵ Abū Ḥayyān al-Andalusī,⁹⁶ etc.

With this understanding, the verse explains that there are lands that are fertile, there are also barren. Even though these countries get the same portion of water, countries that have fertile land can fulfill their own food needs. While the barren countries have not been able to fulfill it. This is further confirmed by Ibn 'Abbās' statement that the phrase *nufaḍḍilu ba'ḍahā 'ala ba'din* indicates an excess of food availability.⁹⁷ Thus, this verse also implies that the country that has enough food should help supply food to the country that needs it.

Regardless of the differences between the two understandings, it is clear that the word mutajāwirāt indicates the meaning of qarb (near), so the word is interpreted as side by side. However, the "side by side" object that it refers to is understood differently, whether it is land (garden) or land and villages.

5. Deviation

According to Aḥmad Mukhtār, the word *jāir* in QS al-Naḥl/16: 9 is a singular ism fail (mufrad) from the word *jawara*,⁹⁸ which means "far from the truth". This meaning is derived from the understanding that as the meaning of al-jār is that of adjacent houses (neighbors) indicates that the house that is his neighbor is not his house. The house belongs to someone else. From this meaning then comes the meaning of deviant, which is something that is not his right or ownership.⁹⁹ Furthermore, the word is then used generally to indicate the meaning of deviating from one's rights or going out of alignment.

In addition, the root of the word *jawara* indicates the meaning of a long¹⁰⁰ journey

⁹³ 'Abd al-Razzāq bin Hammām Al-Ṣan'ānī, *Tafsīr 'Abd Al-Razzāq*, Juz II, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1919). h. 227.

⁹⁴ Abū al-Ḥasan 'Alī bin Aḥmad Al-Wāḥidī, *Al-Wasīṭ Fī Tafsīr Al-Qur'ān Al-Majīd*, Juz III Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1994). h. 4.

⁹⁵ Al-Suyūṭī, *Al-Dūr Al-Mansūr Fī Tafsīr Bi Al-Ma'sūr*. Juz IV, h. 203.

⁹⁶ Abū Ḥayyān Muḥammad bin Yūsuf bin 'Alī bin Ḥayyān Al-Andalusī, *Al-Baḥr Al-Muḥīṭ Fī Al-Tafsīr* (Beirut: Dār al-Fikr, 1420). Juz IV, h. 348.

⁹⁷ Abū 'Abdullāh bin Wahb, *Tafsīr Al-Qur'ān Min Al-Jāmi' Li Ibn Wahb*, Cet. I (Dār al-Garb al-Islāmī, 2003). h. 43.

⁹⁸ 'Umar, *Mu'jam Al-Lughah Al-'Arabiyyah Al-Mu'āṣarah*. Juz I, h. 419.

⁹⁹ Abū al-Qāsim Maḥmūd bin 'Amrū Al-Zamakhsharī, *Asās Al-Balāqah*, Juz I, Cet. I (Beirut: Dār al-Kutub al-'Ilmiyah, 1998). h. 155.

¹⁰⁰ Abū al-Ḥusain Aḥmad bin Fāris bin Zakariyā, *Mu'jam Maqāyīs al-Lughah*, Juz I (t.tp; Dār al-



or far from the destination.¹⁰¹ From this meaning also comes the meaning of injustice (jā'ir), such as its use in QS al-Nahl/16: 9, indicating the meaning of a road that is far from truth.¹⁰² In the context of the use of this word, a person who travels a long way or gets lost on a journey, needs a travel companion or helper to get to the intended destination. The use of jāir in this verse indicates the meaning of “deviating” from the true path. Allah swt said.

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ ۖ وَلَوْ شَاءَ لَهَدَاكُمْ أَجْمَعِينَ □

Translation:

It is Allah who makes clear the straight path and between it there are deviant paths. If He had willed, He would have guided you all (to the right path) (QS al-Nahl/16: 9).¹⁰³

According to Ibn Qutaibah, deviating something from its path is a state of being lost, i.e. the absence of guidance about something. As with the various types of transportation mentioned in the previous verse, if the path (guidance) on earth is not opened by Allah swt, then the various means of transportation cannot be utilized by humans.

