CHAPTER IV

THE PRINCIPLES OF ISLAMIC PREACHING BASED ON AL-QUR’AN
(SEMANTIC ANALYSIS ON KEY WORDS)

A. Semantic Analysis on Key Words

1. *Da’â*

   The word *da’â* itself means to call/to shout, to complain about, to regret, to urge/to motivate, to report, to pray and to invite. The meaning of word *da’â* in al-Qur’an are three; to pray, to invite and or to call. Word *ud’û* (to summon) in the Qur’an which refers to the meaning of preaching and is accompanied by letter ﷽ has many objects:

   1) ﷽ (Fushilat verse 33)
   2) الإسلام (ash-Shaff verse 7)
   3) سبيل ربك (an-Nahl verse 125)
   4) الخير (Ali ‘Imrân verse 104)

   The word Allah means Allah’s religion (Islam), word *rabb* means God of Muhammad, Allah. While ﷽ ﷽ (ط اى اد إ) is the clue to the path of the Almighty and *al-khair* means something containing good of mankind in matters of religion and worldly. Ibn Katsîr narrated a hadith of the Prophet that the Prophet interprets the word *al-khair* (التياب الفقراء و السنة)2. Preaching in *da’â* concept has Islamic teaching material, clues that lead to the truth of God, the Qur’an and Sunnah.

   The verses that contain words *ud’û ila* have object, Allah, *rabb* and *sabil rabb* addressed to Muhammad in the context of dealing with

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1 Ibn Manzûr, *Lisân al-‘Arab* (Lebanon: Dâr al-Kutub al-‘Ilmiyyah, Vol. 11), page 382
infidels. *Ud’ū ila* having *al-khair* object is within the context of maintaining the unity of the Muslims.

When this word is connected to context of Islamic preaching (*da’wah islāmiyah*), the meaning desired is to invite. Surely, invitation is the persuasive, smooth way without coercion. It is shown by verse 125 of *surah an-Nahl*, which gave the framework *hikmah* and *maw’izah hasanah*. Thus, preaching in the word *da’ud’ū* concept; to invite in subtle and persuasive manner the infidels or non-Muslims to the religion of Islam.

2. *Tablīgh*

   Word *tablīgh* that has root in word *(وانتهي وصل) بلغ* means to arrive/complete, to educate, to be burden by sharia, and to appear. By following *wazn* فعل *بَلَغَتُ الرسالة* which means delivering/sending; *رسالة* sending/delivering mail/ message). In the Qur’ān, it is always accompanied by *(رسالة)* such as in *surah al-A’rāf* verse 62, 79 and 93. Word *risālah* on the verses of the Qur’ān that had been collected are accompanied with the word *rabb*/God because they are talking in the context of the mission of delivering the message of God’s Messengers to people. However, word *risālah* is also coupled with *mā unzila* (all that is revealed) in *surah al-Maidah* verse 67 that in Tafsîr al-Manâr work of Rasyid Ridha is interpreted; ‘*aqidah, tawhîd, 'īmân bi al-yaum al-akhîr, wahyu, risâlah, malāikat, heaven, ‘adzâb, 'human, mawâ’izh, ‘ibâdah law and mu'āmalah.*' Indeed, all what is revealed to Muhammad is summarized in the Qur’ān which discusses many mains collection of religious issues.

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4 *Ibid.*, page 499
Tablîgh, in the same reference, is interpreted tauhîd and ma’âd\textsuperscript{6} in the context of preaching of Nūh to his people. In the other verse, preaching of Prophet Hûd to his family that contains the message to not worship to other than Allah (آن لا تعبد إلا الله)\textsuperscript{7} is also in the frame of preaching using the word بلغ. Therefore, the tablîgh here means tauhîd (worship only God).

Thus, the concept of preaching of the word بلغ that is connected with the word risâlah/mâ unzila is preaching in the context of the Apostles, including Muhammad, to mankind as God’s revelation as a source of religious information which is obtained in addition to human science and philosophy.\textsuperscript{8}

When this word is in al-Qur’an and used in context of Islamic preaching (da’wah islâmiyah), this word is in form of wazn which means delivering/sending. Based on the interpretation of mufassir this wazn indicates continuous activity and graduation. Thus, the mission of delivering risâlah/mâ unzila is performed continuously and gradually. Preaching in this context, the Apostles only deliver, while receiving the message or not matters to God. Therefore, in the context بلغ preacher is like delivering letter to the recipient along with a strong appeal to carry the message without any intervention from the transmitter.

