

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 الى has many objects:

- 1) الله (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 طريق الهدى الذي¹ (سبيل ربك) دعا إليه 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* (اتباع القرآن 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 *sabîl rabb* addressed to Muhammad in the context of dealing with

¹ Ibn Manzûr, *Lisân al-'Arab* (Lebanon: Dâr al-Kutub al-'Ilmiyyah, Vol. 11), page 382

² M. Quraish Shihab, *Tafsîr Al-Misbah: pesan, kesan dan keserasian Al-Qur'an* (Jakarta: Lentera Hati, Vol. 2, 2002), page 209

infidels. *Ud'û 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 islâmiyah*), 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'izhah hasanah*. Thus, preaching in the word *da'â-ud' û* concept; to invite in subtle and persuasive manner the infidels or non-Muslims to the religion of Islam.

2. *Tablîgh*

Word *tablîgh* that has root in word *بلغ* (وانتهى وصل)³ means to arrive/complete, to educate, to be burden by sharia, and to appear. By following *wazn* *فَعَّل* which means delivering/sending; *بَلَّغْتَ الرِّسَالَةَ*⁴ (sending/delivering mail/ message). In the Qur'an, it is always accompanied by *(رسالة)* such as in *surah* al-A'râf verse 62, 79 and 93. Word *risâlah* on the verses of the Qur'an 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 *risâlah* is also coupled with *mâ unzila* (all that is revealed) in *surah* al-Maidah verse 67 that in Tafsîr al-Manâr work of Rasyid Ridha is interpreted; '*aqîdah, tawhîd, îmân bi al-yaum al-akhîr, wahyu, risâlah, malâikat, heaven, 'adzâb, hukm, mawâ'izh, 'ibâdah law and mu'âmalah*.⁵ Indeed, all what is revealed to Muhammad is summarized in the Qur'an which discusses many mains collection of religious issues.

³ Ibn Manzûr, *Lisân al-'Arab* (Lebanon: Dâr al-Kutub al-'Ilmiyyah, Vol. 8), page 499

⁴ *Ibid.*, page 499

⁵ Muhammad Rasyîd Ridhâ, *Tafsîr al-Qur'ân al-Hakim, Tafsîr al-Manâr* (Cairo: Dâr al-Manâr, Cet. II, Juz 4, 1947), page 27

Tablîgh, in the same reference, is interpreted *tauhîd* and *ma'âd*⁶ in the context of preaching of Nûh 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 (أَنْ لَا تَعْبُدُوا إِلَّا اللَّهَ)⁷ is also in the frame of preaching using the word بَلِّغ. Therefore, the *tablîgh* here means *tauhîd* (worship only God).

Thus, the concept of preaching of the word بَلِّغ 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.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* فَعَّل 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 بَلِّغ preacher is like delivering letter to the recipient along with a strong appeal to carry the message without any intervention from the transmitter.

3. *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 *al-ma'rûf* (what is seen recognize and known, thus, socially acceptable)⁹ that is often

⁶ *Ibid.*, page 27

⁷ *Ibid.*, page 27

⁸ M. Quraish Shihab, *Membumikan al-Qur'an (Fungsi dan Peran Wahyu dalam Kehidupan Masyarakat)* (Bandung: Mizan, 2009), page 328

⁹ Toshihiko Izutsu, *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/*tauḥîd*)¹¹
5. التقوى (*taqwa*)
6. البرّ (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 *ishlâḥ* and *shadaqah* to

¹⁰ *Ibid.*, page 252

¹¹ This *amr* context is used in a Prophet's saying in facing his people. Prophet did not directly command *tauḥîd* 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 *ihsân* 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'rûf* 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).¹⁶ This word has objects;

1. الفحشاء (violation or excessive bad thing), including *zina* and sodomy¹⁷
2. البغى (hostility)
3. السوء (damage, disturbance, sorrowness, or bad fate)¹⁸
4. الفساد (all bad actions, in non-religious/religious context)¹⁹
5. أن أعبد الذين تدعون من دون الله (*syirk*)²⁰

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; (زجره عنه بالفعل أو القول 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 execrable actions²². The verses strengthen meaning 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 (خلص)²³. In Munjîd dictionary, this word means (وعظ), that is (النصح و التذكير)

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

(بالعواقب)²⁴. This word means to give meaningful information about the result that will be accepted if the people to whom *risâlah* 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'an 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'an 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'an 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

²⁴ *Ibid.*, Vol. 4, page 866

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

6. *Maw'izhah*

Maw'izhah, a word has root in وعظ, 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 (موعظة) (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* (موعظة للمتقين).