Al-Zuhaili argues that this verse is a warning against the confusion of deviant roads. The jāir implies a warning that some roads are deviant and lead to misguidance and deviation. Therefore, the straight path is Islam, while the deviant paths are religions other than Islam, because Islam has abolished them. also, because Islam is the religion of tawhid and fitrah that Allah swt is pleased with for His servants.¹⁰⁴

3. Urgency and implementation of al-Jār in the Qur'an

a. The Function of Al-Jār in the Qur'an

1. Commanding to Do Good to Neighbors

The Qur'an places neighbors in a high position. The command to do good to neighbors in QS al-Nisā'4: 36 is mentioned along with the command to worship Allah swt. This shows that doing good to neighbors is one of the basic commandments in Islam.

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ
ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ ۚ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۚ إِنَّ اللَّهَ لَا يُحِبُّ
مَنْ كَانَ مُخْتَالًا فَخُورًا ۚ

Fikr, 1979 M/1399 H), h. 493.

¹⁰¹Jamāl al-Dīn Ibnu Manẓūr, *Lisān al-ʿArab*, Juz IV (Cet. III; Beirut: Dār Ṣādir, 1414 H), h. 153.

¹⁰²Abū al-Qāsim al-Ḥusain Bin Muḥammad al-Raāgib al-Aṣḥānī, *al-Mufradāt fī Garīb al-Qurʿān* (Cet. I; Beirut: Dār al-Qalām, 1412 H), h. 211

¹⁰³ Kementrian Agama RI, *Al-Qurʿan Dan Terjemahnya*. h. 268.

¹⁰⁴ Al-Zuhaili, *Al-Tafsīr Al-Munīr Fī Al-ʿAqīdah Wa Al-Syarīʿah Wa Al-Manhaj*. Juz XIV, h. 91-92.

Translation:

Worship Allah and associate nothing with Him. Do good to your parents, your relatives, your children, the poor, your near and far neighbors, your friends, the unfortunate, and the slaves you have. Verily, Allah does not like those who are arrogant and boastful.¹⁰⁵

The argument is reinforced in the hadith that one of the proofs of one's faith is to treat his neighbors well. Allah has commanded us to protect and preserve their rights, and He has even advised us to protect their honor by not revealing their disgrace.¹⁰⁶

حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ، وَقُتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ،
قَالَ ابْنُ أَيُّوبَ: حَدَّثَنَا إِسْمَاعِيلُ، قَالَ: أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَدْخُلُ الْجَنَّةَ مَنْ لَا يَأْمَنُ جَارَهُ بَوَائِقَهُ (رواه مسلم)¹⁰⁷

Meaning:

(MUSLIM). Yaḥya b. Ayyub, Qutaibah b. Sa'īd and 'Alī b. Hujr, (they narrated) from Ismā'il b. Ja'far, Ibn Ayyūb said, has narrated to us Ismā'il, he said, has narrated to us al-'Alā', from his father, from Abū Hurayrah, that the Messenger of Allah said: He will not enter Paradise who does not feel secure in his behavior.

Doing good to one's neighbors is doing good to those with whom one has a close relationship, be it domicile, lineage or religion. The way to do good to close neighbors is by helping, tying the rope of friendship, loving each other, and creating happiness with them.

2. Encouraging Help, Protection and Tolerance

Some scholars of interpretation understand that the protection, help and security guarantees referred to in QS al-Taubah/9: 6 are general, whether in religious, political or trade purposes. The essence of this verse is that anyone who comes from dār al-ḥarb (non-Muslim country) to dār al-islām (Muslim country),¹⁰⁸ whether to bring a message, for the purpose of trading, asking for peace or truce, paying jizyah or other purposes,¹⁰⁹ as long as it does not violate the rules and norms that apply.

The provision of security and protection is the culmination of the treatment taught by Islam towards the Musyrik as well as the culmination of all peaks is the escort and guard given to the Musyrik.¹¹⁰ This shows that the religion of Islam comes as a mercy to the universe, including to those who do not embrace and believe in its teachings. With this verse, Allah swt even conveys this in the form of an order (fi'il amr) to provide protection

¹⁰⁵ Kementerian Agama RI. h. 84.

¹⁰⁶ Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*. Juz V, h. 183.

¹⁰⁷ Al-Naisabūrī, *Ṣaḥīḥ Muslim*. Juz I, h. 68.