3. \textit{Amr bi al-ma’rûf}

Viewed as a whole in the verses of the Quran, preaching with amr (to command) has a variety of objects, not just \textit{al-ma’rûf} (what is seen recognize and known, thus, socially acceptable)\textsuperscript{9} that is often

\textsuperscript{6} Ibid., page 27
\textsuperscript{7} Ibid., page 27
\textsuperscript{8} M. Quraish Shihab, \textit{Membumikan al-Qur’an (Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat)} (Bandung: Mizan, 2009), page 328
\textsuperscript{9} Toshihiko Izutsu, \textit{Konsep-Konsep Etika Religius dalam Qur’an}, translation, Agus Fahri Husain et. al, (Yogyakarta: Tiara Wacana, Cet. II, 2003), page 257
coupled with *nahy al-munkar*. The word *amr* has the following objects:

1. صدقة (*shadaqah*)
2. إصلاح (*peace*)
3. القسط (fair in meaning of equalizing in relationship with others)\(^{10}\)
4. أن لا تعبد إلا الله (to worship only Allah/*tauhid*)\(^{11}\)
5. التقوى (*taqwa*)
6. البر (to fulfil all social or religious obligation)\(^{12}\)
7. العدل (not taking side)\(^{13}\)
8. الإحسان (very deep goodness to Allah and all actions from it (*shâlih*))\(^{14}\)
9. الصلاة (*shalât*)
10. الزكاة (*zakat*)
11. أن تؤدوا الأمانة (to fulfill trust)

The word *amr* has a meaning in Arabic; to command; طلب منه (to ask someone to do something). In other words, preachers asks *mad‘û* to do something without considering the person’s attitude towards something, the destination is the one’s action.

Surely, in ordering to do something, there is each context of object (*mad‘û*), as highly unlikely people command prayer to those who have not embraced Islam yet. To order *ishlâh* and *shadaqah* to

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\(^{10}\) *Ibid.*, page 252

\(^{11}\) This *amr* context is used in a Prophet’s saying in facing his people. Prophet did not directly command *tauhid* to his people.

\(^{12}\) *Ibid.*, page 251

\(^{13}\) *Ibid.*, page 254

\(^{14}\) *Ibid.*, page 269

\(^{15}\) Munjîd fî al-Lughah wa al-A’lâm (Beirut: Dâr al-Masyriq), page 17
fellow Muslims is in the context of the conflict with hypocrites. To order to worship only God (tauhid) is to the idolaters. To order taqwa, as told in surah al-‘Alaq that narrated Abu Jahl who rebelled and does not convert to Islam. It means he was among Muslims. To order birr is to all mankind. Commanding everyone to do ‘adl and ihṣān is duty for all people because justice and goodness arise from faith in God. To order to fulfill the mandate are for all men in general.

Muhammad was commanded by God to say “verily my Lord told me to do justice (qisth)” in surah al-A’raf verse 29 intending to warn the unbelievers who argue that their ancestors did not do so to be fair to blame them for their actions. The context of shalat and zakat is sent within the scope of the family, including fellow Muslims. Commanding to ma’rūf is for all people, which in the context of maintaining the unity of fellow Muslims because it is also instructed to maintain social stability that involves not just the Muslims.

4. *Nahy al-munkar*

   Just like amr, *nahy* objects in the verses of the Quran are not only *al-munkar* (what was not well received because it is unknown and foreign). This word has objects;

   1. الفحشاء (violation or excessive bad thing), including *zina* and sodomy
   2. البغي (hostility)
   3. السوء (damage, disturbance, sorrowness, or bad fate)
   4. الفساد (all bad actions, in non-religious/religious context)
   5. أن أعيد الذين تدعون من دون الله (syirk)

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16 Toshihiko Izutsu, *op. cit.*, page 257
17 Ibid., page 280
18 Ibid., page 279
19 Ibid., page 255-256
Word nahy in Arabic means to prohibit and to finish. The researcher also found the meaning of this word in other meaning; (نظير عنه بالفعل أو الفعل و منعه عنه)\(^{21}\). Slight differences with the word *amr*, word *nahy* in banning may be accompanied by action, because the people who are in a bad keadaan (*nahy* objects) it is appropriate to be stopped. Obviously, the word *nahy* used in the Qur'an in the context of the mission to eradicate all a very bad thing. Adultery and sodomy, regardless of any religious argument, are outside the boundaries of behavior and heckled by reason. Indeed, such actions above should immediately be stopped even by action, whether Muslims or all humans in general.

The very distinctive difference between *amr* and *nahy* is whether to command and prohibit are accompanied by action. Understanding of word *amr* from the Arabic cited dictionary is not accompanied by action, while *nahy* is accompanied by action. This difference can be summarized from verses of Qur'an that objects of *nahy* can be a very bad and execive actions\(^ {22}\). The verses strengthen maning of word *nahy* which is accompanied by action. Yet, those actions must be firmly prohibited.

