The Basics of Islamic Da’wah Study of Thematic Interpretation of Surah Al-Hujurat

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Abstract

Every Moslem is obliged to invite people to faith and Islam until they believe and convert to Islam. In carrying out its obligations, every Moslem is required to understand the points or basics of Islamic da’wah, so that the implementation of his da’wah is effective and on target. What is meant by the main points of Islamic da’wah are the main elements in preaching, namely the presence of a da’wah interpreter, da’wah materials, da’wah methods, da’wah audiences and da’wah objectives. These five elements are closely related to each other, if one of the elements is not fulfilled then Islamic da’wah cannot run effectively and efficiently. The Qur’an as the main source of Islamic teachings, contains many explanations about the basics of Islamic da’wah, among others, contained in the Surah el Hujurat. A da’wah interpreter in the Surah is described as a human chosen by Allah to convey the message of Islam to all mankind, adhere to the Qur’an and Sunnah, prioritize both of them over his opinions, views and ijtihad, and become a role model for other humans. The da’wah material described in the Surah el Hujurat is about morals to Allah, to the Prophet Mohammad, fellow Moslems and non-Moslems. The da’wah audience contained in the Surah el Hujurat is all human beings with various traits and characteristics. The da’wah method described in Surah el Hujurat is a lecture method and provides a good example. And the purpose of da’wah focuses on the formation of an Islamic society based on noble moral values and the maintenance of social relations that form the basis of brotherhood.

Key words: da’wah, basics of da’wah and surah al hujurat

Introduction

The call for humans to surrender completely to Allah SWT and acknowledge that He is the one who has the right to be worshiped, loved, feared, obeyed, asked for help and protection is an order from Allah SWT to every Muslim in order to maintain the belief of mankind from deviations in aqidah, because in their nature they acknowledge Allah SWT as Rabb. (QS: 7/172). Thus, the essence of Islamic da’wah is an effort to awaken humanity to its recognition.

Deviations in aqeedah by mankind can occur anytime and anywhere, and if they do occur, they should not be allowed to, but instead call on them continuously so that they return to the true aqeedah. Deviations in aqeedah occur because humans have the character of being negligent and forgetful, and this negligence often makes them inconsistent in their servitude, even making them kufr and associating partners with Allah SWT. The people of Mecca before the arrival of the Prophet Muhammad SAW became one example of a group of people who disbelieved...
and made partners with Allah SWT because for so long no one had called and reminded them of monotheism, so they forgot about it (Surah: 36/6). Then Allah SWT sent Muhammad SAW to their midst, calling and reminding him to return to his basic beliefs.

Every Muslim before preaching is required to equip himself with knowledge about the main points of Islamic Da’wah, namely da’wah interpreters, da’wah materials, methods and media of da’wah, da’wah audience and goals of da’wah. By understanding every element of the elements of Islamic da’wah, every Muslim who will enter the field of da’wah can carry out their duties effectively and efficiently. One of the reasons for the failure of a Muslim as a da’wah interpreter is his ignorance of the basics of Islamic da’wah.

Many points of Islamic da’wah are contained in the Qur’an and to find out it is necessary to understand, reflect and focus attention on its contents through the explanations shown by the verses of the Qur’an regarding the basics of Islamic da’wah, known as tafsir. The Qur’an is like a treasure stored in a chest and the key is Tafsir, without Tafsir it is impossible for a person to get the meaning hidden in it, even though he reads it repeatedly up to thousands of times with various reading models.

This paper does not discuss the basics of Islamic da’wah in the Qur’an as a whole, but takes one of the suras in it, namely Surah Al Hujurat by using a thematic interpretation approach. Thus, this paper focuses on the discussion of the basics of Islamic da’wah in Surah Al Hujurat the study of thematic interpretation.

The urgency of this topic lies in knowing the basics of Islamic da’wah in the Qur’an Surah Al Hujurat. From here, the presenter poses the following problem: what are the basics of Islamic da’wah contained in the Qur’an Surah Al Hujurat? And how to interpret the Qur’an Surah Al Hujurat using the thematic interpretation method?

The purpose of writing this paper is to know the basics of Islamic da’wah in the Qur’an Surah Al Hujurat and the thematic interpretation methods in interpreting the Qur’an Surah Al Hujurat.