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.²⁵ Thus, preaching by warning (*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. *Washiyyah/Tawshiyyah*

This word has root in word; وصى - يصي - وصيا الشيء به :
اتصل²⁶

While root of *tawshiyyah*;

وصى - توصية فلانا بكذا : عهد إليه فيه ، وصى إليه بالصلاة : أمره²⁷ (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 *fâ'il* with God as (actor/subject). Then it changed to require, as in *surah* al-'Ankabut verse 8 where God requires all men to be kind to parents.²⁸ On the other verses, God requires *shalat*, *zakât*, God's wills to *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 *fâ'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'qûb and his people in the *surah* al-Baqarah verse 132.

²⁵ see M. Quraish Shihab, *op. cit.*, Vol. 9, page 302

²⁶ *Ibid.*, page 904

²⁷ *Ibid.*, page 904

²⁸

(al-'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 *بشّر* 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 Manzûr:

بشّر : فرح ، و البشارة المطلقة لا تكون إلا بالخير ، و إنما تكون بالشار إذا كانت مقيدة كقوله تعالى : "فبشّرهم بعذاب أليم."²⁹

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

²⁹ Ibnu Manzûr, *op. cit.*, Vol. 3, page 56

original meaning by very contradictive way; *أخبر بشر* means *أخبر* (to inform) as sarcastic expression.³⁰

Allah also informs us that the Qur'an is the giver of good news in *surah al-Isrâ'* verse 9. Preaching by *tabsyîr* 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'û* to increase good deeds by informing good news to them.

9. *Tadzkirah*

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 *tadzkirah* three times, in *surah Thâha* verse 3, *surah al-Waqi'ah* verse 73 and *surah al-Hâqqah* verse 48. Ibn Manzûr interpret *tadzkirah*; ما تستذكر به الحاجة³¹.

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 به³²

Seen from basic word, this word means: *ذكر : الذكر : الحفظ للشيء*³³

*ذكر – يذكر الشيء : حفظه في ذهنه.*³⁴

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

³⁰ Abu al-Qâsim Jârullah Mahmûd ibn 'Umar Muhammad az-Zamakhsharî, *al-Kassâyf 'an Haqâiq Ghowâmîdh at-Tanzîl wa 'Uyûn al-Aqâwil fi Wujuh at-Ta'wil* (Dâr al-Kutub al-'Ilmiyah: Beirut, Juz 1), page 565

³¹ *Ibid.*, page 288

³² *Ibid.*, page 288

³³ *Ibid.*, page 288

³⁴ Munjîd, *op. cit.*, page 236

قوله تعالى : " و اذكروا ما فيه " معناه ادرسوا ما فيه³⁵

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 نذر, 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 by its original word نذر which is used to observe signs of enemy, as expressed by Ibn Mandzûr: نذر بالشئ و بالعدو ، بكسر الذال ، نذرا :

³⁶علمه فحذره. In line with this, in Munjid dictionary, it is defined;

نذِر — يَنذِر — نذرا به : علمه فحذره و استعدَّ له . "نذروا بالعدو" أى علموا به
فحذروا و استعدُّوا له .³⁷

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

³⁵ Ibn Manzûr, *op. cit.*, Vol. 3, page 288

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 *wad* that in the Qur'an is used in *wazn*;

(فعل - أفعل - فاعل)

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 *wad*, 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 وعيد *w'id*, 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 جهاد *jahad*, 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 *jihâd* is an earnest effort and unweary. This word has the root word **جهد** meaning earnest:

و جهد - يجهد - جهدا - و اجتهد ، كلاهما : جدّ .³⁸

While the word *jihâd* means;

و الجهاد : المبالغة و استفراغ الوسع في الحرب أو اللسان أو ما أطلق من شيء .³⁹

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

In verses of al-Qur'an, the word *jihâd* 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'û* group is called the group of *kâfir harbi* which can exist in every religious group..... More than that, is a firm stance (*al-ghilzh/غلظ*) and assertive (*tasydîd/تشديد*), no longer sermons and friendship (*al-rifq*).⁴⁰

While preaching in the context of *jihâd* 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