5. *Nashîhah*

This word has root in نصح which in Arabic means pure, succulent and to correct. In general, in the Qur'an, the word *nashîhah* which is rooted in word نصح is juxtaposed with *risâlah* (delivering of the Prophet’s message) to his people such as in *surah* al-A’râf verse 62, 79 and 93. Meanwhile, the Arabic word means (خلاص). In Munjîd dictionary, this word means (وعظ), that is (النصح و التذكير)\(^ {23}\). In *Munjîd* dictionary, this word means (نصح)\(^ {23}\). In Munjîd dictionary, this word means (وعظ).

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\(^{20}\) This *nahy* context is used in a Prophet’s saying in facing his people. Prophet did not directly command *tauhîd* to his people.

\(^{21}\) Munjîd, *op. cit.*, page 843

\(^{22}\) Toshihiko Izutsu, *op. cit.*, page 255-256

\(^{23}\) Ibn Manzûr, *op. cit.*, Vol. 2, page 811
This word means to give meaningful information about the result that will be accepted if the people to whom *risālah* was delivered resist. This word can also mean saving as in the *surah* Thâha verse 20, which tells the story of a man who conveys information to the murder of Musa to be done by the authorities of the country. In contrary, devil also provides certain information to harm. This word also includes the people who want the good for those who are advised like in *surah* al-Qashâsh verse 12. It can be concluded that this word implies the provision of information about something will happen if something else is not being met.

When *this* word is in al-Qur’ān and used in context of Islamic preaching (*da’wah islâmiyah*), this word means to advice or to correct, as mufassirs interpret this word as utterance or action which is done by someone for goodness of people to whom the utterance and action are directed. Yet, *nashîhah* can give advantage by will of Allah. How hard someone wills, he may come to nothing. Thus, this word is used in Apostles’ preaching to their each people. There are two conditions of *nashîhah*. The first is advisor and the second is receiver. The one who can get *nashîhah* is the one who is ready mentally to receive guidance *hidâyah*. Whereas the one who does not obey and reject guidance *hidâyah* is the one who is covered by blameable and damaging actions. This kind of people is handed over to Allah’s will and decided by *sunnatullâh*.

However, the Qur’ān desires other meaning rather those mentioned meanings above. Indedd, the meaning of this word is to remind something, but in the verses of the Qur’ān containing this word, *nashîhah* is always accompanied by two directions conversation between the Apostels and their people; the preaching of Prophet Nûh (7:62, 11:34), the preaching of Prophet Hûd (7:78), the preaching of Prophet Syu’aib, (7:93). Therefore, *nashîhah* is like a friendly

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communication between two sides. Moreover, this word, in English, means to counsel.

6. **Maw’izhah**

*Maw’izhah*, a word has root in و غ ح، which in the word *nashîhah* analysis, its meaning is equalized, to warn. The Qur’an also uses this word by meaning to warn (verb) or warning (noun). Al-Qur’an definitely uses this word in the sense to warn a bad thing would be such as, *syirk*, ignorance, *fakhsyâ* and *munkar* that if they was done then result will come. However, the material can also be a warning by *al-Kitâb* and *al-hikmah*.

This word can also mean teaching such a warning in *surah* Luqmân verse 13. Unlike *nashîhah* that is just in the context of the mission of the Prophet to his people, the word is recommended by al-Qur’an to use by servants, as in family coaching done by the husband to the wife’s counseling. The people’s circumstances that are given *maw’izhah* could be in soluble polytheism or in a state of sin as a warning to those who commit usury in *surah* al-Baqarah verse 275 and in a state of faith and *taqwa* (م و ع ظ ة للمرتين).

However, the Qur’an desires other meaning rather those mentioned meanings above. Indeed, the meaning of this word is to remind or warn something, but in the verses of the Qur’an containing this word, *maw’izhah* is always accompanied by one directions conversation from the Apostels to their people; preaching of Prophet Hûd (as-Syu’ara: 36). Therefore, *maw’izhah* is something like an instructive/prescriptive suggestion from one side to another. Moreover, this word, in English, means to admonish.

On the other hand, in preaching practice with a warning, though accompanied by a picture of the consequences that would occur, the Qur’an provides a framework (الحسة), good and decent way;
expression that touches heart containing good promise or threat.\textsuperscript{25} Thus, preaching by warning (\textit{maw’izhah}) has coverage result will be, giving good advice, to give instruction in a way of warning by fine, polite and gentle way.

7. \textit{Washiyyah/Tawshiyyah}

This word has root in word; 

While root of \textit{tawshiyyah};

(to ask someone to promise in something). In Arabic, this word means; to promise, to oblige and to arrive. Al-Qur’an, mostly, use this word in form \textit{fā’il} with God as (actor/subject). Then it changed to require, as in \textit{surah} al-\textit{’Ankabut} verse 8 where God requires all men to be kind to parents.\textsuperscript{28} On the other verses, God requires \textit{shalat}, zakât, God’s wills to \textit{Ahl Kitâb} to be devoted to Him, God’s wills not to take orphan’s property to man, not to kill except lawful killing and to be fair in trade.