¹⁰⁸ Ismā'il Ḥaqqī bin Muṣṭafā, *Ruḥ Al-Bayān*, Juz III (Beirut: Dār al-Fikr). h. 389.

¹⁰⁹ Abū al-Fidā' Ismā'il; bin 'Umar bin Kaṣīr, *Tafsīr Al-Qur'ān Al-'Aẓīm*, Cet. II (Dār al-Ṭayyibah, 1999).Juz IV, h. 113.

¹¹⁰ Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*. Juz V, h. 534.

and security for non-Muslims who request it.

وَأِنْ أَحَدٌ مِّنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلِمَ اللَّهِ ثُمَّ ابْلِغْهُ مَأْمَنَهُ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَوْمٌ لَا يَعْلَمُونَ □

Translation:

If anyone among the polytheists asks you (Prophet Muhammad) for protection, protect him so that he can hear the word of Allah then take him to a place where he will be safe. (This is because they are a people who do not know.¹¹¹

Al-Shārāwī underlines the sentence structure of the above verse. According to him, if the customary Arabic structure is used, the verse should have the word *istajāraka* (asking for help) and then *aḥad* (a person), not the other way around. The reason why this verse changes its order, i.e. the word *aḥadun* (a person) comes first then *istajāraka* (asking for help) is that the verse actually describes two things, namely “a person” and “asking for help”. The question that may arise is whether the request for help introduces the one who asks or the one who asks introduces the one who asks.

his request. Al-Shawī gives an illustration of *seba* with a border watcher may first hear the cry for help before seeing who is asking for it and may also first see the one asking for it and then hear what he is asking for. The verse gives precedence to the mention of the person asking (*aḥadun*) and then the request (*istajāraka*) to imply that before fulfilling the request, one must first know the person asking. He should not pretend to be asking for help when his aim is to harm Muslims.¹¹² This is the context of QS al-Taubah/9:6, which talks about the “conflict” and interaction between the Muslims and the polytheists.

An example of the application of the above understanding is the story of when two messengers of Musailamah al-Kazzāb came to see the Prophet Muhammad. The Prophet first asked about the faith of the two then accepted them as messengers.

حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: قَدْ جَاءَ
ابْنُ النَّوَاحِ وَأَبْنُ أَثَالٍ رَسُولَيْنِ لِمُسَيْلَمَةَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُمَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» فَقَالَا: نَشْهَدُ أَنَّ مُسَيْلَمَةَ رَسُولُ اللَّهِ فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: آمَنْتُ بِاللَّهِ وَرُسُلِهِ لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلْتُكُمَا (رواه ابو
داود)¹¹³

¹¹¹ Kementerian Agama RI, *Al-Qur'an Dan Terjemahnya*. h. 187.

¹¹² Shihab, *Tafsir Al-Misbah Pesan Kesan Dan Keserasian Al-Qur'an*. Jilid V, h. 533.

¹¹³ Abū Dāwud Sulaimān bin al-Asy'as Al-Sijistānī, *Sunan Abī Dāwud*, Juz I (Beirut: al-Maktabah al-'Aşriyah). h. 202.

Meaning:

(ABŪ DĀWŪD) Narrated al-Mas'ūdī, from 'Āsim, from Ibn Wāil, from 'Abdullāh ibn Mas'ūd, who said: Ibn al-Nawwāḥah and Ibn 'Uthāl came to the Messenger of Allah as messengers from Musaylima. The Messenger of Allah asked them: "Do you testify that I am a messenger of Allah?" They replied: "No". The Messenger of Allah said, "By Allah and His Messenger, if it were permissible to kill messengers, I would kill you both."

Regardless of the context of the verse QS al-Taubah/9:6, speaking about the polytheists, the general lafaz of the verse remains the outline of the content of the verse. This is in accordance with the rule of al-'ibrah bi 'umūm al-lafẓ lā bi khuṣūṣ al-sabāb.¹¹⁴

Thus, this verse indicates that if someone comes to seek security or even live with him,¹¹⁵ regardless of his origin,¹¹⁶ he is obliged to be given protection. This is on the condition that the protection is given to anyone as long as they abide by the rules¹¹⁷ and do not violate the prevailing norms.

