Borneo International Journal eISSN 2636-9826; Vol. 7 (3); 2024; 1-10
Published by *Majmuah Enterprise*
www.majmuah.com

A Framework Concept of Ethics in Da'wah Method based on Verse 125 of Surah Al-Nahl: A Preliminary Analysis

ZAMRI BIN HASHIM, ABD HADI BIN BORHAM & MOHAMAD MARZUQI BIN ABDUL RAHIM

Department of Islamic Studies, Faculty of Human Sciences, Universiti Pendidikan Sultan Idris (UPSI), 35900 Tanjung Malim Perak, MALAYSIA
Email: abdhadi.borham@fsk.upsi.edu.my | Tel: +60192564086 | Fax: +6054598606 |

Received: July 01, 2024
Accepted: July 12, 2024
Online Published: Sept 01, 2024

Abstract

Allah has stated in verse 125, surah al-Nahl is related to the framework of the Islamic da'wah concept. This verse explains three main methods of preaching Islam: *al-hikmah, maw'izah al-hasanah* and *al-mujadalah*. Therefore, this article aims to analyze the discussion of the concept of da'wah method, which covers the aspects of *al-hikmah, al-maw'izah al-hasanah* and *al-mujadalah*. The design of this study used a qualitative method, which is collecting materials through a literature review. Research materials were analyzed using the content analysis method according to the theme and sub-theme of preaching methods in the Quran based on verse 125, surah al-Nahl. The study results found that the framework of the *da'wah* methods with *al-hikmah, al-maw'izah al-hasanah* and *al-mujadalah* covers a general concept definition but has specific criteria for implementing in the contextual. The definition of the concept that has been explained in the Quran, hadith and the views of scholars show a careful demand. The specific criteria, based on the conceptual definition of the three methods, show a demand for implementation or use in a contextual form that is suitable and accurate for the people.

Keywords Concept of Framework - Ethics - Da'wah Method

Introduction

A framework is a sketch, plan, or outline for forming something or a concept *(Kamus Dewan*, 2007). It can be used as a guide or guideline in concept and implementation. In this context, the Quran is a source of the concept and implementation of da'wah. Among the verses of the Qur'an that have stated the guidelines of the da'wah method is verse 125 of surah al-Nahl. In interpreting this verse, Ibn Kathir (2013) states that Allah commanded His Messenger, Prophet Muhammad, to call people to the path of Allah with wisdom. *Al-hikmah* refers to the Quran and hadith, as stated by Ibn Jarir. In giving a good reminder, the Prophet reminds us to be careful and alert with reprimands and things that have happened in human life. Likewise, in arguing or debating, the best implementation method is used. Therefore, the framework of the da'wah method based on this verse is fundamental to understanding the effort to call people to Islam, call people to the guidance of Allah, call people to the truth of Islam, call people to do good and reject evil, bring people to the view of the greats of Islam, bring people towards security through Islam, and guide people towards contentment through the Islamic system.

Calling to Islam

Calling to Islam is referred to the term *'da'wah'*. It means calling, persuading, educating and guiding people to Islam. Islam is a comprehensive religion for humans for life in this world and the hereafter. According to 'Abdul Karim Zaydan (1998), Islam is based on various definitions. First, the definition of Islam from the meaning of hadith by Prophet Muhammad was visited by Jibril. He asked about faith (*iman*), Islam, kindness *(ihsan)*, and the day of judgment. The Prophet Muhammad answered the question clearly (Hadith narrated by al-Bukhari). Second, Islam is submission and obedience to Allah. This submission is complete with awareness and willingness, not forced. Third, Islam is a comprehensive and complete system that includes all aspects of life that have the basis of a moral system. Fourth, Islam is a set of rules revealed by Allah to Prophet Muhammad related to faith, morals, worship, *muamalah* and all the things contained in the Qur'an and the Sunnah that are commanded for all humankind. Fifth, Islam is related to the philosophy of human creation. It is related to where humans come from, the purpose of our coming, and where we will return. Sixth, Islam is the true spirit for humans, the light of guidance in living life, the cure for all diseases and the straight path.

Therefore, Allah has stated in verse 125, surah al-Nahl for method to call people to Islam or how to call people to Islam:

ٱدۡعُ إِلَىٰ سَبِيلِ رَبِّكَ بِٱلۡحِكۡمَةِ وَٱلۡمَوۡعِظَةِ ٱلۡحَسَنَةِۖ وَجَٰدِلۡهُم بِٱلَّتِي هِيَ أَحۡسَنُۚ إِنَّ رَبَّكَ هُوَ أَعۡلَمُ بِمَن ضَلَّ عَن سَبِيلِهِۦ وَهُوَ أَعۡلَمُ بِٱلۡمُهۡتَدِينَ ١٢٥

Al-Nahl 16:125

Translation: Call to the way of your Lord (O Muhammad) with hikmah wisdom and good teaching advice and argue with them (to whom you call) better. Indeed, your Lord is the One who knows best about those who stray from His path, and He is the One who knows best about those who are guided.

Based on the verse above, Allah commanded the Prophet to deliver da'wah to people with wisdom (*al-hikmah*), good advice (*maw'izah al-hasanah*) and the best discussions, dialogues, and debates *(mujadalah)*. Among exegetes, explain that this verse is a basic framework for carrying out da'wah to people (Sayyid Qutb, 1985). Therefore, in building the framework of the da'wah method, it is necessary to follow as in this verse. It refers to the question of the concept and how the preaching method and approach should be used in conveying Islam to people. At the same time, there is a da'wah approach that is contrary to ethics as a Muslim, for example, insulting other religions and races and insulting other people's personalities and forces. Is the delivery of the message not in line with Islamic ethics? How is Islamic ethics in conveying Islam? Therefore, this article will analyze this question.

