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Da'wah Bil Hal Infrastructure in al-Quran: Thematic Analysis of Surah al-Taubah

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Abstract

Preachers and da'wah infrastructure are two elements which have a clear relationship; preachers help to mobilise the community towards a better way of life via the infrastructure or facilities provided. However, in the Malaysian context, the understanding about da'wah bil hal infrastructure is not widely discussed. As such, this study focused on the discussion of da'wah bil hal infrastructure and facilities based on al-Quran and al-hadith. This qualitative study involved library research. The data collection method involved content analysis of articles, books and discourse. The data analysis involved the descriptive analysis method. This method was suitable with the study objective, which was to further define infrastructure as used in surah al-Taubah, comprising building and non-buildings. The study implications provided clear understanding on the da'wah bil hal infrastructure which could be improved to be developed and to emerge as the best alternative in the context of current da'wah.

Keywords: Preachers, Infrastructure; Da'wah bil hal. Thematic analysis, Surah al-Taubah.

Introduction

Generally, da'wah could be conducted individually or in groups. The main element to be considered is to focus on the planning aspects in developing the infrastructure or facilities provided. The planning of infrastructure development enables the target group to be entitled to the facilities provided. As such, it is imperative that preachers are always creative in using the existing infrastructure provide for da'wah purposes; at the same time the target of da'wah could change his or her way of life towards something better and more balanced in all aspects of economy, society and religion.

Therefore, in the da'wah bil hal context, infrastructure also plays its own role so that it could be utilized in the best way, especially when one views it from the aspects of al-Quran and al-Hadith as the main references so that any understanding about the concept is concise and true.

Methodology

This qualitative study involved library research. The data collection method included the content analysis of articles, journals, books and discourse. The data analysis utilised the descriptive analysis method suitable with the study objectives to explain the concept of da'wah bil hal infrastructure in surah al-Taubah.

Results and Discussion

Da'wah from the linguistic point of view originates from the words da'a, yad'u, da'wah which mean 'to invite, call, encourage or plead' (Fathul Bahri An-Nabiri, 2008). Achmad Mubarok (2014) stated that the da'wah term of da'watun could be defined as an invitation, a plea or a call which indicates that there is a communication between two parties, and one is able to influence the other party.

Da'wah bil hal could be defined in terms provided by the experts in da'wah, some of which are Mustafa Masyhur (t.t.), Muhammad Natsir (1962), Alias Othman (1985), Quraish Shihab (1992), Padzal bin Hj. Mokhtar (1997), Suisyanto (2002), Ab. Aziz B Mohd Zin (2005), Abdullah Muhammad Zin (2006), Drs. Samsul Munir Amin and Dr. Abdul Karem Zaidan, (2009), Zikmal Fuad (2014) and Siti Undriyati (2015). However, in this discussion, only a few terms would be used. The selected opinions are sufficient for the intended discussion regarding the terms of da'wah bil hal and are able to give a description of its development (Azizul Azra, Md Hisyam: 2018)

The term da'wah bil hal is taken from the Arabic word hal which means 'action'. There are a few definitions of da'wah bil hal according to the publication year as described by experts in the area of da'wah. One of it is from Muhammad Natsir (1962) which described da'wah bil hal as uswatun hasanah or stated as lisan al-hal (situational language) which is the most authentic and moderate language. When used at the most appropriate time and method, it is more effective than mere words.

Faizal (2015) stated that da'wah bil hal is da'wah which is more focused on charitable efforts or actual work that can be enjoyed, and it functions to lift the position and wellbeing of the individual or the community. Da'wah bil hal is more focused on the actual work done so that the mad'u would follow in the steps or the good actions of the da'i. The Arab proverb "lisan al-hal afsah min lisan al-maqal" can be understood as "words which are realised through actions are better than words merely spoken." This could also be implemented through da'wah bil qudwah (exemplary figure), da'wah bil amaliyyah (good deeds) and da'wah ma'al jamah (da'wah in an organization or groups).