This verse proves that even if someone is a non-Muslim, as long as they do not intend to harm the Muslims, they are also human beings who are entitled to protection, not only regarding their lives and property, but also regarding their beliefs and beliefs. This verse also shows how Islam gives freedom of thought and opens the widest possible opportunity for everyone to find the truth and at the same time gives protection to those who have different beliefs, as long as they do not interfere with the freedom of thought and religion of others. Thus, this verse also proves that the killing, capturing and spying commanded by the previous verse only applies to those who are hostile to Muslims.

3. Showing that there is no protector and helper except Allah swt.

There are many ways to do good to neighbors. Among them are by helping their needs if the neighbor is poor, associating with them in a way that does not hurt them, giving gifts to them, inviting them to eat together, visiting them, visiting them if someone is sick, and others.¹¹⁸ In fact, Rasulullah saw gave detailed guidance regarding one form of action in treating neighbors. This was the case when he instructed Abū Dharr al-Gifarī to increase the amount of soup he cooked.

حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ، سَمِعَ عَبْدَ اللَّهِ بْنَ الصَّامِتِ، يُحَدِّثُ عَنْ أَبِي ذَرٍّ،

¹¹⁴ Abū 'Abdullāh 'Abd al-Raḥman bin Nāṣir Āli Sa'dī, *Al-Qawā'id Al-Ḥasān Li Tafsīr Al-Qur'ān*, Cet. I (Riyad: Maktabah al-Rusyd, 1999). h. 11.

¹¹⁵ Muḥammad bin al-Tāhir bin Muḥammad bin Muḥammad al-Tāhir bin 'Āsyūr, *Al-Taḥrīr Wa Al-Tanwīr*, Juz X (Tunis: al-Dār al-Tūnisīyah, 1984). H. 118.

¹¹⁶ Jabīr, *Tafsīr Mujāhid*. h. 364.

¹¹⁷ Abū 'Abdillāh Muḥammad bin Idrīs Al-Syāfi'i, *Tafsīr Al-Imām Al-Syāfi'i*, Jux II Cet. I (Saudi Arabia: Dār al-Tadmīriyah, 2006). h. 903.

¹¹⁸ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'ah Wa Al-Manhaj*. Juz V, h. 67-68.

قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا صَنَعْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ فَأَصِْبْهُمْ مِنْهَا بِمَعْرُوفٍ (رواه ابو داود)»¹¹⁹

Meaning:

(Abū Dawud). Shu'bah narrated to us that Abū 'Imrān heard from 'Abdullāh ibn al-Ṣāmit that Abū Dharr narrated that the Messenger of Allah said: "When you make soup, increase the soup, then pay attention to your neighbors and give some of it to them in a good way."

This Hadīth shows that the Prophet emphasized good manners towards neighbors by loving them, treating them well and helping them with their needs. A neighbor may be hurt by the smell of delicious food cooked by his neighbor. Another neighbor may have children, which may arouse the desires of the poor among them and increase the pain of the one who smells it and burden them, especially if the neighbors are economically weak. In this Hadīth, the Prophet (peace and blessings of Allah be upon him) reminds us that even the lightest of matters should be treated with gentleness towards our neighbors and encourages giving more than what is worthless, which he likens to water (soup).¹²⁰

4. Implementation of Al-Jār Verses in Life

In addition to showing the power of Allah swt, the jar verses in the Qur'an contain commands and many hints in the practice of social worship. These verses include the command to do good and live in harmony with neighbors. Some of the hikamh from the content of the jār verses in the Qur'an are closely related to social life in the community.

1. Obligation to fulfill the rights of neighbors

There are many ways to do good to a neighbor. Among them are by helping their needs if the neighbor is poor, associating with them in a way that does not hurt them, giving gifts to them, inviting them to eat together, visiting them, visiting them if someone is sick, and others.¹²¹ In fact, the Prophet gave detailed guidance regarding one form of action in treating neighbors. This was the case when he instructed Abū Dharr al-Gifarī to increase the amount of soup he cooked.

حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو عِمْرَانَ، سَمِعَ عَبْدَ اللَّهِ بْنَ الصَّامِتِ، يُحَدِّثُ عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا صَنَعْتَ مَرْقَةً فَأَكْثِرْ مَاءَهَا ثُمَّ انْظُرْ أَهْلَ بَيْتٍ مِنْ جِيرَانِكَ فَأَصِْبْهُمْ مِنْهَا بِمَعْرُوفٍ (رواه ابو داود)»¹²²

¹¹⁹ Abū Dāwud Sulaimān bin al-Asy'aṣ Al-Sijistānī, *Sunan Abī Dāwud* (Beirut: al-Maktabah al-Aṣriyah, n.d.). Juz I, h. 360.

¹²⁰ Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'ān*. Juz V, h. 183-185.

¹²¹ Al-Zuhailī, *Al-Tafsīr Al-Munīr Fī Al-'Aqīdah Wa Al-Syarī'ah Wa Al-Manhaj*. Juz V, h. 67-68.

¹²² Al-Sijistānī, *Sunan Abī Dāwud*. Juz I, h. 360.

Meaning:

(ABŪ DĀWŪD). Shu'bah narrated to us that Abū 'Imrān heard from 'Abdullāh ibn al-Ṣāmit that Abū Dharr narrated that the Messenger of Allah said: "When you make soup, increase the soup, then pay attention to your neighbors and give some of it to them in a good way."

This Hadīth shows that the Prophet emphasized good manners towards neighbors by loving them, treating them well and helping them with their needs. A neighbor may be hurt by the smell of delicious food cooked by his neighbor. Another neighbor may have children, which may arouse the desires of the poor among them and increase the pain of the one who smells it and burden them, especially if the neighbors are economically weak. In this Hadīth, the Prophet (peace and blessings of Allah be upon him) reminds us that even the lightest of matters should be treated with gentleness towards our neighbors and encourages giving more than what is worthless, which he likens to water (soup).¹²³

2. Helping and being tolerant to non-Muslims

QS al-Taubah/9:6 specifically provides guidance and laws related to interactions with non-Muslims in life. Based on its original context, the verse contains legal content about accepting requests for protection from non-Muslims. As exemplified by the Prophet Muhammad, there is no doubt that Islam strongly advocates tolerance, help, and a harmonious and dynamic life among human beings regardless of their religion, language, and race.

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الدِّينِ ۖ لَمْ يُقَاتِلُوْكُمْ فِي الدِّينِ وَّمَا يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ
وَتُقْسِطُوْا اِلَيْهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ

Translation:

Allah does not forbid you to do good and to be just to those who do not fight you in matters of religion and do not expel you from your homes. Indeed, Allah loves those who are just. (QS al-Mumtaḥanah/60: 8)

Al-Shukānī uses this verse as evidence and an argument for not prohibiting Muslims from being kind to kafir ḡimmī, i.e. non-Muslims who make a treaty with Muslims to avoid war and do not help other non-Muslims in fighting Muslims.¹²⁴

In addition, Allah swt also does not prohibit Muslims from being fair in dealing with them. Allah does not prohibit the Ummah from doing good to disbelievers who are not fighting them in matters of religion, such as doing good in matters of women and the weak. Based on this, it is the duty of Muslims to do good to non-Muslims, as long as they do not fight and expel Muslims from their lands and do not help others to expel Muslims from

¹²³ Al-Qurṭubī, *Al-Jāmi' Li Ahkām Al-Qur'an*. Juz V, h. 183-185.

¹²⁴ Muḥammad bin 'Ālī bin Muḥammad bin 'Abdullāh Al-Syaukānī, *Faṭḥ Al-Qadīr*, Juz II, Cet. I (Damaskus: Dār Ibnu Kaṣīr, 1414). h. 253.



their lands.

Conclusion

Based on the explanation and analysis in the discussion above, the following conclusions are drawn from this research.

The term al-jār with its various derivations occurs 13 times in the Qur'an. Al-jār means helper, protector or a close person. Neighbors are called al-jār because in neighborly life they should help each other, especially when they are in trouble.

There are several forms of the meaning of al-jār in the Qur'an. In addition to meaning neighbor, al-jār also means protecting and helping, tolerance, side by side and deviation.

The content of the verses of al-jār in the Qur'an includes a) commanding to treat neighbors well; b) encouraging mutual help and tolerance; and c) showing the power of Allah swt that there is no protector and help except from Him.

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