Ethics in the *Da'wah al-Hikmah* Method

According to *al-Mu'jam al-'Arabiyy al-Asasiyy* (1989), *al-ḥikmah* means an advantage in knowledge and understanding, wisdom, truth, deeds, good things, the reason behind (*al-'illah*) that happens or is commanded, put something in its place. In the *Al-Mu`jam al-Wasit* dictionary, *al-hikmah* means justice, knowledge, patience and conveying the truth with gentleness (Sayyid Ahmad, 2008). In *Kamus Dewan Dictionary* (2007), wisdom means wisdom from Allah, ingenuity, secrets and advantages or the real purpose behind something. In English, wisdom is more commonly referred to as 'wisdom', which means the ability to make decisions and give good advice based on experience and knowledge formed long ago in society or culture (A.S Hornby, 2011). From these meanings, the term *al-hikmah* in Arabic has a broad scope by relating something to advantage, knowledge, goodness, and cause (*al-'illah*). The meaning almost indicates the wisdom of a person gifted by Allah and the reason for something that happens. While wisdom in language is more limited to the factor of wisdom that someone has called 'wisdom.' Harun Yahya (2004) explains that wisdom is not only meant by wisdom but also more than that. Wisdom generally refers to a person's intelligence and ability to think, respond to reality, and draw conclusions. However, wisdom is essential in calling or inviting the eyes of the human heart to truth, justice, etc. The meaning of al-hikmah is not limited to something; it is widely used and has or has positive implications on the goodness of a person and something that happens.

According to 'Ali Jarishah (1986), *al-hikmah* means truth in words and deeds, putting things in their place, itqān in words and deeds. Al-Thusi stated that *al-hikmah* calls people to perform good deeds to obtain rewards, while calling to evil or badness is prevented and prohibited because it is futile. Al-Tabrasi stated that *al-hikmah* is al-Qur'an because it always calls for and emphasizes goodness and forbids terrible deeds. Al-Zamakhshari also stated that *al-hikmah* is accepted truth, is a clear argument, and rejects ambiguity (Muhammad Hussain, 1979). The meaning of *al-ḥikmah*, also referred to as *al-man' li al-islah*, is a prohibition or prevention that aims to prevent something from permeating, infecting, or harming other things. It is formed from the breakdown of the meaning of the word itself, namely justice (*al-'adl*), knowledge *(al-'ilm*), gentleness (*al-hilm*) (Ali Jarishah, 1986), prophethood, rejection of stupidity, rejection of corruption, conversation that right, putting something in the right place, truth, wisdom, etc. (Muhammad Hussain, 1979). Preaching al-hikmah conveys Islam with wisdom, knowledge, gentleness, justice, truth, and prophetic nature, putting things in their place accurately and based on the Qur'an and hadith. The preacher should contain methods of wisdom, knowledge, gentleness, justice, truth, and a prophetic exemplary and put things in their place accurately and based on the Qur'an and hadith. Therefore, the criteria of the *da'wah al-ḥikmah* method are as follows:

(a) Need Understanding the Background of the People

Da'wah in al-ḥikmah is carried out by first looking at the conditions and background of the Mad'u people's life. They look at da'wah's ability or rate of acceptance by not burdening the responsibility before building the soul's ability of a steady Muslim (Sayyid Qutb, 1985). Sheikh Muhammad Ibrahim Shaqrah explained that the preacher is a facilitator of Islam that moves in human life. Humans are made up of various beliefs, practice a way of life, have different characteristics, and have different thoughts according to differences in beliefs, differences in society's achievements in

knowledge, and the ability of individual humans to respond to knowledge. Thus, a civilized society is different from a backward society; an urban society is different from a village society; a fishing society is different from a factory worker; a student is different from a worker; a communist society is different from a society that practices democracy and an Islamic society (Syed Abdurahman, 2005).

Sheikh Muhammad ‘Abduh stated that the *al-hikmah* method is done by looking at the categories of target groups as follows (M. Natsir, 1969):

a) Intelligent people or scholars who love the truth, think critically and are philosophers. The preaching method against this group is carried out al-ḥikmah by presenting facts, proofs and arguments that can be accepted.
b) The public group is most people who are not critical and profound like the first group. Preaching this group is with *mawizah al-hasanah* through good education and easy-to-understand teachings.
c) People like to debate or dialogue. The da’wah method for this group is through *al-mujadalah*, which is exchanging thoughts and discussions and encouraging them to use a healthy way of thinking.

According to Muhammad Hussin Fadlullah (1979), the da’wah al-hikmah method must be varied and appropriate according to the da’wah reality context. Their situation is different regarding the ability to think and respond to things. Perhaps a passionate and emotional preaching method is necessary in certain situations, while only calm and peaceful methods are used in other situations. This method can move the mind to work calmly, is spiritual, and allows the human mind to work harmoniously. The method of preaching *al-hikmah* must be correctly applied to people's situations. The aspects must relate to the preacher, and the content must be compatible with the background of humankind. The people are easy to accept in the aspects of preaching da'wah that are appropriate to their background of life (Yunus, 2008; Che Yusoff, 2004; Ab Aziz, 1995; and Mohd Farid, 2003). The people will accept the Islamic message that does not humiliate their customs and culture, which are considered sensitive. Ahmad Ghalush (1978) emphasized that understanding the background of the people requires the preacher's strength to study the target group from the perspective of history, geography, community psychology, and knowing the language. The study of these sciences can produce suitable and effective forms of methods.