Literature Review

The method of interpreting the Qur’an by discussing the Surah Al Hujurat by taking the main discussion and describing at length from the Surah in question has been used by Qur’an researchers both in the form of books and theses and dissertations, including:

b. Maimasy, Iman Sulaiman Ahmad. Al Adab Al Islamiyah Kamaa Tashawaraha Surah Al Hujurat. Master’s Thesis, Faculty of Women’s Education in Jeddah, Department of Islamic Studies, Supervised by: Al–Amin Muhammad Al–Amin, dujikan in 1413 Hijriyah. University Thesis Database Affiliated with the King Faisal Research Center for Islamic Studies, Third Edition
c. Al Faraj, Naurah Hamud al Mu’ajjal. Adabutta’amul Fi Dhaui Surah Al Hujurat. Master’s Thesis, Faculty of Women’s Education in Riyadh, Department of Islamic Studies. Supervised by Mujahid Muhammad Huraidy and tested in 1402 Hijriyah. University thesis information base Affiliated with King Faisal Research Center and Islamic Studies.
e. Al Amin, Abdul Hamid Umar. Surah Al Hujurat: Manhaj Tarbawi Li Mujtama ‘Al Misali. Thesis of Ummul Qura University, Faculty of Sharia and Islamic Studies, Department of Syar’iyah Higher Studies. Supervisor : Al Husaini Abdul Majid Hasym and tested in : 1396 Hijriyah.
g. Al Ansari, Muhammad Muhammad Al Amin. Manhaj Ad Da’wah Al Islamiyah Fi Al Bina Al Ittimai Ala Dhaui Ma Ja’a Fi Surah Al Hujurat. Thesis of Al Imam Muhammad bin Sa’ud Al Islamiyah University. Faculty of Da’wah and Information, Department of Da’wah and Istisab, Advisor : Salih bin Fauzan Al Fauzan and tested in 1403 Hijriyah.

In general, the interpretation of Surah Al Hujurat with the thematic method as has been done by Al-Qur’an researchers raises the theme of morality which is one of the da’wah materials. The interpretation of Surah Al Hujurat with the theme of Islamic da’wah is evident in the research conducted by Al Ansari, however, its emphasis on the da’wah system in building social relations based on moral values, does not explain specifically about the basics of Islamic da’wah.

Understanding Thematic Interpretation

Essentially the thematic method uses interpretation by allowing the Qur’an to speak for itself. This has implications for how to find verses or surahs of the Qur’an in one unified theme. It is the unity of the theme that guides the interpretation so that the interpreted verses do not go out of what is desired by the established theme.

The term Tafsir Maudhui consists of two words, namely Tafsir and thematic. According to the language of interpretation, it means explaining and disclosing the desired meaning of difficult–to–understand words. According
to the term interpretation is knowledge that is used to examine the intentions of Allah SWT according to human ability.

The word Maudhu' according to language is something that is placed or placed. According to the term, it is something related to one aspect of life, such as aqidah and social behavior, or natural phenomena demonstrated by the verses of the Qur'an.

Thematic interpretation as part of the method of interpreting the Qur'an, experts have defined it. Mustafa Muslim managed to collect five meanings of thematic interpretation and according to him, of the five definitions the strongest because there is no repetition of words in it and provides guidance to two main categories of thematic interpretation, namely the science that discusses problems in accordance with the objectives of the Qur'an from one or more chapters. Al Farmawi defines thematic Tafsir by collecting verses of the Qur'an that have a unified meaning and purpose related to one theme, then arranged in descending order.

Thus, the author can conclude that thematic Tafsir is to explain one theme from the themes contained in the Qur'an or in a particular surah, with the steps and conditions that have been set to explain the meaning, explore the elements and comprehensively link one another.

In practice, thematic interpretation can be divided into two categories, namely:

First, the thematic method that focuses on one surah of the Qur'an. This method interprets the Qur'an by discussing a particular surah of the Qur'an by taking the main discussion and elaborating at length from the surah in question.

Both thematic methods are based on topics/subjects contained in the Qur'an. The thematic method of this subject is to interpret the Qur'an by specifying a particular subject to be discussed and interpreted thematically.