³⁸ Ibn Manzûr, *op. cit.*, Vol. 3, page 163

³⁹ *Ibid.*, page 166

⁴⁰ A. Ilyas Ismail dan Prio Hotman, *Filsafat Dakwah: Rekayasa Membangun Agama dan Peradaban Islam* (Jakarta: Kencana, Ed. 1, Cet. 1, 2011), page 199

preaching in this model by helping weak people, as well who deserve it.⁴¹

In line with the statement above, M. Quraish Shihab in Tafsîr Al-Misbah interprets *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...”⁴²

As preaching with *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.⁴³ To pick a war with weapons is the last taken step as self-defense. Thus, preaching with *jihâd* in this context is preaching in the tense situation, dealing with unbelievers (*kâfir harbi*) or the hypocrites (*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 *Surah* al-Maidah verse 35, intending to kill the Prophet Muhammad in *surah* al-Muzammil verse 75, denying the favors of Allah in *surah* al-Furqân verse 52 and unwilling to fight in the way of Allah in *surah* *Surah* at-Taubah verse 88.

B. The Principles of Islam Preaching

1. *Da‘â* as The Global Concept

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

⁴² M. Quraish Shihab, *Tafsîr Al-Misbah: pesan, kesan dan keserasian Al-Qur’an* (Jakarta: Lentera Hati, Vol. 4, 2002), page 615

⁴³ Look Abdurrahman Abdul Khaliq, *Metode dan Strategi Dakwah*, translation, Marsuni Sasaki, 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 (*risâlah*). 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'â*.⁴⁴ This *da'â* fundamental activity is done continuously, as practiced by the Prophet Nûh (71:5). The apostles are responsible for communicating the message of God (*risâlah*) in *da'â* 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'â* can be proved by verse of the Qur'an. *Basyîr* as the characteristic of the Apostels is operated in framework of *da'â* 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;

“إن الذين كفروا ينادون لمقت الله أكبر من مقتكم أنفسكم إذ تدعون إلى الإيمان فتكفرون”

That verse describes situation of unbelievers (*kâfir*) 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 (*kâfir*). 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 *حكاية حال ماضية*.

وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ
 وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُبِينٌ
 الْقَوْمَ⁴⁵ (٦) وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي
 الظَّالِمِينَ (٧)

Meanwhile *nadzîr* 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:

إِنَّا أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ (١) قَالَ يَا قَوْمِ إِنِّي
 لَكُمْ نَذِيرٌ مُبِينٌ (٢) أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا (٣) يَغْفِرْ لَكُمْ مِنْ ذُنُوبِكُمْ وَيُخَخِّرْكُمْ إِلَى
 قَوْمِي⁴⁶ أَجَلٍ مُسَمًّى إِنَّ أَجَلَ اللَّهِ إِذَا جَاءَ لَا يُؤَخَّرُ لَوْ كُنْتُمْ تَعْلَمُونَ (٤) قَالَ رَبِّ إِنِّي دَعَوْتُ
 لَيْلًا وَنَهَارًا (٥)

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:

لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ
 عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ (٥٩) قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي ضَلَالٍ مُبِينٍ
 (٦٠) قَالَ يَا قَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (٦١) أُبَلِّغُكُمْ

⁴⁵ QS. as-Shaff [61]: 6-7.

⁴⁶ QS. Nûh [71]: 1-5.

رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ (٦٢) أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ
 ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ (٦٣) فَكَذَّبُوهُ فَأَجْنِبْنَاهُ
 وَالَّذِينَ مَعَهُ فِي الْفُلْكِ وَأَعْرِفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ (٦٤) وَإِلَى
 عَادِ أَخَاهُمْ هُودًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ (٦٥) قَالَ
 الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَاكَ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنُّكَ مِنَ الْكَاذِبِينَ (٦٦) قَالَ
 يَا قَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ (٦٧) أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا
 لَكُمْ نَاصِحٌ أَمِينٌ (٦٨) أَوْعَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ
 وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَسْطَةً فَاذْكُرُوا آلَاءَ اللَّهِ
 لَعَلَّكُمْ تُفْلِحُونَ (٦٩) قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنَبِّئْنَا بِمَا
 نَعْبُدُ إِنَّا كُنَّا مِنَ الصَّادِقِينَ (٧٠)⁴⁷

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 divides 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:⁴⁸

1. "ad-da'wah ila Allah"
2. "ad-da'wah ila Allah asâsuha at-tauhîd"
3. "ad-da'wah ila Allah uslûbuha al-maw'izhah"

⁴⁷ QS. al-A'râf [41]: 59-70.

