

Implementation Strategies of Qudwah Hasanah in Dakwah: Al-Quran Al-Karim based Approach

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Abstract

This study explores the strategies for implementing the concept of Qudwah Hasanah in the context of dakwah based on the Al-Quran Al-Karim. Qudwah Hasanah, which refers to the exemplary role models set by the Prophets and Messengers in the Al-Quran, forms the cornerstone of propagating Islamic teachings. This article analyzes the pivotal role played by the Al-Quran in shaping a robust dakwah and the potential positive impact that can be achieved through the application of Qudwah Hasanah principles. Qudwah Hasanah bears significant relevance in nurturing individuals with high IQ and EQ, as well as integrity. The implementation of modules for outstanding individuals and communities presents various challenges in dakwah, alongside the application of the Qudwah Hasanah model set by the Prophets and Messengers. This paper aims to delineate the values of Qudwah Hasanah in the Al-Quran as a guide and reference for da'is (preachers) and mad'u (audiences). The methodology employed in generating this paper is document analysis. Data obtained is analyzed through both inductive and deductive approaches. The study identifies the values of Qudwah Hasanah that need to be implemented in dakwah, grounded in several verses of the Al-Quran. It is hoped that this study will serve as a reference to ensure that the context and application of Qudwah remain relevant and adaptable to every stratum of society, ultimately shaping a superior society characterized by ideal morals and personalities, capable of contributing human capital to national development.

Keywords: Al-Quran, Dakwah, Qudwah Hasanah, Society, Strategies.

Introduction

The Quran, the word of Allah, was revealed through the intermediary of Angel Gabriel (AS) to Prophet Muhammad (PBUH). It is a complete and flawless code of conduct granted by

Allah to the Ummah of Khatimul Anbiya' (Seal of the Prophets) and the greatest miracle bestowed upon Prophet Muhammad (PBUH). In the contemporary world, marked by various transformative challenges, it is imperative for humanity to earnestly engage with and practice the Quran in their daily lives. This imperative is especially true for the inheritors of the Prophets, the scholars, who are meant to serve as exemplary Qudwah Hasanah in guiding people towards the Quran.

The Quran Al-Karim recounts excerpts from the lives of the Prophets, the righteous individuals who serve as Qudwah Hasanah, and the stories of past communities that faced destruction as lessons for humanity. Albert Bandura (Abdullah Hasan), in his social learning theory, emphasizes the influential role of a role model, which applies to the concept of Qudwah Hasanah. Therefore, contemporary society greatly needs Qudwah Hasanah and authentic role models to ensure success in this world and the hereafter and to avoid the deviations that led to the wrath of Allah and the destruction of past nations. This is one of the wisdoms behind the Quran's content, which includes stories of the Prophets and Messengers, serving as Qudwah and role models for humanity. The existence of Qudwah Hasanah is a crucial catalyst in producing individuals with excellence in terms of both IQ and EQ, as well as integrity. While building a module for nurturing outstanding individuals and communities is not a difficult task, the real challenge lies in how to apply this module in the actual field of dakwah (propagation of faith). Therefore, Qudwah Hasanah is the primary driver for successfully implementing these positive ideas in real-life situations.

The Concept of Qudwah Hasanah

From a linguistic perspective, Qudwah, as defined by Ibn Sayyidah in Mu'jam Maqayis Al-Lughah, means an example, a model, or someone to be emulated. Al-Imam Al-Syanqiti (Adwa' al-Bayan) defines Qudwah as emulating someone, whether in goodness or badness. Hasanah, according to al-Ba'labaki (1995), refers to good deeds or virtuous actions. When combined, Qudwah Hasanah represents an ideal concept, "a good exemplary role model." Ibn Khaldun (1993) defines Qudwah as a good exemplary role model that deserves attention. Islam recognizes that the most effective and influential means of dakwah is through setting a good example. Prophet Ibrahim demonstrated noble character and became a good exemplary role model (Qudwah Hasanah) for the Muslim Ummah in dakwah. This concept of a good role model is explicitly mentioned in the Quran through the term "uswah," which carries the same meaning as Qudwah. As stated in the Quran