The thematic interpretation used in this article is the first category, because the focus of the discussion is Surah Al Hujurat by taking the theme of the basics of Islamic da'wah contained in it. The steps are as follows:

a. Make an introduction to the surah which contains matters relating to the surah such as the reason for the revelation of the surah, makiyah or madaniyah explanations, and authentic hadiths that mention the names of the surahs, some of their characteristics or virtues;

b. Identify the main purpose of the surah and the scope around it, through the connotation of the name, the topic presented in the surah or taken from the stage of its derivation;

c. Dividing a surah – especially a long one – into sections or paragraphs whose verses talk about the element of purpose, summing up the Qur'anic instructions in them and explaining the correlations between the verses.

d. Connecting the paragraphs and the instructions contained therein with the main purpose of the surah with the aim of explaining the purpose.

Definition of Da'wah

The word da'wah in language means an appeal, an invitation, a call to prayer and a promise. Experts have defined da'wah according to terms, namely as follows:

a. The call to Islam brought by the Prophet Muhammad SAW from Allah SWT.

b. Scholars and enlightened people in religion make the common people learn about what they see in their religious matters and their worldly affairs, according to their abilities.

c. Inviting people to religious beliefs and Islamic law after the invitees have implemented them in life.

d. Inviting people to the straight path at the command of Allah SWT in a wise way for their benefit in this world and in the hereafter.

Taking into account the definitions of da'wah above, the researcher can conclude that da'wah is the delivery of da'wah materials by a preacher to an audience using methods and media to achieve the desired goals.

Thus, an activity is called da'wah if it has da'wah elements, namely: da'wah interpreter, da'wah material, da'wah audience, methods and means of da'wah, and the most important thing is the purpose of da'wah.

Methods

The method of writing this article is the literature study method. According to Nazir, literature study is a technique of collecting data by conducting a review study of books, literatures, notes, and reports that have to do with the problem being solved. The sources of data in this study are interpretation books with the thematic interpretation method and da'wah books as well as articles and journals related to the theme of the discussion.

The data analysis technique uses a descriptive qualitative approach which consists of the stages of reducing data, presenting data and making conclusions. After passing the reduction stage, the research data is then presented in the form of a description to be continued at the next stage, namely conclusion/verification.
The naming of the 49th letter is taken from the word Al Hujurat which is found in the fourth verse. The number of verses of Surah Al Hujurat is 18 versus based on the consensus of scholars. This surah has the characteristic that it is the only surah in which the word "call to the believers" is repeated five times and this is not found in other suras. And the contents of the content specifically contain commendable morals and noble qualities related to the attitude of believers towards Allah and His Messenger. It was revealed after surah al Mujadilah and belongs to the group of madaniyah suras based on the consensus of scholars.

The verses contained in Surah Al Hujurat are not all revealed for a reason, but only a few verses. Among other things, verse 1. According to the history of Abdullah bin Zubair RA, there was a disagreement between Abu Bakr and Umar bin Khattab about the name of a person from Bani Tamim to be appointed an emir, according to Abu Bakr the person in question was Al Qa'qa' bin Ma'bad, while according to Umar, that person is Al Aqra' binhabis. Both of them defended each other’s opinion until they issued a loud tone of voice, then verses 1 to 5. Al Wahidi recounted the conquest of the city of Mecca, Bilal bin Rabah went up to the Kaaba to give the call to prayer. Some of the companions said: wasn't the black slave the one who sounded the call to prayer above the Kaaba? Some other friends: Allah will be angry with this. Then came the 13th verse. The purpose of Surah Al Hujurat is to build an Islamic society on the basis of faith, obedience, detailed Shari’a concerning life affairs, and protect or maintain its integrity from harm that damages both internally and externally.