⁴⁸ Muhammad Bassyâm Rusydy Az-Zayn, *Al-Mu'jam al-Mufahras li Ma'âny al-Qur'ân al-'Azhîm* (Damaskus: Dâr al-Fikr, Cet. I, 1995), page 425-428

4. “*ad-da’wah ila Allah uslûbuha al-hikmah*”
5. “*ad-da’wah ila Allah ila al-hisâb yauma al-qiyâmah*”

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-tauhîd* and *al-hisâb yauma al-qiyâmah* are words which is included in the process of *tablîgh* as the analysis above. Meanwhile, the operational or method of *da’â* covers *al-hikmah*⁴⁹ and *al-maw’izhah*. It means that this material of *da’â* is similar with the material of *tablîgh*, but what makes different is the method or the operational system. It lies in both words and what accompany each of them. *Tablîgh* 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 *tablîgh*. Thus, the issue is not taken for granted and needs dialogue between the two sides.

This *tablîgh* preaching concept is called by own word of the researcher as “from zero preaching”.⁵⁰ 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

⁴⁹ ar-Râzi interpretes this word as (الحجة القطعية المفيدة للعقائد اليقينية), compare with

At-Thab‘athaba‘i (الحق إيصاله بالعلم و العقل)

⁵⁰ M. Quraish Shihab, *Membumikan...*, *op. cit.*, page 328

prescription is even directed to commanding *al-ma'rûf*⁵¹ and prohibiting *al-munkar*⁵² like in *surah* Ali 'Imran verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ⁵³

Referring to science of communication, there are three principle methods of communicating:⁵⁴

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

To deliver message (*tablîgh*) is performed by informative communication.⁵⁵ *Da'â* tends to be persuasive communication and coersive/instructive communication. Indeed, delivering message (an intention which is sent by source to receiver⁵⁶) 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; *tablîgh*, *indzâr*, *nashîhah*. *Tablîgh* mission is intended only to Apostle of God (33:39) and (5:67). *Nashîhah* is the preaching word accompanied with *tablîgh*,

⁵¹ M. Quraish Shihab, *Tafsir al-Misbah...., op. cit.*, Vol. 1, page 211

⁵² Toshihiko Izutsu, *op. cit.*, page 257

⁵³ QS. Ali 'Imran [3]: 104.

⁵⁴ Alo Liliweri, *Komunikasi: Serba Ada Serba Makna* (Jakarta: Kencana, Ed. I, Cet. I, 2011), page 273

⁵⁵ Informative communication is a method/way. Yet, communication has functions. Some of them are to instruct, to navigate, to educate and to persuade. (*Ibid.*, page134). Thus, verses of the Qur'an, which tells delivering message (*tablîgh*), contains instructive words; preaching of Prophet Nûh (7:62, 11:34), preaching of Prophet Hûd (7:78), preaching of Prophet Syu'aib (7:93). This means that the difference of *tablîgh* and *da'a* is in method, not in function.

⁵⁶ *Ibid.*, page 66

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; *wa'du* and *wa'id* (promising reward, forgiveness and heaven for those who believe and threatened punishment and hell for the infidels (*kâfir*) and hypocrite (*munâfiq*). 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. *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 *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 *wa'azha* and *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 *amr*, *nahy* and *washiyah* is in an Islamic environment. If Islam and faith are ingrained, these words are applied. In other word, these words serve as controlling. The *al-amr bi al-ma'rûf* and *an-nahy 'an al-munkar* and other generally accepted in the community are as well done, because in addition to contain religious things, *al-ma'rûf* and *al-munkar* also contain socio-moral meaning, as in the analysis above. The concept *da'â* which has object *al-khair* that the two words are juxtaposed with, the *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, *jihâd* is categorized as one of the preaching activities. On the other hand, it is often perceived

that Islamic preaching equals to *jihâd*. *Da'wah* is a sacred calling to spread the teachings of Islam, while for the sake of upholding Islamic teachings, *jihâd* is needed to create the teachings of Islam in society.⁵⁷ Statement “while for the sake of upholding Islamic teachings, *jihâd* is needed to realize the teachings of Islam in society” means that the *jihâd* is the work done in the Islamic atmosphere.