This word, when uses \textit{fā’il} (actor/subject) besides Allah, means to ask those who were given a will/message (does not mean inheritance) to fully promise to run what is ordered. The message can be:

1. Testament to fellow Muslims to embrace Islam and remain until the end of life. This is the will of Ibrâhim to Ya’qūb and his people in the \textit{surah} al-Baqarah verse 132.

\textsuperscript{25} see M. Quraish Shihab, \textit{op. cit.}, Vol. 9, page 302
\textsuperscript{26} Ibid., page 904
\textsuperscript{27} Ibid., page 904
\textsuperscript{28} (al-\textit{’Ankabut verse 8)...
2. Testament among believers to be patient and compassionate in *surah* al-Balad verse 17.

3. Testament among Mu’min to obey the truth and be patient in the *surah* al-’Ashr verse 3.

Thus, preaching in framework of *washiyyah* is instructing another person to practice something with full responsibility. *Mad’û* is required to always be faithful to what is instructed by preacher (*dâ’i*).

8. *Tabsyîr*

In Arabic, this word basically means; to be happy to shave, to make something grow and to have sexual intercourse. The Qur’an uses the word بِشْرُ with mashdar *tabsyîr* to give excited information to people about the *mu’mîn*’s replies and heaven on faith and give painful information about the replies to the pagans. This word basically means “to gladden” by informing something. However, the Qur’an also uses it to warn the unbelievers, as expressed by Ibn Manzur:

**بِشْرٍ : فَرُحٌ ، وَ البِشْرَةِ الْمُطْلِقَةِ لَا تُكُونُ إِلَّا بِبَخْشِرٍ ، وَ إِمَّا تُكُونُ البَشْرَةُ إِذَا كَانَتْ مُقَيَّدَةً كَقَوْلُهُ تَعَالَى : “فِي بِشْرٍ هُمَ بِعَذَابٍ أَلِيمٍ.”**

It is used by the Qur’an in the context of the Apostles’ preaching to his people as the Apostle in the Qur’an is called *basyîr wa nadzîr*. God commanded them to preach glad tidings to those who believe, do good deeds, is patient, submission and do good (*muhsîn*) in the form of high standing, heaven, grace and a great reward. Al-Qur’an turns its

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29 Ibnu Manzûr, *op. cit.*, Vol. 3, page 56
original meaning by very contradictive way; أخبر (to inform) as sarcastic expression.  

Allah also informs us that the Qur’an is the giver of good news in surah al-Isrā’ verse 9. Preaching by tabsyir is done by the Apostles to encourage people mentioned above. That is, preaching in this way if it is done by us is to motivate the mad’ū to increase good deeds by informing good news to them.

9. **Tadzikirah**

In Arabic, that has root in word ذكر, this word means; to recall, to tell, to preach and to learn. The Qur’an mentions the word tadzikirah three times, in surah Thâha verse 3, surah al-Waqi’ah verse 73 and surah al-Hâqqah verse 48. Ibn Manzûr interpret tadzikirah;

The verses have context of learning and warnings derived from the Qur’an and learning associated with natural events.

Meanwhile word استذكر itself was originally used to remind something by tying thread on finger:

و استذكر الرجل : ربط في أصبعه خيطا ليذكر به

Seen from basic word, this word means: ذكر : الحفظ للشيء

ذكر - يذَّكُر الشيء : حفظه في ذهنه.

However, in the Qur’an the word is used to mean “learn” as quoted from al-Lîhyâ’n’s opinion by Ibn Manzûr:

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31 Ibid., page 288
32 Ibid., page 288
33 Ibid., page 288
34 Munjîd, op. cit., page 236
It means preaching in this way does not mean to remind things, but getting people to learn something in order to understand the greatness of God as indicated by natural events in the universe.

10. *Indzâr*

In Arabic, that has root in word نَذَر, this word means; to inform, to frighten and to warn. Like analysis of word *tabsyîr* above, word *indzâr* is accompanied by *basyîr*, but some stands alone, in form *fi’il* (verb). However, in the context of preaching with *tabsyîr*, the provision contains good and bad information, while word *indzâr*, all in the verses of the Qur’an, is used to warn bad things. This is proved from its original word نَذَر which is used to observe signs of enemy, as expressed by Ibn Mandzûr: 

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	ext{نذر بالشيء و بالعدو، بكسر الذال، نذرا: ~ علمه فحدده و استعد له .} 
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In line with this, in Munjîd dictionary, it is defined;

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	ext{نذر - ينذر - نذرًا به: علمه فحدده و استعد له . "نذرًا بالعدو" أي علموا به فحدروا و استعدوا له .} 
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Al-Qur’an uses this word in the form *wazn* أفعل (transitive), which means informing something and warning consequences. In the Qur’an, who is warned is the people who disobey the as a warning of Prophet Hûd to people of ’Âd in the al-Ahqâf in *surah* al-Ahqâf verse 21, because they do not want to worship only God. Not only because of the theological issues that the warning was coming, but also because of stinginess and arrogance, as in *surah* al-Lail verse 14. Those who have such characteristics are warned about fire burning.