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

"Indeed in the Messenger of Allah, you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah frequently." (Al-Ahzab: 21)

Ibn Āshur (1984), while interpreting this verse, explained that setting an excellent example means emulating someone by adopting their actions and behavior. Initially, this verse was dedicated by Allah to praise the Companions who steadfastly defended Islam alongside Prophet Muhammad (PBUH) in battles. They made Prophet Muhammad (PBUH) their role model in their struggles. Subsequently, the meaning of this verse was extended to all, making the Prophets and Messengers role models, especially in terms of patience, courage, and steadfastness in their dakwah efforts.

Scholars, including experts in exegesis and linguistics, have concluded that to ensure the existence of Qudwah as a good role model, three main pillars must be met:

1. **Al Muqatada Bih (the one being emulated):** Refers to the person being emulated in their character. Typically, this individual is a leader and an icon known for their exemplary personality and morals that leave a lasting impression on society, making them a role model for others, whether in behavior or actions. The role model that serves as Qudwah for humanity is an individual, such as the esteemed Prophet Muhammad (PBUH). It could also be a group of people, as described in the Quran regarding a group of disbelievers who denied Allah but were emulated by another group of people.

Therefore, the role model serves as a pivotal element in Qudwah Hasanah. Allah has provided humanity with the best role models, the previous Prophets, who must be made Qudwah Hasanah in our daily lives. As Al-Imam Al-Bughawi (Ma'alim al-Tanzil) explained, the verse "They are the ones whom Allah has guided; so from their guidance take an example" is specifically attributed by Allah to praise the Companions who steadfastly defended Islam. They made Prophet Muhammad (PBUH) their role model during their struggle. Subsequently, the meaning of this verse was extended to all, making the Prophets and Messengers role models, especially in terms of patience, courage, and steadfastness in dakwah.

2. **Second Pillar: Al Muqtadi (the follower):** Refers to ordinary people.
3. **Third Pillar: Al Suluk (behavior):** Encompasses actions, deeds, customs, and practices that are followed, whether they are good or bad.

The detailed explanation of these three pillars of Qudwah will be discussed in the chapter on dakwah methods.

Synonyms for "Qudwah" in the Quran

In the Quran, Allah Ta'ala employs several synonyms for the term "Qudwah," each bearing a similar meaning. These synonyms include

1. Al-Uswah

There exists a difference of opinion among Quranic scholars (Qurra') regarding the pronunciation of the word "uswah." Generally, most Qurra', except for Imam 'Asim bin Abi Nujud, recite it with the elongation of the letter Alif as "iswah," while 'Asim recites it with the front elongation of Alif as "uswah." Both "uswah" and "iswah" carry the same meaning as "qudwah" or "qidwah," signifying an exemplary model.

In the Arabic language, "uswah" is derived from a verb implying guidance or example. "Uswah" essentially refers to a person's character, whether praiseworthy or blameworthy, that captivates and inspires others to follow and emulate. "Uswah hasanah" means a good and commendable guidance followed by many and meant to be emulated. As stated in the Quran:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Translation

"Indeed, in the Messenger of Allah, you have an excellent example." (Al-Ahzab: 21)

2. Al-Imam

In Arabic, "Imam" refers to a leader who is followed, whether a religious leader or an ordinary person. The plural form is "ummah" and "aimah."

In the context of the Quran, "Imam" is used to refer to someone who is followed, whether in matters of goodness or evil. It is a role model that people emulate in their words, actions, writings, and more, whether it pertains to what is right or wrong. Allah mentions the

term "Imam" as someone to be followed, either in matters of goodness or evil. For example, when describing Prophet Ibrahim (AS), Allah says:

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ

Translation

"Indeed, Ibrahim was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."