(b) Avoiding Conflicts

The conflict caused the message of Islam to be unacceptable and rejected. The preachers need to build good relationships with the people. The Prophet did not take the method of conflict with the *jahiliyyah* community in Makkah, even among the Makkah dignitaries at that time who had a family relationship with the Prophet. He can easily approach trusted groups such as Abu Bakr, Ali and subordinates (Al-Mubarakfury, 2011). Conflicts often lead to prejudice, threats, and arguments. Preachers should act wisely or with wisdom so that the drunken people do not feel that preaching is a threat and creates suspicions that can discredit Islam. If the preaching of the Prophet is traced, throughout the thirteen years, he did not use harsh preaching methods even though there were Muslims who were oppressed by the polytheists of Makkah (Haron Din, 2003). The da'wah of the Prophet s.aw always prioritizes the high foundation of da'wah, which is a non-violent method or delivery and attaches importance to peaceful, safe, and prosperous methods to call people to the religion of Islam, as al-Quran stated:

لَآ إِكۡرَاهَ فِي ٱلدِّينِۖ

Al-Baqarah, 256

Translation: There is no compulsion in religion (Islam).

In the verse above, Allah states there is no compulsion to believe in Allah. This method has been shown in the preaching of the apostles who called and reminded people to believe in Allah (Al-Sha'rawiy, 2011). However, in different contexts, conflicts such as defending the truth of justice and rejecting tyranny will also arise in preaching situations.

(c) Talk About Islam

At the beginning of da’wah in Makkah, the Prophet was used to meeting people directly and offering them Islam (*al-‘ardiyyah*). As a result, the outsiders from the city of Makkah have opened a new chapter in the development of da'wah through two agreements known as the first ‘Aqabah agreement.In the first ‘Aqabah agreement, six people from Medina embraced Islam while performing the Hajj in Makkah in the eleventh year of the prophethood. The following year, during the Ha jj season, twelve people from Medina met the Prophet Muhammad to accept Islam. After they confessed to Islam,

the Prophet sent 'Umair al-Abdari to Yathrib to teach the people there about Islam, guide and spread Islam to the people who still worship idols. In the second ‘Aqabah agreement, the Prophet received the visit of seventy people from Madinah to perform Hajj in Makkah. Among the groups, they agreed by expressing the confession of monotheism and being willing to protect the Prophet Muhammad from the threat of the polytheists of Makkah. After that, the Prophet Muhammad and his companions did meticulous preparation and planning in secret for *hijra* even though they were known and hunted by the polytheists of Makkah (Al-Mubarakfury, 2011). This agreement is between the Prophet Muhammad and a group from Medina who were attracted to Islam when they came to Makkah. The agreement states their monotheism to Allah, acknowledging Muhammad as Allah's messenger, obedience to Allah's commands, avoiding things forbidden by Allah and the messenger, and promising to convey the message of Islam when they return to their residence in Medina (Husni Muhammad, 1985). In the fourteenth year of the apostleship, Allah ordered the Prophet to migrate to Madinah (Al-Mubarakfury, 2011). This success shows that the people who once offered Islam played a role in developing Islam in Medina. It is a new point for the preaching of the Prophet to develop the strength of the Muslim community through the community and state system in Medina.

(d) Building a Relationship with Welfare and Goodness

Welfare and goodness as something that brings good. In the context of da’wah, doing good deeds to benefit others is something that is highly demanded:

وَتَعَاوَنُوا۟ عَلَى ٱلْبِرِّ وَٱلتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا۟ عَلَى ٱلْإِثْمِ وَٱلْعُدْوَٰنِ

Translation: *“You should help each other to do good deeds and be righteous and not help each other to sin (immorality).”* (Surah al-Maidah, verse 2)

In this context, the welfare aspect is an exciting *wasilah* that connects the preacher and the people. For example, the da'wah method is shown by the Prophet as a leader and preacher. During the migration to Medina, the Prophet stopped at a plot of land owned by two orphans from the Ansar tribe. Then he ordered to buy the land to build a mosque. The two orphans stated that they would donate the land for the mosque. Nevertheless, the Prophet refused and paid him ten dinars (Ibn Hisham, 1987). In the event of the battle of Khandaq, the Prophet also tied his stomach to dig a trench to be used as a fortress (Hadith narrated by al-Bukhari). One of the companions sympathized and invited the Prophet to his house for a meal. However, the Prophet invited all his friends who were digging trenches together to have a meal at the house of a friend named Jabir. In addition, the Prophet also once gave a hundred camels to those who converted to Islam during the Hunain war or in the Autas Valley. The purpose is to please the converts, so they feel unburdened after continuously embracing Islam (Hadith narrated by al-Bukhari).

e) Preaching through *Qudwah al-Hasanah*

Qudwah means to make an example or can be emulated (Al-Mu‘jam al-‘Arabiyy al-Asasiyy, 1989). The primary basis in the *qudwah* method is the preacher's good character, achieved by doing what has been said or conveyed. Preachers should set a good example by practising actual Islamic teachings in the daily lives of Muslims because it can show the glory of Islam (Abdul Karim Zaydan, 1998). The scope of *qudwah al-hasanah* is extensive, from the minor things to the big ones, in making Islam a way of life. It covers everything Islam demands of every believer in conversation and action, whether through living alone, as a family, in society or as the Prophet, who is the best example of *qudwah*. Sulaiman Ibrahim et al. (2001) have divided four forms of qudwah, namely becoming *qudwah* through morals and behaviour, becoming *qudwah* through conversation and practice, becoming qudwah through residence and clothing, and becoming *qudwah* through the household and children. In the way of family life, the Prophet has shown *qudwah*, which is very interesting in loving children. He has a loving nature with children. His actions with his grandchildren have attracted the attention of friends who saw his behaviour, as stated in the hadith narrated by al-Bukhari:

حدثنا أبو اليمان أخبرنا شعيب عن الزهري حدثنا أبو سلمة بن عبدالرحمن أن أبا هريرة رضي الله عنه قال: قبل رسول الله صلى الله عليه **وسلم الحسن بن علي** وعنده الأقرع بن حابس التميمي جالسا فقال الأقرع: ان لي عشرة من الولد ما قبلت منهم احدا فنظر اليه رسول الله صلى الله عليه وسلم ثم قال: من لا يرحم لا يرحم.

Translation: Abu Hurairah said: Prophet kissed al-Hasan bin ‘Ali, and sitting near him was al-Aqra` bin Habis al-Tamimi. Al-Aqra’ said: “I have ten children; I have never kissed even one of them.” Prophet him and said: “Whoever does not love is not loved.” (Hadith narrated by al-Bukhari)

In the context of prisoners of war, the Prophet has demonstrated the preaching of wisdom in *qudwah*. Imam Muslim narrated a hadith about a prisoner of war named Thumamah bin Uthal. Thumamah was one of the leaders of Bani Hanifah who was captured and tied to the pillar of a mosque. When the Prophet met Thumamah, he would say hello to her. Thumamah answered the Prophet's question by asking that he be killed, released, or replaced with property. The Prophet ignored the request. On the third day, the Prophet met Thumamah, and he still asked how he was, which he answered as he had requested. However, the Prophet s.a.w continued to tell Thumamah that he was released. After being released, Thumamah went to a tree near the mosque to bathe. After that, he met the Prophet in the mosque and continued to recite the *shahadah*. Thumamah stated that she was attracted to Islam if she was a prisoner in the mosque (Hadith narrated by Imam Muslim). In addition, the Prophet also showed *qudwah* in the context of society. He still carries out his responsibilities as a concerned member of society, even with people who are hostile to him. Based on his story with his neighbour, an old Jewish woman. The Prophet Muhammad always does well for his neighbour, even if she retaliates with evil. The older woman always hurt the Prophet by putting garbage and filth in front of the door of the Prophet's house. However, the Prophet never hated or took revenge for the evil done by his neighbour. The situation lasted until one day, and the Prophet did not find garbage in front of his house as usual. The Prophet asked another neighbour where the woman went. The neighbour said that the older woman had fallen ill in her house. Without thinking, the Prophet continued to visit the Jewish woman's house. When she saw the face of the Prophet, the older woman was afraid because she thought he would do something wrong in return for what she had done all this time. His assumption was wrong when the Prophet explained that his arrival was to visit. As soon as he heard the explanation of the Prophet, the woman's heart softened, and she uttered the word *shahadah* because she was attracted by the *qudwah* shown by the Prophet s.a.w (Ahmad Rafizi Salleh, 2003).

Ethics in the *Da'wah al-Maw'izah* Method

Maw'izah derives from the word *al-wa'z*. In the dictionary *Al-Mu'jam al-'Arabiyy al-Asasiyy* (1989), the term *al-wa'z* means advice and warning to return to Allah and improve life with His command. In the dictionary of *Mu`jam al-Wasit* (2008), *al-wa`z* means to remind one about the obligation of what religion has ordered to gain Allah's pleasure in this world and the hereafter. In contrast, *maw'izah* is the plural of the word *mawa'izu*. It means advising with words and actions (*Al-Mu'jam al-'Arabiyy al-Asasiyy*, 1989). *Maw'izah* gives advice and reminders about Islam through words and deeds.

a) *Maw'izah al-Hasanah* through Verbal

'Ali Jarishah explained that *maw'izah al-hasanah* is a methodology of giving advice and reminding people. *Al-Mawizah* is related with good in verval or *al-hikmah* in the verbal (*al-hikmah bi al-qaul*) as mentioned in the Qur'an (Ali Jarishah, 1986). According to Sayyid Qutb (1985), *al-maw'izah al-hasanah* is to advise verbally by meekly entering the heart, delving into subtle feelings, not by scolding or reprimanding in matters that are not necessarily reprehensible, not by opening a fault out of ignorance or with good intentions. Gentleness in giving advice can give guidance to many evil human hearts; taming wild hearts is more accessible to bear fruit than using harsh and harsh words. In addition, *maw'izah al-hasanah* is more connected or infused with goodness and advice to Allah. Sulaiman Ibrahim et al. (2001) has outlined six aspects of *maw'izah al-hasanah*, namely:

1. Contains good speech, beneficial words, and valuable advice. Abusive words that show ignorance towards mad'u should be avoided altogether.
2. Contains appropriate content such as stories, sayings, examples of other cases, words of wisdom, verses from the Qur'an and al-hadith if necessary.
3. Contains padded language when necessary to protect the feelings of the person being advised. A good metaphor is desirable in this method.
4. Delivered with a gentle voice, not high-pitched like hissing and a soft and straightforward tone.
5. Use appropriate pronouns, and do not feel that the advice is directed at her or him.
6. Contains words that describe the benefits of a charity or the disadvantages of something so that the meaning behind a piece of advice can be understood, whether it is a command or a prohibition.