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36 Ibid., page 768
37 Munjîd, *op. cit.*., page 800
hell for their stinginess and arrogance. In this context, actor (subject) who warns is God. Warnings have also come to the unbelievers in surah al-Baqarah verse 6. Thus, this means, in the form of preaching, to warn about bad things that will happen to people who do not obey God.

11. Al-Wa’du and Al-Wa’id

This word has root in word وعد that in the Qur’an is used in wazn;

(فعل – فعل

However, in those three wazn, the word shows the same meaning, promising. In surah al-Baqarah verse 268 (Allah promises hypocrites to Hell) and in as-Syu’arâ verse 206 (later doom come to those who have been threatened).

If the word shapes وعد, something promised can be bad or good, looking at other verses that God also promised forgiveness and a great reward to those who believe and do good deeds (al-Maidah: 9). However, if the word is shaped وعید, it just means it bad threat, in surah Qâf verse 14 (a threat to residents of Aikah serta kaum Tubbâ’ that belied the apostles). It means, in the context of such preaching, promising something good to faith people and something bad to the hypocrites, and others who do not obey. However, if they are the people who disobey or reject the Apostles ignore that promise, doom will be delivered.

12. Jihâd

In Arabic, that has root in word جهد, this word means; to examine, to attempt hard, to emaciate, to fasten, clear/distinct, to enable and to make war. Jihâd can be categorized as preaching
because *jihād* is an earnest effort and unweary. This word has the root word جهاد meaning earnest:

و جهاد - جهده - جهدا - و اجتهاد ، كلاهما : جهاد

While the word *jihād* means;

و الجهاد : المباغة و استفراغ الوسع في الحرب أو اللسان أو ما أطلق من شيء

(Earnestly to remove the ability to wage war or words or anything that comes from something).

In verses of al-Qur’an, the word *jihād* refers to preaching coupled with soul, treasure and to struggle in path of Allah. It has object; infidels (*kuffâr*) and hypocrites (*munâfiqîn*).

Thus, the preaching by jihad an-nafs can refer to the use of warfare against those who fight against Muslims or those who hinder preaching process, as quoted from one of references:

Preaching also includes the possibility of a group of people who love to deny the truth or even try to resist the truth,..... This *mad’ü* group is called the group of *kāfir harbi* which can exist in every religious group..... More than that, is a firm stance (*al-ghilzh*) and assertive (*tasyidîd*), no longer sermons and friendship (*al-rifq*).

While preaching in the context of *jihād* with wealth is charity (*zakat*), because the Qur’an mentioned property *al-Amwâl*, and to donate it is called *zakat*, *infâq* or *shadaqah* as the following quotation:

Accomplishing zakat is included in *da’wah bi al-hâl*.... Zakat is called a mean of *da’wah bi al-hâl* because it immediately shows positive effects. For the giver of zakat, they had performed

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39 *Ibid.*, page 166
preaching in this model by helping weak people, as well who
deserve it.\textsuperscript{41}

In line with the statement above, M. Quraish Shihab in Tafsîr
Al-Misbah interprets \textit{surah} al-Anfâl verse 72 as following;

“...strive with their wealth and, such as providing assistance to
the war and the defense of religious values, and their souls to
engage directly risking their lives in the path of Allah, for sake
of God...”\textsuperscript{42}

As preaching with \textit{jihâd} to unbelievers and hypocrites is a form
of seriousness in dealing with them in order to invite to the path of
Allah. War may be done as a final solution, because they who refuse
to accept the truth might come to attack Muslims as happened in the
reign of Heraclius. However, at that time the Prophet Muhammad did
not directly order the troops to fight them, but he invited him in
discussion beforehand.\textsuperscript{43} To pick a war with weapons is the last taken
step as self-defense. Thus, preaching with \textit{jihâd} in this context is
preaching in the tense situation, dealing with unbelievers (\textit{kâfir harbi})
or the hypocrites (\textit{munâfiqîn}) who oppose. Attitudes or actions of
infidels and hypocrites could be fighting Allah and His Messenger and
doing mischief on earth as told in \textit{Surah} al-Maidah verse 35, intending
to kill the Prophet Muhammad in \textit{surah} al-Muzammil verse 75,
denying the favors of Allah in \textit{surah} al-Furqân verse 52 and unwilling
to fight in the way of Allah in \textit{surah} Surah at-Taubah verse 88.