(An-Nahl: 120)

Conversely, the term "Imam" can also refer to those who lead others in wrongdoing. For instance, when narrating the story of Pharaoh and his people opposing Prophet Musa (AS), Allah says:

وَجَعَلْنَاهُمْ أَئِمَّةً يَدْعُونَ إِلَى النَّارِ وَيَوْمَ الْقِيَامَةِ لَا يُنصَرُونَ ﴿٤١﴾

Translation

"And We made them leaders inviting to the Fire, and on the Day of Resurrection, they will not be helped." (Al-Qasas: 41)

3. Al-Itba'

Linguistically, "al-itba'" means following something in action. In the Quran, this term refers to following either good or evil actions. Allah mentions those who follow the righteous deeds of the messengers, saying:

قَالَ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

Translation

"He said, 'O my people, follow the messengers. Follow those who do not ask of you [any] payment, and they are [rightly] guided.'" (Ya-Sin: 20)

On the other hand, there are also verses in the Quran that describe the consequences of those who follow wrongdoing:

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأُوا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾ وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ

Translation

"And when those who were followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship]." (Al-Baqarah: 166)

4. Al-Mathal

The term "al-mathal" is used in the Quran to emphasize following the good example of Qudwah Hasanah and avoiding that which is false or futile. For example, Allah says:

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ

Translation

"And Allah presents an example for those who have believed: the wife of Pharaoh."

(At-Tahrim: 11)

These synonyms in the Quran underscore the importance of following Qudwah Hasanah, whether presented as "uswah," "Imam," "al-itba'," or "al-mathal." The Quranic context provides guidance on emulating what is good and upright while avoiding the path of wrongdoing and deviation.

The Quranic Approach to Conveying the Concept of Qudwah Hasanah

In the Quran, the concept of Qudwah Hasanah, which translates to "exemplary model" or "good example," is conveyed through various methods and examples. Scholars have discussed how this concept is presented in the Quran, and it can be categorized into two main approaches: direct usage of the term "Qudwah" and the usage of synonymous terms with similar meanings.

Direct Usage of the Term "Qudwah" in the Quran

In the Quran, the concept of Qudwah Hasanah, which translates to "exemplary model" or "good example," is conveyed through various methods and examples. Scholars have discussed how this concept is presented in the Quran, and it can be categorized into two main approaches: direct usage of the term "Qudwah" and the usage of synonymous terms with similar meanings.

Direct Usage of the Term "Qudwah" in the Quran

- 1. Positive Connotation:** The term "Qudwah" is used in a positive context in the Quran. An example of this is found in Surah Al-An'am (6:90), where Allah states:

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمُ افْتَدِهٖ ۗ

Translation

"Those are the ones whom Allah has guided, so from their guidance take an example."

In this verse, Allah is referring to the prophets who have been guided by Him. The term "Qudwah" here signifies a positive example or role model. Prophet Muhammad (peace be upon him) is instructed to follow and emulate the guidance of these prophets. This verse emphasizes the importance of following the righteous examples set by the prophets.

- 4. Negative Connotation:** The term "Qudwah" or "contoh" is used in a negative context in the Quran, particularly in Surah Az-Zukhruf (43:23). In this verse, Allah describes a recurring pattern among certain communities when a warner or a prophet is sent to them with guidance. The people who were living in luxury and comfort in that city would respond by saying that they found their ancestors following a particular religion, and they intend to continue following their ancestors' footsteps. Their attitude is one of blind imitation (taqlid buta) without considering the message brought by the prophet or the truth of the guidance.

وَكَذَٰلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّقْتَدُونَ

Translation

"And thus We sent not before you [as messengers] any but men to whom We revealed from among the people of cities. So have they not traveled through the earth and observed how was the end of those before them? But the home of the Hereafter is best for those who fear Allah; then will you not reason?" (Surah Az-Zukhruf, 43:23)

In this context, the term "Qudwah" is used to highlight the negative behavior of those who blindly follow their ancestors' traditions without considering the truth and guidance provided by the prophets. It serves as a cautionary example of how people can misuse their heritage and traditions to reject the guidance of the messengers of Allah.

Usage of Synonymous Terms with Similar Meanings

1. Al-Uswah

The term "Al-Uswah" (example) is used in the Quran in a positive and commendable context. It is mentioned three times in the Quran.