In another context, da'wah bil hal could be a da'wah process using an exemplary figure, with the actual deeds being done in many aspects of life for the purpose of improving one's quality of life. The exemplary figure method means that the da'wah activity is conducted by showing behaviour, actions, attitude and actions with the intention that other people (mad'u) could accept, see and emulate. This is also stated as developmental da'wah or the da'wah activities which are planned to improve the ummah's well-being and happiness physically and spiritually. The purpose of da'wah bil hal is to increase the quality of life for the low-income group in urban and rural areas. Additionally, da'wah bil hal among the dhua'fa functions to provide social assistance, which is one of the teachings of Rasulullah s.a.w and his followers (Siti Undriyati, 2015).

On the other hand, resource as described previously comprises the basic facilities and services such as transportation and communication facilities, electric supply and others. This is useful for development and growth of the infrastructure (Kamus Dewan, 2010). Previously, this study had divided resources into two categories which were facilities and services. The resources were divided into traditional and non-traditional resources. As for the researchers' view, in the context of the study of the interpretation of surah al-Taubah, resource had been divided into two contexts which were building and non-building.

Da'wah bil hal resourses in Surah al-Taubah

From the writer's view, resource is described in surah al-Taubah with its division according to the diagram below:

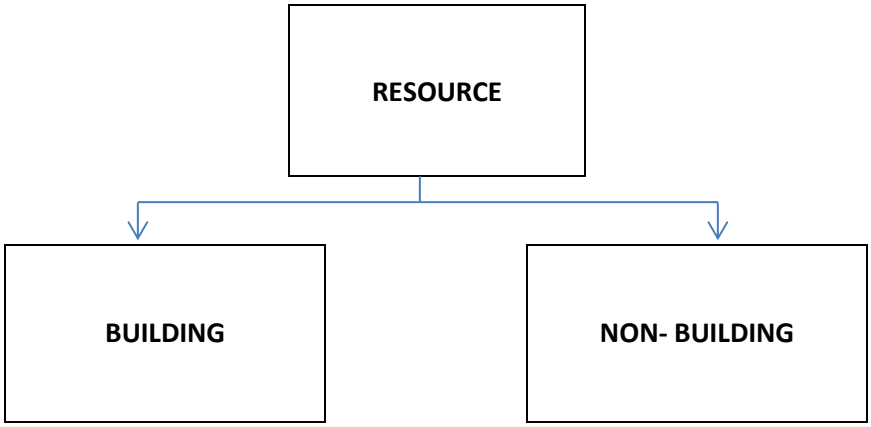


Diagram 1: Division of the resource

Building

The mosque is one of the centres for the development of Islam in many aspects; one of which is the place of congregation for Muslims to conduct their religious activities. It is also a place of discussion about the survival of the ummah in social, political, economic, cultural and educational aspects. Initially, the concept of the mosque as suggested by Rasulullah s.a.w did not require a specific place for Muslims to pray. This was because the original purpose of the mosque as stated in the Quran was to transform the concept of taqwa into reality. The aim to be achieved from this taqwa concept was to generate a community with taqwa. In line with this, the Islamic faith rejects the building and implementation of the mosque function which transgress from the basics of taqwa and ibadah towards Allah s.w.t.

In our focus of da'wah bil hal via the amru bil ma'ruf concept regarding resource, this discussion intends to provide an example for future generations to ensure that the building of the mosque should not deviate from syariah purposes. There is no point if the mosque has been grandly built but it has digressed from its original purpose as stated by the syarak (Abdul Ghafar Don, 1999). This is in line with Allah's declaration in the Quran which is translated as such.