B. The Principles of Islam Preaching

1. \textit{Da'â} as The Global Concept

\textsuperscript{41} Abu Suhud, dkk., \textit{Islam, Dakwah dan Kesejahteraan Sosial} (Yogyakarta: J-PMI
Fakultas Dakwah UIN Sunan Kalijaga, Cet.1, 2005), page 124-125

\textsuperscript{42} M. Quraish Shihab, \textit{Tafsîr Al-Misbah: pesan, kesan dan keserasian Al-Qu r’an}
(Jakarta: Lentera Hati, Vol. 4, 2002), page 615

\textsuperscript{43} Look Abdurrahman Abdul Khaliq, \textit{Metode dan Strategi Dakwah}, translation, Marsuni
Sasaky, Mustahab Hasbullah (Jakarta: Pustaka Al-Kautsar, Cet. 1, 1996), page 21-22
Religious values can not be imposed for granted. A society or individual can not necessarily accept and perform the divine teachings. This is proved by the variety of challenges faced by the messengers of God in delivering His message (risālah). The Prophet SAW accepted insults, persecution and even death threats from the Arabs when he first preached. Therefore, preaching is a hard matter.

By noticing the analysis of Islamic preaching key words, it can be synthesized that preaching in global and fundamental view to the truth of the existence of God and to worship only Him is reflected by word da‘a. This da‘a fundamental activity is done continuously, as practiced by the Prophet Nūh (71:5). The apostles are responsible for communicating the message of God (risālah) in da‘a the operational framework. This is done by the apostles by conveying the message to people who do not know Islam. Which occurs first is to sermon (tablîgh) as only for them God’s mandate.

In the first preaching activity, the Apostles first embed monotheism (tauhîd) value, in accordance with the ultimate goal of preaching, an introduction to God and belief in him. As the concept of monotheism is closely associated with the two opposite reward, heaven and hell, the Prophet is called basyîr and nadzîr.

That both basyîr and nadzîr is operational word of da‘a can be proved by verse of the Qur’an. Basyîr as the characteristic of the Apostles is operated in framework of da‘a like information to Ahl Kitâb about the coming of Muhammad in surah as-Shaff verse 6-7:

44 This can be seen in surah 40:10; أن الذين كفروا بنادون لمقت الله أكبر من مقتكم أنفسكم إذ تدعون إلى الإمام فتكرون“ That verse describes situation of unbelievers (kâfîr) to whom the end of day at that time is summoned. They were hated by Allah more than they hated themselves, whereas they had been called to believe Allah, but they do not. From here, da‘a is a global summon or invitation. Of course, the existence and teaching of God, Allah, had been delivered (tablîgh) to the unbeliever (kâfîr). Besides that, they had been also warned (indzâr, nashîhah, tadzîr), but they remained not to believe and were threatened (wa‘id, negatif tabsyîr) in the world. The expression إذ تدعون is interpreted by at-Thaba’thaba’i as حكَابة حال ماضية.
Meanwhile nadžîr as the characteristic of the Apostels is operated in framework of da‘â like the preachig effort of Prophet Nûh in surah Nûh verse 1-5:

Besides that, verses that tell process of tablîgh of Apostels’ preaching are continued by expression of story of warning (indzâr) like in surah al-A’râf verse 59-70:

45 QS. as-Shaff [61]: 6-7.
46 QS. Nûh [71]: 1-5.
This view can be strengthened by an argument which comes from one of al-Qur’an index dictionaries “Al-Mu’jam al-Mufahras li Ma’âny al-Qur’ân al-‘Azhîm”, a work of Muhammad Bassyâm Rusydy Az-Zayn. The author devides a chapter of word da’â into some categories. Each category contains meaning of this word which is represented by verses of the Qur’an. Some of the categories that relate to preaching are:

1. “ad-da’wah ila Allah”
2. “ad-da’wah ila Allah asâsuha at-tauhîd”
3. “ad-da’wah ila Allah uslûbuha al-maw’îzhah”

QS. al-A’râf [41]: 59-70.
4. “ad-da’wah ila Allah uslûbuha al-hikmah”
5. “ad-da’wah ila Allah ila al-hisâb yauma al-qiyyâmah”

This is understood that the word da’â contains its operational and material words. Word Allah as the ultimate destination of preaching is the object of it. All activities of the preaching directs to Him. Word at-tauhid and al-hisâb yauma al-qiyyâmah are words which is included in the process of tablígh as the analysis above. Meanwhile, the operational or method of da’â covers al-hikmah and maw’izhah. It means that this material of da’â is similar with the material of tablígh, but what makes different is the method or the operational system. It lies in both words and what accompany each of them. Tablígh is just to deliver the message. This word is accompanied by nashîhah that contains counselling. Meanwhile da’â is accompanied by maw’izhah that contains prescriptive suggestions or demonishing. First issue about God’s existence is preached, from a preacher to object, by word tablígh. Thus, the issue is not taken for granted and needs dialogue between the two sides.