In Surah Al-Ahzab (33:21), Allah states:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Translation

"There has certainly been for you in the Messenger of Allah an excellent pattern (Uswah) for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often."

This verse emphasizes that the Prophet Muhammad serves as an excellent example for believers to follow.

In Surah Al-Mumtahanah (60:4), Allah says:

قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ

Translation

"There has already been for you an excellent pattern (Uswah) in Abraham and those with him."

This verse highlights the exemplary nature of Prophet Abraham and his followers.

Another verse in Surah Al-Mumtahanah (60:6) reiterates the concept of an excellent pattern (Uswah) in the followers of Abraham.

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْعَلِيُّ الْحَمِيدُ ﴿٦﴾

Translation:

"There has certainly been for you in them an excellent pattern for anyone whose hope is in Allah and the Last Day. And whoever turns away - then indeed, Allah is the Free of need, the Praiseworthy."

2. Al-Imam

These Quranic examples underscore the significance of following the guidance and examples set by previous prophets and righteous individuals. They serve as models of righteousness, guidance, and leadership for the Muslim community (ummah). The Quran encourages believers to emulate these exemplary figures in their conduct and actions, both in positive and negative contexts, to draw lessons from their experiences.

The term "Al-Imam" (leader or guide) is mentioned several times in the Quran, emphasizing its importance in the context of guidance, leadership, and role models for believers. Here are some key points about the term "Al-Imam" and its significance in the Quran

1. Prophet Ibrahim (Abraham) as an Imam: In Surah Al-Baqarah (2:124):

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِن ذُرِّيَّتِي ۗ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

Translation

And [mention] when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

Allah appoints Prophet Ibrahim as an Imam for the people. This appointment comes after Prophet Ibrahim successfully fulfills the commands of Allah despite facing trials and challenges. This designation signifies his leadership and exemplary status as a guide for humanity.

2. Prophet Nuh (Noah) as an Imam and Source of Mercy: In Surah Hud (11:17):

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا أُرْسِلْتُ بِهِ إِلَيْكُمْ وَيَسْتَخْلِفُ رَبِّي قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّونَهُ شَيْئًا
إِنَّ رَبِّي عَلَى كُلِّ شَيْءٍ حَفِيظٌ

Translation:

But if they turn away, [say], "I have already conveyed that with which I was sent to you. My Lord will give succession to a people other than you, and you will not harm Him at all. Indeed my Lord is, over all things, Guardian."

It is mentioned that Prophet Nuh was appointed as an Imam and a source of mercy. This highlights his role as a spiritual leader and a source of divine compassion for his people during a time of great adversity.

3. Prophet Musa (Moses) and His Followers as Imams: Surah Al-Ahqaf (46:12):

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً ۗ

Translation:

"And before it was the scripture of Moses to lead and as a mercy."

Emphasizes that Prophet Musa (Moses) and his followers were appointed as Imams and a source of guidance and mercy for their people. This recognition underscores their pivotal role in guiding the Children of Israel and leading them toward righteousness.

4. Aspirations for Righteous Leadership

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا فُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

Translation:

"And those who say, 'Our Lord, grant us from among our wives and offspring comfort to our eyes and make us an example for the righteous.' (Surah Al-Furqan, 25:74)

In Surah Al-Furqan (25:74), individuals who pray for righteous spouses and offspring express their hope to become Imams for the pious. This reflects the aspiration of believers to be leaders and guides within their families and communities, setting positive examples for others.

Overall, these Quranic examples highlight the significance of following the guidance and examples set by previous prophets and righteous individuals who were appointed as Imams. They serve as models of righteousness, guidance, and leadership for the Muslim community (ummah). The Quran encourages believers to emulate these exemplary figures in their conduct and actions, both in positive and negative contexts, to draw valuable lessons from their experiences. By doing so, believers can strengthen their faith, morals, and sense of responsibility as leaders and guides within their respective spheres of influence.