The Qur'an has also displayed several methods of *mawizah al-hasanah* in preaching to the prophets and messengers. The Qur'an mentions the story of Prophet Yusuf, who was asked to advise two prisoners in prison about his dream. Prophet Yusuf had inserted da'wah before interpreting their dreams. In addition to giving predictions about the dreams of the two prisoners and the fate they will both face, Prophet Yusuf invites them to worship Allah (Surah Yusuf, verses 36-41).

b) *Maw'izah al-Hasanah* through Actions

Maw'izah al-hasanah, through action, advises by bringing good examples that give lessons. Rauf Syalabi stated that preaching in the form of *maw'izah ḥasanah* is to give advice and bring an image of a story that can give advice and educate to be religious by obeying Allah's commands and avoiding His prohibitions (Ibrahim Che Noh, 1995). Al-Tabari mentions that the method of *al-maw'izah al-ḥasanah* is to show exciting examples and remind the target of da'wah with the Qur'an and refute their opposition well. They are also not forced to carry out everything delivered (Al-Tabari, 1999). Therefore, it can be stated that *mawizah al-hasanah* is to warn and advise the people about Islam through words or deeds. It shows to give good advice. This method is done with gentleness, stimulating goodness, exciting words, not harsh or harsh, and making or highlighting appropriate examples. The *maw'izah al-hasanah* method is considered one of the most influential and best methods and is widely expressed in the Qur'an through the apostles' preaching.

(c) *Mawizah al-Hasanah* in *Targhib*

Targhib can encourage desire and favour and stimulate people to accept the truth and stay on it (Abdul Karim Zaydan, 1998). In this context, the preaching must align the content to rewarding things, happiness, and joy. This matter is significant for humans in understanding life for mere needs or the purpose of the eternal afterlife. In the Qur'an, several verses show a picture of joy by promising the reward of believers for doing good deeds as the word means:

"Allah promises those who believe, men and women, (will have) heavens under which several rivers flow; they remain in it and obtain good places in it "Paradise of al-'and" and the pleasure of Allah which is more significant in glory; (reply) that is a great success. (Surah al-Tawbah, verse 72)

The verse above explains that Allah used glad tidings *(tabshir)* to men and women who believe by promising the blessings of paradise *al-'adn*, which has a river flowing beneath it and eternal life in it (Ibn Kathir, 2013). The image of the enjoyment of heaven is a factor that attracts the attention of believers to always be diligent in doing good deeds during life in the world. According to Ahmad Ghalush (1978), the characteristics of *al-targhib* must contain goodness and joy, which are described as permanent happiness for humans. True happiness is divided into two parts: complete or perfect goodness, as mentioned by *mufassirun*, and happiness and sadness. Happiness is for those rewarded for their deeds, while sorrow is for those who commit sins or evils, i.e. the people of hell. Second, it is the size of the wide happiness in human life because da'wah plays an essential role in safeguarding the needs of the rights of Muslims or non-Muslims through the spiritual and physical needs of humans by safeguarding the benefits of religion, intellect, lineage, and wealth.

In addition, *targhib* can be seen based on things that attract the nature of a human being, which is to give material rewards (Mohd Yusof Hussain (2009), such as property and gifts. Human nature tends to be close to material things that become a decoration of the world. However, material rewards call for people to be educated without being too enslaved or good at material things. In this regard, the Prophet once gave some wealth to people who had just embraced Islam, as explained in the hadith the following:

يا سعد اني لأعطى الرجل وغيره أحب الى منه خشية ان يكبه الله فى النار

Translation: *"O Sa'ad, indeed I will give something that I prefer to men and others for fear that Allah will throw it into the fire of hell."* (Hadith narrated by Muslim)

In the hadith above, the Prophet gave property to one of his friends who had just converted to Islam. His Majesty gave it because the friend felt like or fond of the gift. It even made him not feel worried or restless after embracing Islam. The Prophet was worried that the man would return to being a polytheist because there were not a few things that gave him joy and happiness after embracing Islam, even though he belonged to the *asnaf zakah* group.

(d) *Maw'izah* in *Tarhib*

Tarhib in *maw'izah* contains reminders that become human concerns about things covered during life and the afterlife (Abdul Karim Zaydan, 1998). It should be taken into consideration by humans because of Allah's retribution that was revealed to humans who disobeyed before:

"And indeed! Several messengers were mocked before you, and those who mocked among them were punished for what they had mocked. Say (O Muhammad): "Travel on the face of the earth, then observe how the bad consequences (befall) those who lie (the messengers)." (Surah al-An`am, verses 10-11)

In the verse above, Allah gives an overview of the response from the previous people who insulted, made fun of, and lied to the Messenger of Allah. They have been repaid with a terrible punishment, torture and punishment in this world and a painful punishment prepared for the afterlife. The effects of these responses can be seen by the people of today through the activities of travelling on Earth (Ibn Kathir, 2013). The *tarhib* factor presented in verse is Allah's retribution for previous nations. The effect of the punishment can be seen in Allah's advice to humans to wander to see it as a helpful lesson. The *tarhib* method was used by the Prophet when calling the people of Makkah on the Safa Hill. The Prophet has managed to attract the people's attention in a way that seems to want to inform the arrival of the enemy, which is described as a frightening effect. Although the state of the Arab community at that time could survive the war, they were also apprehensive about the consequences of the war that they would go through, whether they won or lost. The Prophet chanted with all his might: *Ya, Sabahah*! The Makkah community is well known when faced with a dangerous enemy who is moving to attack and to warn to prepare as soon as possible. In the hadith of al-Bukhari, the Prophet explained the matter:

عن ابن عباس رضى الله عنهما قال لما نزلت الله (وأنذر عشيرتك الأقربين) صعد النبى صلى الله عليه وسلم على الصفا فجعل ينادي(يا صباحاه) يا بنى فهر يا بنى عدي لبطون قريش حتى اجتمعوا فجعل الرجل اذا لم يستطع أن يخرج أرسل رسولا لينظر ما هو فجاء ابو لهب وقريش فقال أرأيتكم لو أخبرتكم أن خيلا بالوادي تريد أن تغير عليكم أكنتم مصدقي قالوا نعم ما جربنا عليك الا صدقا قال فإني نذيركم بين يدي عذاب شديد فقال أبو لهب تبا لك سائر اليوم ألهذا حمعتنا فنزلت (تبت يدا أبي لهب وتب أغنى عنه ماله وما كسب).