This tablígh preaching concept is called by own word of the researcher as “from zero preaching”. To deliver the message is performed as one thing that leads to another, for the sake of invitation to something. It is like a stimulation which is given by communicator to communicant. After the stimulation has completed, the issue is spreaded in the audiens or invited person/community. The next thing to do or the next preaching operational words are al-hikmah and maw’izhah which contains prescriptive suggestions. The case of

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49 ar-Râzi interpretes this word as (الخجعة القطعية المفيدة لعقائد اليقينية), compare with At-Thab’athaba’i ( الحق إصالة بالعلم و العقل)

50 M. Quraish Shihab, Membumikan..., op. cit., page 328
prescription is even directed to commanding al-ma‘rūf\textsuperscript{51} and prohibiting al-munkar\textsuperscript{52} like in surah Ali ‘Imran verse 104:

\[

c \overline{\text{وَلَتَّنَكُنَّ مَنَّكُمْ أُمَّةً يُدْعُونَ إِلَى الْخُبْرَةِ وَيَأْمُرُونَ بالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُوْلَٰٰيْهَا هُمُّ}}
\]

Referring to science of communication, there are three principle methods of communicating:\textsuperscript{54}

1) Informative communication
2) Persuasive communication
3) Coersive/instructive communication

To deliver message (tablīgh) is performed by informative communication.\textsuperscript{55} Da‘ā tents to be persuasive communication and coersive/instructive communication. Indeed, delivering message (an intention which is sent by source to receiver\textsuperscript{56}) contains intention to persuade receiver to something intended.

2. Dimensions and Step of Islam Preaching

There are some key words of preaching which their use is attached only to the prophets and messengers; tablīgh, indzâr, nashiḥah. Tablīgh mission is intended only to Apostle of God (33:39) and (5:67). Nashiḥah is the preaching word accompanied with tablīgh,
the sermons of the Apostles (7:62), (7:68), (7:79) and (7:93). In addition there are some of the key words above that are only used by God; 

\( \text{wa'du} \) and \( \text{wa'id} \) (promising reward, forgiveness and heaven for those who believe and threatened punishment and hell for the infidels (k\( \text{âfir} \)) and hypocrite (mun\( \text{âfîq} \)). It is only God who can do that, but a Muslim can do preaching by expressing the quoting statement in order to motivate or give warnings.

Capacity and emphasis of each word are also different. \( \text{Indzâr} \) is a warning to those who are difficult to accept the faith. Faith is a basic requirement in order to avoid punishment of God, for example people of Hûd (46:21). In surah al- Baqarah verses 6-7; a warning is not useful for unbelievers who are difficult to accept faith. The intensity of the sharper warnings is shown by word \( \text{wa'id} \) that contains threats. Allah has threatened those who disbelieve by a painful doom. In contrast, a subtle warning is indicated by the word \( \text{wa'azha} \) and \( \text{tadzkirah} \). Both are warning that contains teaching as teaching of Luqmân to his son (31:13) and teaching of husbands towards their wife in internal matters (4:34). The Qur'an is learning (tadzkirah) for humans (26:3) and (56:73).

The domain of preaching also varies. Domain of word \( \text{amr} \), \( \text{nahy} \) and \( \text{washiyyah} \) is in an Islamic environment. If Islam and faith are ingrained, these words are applied. In other word, these words serve as controlling. The \( \text{al-amr bi al-ma'rûf} \) and \( \text{an-nahy 'an al-munkar} \) and other generally accepted in the community are as well done, because in addition to contain religious things, \( \text{al-ma'rûf} \) and \( \text{al-munkar} \) also contain socio-moral meaning, as in the analysis above. The concept \( \text{da'â} \) which has object \( \text{al-khair} \) that the two words are juxtaposed with, the \( \text{ma'tsûr} \) interpretation calls them the teachings of the religion of Allah (itibâ’ al-Qur’an wa as-Sunnah).

In order to uphold the teachings of Islam, \( \text{jihâd} \) is categorized as one of the preaching activities. On the other hand, it is often perceived
that Islamic preaching equals to *jihād*. *Da’wah* is a sacred calling to spread the teachings of Islam, while for the sake of upholding Islamic teachings, *jihād* is needed to create the teachings of Islam in society.\(^{57}\)

Statement “while for the sake of upholding Islamic teachings, *jihād* is needed to realize the teachings of Islam in society” means that the *jihād* is the work done in the Islamic atmosphere.

As quoted by Samsul Munir Amin, Prof. Abdurrahman Mas’ud argued that in terms of *jihād fi sabilîllah* al-Qur’an more emphasis on efforts to fight religious activities in order to improve the service to God, not the interests of others. The increasing in worship lies in the context of controlling as above. Then it can be called preaching by *jihād*. As for the sake of upholding Islamic teachings, coaching against fellow Muslims needs to be done. However, if *jihād* is included in the term of preaching by referring to *surah* al-Anfâl verse 73, it can mean performing war:\(^{58}\):

\[
\text{والذين كفروا بعضهم} \text{أولئك يعذبون} \\
\text{بأيضة إلا تفعلوه} \text{نحن فئة} \\
\text{في الأرض فسنادكم كبير}.
\]

The unbelievers are protectors, one of another: unless ye do this, (protect each other), there would be tumult and oppression on earth, and great mischief.