Qudwah Hasanah in the Field of Da'wah: A Profound Influence

The arena of da'wah and unwavering faith in Allah provides an expansive canvas for the profound application of the concept of "qudwah" in our daily lives. Da'wah, encompassing the totality of human existence, is a multifaceted endeavor. It draws its inspiration and guidance from the Quran, serving as the primary source for the global da'wah movement.

Guiding an individual toward the light of Allah, through the dedicated efforts of His devoted servants, is a sacred mission of immeasurable nobility. Allah Himself extols those who call to His path, perform righteous deeds, and proclaim:

وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ

Translation

"Indeed, I am among the Muslims." (Quran, Fussilat:33)

Engaging in da'wah is an act of inheriting the legacy of prophets and messengers, a divine trust passed down through generations to the community of Prophet Muhammad (peace be upon him).

Qudwah Hasanah, exemplifying virtuous conduct and character, stands as an indispensable tool in conveying the message of Islam to humanity and leaving an indelible mark on those who receive it. The historical narrative reveals that the propagation of Islam was not solely achieved by the sword, but was also accomplished through the actions of Arab traders who ventured into the Malay lands. These traders, with their impeccable moral standards, played an instrumental role in the conversion of a significant segment of the Malay populace to Islam. This underscores the profound influence of "qudwah hasanah" in the propagation of Allah's faith.

In summation, the realm of da'wah serves as a vast canvas upon which the exemplary qualities and character of da'ees can shine brilliantly. The Quran, a timeless beacon of guidance, continues to illuminate the path for those who embark on the noble journey of inviting humanity to the path of Islam.

Qudwah Hasanah in the Footsteps of Prophets

The journey of da'wah has been paved with the exemplary lives of the prophets and messengers who have come before us. Every event and moment experienced by these noble figures, especially those explicitly mentioned in the Quran, serves as an invaluable Qudwah, a model to be emulated (Ab latif Mohamad Nurul Hafiz, 2022). Let us delve into some profound aspects of Qudwah Hasanah drawn from the lives of the prophets and the narratives preserved in the Quran.

First Theme of Qudwah: Monotheism to Allah as the Core of the Dawah of All Prophets

The profound wisdom underlying the missions of the past prophets and messengers is the call to monotheism – belief in the One and Only God. This serves as the unshakable foundation for the divine message conveyed by all messengers.

The message divinely revealed in the Quran states:

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ ۗ وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۗ وَكَانَ رَبُّكَ بَصِيرًا

Translation

"And We did not send before you, [O Muhammad], any of the messengers except that they should eat food and walk in the markets. And We have made some of you [people] as trial for others - will you have patience? And ever is your Lord, Seeing." (Quran, Al-Furqan: 20)

As Allah states in the Quran:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Translation:

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut.'" (Quran, An-Nahl: 36)

This fundamental idea propelled their actions and messages, spanning from Prophet Adam (peace be upon him) to Prophet Muhammad (peace be upon him). Their mission was an invitation to monotheism, a rejection of idols, and the affirmation of worshipping the One and Only God.

For the Ummah of Prophet Muhammad (peace be upon him), it is a sacred duty to consider the prophets as Qudwah Hasanah by following their unwavering commitment to the call of monotheism, the cornerstone of all da'wah. From the very first prophet, Adam (peace be upon him), to the final messenger, Muhammad (peace be upon him), the essence of their da'wah was to invite humanity to worship the One true God.

As Allah states in the Quran

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ

Translation:

"And We did not send before you, [O Muhammad], any of the messengers except that they revealed to them that there is no deity except Me, so worship Me." (Quran, Al-Anbiya: 25).

Furthermore, Allah emphasizes the same message:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ

Translation:

"And We certainly sent into every nation a messenger, [saying], 'Worship Allah and avoid Taghut (false deities).'" (Quran, An-Nahl: 36).

The da'wah journey of these prophets, from the first to the last, revolved around the profound call to monotheism—inviting people to worship Allah alone and forsake the worship of all else.