Regarding the relationships contained in the Surah Al Hujurat, it is divided into three, namely the relationship between the name of the letter and the themes of the Surah, the relationship between the opening and closing of the Surah, and the relationship between the paragraphs and the purpose of the Surah. As for the relationship of the name of the surah and the themes in it, there is a beautiful relationship, namely that the themes described in the surah contain noble adab which a Muslim must implement in life, namely adab to Allah SWT, such as prioritizing orders and decisions. His, adab to the Prophet Muhammad like not raising the tone of voice in front of him, and etiquette among Muslims such as insulting each other, backbiting, not calling by nicknames and so on. While the name of the surah shows the parts of the object, so that the relationship between the two is like a work relationship with the object. The relationship between the opening and closing of the sura is that at the opening of the sura it is mentioned adab with the Prophet Muhammad and at the close of the sura, the news is repeatedly explained about everything that exists and Allah SWT sees the actions of His creatures. This shows that being civilized with Rasulullah SAW must be intended because of Allah SWT because He sees the actions of His creatures. In addition, at the opening of the surah there is a prohibition on prioritizing Allah and His Messenger both in word and deed. While at the close of the surah there is a prohibition on giving Islam to the Prophet Muhammad, because giving Islam to the Prophet SAW is part of putting Allah SWT first.

The relationship between the paragraphs of the surah and the purpose of the surah is that each paragraph discusses things that can strengthen the relationship. The adab of friends with the prophet strengthens the relationship of friends with the prophet and there are fellows to strengthen social relations between fellow Muslims.

The Basics of Islamic Da’wah in Surah Al Hujurat

Speaker explores the basics of Islamic da’wah contained in it as follows:

Da’wah interpreters are people chosen by Allah to convey the message of Islam to all mankind. He is always committed to the Qur’an and Sunnah and puts them before his opinions. And he became a role model for others.

The audience of da’wah are believers who still need Islamic moral development. Because everyone who gets the guidance of faith does not necessarily have noble character without moral development that is carried out continuously and there is a strong will from them to adjust their behavior to Islamic morals as a consequence of their faith in Allah and His Messenger.

The da’wah material presented in this paragraph is adab to Allah and His Messenger which is conveyed to the audience using the method of encouragement and emphasis, stimulating emotions and feelings. And the medium is the delivery of words.

The purpose of da’wah in this paragraph is directed at improving the personality of individual Muslims properly spiritually, mentally, physically, behaviorally and socially, preparing Muslim households and educating all members according to Islamic approaches and systems, and preparing Muslim communities that are controlled by values, prevailing Islamic principles and morals.

In addition, the preacher is a leader who believes, is firm in his stance, obeys all his orders and does good. In his hands the unity and division of the ummah, the good and the bad of the ummah. He always upholds the nobility of morality and maintains the integrity of relationships between people.
Audiences of da’wah are people who uphold the honor of religion and never care about anything that causes disaster in society because of the lies they spread. He is called the wicked. In addition to the wicked, the da’wah audience in this paragraph are people whose hearts are made to love with faith and hate with kufr, wickedness and disobedience.

The da’wah material presented is about morals to the wicked, good people and people whose behavior is bad, which is delivered with the method of awakening the mind with the gift of Allah SWT in the form of faith and brotherhood. The media used are peace and war. The purpose of da’wah in this paragraph is directed to the development of an Islamic society based on noble character and the maintenance of social relations on the basis of brotherhood among others.

In the last section it is explained that the preacher is the educator and guide of the ummah and he accepts anyone who comes with various problems and straightens out misunderstandings about everything. While the da’wah audience are people who do not know and understand the substance of faith and Islam, so that the da’wah material delivered to them is about the nature of faith and Islam. The method used is to provide explanations and descriptions of the nature of Faith and Islam. The media can be lectures, giving lessons, discussions and writings. The goal is to be able to distinguish between faith and Islam.

Conclusion

Islamic da’wah in Surah Al Hujurat is focused on how Muslims are moral and civilized to Allah and His Messenger, to the wicked and to fellow Muslims who do not know much about the teachings of Islam. It aims to build Muslims who stand tall on the basis of noble character and protect them from western culture that tends to damage the morals of Muslims, as well as maintain social relations that are built on the foundation of Islamic brotherhood.

The da’wah method used by da’wah interpreters is to remind the gift of Allah SWT given to Muslims in the form of faith, Islam and Islamic brotherhood. Efforts made to realize the goal of da’wah are planting noble character into the souls of Muslims from now on and removing the influence of western culture that has entered the body of Muslims through various information media, both audio and visual, and continuing to clarify news that is developing. which leads to efforts to destroy and destroy Muslims.

Therefore, a da’wah interpreter must have a noble character, be a good example in speech, deed and behavior to smooth the achievement of da’wah goals. The audience of da’wah must also be aware of the importance of noble character that can protect the people from destruction.

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