As quoted by Samsul Munir Amin, Prof. Abdurrahman Mas'ud argued that in terms of *jihâd fi sabilillah* 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 *jihâd*. As for the sake of upholding Islamic teachings, coaching against fellow Muslims needs to be done. However, if *jihâd* is included in the term of preaching by referring to *surah* al-Anfâl verse 73, it can mean performing war⁵⁸:

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ إِلَّا تَفْعَلُوا تَكُنْ فِتْنَةٌ فِي الْأَرْضِ وَفَسَادٌ كَبِيرٌ⁵⁹

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.

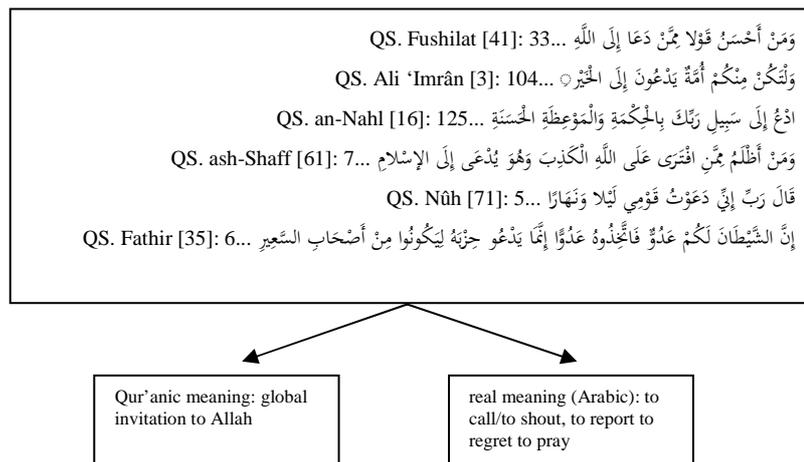
⁵⁷ Samsul Munir Amin, *Ilmu Dakwah* (Jakarta: Amzah, Ed. 1, Cet. 1, 2009), page 194

⁵⁸ What is meant by performing war is not directly to do it, but it is a defensive action. Therefore, there is term “ofensif *jihâd*” and “defensive *jihâd*”. Preaching term “*jihâd*” that deals with a fighting enemy is not the ofensif 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)

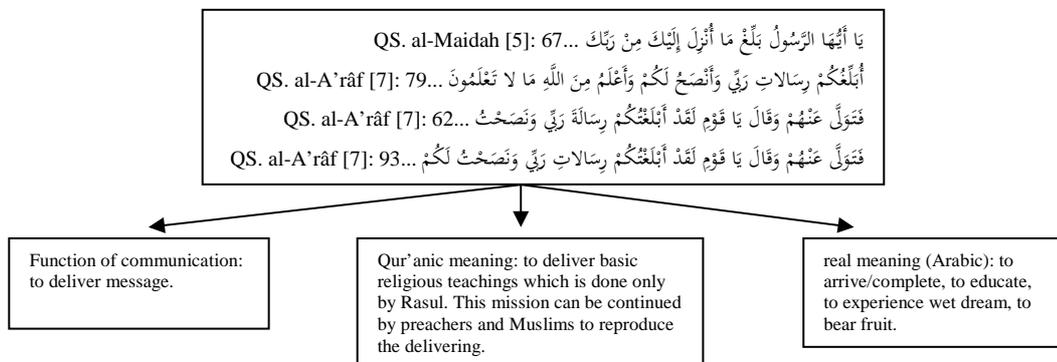
⁵⁹ QS. al-Anfâl [8]: 73.

a. Scheme of semantic analysis of every preaching word in Al-Qur'an:

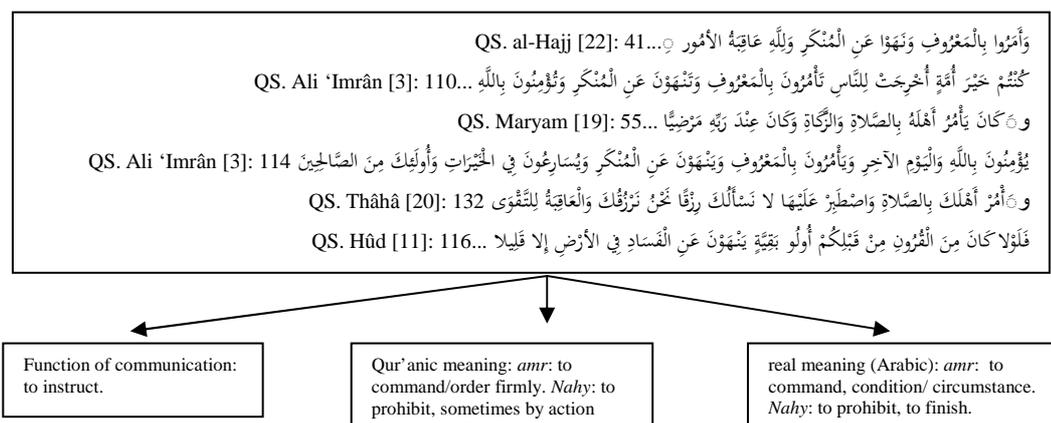
1) *Da'a*

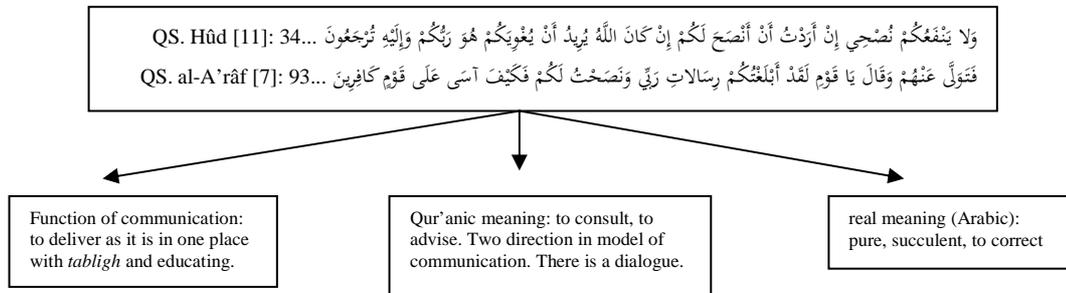
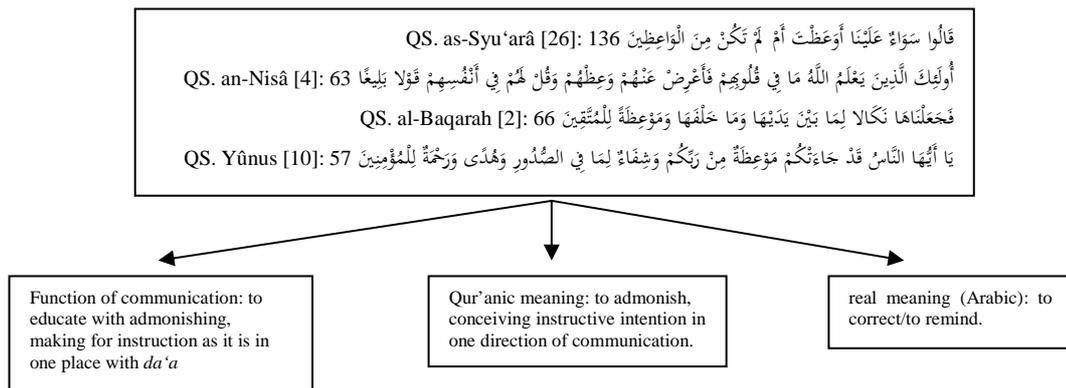
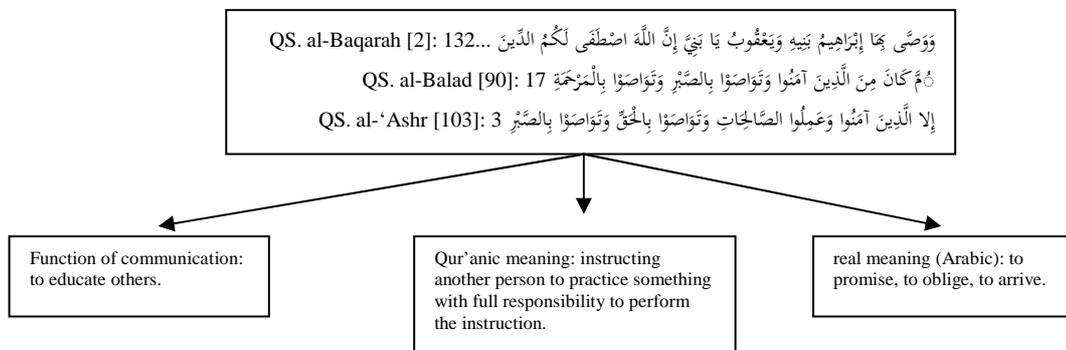