In the words of the Prophet Muhammad (peace be upon him):

أَمَرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيُقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ وَحِسَابُهُمْ عَلَى اللَّهِ تَعَالَى

Translation:

"I have been commanded to fight against people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer, and pay zakat. So if they do that, their blood and wealth are protected from me, except for the right of Islam, and their account is with Allah." (Narrated in Sahih al-Bukhari and Sahih Muslim).

This methodology, inherited by Prophet Muhammad (peace be upon him) from his predecessors and passed on to his noble companions, becomes the blueprint for da'wah. This was notably exemplified when he dispatched Mu'adh bin Jabal to Yemen. Ibn Abbas (may Allah be pleased with them) narrates:

لَمَّا بَعَثَ النَّبِيُّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مُعَاذًا نَحْوَ الْيَمَنِ قَالَ لَهُ ((إِنَّكَ تَقْدَمُ عَلَى قَوْمٍ مِنْ أَهْلِ الْكِتَابِ فَلْيَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَى أَنْ يُوحِدُوا اللَّهَ تَعَالَى فَإِذَا عَرَفُوا ذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ حَمْسَ صَلَوَاتٍ

فِي يَوْمِهِمْ وَلَيْلَتِهِمْ ، فَإِذَا صَلُّوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ افْتَرَضَ عَلَيْهِمْ زَكَاةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ غَنِيِّهِمْ فَتُرَدُّ عَلَى فُقَيْرِهِمْ ، فَإِذَا أَقْرَأُوا بِدَلِّكَ فَخُذْ مِنْهُمْ وَتَوَقَّ كَرَائِمَ أَمْوَالِ النَّاسِ))

Translation

"When the Prophet (peace be upon him) sent Mu'adh to Yemen, he said to him, 'You are going to people of the Book (Ahlul Kitab). So, let the first thing to which you will invite them be the worship of Allah. If they learn that, tell them that Allah has enjoined on them five prayers in each day and night. And if they pray, tell them that Allah has enjoined on them Zakat (charity).'" (Sahih al-Bukhari and Sahih Muslim).

Sheikh Saleh Al-Fawzan, in his book "Al-Irsyad ilaa Shahihil I'tiqad," elucidates that this noble hadith and the Quranic narratives highlight the essential tenet of da'wah, i.e., the call to monotheism—inviting people to worship Allah alone, without associating partners, and abandoning all forms of worship besides Him, as encapsulated in the declaration "Laa ilaaha illallah" (There is no deity except Allah).

Second Theme: Shaping the Muslim Persona with a Sound Belief System

The work of the prophets after successfully inviting people to worship the One and Only God was to shape the true identity and character of a Muslim, guiding them away from a lifestyle that contradicts the will of Allah, the Creator. Allah states:

وَإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَا قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ وَلَا تَنْفُسُوا الْيَمِّيَّ وَالْيَمِيزَانَ إِنِّي أَرَأَيْكُمْ بِخَيْرٍ وَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيطٍ ﴿٨٤﴾

Translation

"And to [the people of] Madyan [We sent] their brother Shu'ayb. He said, 'O my people, worship Allah; you have no deity other than Him. And do not decrease from the measure and the scale. Indeed, I see you in prosperity, but indeed, I fear for you the punishment of an all-encompassing Day.'" (Quran, Hud: 84)

This demonstrates the fundamental relationship between the formation of a Muslim's belief system and their individual character and personality. The belief system (Aqidah) can be compared to the soul, while character represents the body. Neglecting one of these pillars in the context of da'wah (Islamic propagation) can lead to the failure of the entire da'wah effort.

Third Theme: Getting Acquainted with the Prospective Da'wah Targets

This theme highlights the importance of understanding and connecting with the people you aim to convey the message of Islam to when engaging in da'wah (Islamic propagation). It emphasizes that effective da'wah requires more than just conveying information; it necessitates a deep understanding of the audience's beliefs, needs, concerns, and social context (Ab Latif & Hafiz, 2021; Ramli et al. 2023).