"And there are those who put up a mosque by way of mischief and infidelity - to disunite the Believers - and in preparation for one who warred against Allah and His Messenger aforetime. They will indeed swear that their intention is nothing but good; But Allah doth declare that they are certainly liars" (Surah *al-Taubah*: 107)

Another declaration from Allah is translated as such:

"Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and Allah loveth those who make themselves pure" (Surah *al-Taubah*: 108)

Further below is another declaration of Allah from the Quran:

"Which then is best? - he that layeth his foundation on piety to Allah and His good pleasure? - or he that layeth his foundation on an undermined sand-cliff ready to crumble to pieces? and it doth crumble to pieces with him, into the fire of Hell. And Allah guideth not people that do wrong"(Surah *al-Taubah*: 109)

Ibnu Kathir (2014) explained that these verses are specific evidence regarding those who performed their prayers in mosques which were originally built solely for the purpose of obeying Allah s.w.t. Additionally, there verses are also evidence which emphasise the requirement of praying in congregation with the righteous ones as well as performing the ablutions in a perfect manner and staying away from any filth.

Zulkifli Mohamad al-Bakri (2015) stated that the Dhirar mosque was a mosque which had been built with the purpose of becoming a spying place for the enemies of Islam. As such, Allah s.w.t had directed that the mosque to be destroyed to protect the safety of Muslims in Madinah at that time.

Non-building

An expanded description about the usage of resource as a connection in the implementation of da'wah bil hal which focuses on aspects other than buildings such as institution, association and organisations can also be found. As stated in the Quran:

"The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise".(Surah *al-Taubah*: 71)

Ibnu Kathir (2014) explained that based on the verse before this one which described the characteristics of the munafik (hypocrites) which were opposite of the characteristics of the mu'min (righteous); one of the latter features were being helpful to one another. As directed by Allah s.w.t in the verse below:

"The hypocrite men and hypocrite women are of one another. They enjoin what is wrong and forbid what is right and close their hands. They have forgotten Allah, so He has forgotten them [accordingly]. Indeed, the hypocrites - it is they who are the defiantly disobedient " (Surah *al-Taubah*: 67)

In the current context, Quraish Shihab (2002) added that the first verse which stated that 'they are allies of one another' means that one should cooperate by means of an organisation. In this context, the researcher provided the example of da'wah organisations such as JAKIM, PERKIM, Ikram and Jemaah Tabligh. The main mission stated in this verse is the implementation of amar ma'ruf nahi mungkar. A verse in the Quran is defined as such:

> *"[Such believers are] the repentant, the worshippers, the praisers [of Allah], the travelers [for His cause], those who bow and prostrate [in prayer], those who enjoin what is right and forbid what is wrong, and those who observe the limits [set by] Allah . And give good tidings to the believers".* (Surah *al-Taubah*: 112)

Ibnu Kathir (2014) stated that some of characteristics of the mu'min are to lead and to call upon others to the straight path by doing positive actions and charitable deeds as well as avoiding from doing negative things and actions which are against the Islamic teachings; these would also include knowing which are compulsory to be done and which should be avoided. Additionally, he described human beings as khalifah or leaders and da'wah should be a part of the tasks of the khalifah. The implementation of da'wah should be done individually or collectively.

The non-building resource also emphasise on the aspect of sovereignty of the nation. This could be referred to Allah's declaration in the Quran which is translated as such:

> *"And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al- Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers".*(Surah al-Baqarah: 191)

According to Quraish Shihab (2002) , each nation has its own rules to enable a person to enter any particular space by means of a visa. No country will allow any person to enter its space if that individual intends to disturb the peace and the security of that space. This particular reminder is outlined in the above verse and it refers to the Musyrikin who had intended to reside in Mekah and Madinah.

Conclusion

Based on the discussion above, we can conclude that in the da'wah process, one should not only look at the da'wah method, da'wah uslub and the da'wah target but also the da'wah infrastructure as this is vital for the implementation of da'wah. This is because the existence of da'wah infrastructure would enable da'wah to be conducted smoothly in line with the desired purpose. This is especially relevant as regards Surah al-Taubah where one could find multiple definitions of infrastructure which comprise buildings and non-buildings.

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