\(^{57}\) Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, Ed. 1, Cet. 1, 2009), page 194

\(^{58}\) What is meant by performing war is not directly to do it, but it is a defensive action. Therefore, there is term “offensif *jihād*” and “defensive *jihād*”. Preaching term “*jihād*” that deals with a fighting enemy is not the offensif one, but it is defensive. (Look Irwan Masduqi, *Ketika Nonmuslim Membaca Al-Qur’an, Pandangan Richard Bonney tentang Jihad* (Yogyakarta: Bunyan, Cet. I, 2013), page 152-157)

\(^{59}\) QS. al-Anfâl [8]: 73.
a. Scheme of semantic analysis of every preaching word in Al-Qur’an:

1) **Da’a**

From Arabic: دعا

Qur'anic meaning: global invitation to Allah.

Function of communication: to deliver message.

real meaning (Arabic): to call/to shout, to report to regret to pray.

2) **Tablîgh**

From Arabic: تبليغ

Qur'anic meaning: to deliver basic religious teachings which is done only by Rasul. This mission can be continued by preachers and Muslims to reproduce the delivering.

Function of communication: to deliver message.

real meaning (Arabic): to arrive/complete, to educate, to experience wet dream, to bear fruit.

3) **Amr bi al-ma’rûf wa an-nahy ‘an al-munkar**

From Arabic: أمر البِعَالِ ﺑِإِلَيْهِ وَأَلْقِيَ إِلَيْهِ مِنْهَا

Qur'anic meaning: to command/order firmly. Nahy: to prohibit, sometimes by action.

Function of communication: to instruct.

real meaning (Arabic): amr: to command/order firmly. Nahy: to prohibit, to finish.
4) Nashîhah

Function of communication: to deliver as it is in one place with tablígh and educating.

Qu’anic meaning: to consult, to advise. Two direction in model of communication. There is a dialogue.

real meaning (Arabic): pure, succulent, to correct

5) Maw’îzah

Function of communication: to educate with admonishing, making for instruction as it is in one place with da’â’

Qu’anic meaning: to admonish, conceiving instructive intention in one direction of communication.

real meaning (Arabic): to correct/to remind.

6) Washiyyah

Function of communication: to educate others.

Qu’anic meaning: instructing another person to practice something with full responsibility to perform the instruction.

real meaning (Arabic): to promise, to oblige, to arrive.
7) **Tabsyîr**

Function of communication: to motivate (negative/positive) others (mad'u).

Qur’anic meaning: to motivate the mad’û to increase good deeds by informing good news to them. It also means in negative way in sarcastic expression to inform punishment to unbelievers and munafiq.

Real meaning (Arabic): to be happy, to shave, to make something grow, to have sexual intercourse.

8) **Tadzkirah**

Function of communication: to educate mad'u.

Qur’anic meaning: getting people to learn something in order to understand the greatness of God as indicated by natural events in the universe and Al-Qur’an.

Real meaning (Arabic): to recall, to learn, to preach, to tell.

9) **Indzâr**

Function of communication: to deliver message.

Qur’anic meaning: to warn about bad things that will happen to people who do not obey God/to deliver religion knowledge.

Real meaning (Arabic): to inform, to frighten, to warn.
10) Al-Wa’du and al-Wa’id

Q.S. al-Maidah [5]: 9

Q.S. at-Taubah [9]: 68...

Q.S. al-Baqarah [2]: 218

Q.S. al-Maidah [5]: 35

Function of communication: to motivate (negative/positive) others

Qur’anic meaning: promising something good to faith people and something bad to the hypocrites, and others who do not obey.

real meaning (Arabic): to promise, promise to good thing, threat.

11) Jihâd

Q.S. al-Baqarah [2]: 218

Q.S. at-Taubah [9]: 73

Q.S. al-Maidah [5]: 35

Q.S. al-Furqân [25]: 52

Qur’anic meaning: preaching in the tense situation, dealing with unbelievers (kâfir harbi) or the hypocrites (munâfiqîn) who oppose.

real meaning (Arabic): to examine, to attempt hard, to emaciate, to make war.

b. Scheme of the relation of preaching words:

Preaching (da’a) —> to change (taghyîr) —> good/heaven/Allah

—> to deliver

—> to educate

—> to instruct

—> to motivate

—> to uphold/to defense

tablîgh

iadzkirah

amr

tabsîr

jihâd

nashîhah

maw’îzah

nahy

washiyyah

wa’du

wa’îd

indzâr
Khairu ummah