The Quran clearly illustrates that the prophets were intimately familiar with their people, fully aware of the deviations from Allah's religion and well-acquainted with the social issues within their communities. This reveals that the prophets lived as part of their societies, bridging the gap between different social classes and experiencing both ease and hardship alongside their people (Ramli et al., 2022). This approach aimed to win the hearts of their people and make them more receptive to Allah's religion. Allah says

وَلَوْ طَا إِذْ قَالَ لِقَوْمِهِ إِنَّكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٢٨﴾ أَلَيْسَ لَتَأْتُونَ الرِّجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا ائْتِنَا بِعَذَابِ اللَّهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٩﴾

Translation:

"And [mention] Lot, when he said to his people, 'Do you commit immorality while you are seeing? (28) Do you indeed approach men with desire instead of women? Rather, you are a people behaving ignorantly.' (29)" (Quran, Al-Ankabut: 28-29)

Da'wah practitioners should follow the example of Prophet Lot (peace be upon him) in addressing his people's issues closely and intimately. This approach becomes a prerequisite for da'wah and interaction with the target audience.

Fourth Theme: The Dynamic Nature of the Prophets' Da'wah Methodology

The fourth theme highlights the dynamic and adaptable nature of the prophets' methodology in conveying the message of Islam. It emphasizes that the approach to da'wah should be flexible and responsive to the diverse backgrounds, languages, cultures, and attitudes of different communities. (Abdullah, Berhanudin, 2023; Mhd Faizal Mhd Ramli et al., 2022). Here is an academic elaboration of this theme:

1. **Human Diversity:** The theme begins by acknowledging the inherent diversity among humans, as Allah has created them from different genders, nations, and tribes, as mentioned in the Quran (Al-Hujurat: 13). This diversity highlights the need for a versatile and inclusive approach to da'wah.
2. **Prophetic Examples:** The Quran provides examples of various prophets who employed different da'wah methods to suit their respective communities. The focus here is on the prophet Nuh (Noah), who spent 950 years calling his people to the worship of the One God. His experience illustrates the need for adaptability in da'wah.

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِن قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

Translation:

"Indeed, We sent Noah to his people, [saying], "Warn your people before there comes to them a painful punishment."

3. **Call to Monotheism:** Nuh's primary message was monotheism, calling his people to worship the one and only Allah. This foundational aspect of Islamic da'wah remains consistent across all prophets and serves as the core of their mission. Allah states in the Quran:

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا ﴿٣﴾

Translation:

'Worship Allah, fear Him and obey me. (Nuh:3)

4. **Persistence and Perseverance:** Nuh's unwavering commitment to da'wah is evident in his persistent efforts. He called his people day and night, demonstrating the importance of resilience and dedication in spreading the message of Islam. Allah states in the Quran:

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

Translation:

"He said, "My Lord, indeed I invited my people [to truth] night and day." (Nuh:4)

5. **Open and Secretive Approaches:** Nuh used both open and secretive approaches in his da'wah efforts. This versatility allowed him to reach different segments of his community, even though they ultimately opposed him. Allah states in the Quran:

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ﴿٨﴾ ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا

Translation:

"Then I invited them publicly. (8) Then I announced to them and [also] confided to them secretly (9)" (Nuh:8-9)

6. **Customizing the Message:** Nuh's ability to tailor his message to the circumstances of his community is a vital lesson for da'wah practitioners. He urged his people to reflect on the countless blessings Allah had bestowed upon them, encouraging them to recognize the Creator through His creations. Allah states in the Quran:

وَيُؤْتِكُمْ بَاطِنًا وَمَا كُنْتُمْ تُعْلِمُونَ ﴿١٢﴾ وَمَا لَكُمْ لَا تُنْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾

Translation:

"And give you increase in wealth and children and provide for you gardens and provide for you rivers. (12) What is [the matter] with you that you do not attribute to Allah [due] grandeur (13)". (Nuh:12-13)

7. **Emphasis on Divine Signs:** Nuh drew his community's attention to the signs of Allah in the natural world, such as the creation of the seven heavens, to instill awe and recognition of the Divine. This approach underscores the importance of using nature as a means to connect people with their Creator.