Translation: *Ibn al-'Abbas explained: "When Allah revealed the verse of the Qur'an (And warn and warn your close relatives, Surah al-Shu'ara (214), the Prophet climbed the Ṣafā Hill then called out and called, "(Ya Ṣabahah!)." O Banu Fihr, O Banu 'Addiy, who were the backbone of the Quraysh, until they gathered and those who could not attend sent their representatives to hear the important news that was to be delivered Lahab and the people of Quraish then asked: What do you think if I tell you that there is a group of horses that are advancing to attack you? (For the people of Makkah who have known the Prophet, about his truth, his trust, the nobility of his character and the purity of his life, of course, they answered): Yes! Because of your character all this time, we believe you are true, trustworthy, and reliable. So, the Prophet explained further: "Indeed, I am warning you all that in front of you is a terrible punishment. (The people were silent and did not say anything about the news), except for Abu Lahab, who said: Perish for you this whole day. Is it for this that you call and assemble us? Then the verse came down (May both hands of Abu Lahab perish and perish with him. His wealth and everything he worked for could not help him)."* (Hadith narrated by al-Bukhari)

In this hadith, three things are delivered as advice *(maw'izah*) by the Prophet in front of the people of Makkah who feel anxious. First, to attract the trust of the Prophet to a message that will be delivered because the people of Makkah had believed him before that. Second, he brought the issue of war through a surprise attack. It is a terrifying experience because it usually results in defeat. Third, he warned them of the doom waiting in front of them, so it was necessary to take steps to save themselves (Ab. Aziz, 2012). Despite receiving an adverse reaction from Abu Lahab, the message of da'wah attracted the attention of the Makkah community at that time.

Ethics in the *Da'wah al-Mujadalah* Method

Mujadalah comes from the derivative of *'jadala, yujadilu, jidalan and mujadalatan.'* In the dictionary *Al-Mu'jam al-'Arabiyy al-Asasiyy* (1989), *mujadalah* means exchanging opinions between two parties with different views or debating. In *Lisan al-'Arab* (1968), *mujadalah* means to debate (*al-munazarah*) or exchange views. In the dictionary *Al-Mu'jam al-Wasit* (2008), *mujadalah* means exchanging views and debating to get a solution. In the *Malay-Arabic Dictionary of Dewan* (2006), *mujadalah* means to debate and argue. *Mujadalah* is to exchange opinions or dialogue and debate or discuss between two parties who disagree or have different opinions. According to Rauf Shalabi, the *mujadalah* method is to have the best dialogue with gentleness and constructive words or good manners (Ibrahim Che Noh, 1995). Sayyid Qutb (1985) also explained that implementing *mujadalah* must follow the best way *(ahsan)* without insulting and maligning the target group but must give confidence in the truth. It is understood here that the *mujadalah* method should be done with good manners without making it a place to insult, disparage, etc., against parties with different views to obtain Islam's truth.

Al-Alusiy explained that the method of *mujadalah* is suitable for those who like to engage in debate and debate, in addition to their tendency to dispute the truth by presenting false arguments. This group is very fanatical, and they have

the wrong beliefs inherited from their ancestors (Sulaiman Ibrahim, 2001). So, the *mujadalah* method is an accurate method that identifies the truth and does not bring down different parties because of false interests.

According to ‘Ali Jarishah (1986), the *mujadalah* method can be divided into two situations, namely *mujadalah* in a commendable way (*mahmudah*) and *mujadalah* in a wrong way (*mazmumah*). In *mujadalah* the main thing that should be examined is distinguishing between the praiseworthy and the bad in determining the debate. The debate that is carried out must adhere to the best way as demanded in the Qur'an. If it does not meet the purpose, it should be abandoned because it can cause people to lose their rational judgment in determining the purpose of *mujadalah*. According to Wan Hussien Azmi (1995), the main thing in *mujadalah* is to determine the purpose of the discussion to avoid the suspicion and feeling that the preacher is attacking the faith that the listeners or people admire and defend. During the discussion, the preacher should be like two friends looking for the truth, and the preacher should respect the personality and thoughts of his friend. *Mujadalah* considers humanitarian ethics in the discussion and avoids suspicions and feelings about the beliefs and beliefs of the target, especially non-Muslims. The awareness raised in the discussion is to find the truth. The expressed opinions are equally respected by building a conducive discussion situation so there is no feeling of arrogance or guarding one's image. What is sure is the truth; correct what is wrong.

In addition, the Qur'an has mentioned several verses related to *mujadalah* among the apostles in da'wah. Prophet Noah, peace be upon him, used the *mujadalah* method in inviting his people to believe in Allah. Prophet Noah invited his people to worship Allah, but his call was rejected for various reasons, and he wanted to be shown a response. Likewise, Prophet Ibrahim debated with his people about the power of the Allah they worshipped.