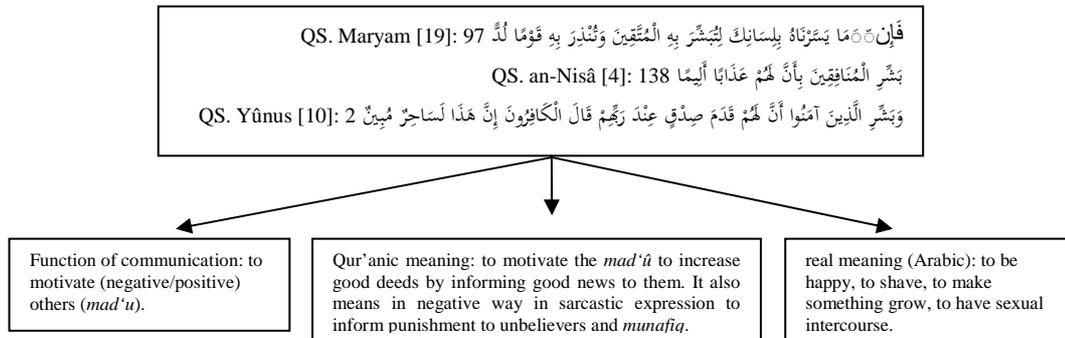
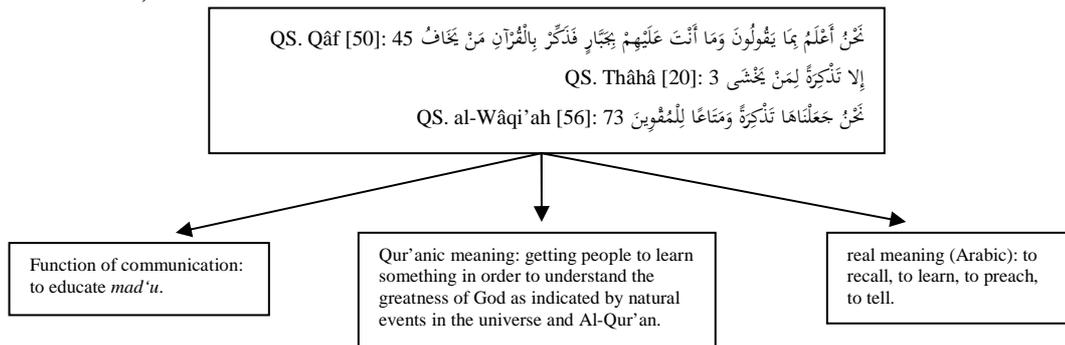
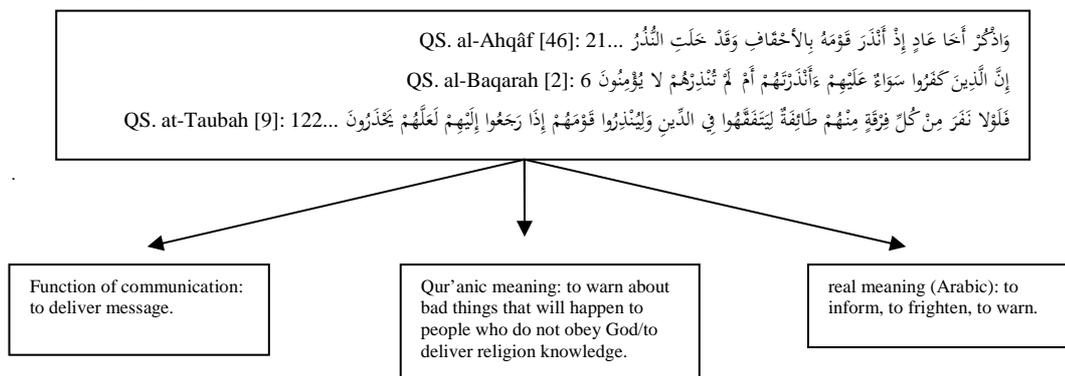
2) *Tablîgh*