أَلَمْ تَرَ كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمَاوَاتٍ طِبَاقًا ﴿١٥﴾

Translation:

"Do you not consider how Allah has created seven heavens in layers (15)". (Nuh:15)

8. **Adapting to the Audience:** Nuh's diverse approaches, including adapting to his audience's understanding and mindset, highlight the need for da'wah to be audience-centric. Effective da'wah considers the knowledge, beliefs, and questions of the audience to ensure clarity and relevance.

In conclusion, the fourth theme of the dynamic nature of prophetic da'wah methodology emphasizes that da'wah should be adaptable, responsive, and versatile. The ability to customize the message while maintaining the core principles of monotheism is essential for engaging diverse communities effectively. Nuh's example serves as a valuable model for da'wah practitioners to navigate the complexities of conveying the message of Islam to different people, cultures, and contexts.

Fifth Theme: Engaging in Constructive Dialogue

The Dewan Bahasa Dictionary, Fourth Edition (2013), defines dialogue as a discussion or negotiation between two parties who have differences or exchange opinions openly about a particular issue. In Arabic, dialogue is referred to as 'al-hiwar,' derived from the root word 'hāwara,' meaning a conversation or dialogue that takes place between two or more individuals (Mukhtār, 2008). In terminology, dialogue refers to one of the efforts to build good understanding, reduce conflicts, and establish better relationships (Ahmad Faizuddin & Jaffary, 2016). In the context of the Quran, dialogue is one of the forms of da'wah (propagation) delivered by the prophets, based on a conversational system aimed at the process of sharing information, particularly related to monotheism (Abdul Nasir et al., 2014).

It cannot be denied that dialogue is a primary method in conveying the message of Allah. In fact, engaging in dialogue is a crucial and challenging moment for a da'wah

practitioner, especially when dealing with misguided or oppressive groups. Engaging in dialogue in the field of da'wah requires specific knowledge, techniques, and skills that need to be honed and learned continuously. Therefore, Allah has presented to the Ummah of Muhammad a remarkable figure in the art of dialogue, particularly when it comes to guiding those who have gone astray to believe in Allah. That figure is the beloved Prophet of Allah, Ibrahim (AS).

The Quran portrays Prophet Ibrahim (AS) as a wise and gentle individual. He was endowed by Allah with remarkable eloquence and astonishing abilities in dialogue and argumentation, using a style and method that were unparalleled. He presented evidence of Allah's power that touched the hearts and resonated with the intellect and innate nature of human beings (Faizal et al., 2023).

Conclusion

The journal article titled "**Implementation Strategies of Qudwah Hasanah in Dakwah: An Al-Quran Al-Karim Based Approach**" takes us into a deep understanding of the strategies for implementing Qudwah Hasanah in the efforts of preaching. Based on the Al-Quran Al-Karim, this article outlines several crucial principles in the endeavor to spread the message of Islam. Firstly, it emphasizes the importance of monotheism as the fundamental basis in dakwah, inviting mankind to worship the One God. Secondly, this article stimulates the formation of strong faith (akidah) and the development of noble character as vital elements in dakwah efforts. Thirdly, a profound understanding of the diverse dakwah targets is highlighted to ensure the effective delivery of the message according to the context of the community. Fourthly, the article underscores the dynamic nature in the methodology of dakwah, emphasizing flexibility in facing various contemporary challenges. Finally, effective dialogue is highlighted as a crucial tool in dakwah, requiring knowledge, skills, and wisdom for effective communication. This article focuses on the need to align dakwah efforts with the principles of Al-Quran Al-Karim, which provide strong and clear guidance to the preachers. This is a significant step in the endeavor to make dakwah a more effective tool in spreading the message of Islam to all layers of society. In conclusion, this article demonstrates that the implementation of Qudwah Hasanah strategies in dakwah is a profound necessity in the effort to shape a more holistic and morally upright society based on the principles of monotheism and the rich values of Islam. The researchers concluded that the Islamic educational approach takes into account the emotional and rational aspects because they are the two most important elements in human education. The combination of the two also makes the preacher or teacher search for the best and most elegant method, according to the suitability of people and situations, to reach the best results.

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