أَلَمْ تَرَ إِلَى ٱلَّذِي حَاجَّ إِبْرَٰهِۦمَ فِي رَبِّهِۦٓ أَنْ ءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ إِذْ قَالَ إِبْرَٰهِۦمُ رَبِّيَ ٱلَّذِي يُحْيِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحْيِۦ وَأُمِيتُ ۖ قَالَ إِبْرَٰهِۦمُ فَإِنَّ ٱللَّهَ يَأْتِي بِٱلشَّمْسِ مِنَ ٱلْمَشْرِقِ فَأْتِ بِهَا مِنَ ٱلْمَغْرِبِ فَبُهِتَ ٱلَّذِي كَفَرَ ۗ وَٱللَّهُ لَا يَهْدِي ٱلْقَوْمَ ٱلظَّٰلِمِينَ ٢٥٨

Translation: *Don't you (strange) think (O Muhammad) about the person who argued against Prophet Ibrahim (with his arrogance) about his god because Allah gave him the power of government? When Prophet Ibrahim said: “My Lord is the one who gives life and the one who kills.” He replied: "I can also turn it on and off.” Prophet Ibrahim said again: “Indeed Allah raises the sun from the east, so make it rise from the west?" So, the unbeliever was astonished (then remained silent). Furthermore, (remember) Allah will not guide the unjust people.* (Surah al-Baqarah, verse 258)

In the verse above, al-Sharawiy (2011) explained that Prophet Ibrahim had debated with someone to whom Allah had given the power of government. He was an arrogant ruler and challenged Prophet Ibrahim about Allah by stating that Allah can kill and kill with His power. The king replied that he was also able to do that by killing someone and making him die, and letting someone else live meant giving him life. The answer was explained by Prophet Ibrahim logically and simply without asking who was killed first and who was not killed. Prophet Ibrahim *khalil al-Rahman* explained that Allah raises the sun from the east. Has he so appeared it from the West? This argument left them speechless and shocked in the debate. Yusof al-Qardhawi mentions the ethical factors that cause differences *(khilaf)* from self-pride and admiration for one’s own opinion, prejudice against others and easy accusations without evidence, selfishness, and lust, such as seeking the position, fanaticism about people's views, sects and groups, and fanatics for states, regions, parties, congregations, or leaders. Islam encourages debate to be held in a better way because groups of followers often like to argue or provoke. They just want others to follow their views and accuse others of being wrong. They supposedly denounced the fanaticism of the school while they created a new school, they forbade taqlid while they created a new school, and they prohibited *taqliq* while they told others to follow them (Othman Talib & Badlihisham, 2003).

Therefore, it can be stated that *mujadalah* is a method of da'wah recommended by the Qur'an for seeking the truth by discussing, arguing, debating, and other methods. The *mujadalah* method must be done best without insulting elements, discrediting other religious beliefs, etc. The purpose of *mujadalah* is to find the truth after other methods have been done and not to find who won and who lost. The *mujadalah* method must be used and well organized, at least able to affect the group around it positively.

Conclusion

Based on the discussion above, the ethical concept framework in the da'wah method based on verse 125, surah al-Nahl, refers to the definitive aspects and characteristics contained in *al-hikmah*, *maw‘izah al-hasana*h and *al-mujadalah*. The need to understand ethics based on the verse provides positive implications in the image perception of Islam. Islamic teachings strongly emphasize ethical aspects that are sourced from the Quran and the hadith. Therefore, ethics in the method of preaching *al-hikmah* emphasizes the element of wisdom, following the Prophet's ways, knowledge, and justice

with the need to understand or study the background, avoid conflict, convey about Islam, welfare, and goodness and *qudwah al-hasanah.* Ethics in *maw'izah al-hasanah* refers to the element of advising and warning in verbal and deed forms. *Al-mujadalah's* ethics emphasize respecting people and opinions in debating or dialogue, as well as exchanging ideas and discussions between two different parties.

References

A. S. Hornby. 2011. *Oxford Advanced Learner's Dictionary*. United Kingdom: Oxford University Press.

Ab Aziz Mohd Zin. 1995. "Da'wah for Non-Muslim in Malaysia: A Study of the Situation of the Orang Asli in the Orang Asli Village of Ulu Kuang, Gombak Selangor." *Jurnal Usuluddin* 12(2): 38-49.

Ab Aziz Mohd Zin. 2012. *Da'wah Strategy in the Sirah of the Prophet SAW*. Kuala Lumpur: University of Malaya Publishers.

Abdul Karim Zaydan. 1998. *Usul al-Da'wah*. Beirut: Muassasah al-Risalah

Abu 'Abd Allah Muhammad bin Ismail al-Bukhari. 2003. *Sahih al-Bukhari*. vol. 1, edited by Sheikh Muhammad Fuad 'Abd al-Baqi. Cairo: Maktabah al-Safa.

Ahmad Rafizi Salleh. 2003. "Islam and Plural Society." In: *Islamic Civilization and Malaysian A.* edited by Hasnan Kasan, Nasruddin Yunos and Nazri Muslim, 85-98. Bangi: National University of Malaysia General Studies Center.

Ahmad Redzuwan Mohd. Yunus. 2010. "PERKIM's Da'wah Method toward the Pahang Indigenous Community Through Education and Welfare." *Journal of Islamic and Arabic Education* 2(1): 57-70.

Badlihisham Mohd Nasir and Othman Talib. 2003. "Fiqh Ikhtilaf according to Dr. Yusof al-Qaradhawiyy: A Review from the Perspective of the Da'wah Movement." *In: Proceedings of the Current Fiqh National Seminar 2003*, edited by Shofian Ahmad and Ismail Mahmood, 155-178. UKM: Sharia Department.