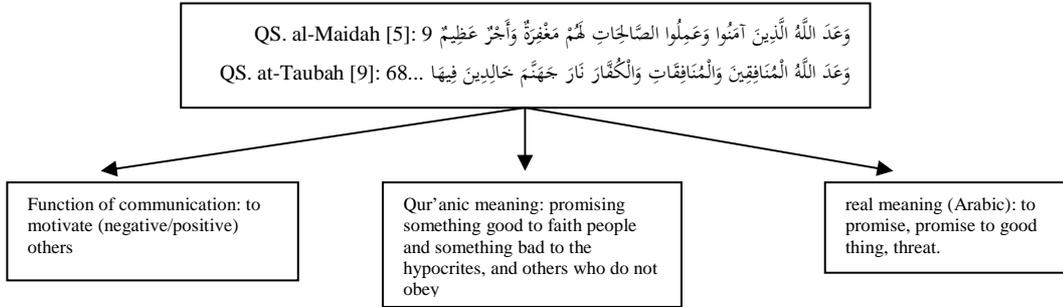
3) *Amr bi al-ma'rûf wa an-nahy 'an al-munkar*



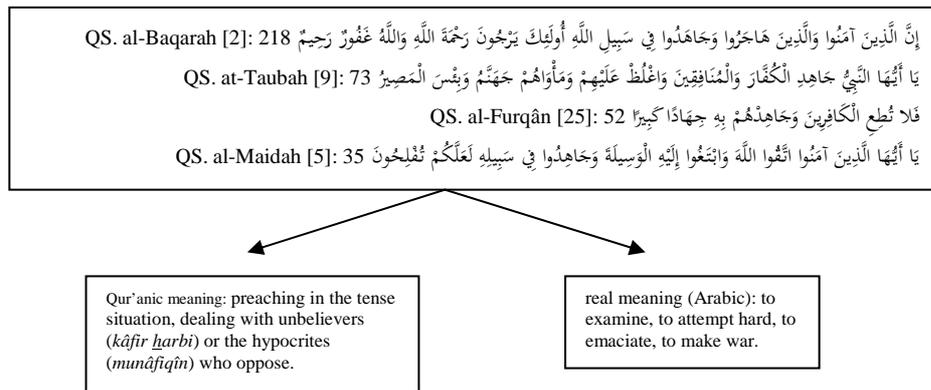
4) *Nashihah*5) *Maw'izhah*6) *Washiyyah*

7) *Tabisyîr*8) *Tadzkirah*9) *Indzâr*

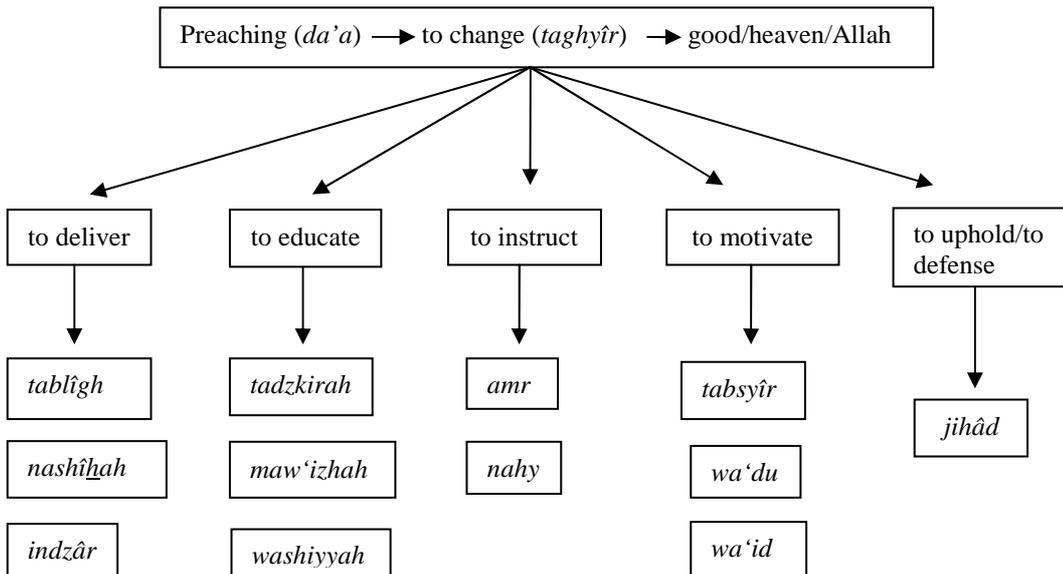
10) *Al-Wa'du and al-Wa'id*



11) *Jihâd*



b. Scheme of the relation of preaching words:



→ *Khairu ummah*