Al-Bahi, Muhammad. T.th. *Al-Qur'an in Facing Material*, trans., Mohd Sulaiman Yasin. Kuala Lumpur: Salman Foundation.

Al-Mu'jam al-'Arabiyy al-Asasiyy. 1989. Larousse: Al-Munazzhamah al-'Arabiyyah Li al-Tarbiyyah wa al-Thaqafah wa al-'Ulum.

Al-Mu'jam al-Wasit. 2008. Beirut: Dar Ihya' al-Turath al-'Arabiyy.

Al-Mubarakfury, Safi al-Rahman. 2011. *Al-Rahiq al-Makhtum*, translated by Mohd Nor Long. Kuala Lumpur: Al-Hidayah Publication.

Al-Nisabury, Muslim bin Hajjaj al-Qusairiy. 2004. *Sahih Muslim*, vol.3, translated by Ma'mur Daud. Klang: Klang Book Centre.

Al-Sharawiy, Muhammad Mutwally. 2011. *Mukhtasar Tafsir al-Sharawiy*, vol.1. Cairo: Dar al-Tawfiqiyyah Litturath.

Al-Tabari, Abi Ja'far Muhammad bin Jarir. 1999. *Jami' al-Bayan 'an Ta'wil Ai al-Qur'an*. Beirut: Dar al-Fikr.

Che Yusoff Che Mamat et al. 2004. "Da'wah Method to the Semai Tribe Indigenous People in Sungai Ruai Village, Raub Pahang." *Journal of Islamiyyat* 25 (2): 30-36.

Ghalush, Ahmad Ahmad. 1978. *Al-Da'wah al-Islamiyyah Usuliha wa wasa iluha*. Cairo: Dar al-Kitab al-Misriy.

Haron Din. 2003. *Man and Islam*, vol. 2. Kuala Lumpur: Dewan Bahasa dan Pustaka.

Harun Yahya 2004. *True Wisdom is Described in the Quran*. India: Goodword Books.

Husni Muhammad Ibrahim Ghithas. 1985. *Al-Da'wah Islamiyyah fi 'Ahd Amir al-Mukminin 'Umar bin al-Khattab R.A.* Beirut: Al-Maktab Islamiyy.

'Ali Jarishah. 1986. *Manahij al-Da'wah wa Asalibiha. Al-Mansurah*, Misr: Dar al-Wafa' Li al-Tiba'ah wa al-Nasyr wa al-Tauzi.'

Ibn Hisham, Abu Muhammad Abd al-Malik. 1987. *Al-Sirah al-Nabawiyyah by Ibn Hisham*. Beirut: Dar al-Kitab al-`Arabiyy.

Ibn Kathir, Abu Fida' 'Imaduddin Ismail bin 'Umar. 2013. *Sahih Tafsir Ibnu Katsir*, vol. iv, translated by Al-Mubarakfuri, Shaikh Shafiyyurahman. Jakarta: Ibnu Katsir Library.

Ibn Manzur, Jamaluddin Muhammad. 1968. *Lisan al-'Arab*. Beirut: Dar Beirut Li al-Tiba'ah wa al-Nasr.

Ibrahim Che Noh. 1995. "Da'wah to Non-Muslims." In: *Islamic Da'wah in Malaysia*, edited by Sidi Gazalba and Zainab Ismail, 48-56. Bangi: Publisher of the National University of Malaysia.

Kamus Besar Malay Arab Dewan. 2006. Kuala Lumpur: Dewan Bahasa Dan Pustaka.

Kamus Dewan Fourth Edition. 2007. Kuala Lumpur: Dewan Bahasa Dan Pustaka.

M. Natsir. 1969. *Fiqhud Da'wah*. Jakarta: Madjalah Islam.

Ma, Yunus Abdullah Zheng. 2008. "Manahij al-Dakwah al-Islamiyyah li al-Sinni Ghayri al-Muslimin fi Kuala Lumpur." PhD thesis, University of Malaya, Kuala Lumpur.

Mohd Farid Mohd Sharif. 2003. "Kensiu Negrito Muslims: History of Islamization and Problems in Ulu Legong Baling, Kedah." Master's thesis, University of Malaya.

Mohd Yusof Hussain. 2009. Method in Contemporary Islamic Da'wah. In: *Readings in Islamic Da'wah*, edited by Mohd. Yusof Hussain. 35-50. Kuala Lumpur: International Islamic University Malaysia (IIUM) Press.

Muhammad Hussain Fadl Allah. 1979. *Uslub al-Da'wah fi al-Qur'an*. Beirut: Al-Zahrah.

Nasir Sayyid Ahmad et al. 2008. *Al-Mu`jam al-Wasit*. Beirut: Dar Ihya' al-Thurath al-`Arabiyy.

Quṭb, Sayyid. 1985. *Fi Zilal al-Qur'an*, vol. 4. Cairo: Dar al-Shuruq.

Sulaiman Ibrahim & Berhanuddin Abdullah. 2001. *Da'wah Methodology Theory and Practice*. Bangi: UKM Distance Learning Center.

Syed Abdurahman Syed Hussin. 2005. "Targhib and Tarhib Method in Da'wah." *Jurnal Usuluddin* 21(1): 118-130.

Wan Hussein Azmi. 1995. "Organization and Chart of the Islamic Da'wah Movement," In: *Islamic Da'wah in Malaysia*, edited by Sidi Gazalba and Zainab Ismail. 56-78. Bangi: Publisher of the National University of Malaysia.