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## **Understanding and Meaning of Da'wah from the Perspective of the Qur'an and Al-Hadith**

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### **ABSTRACT**

This study explores the definition and meaning of da'wah from the perspective of the Qur'an and Hadith, focusing on the fundamental principles and methods applied in the da'wah process. In the Qur'an, da'wah is explained through the call to invite to goodness (amar ma'ruf nahi munkar), which should not be done with force but rather with wisdom, good advice (mau'izhah hasanah), and polite debate (jidal bi allati hiya ahsan). The Hadith of the Prophet reinforces that da'wah is the responsibility of every Muslim, even by conveying just one verse. The method of da'wah must be done with gentleness, in accordance with the principle that Allah loves gentleness in all matters. Furthermore, good character plays a central role in the success of da'wah. This study analyzes various verses of the Qur'an and Hadith to reveal the deep meaning of da'wah and its application in the life of Muslims, both in theory and practice.

**Keywords:** Da'wah, Qur'an, Hadith, Wisdom, Mau'izhah Hasanah

### **INTRODUCTION**

Da'wah is one of the fundamental elements in Islamic teachings which has an important role in spreading Islamic values to all mankind.<sup>1</sup> More than just an activity of conveying a religious message, preaching reflects an invitation that contains deep meaning, both in spiritual, social and moral aspects.<sup>2</sup> In the Islamic perspective, da'wah is not only considered as an individual task, but also as a collective responsibility that aims to create a better society. As emphasized in the Qur'an, da'wah is the main instrument in upholding amar ma'ruf nahi munkar, namely inviting to goodness and preventing from evil. QS. Al-Imran verse 104 states:

*"And let there be among you a group of people who call to virtue, enjoin what is right and forbid what is wrong; they are the lucky ones."*<sup>3</sup>

This verse emphasizes that da'wah is a collective responsibility that must be carried out by Muslims systematically and continuously. Understanding da'wah is not only limited to the religious dimension, but also includes aspects of communication, strategy, and effective delivery methods. As time goes by, da'wah faces various challenges that require

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<sup>1</sup> M.Pd.I. La Adi, S. Pd, "Konsep Dakwah Dalam Islam," *Jurnal Pendidikan Ar-Rasyid* 7, no. 1 (2022): 1–23.

<sup>2</sup> Salman Al Farisi, Atabik Lutfi, and Marhadi Muhayar, "Learning Method in Qs An-Nahl Verse 125 Based on Al Azhar's Tafsir," *International Journal of Advance Social Sciences and Education* 2, no. 6 (2024): 519–30.

<sup>3</sup> Al-Qur'an, QS. Al-Imran: 104, n.d.

adaptation and a deep understanding of the methods used.<sup>4</sup> Da'wah does not only rely on verbal delivery, but also demands an understanding of the audience, social conditions, and relevant approaches. Ali Abdul Halim Mahmud in *Fiqh Al Da'wah Ila Allah* explains that da'wah is the art of inviting people to goodness in a wise way and in accordance with the conditions of their society.<sup>5</sup> Therefore, understanding da'wah from the perspective of the Qur'an and Hadith is very important to ensure that the da'wah carried out is in line with Islamic teachings and is effective in achieving its goals.

The concept of da'wah has been widely studied by scholars through various interpretations of the Qur'an and hadith commentary. *Tafsir Al-Maraghi* by Ahmad Musthafa Al-Maraghi explains that da'wah in Islam must be carried out with an approach that is in accordance with the psychological and sociological conditions of its audience.<sup>6</sup> Effective da'wah is da'wah that not only contains the delivery of religious material, but is also able to touch the hearts and minds of the mad'u (object of da'wah). This is in line with QS. An-Nahl verse 125 which emphasizes that da'wah must be carried out with wisdom, good advice, and better debate:

*"Call (people) to the path of your Lord with wisdom and good lessons, and refute them in a better way."*<sup>7</sup>

Classical exegetes such as Imam Ath-Thabari in *Tafsir Ath-Thabari* and Ibn Katsir in *Tafsir Ibn Katsir* interpret "hikmah" as a revelation sent down by Allah to Rasulullah SAW.<sup>8</sup> Meanwhile, Jalaludin Abdurrahman As-Suyuthi in *Al-Itqan fi Ulum Al-Qur'an* emphasizes that wisdom in preaching includes wisdom in understanding the social context of the mad'u.<sup>9</sup>

In the study of Islamic da'wah, the hadith of the Prophet is also the main source in understanding the essence of da'wah. The hadith narrated by Imam Bukhari in *Sahih Al-Bukhari* states:

*"Convey from me even one verse."* (HR. Bukhari, No. 3202).<sup>10</sup>

This hadith emphasizes that da'wah is not only the duty of scholars or professional preachers, but also the obligation of every Muslim in their respective capacities. Abu Dawud in *Sunan Abi Dawud* and Al-Nasa'i in *Sunan Al-Nasa'i* also narrate hadiths that emphasize the importance of da'wah carried out with honesty and responsibility.<sup>11</sup> Preaching is not only about conveying a religious message, but also how the message can be understood and received well by the audience.

Da'wah has a broad dimension, covering theological, social, and cultural aspects. From a theological perspective, da'wah is part of a religious obligation that aims to spread Islamic teachings widely. Imam Az-Zarkasyi in *Al-Burhan fi Ulum Al-Quran* explains that da'wah is not only an activity of delivering messages, but also part of a communication system based on the principles of the Qur'an and Sunnah.<sup>12</sup> Meanwhile, in a social perspective, da'wah becomes an instrument of social change that aims to build a civilized

<sup>4</sup> Adam Hafidz Al Fajar, Al Kahfi, and Pajar Hatma Indra Jaya, "Da'wah Through Animation Media in the Perspective of Da'wah Verses," *Jurnal Dakwah Dan Komunikasi* 9, no. 2 (2024): 87–98.

<sup>5</sup> Ali Abdul Halim Mahmud, *Fiqh Al Da'wah Ila Allah* (cairo: Al Manshurah, 1990).

<sup>6</sup> Ahmad Mustafa Al-Maraghi, *Tafsir Al-Maraghi*, 8th ed. (Egypt: Musthafa Al-Halaby, 1946).

<sup>7</sup> Al-Qur'an, QS. An-Nahl: 125, n.d.

<sup>8</sup> Ath-Tabari, *Tafsir Ath-Tabari*, 14th ed. (Beirut: Dar al-Fikr, 2000).

<sup>9</sup> Jalaludin Abdurrahman As-Suyuthi, *Al-Itqan Fi Ulum Al-Qur'an* (Beirut: Dar al-Fikr, 1999).

<sup>10</sup> Ibn Hajar Al-Asqalani, *Fath Al-Bari Bi Syarh Sahih Al-Bukhari*, 10th ed. (cairo: Dar Al-Hadith, 2005).

<sup>11</sup> Al-Abadi, *Aunul Ma'bud Syarh Sunan Abi Dawud*, 6th ed. (cairo: Dar Al-Hadith, 2002).

<sup>12</sup> Imam Az-Zarkasyi, *Al-Burhan Fi Ulum Al-Quran* (Beirut: Dar al-Fikr, 1978).

and moral society. Muhammad Anshori in the Main Themes of the Qur'an states that da'wah is a transformative activity that has a major role in shaping Islamic civilization.<sup>13</sup>

In the development of modern da'wah science, Moh. Ali Aziz in Da'wah Science stated that da'wah must be flexible and adaptive to the development of the times.<sup>14</sup> A preacher is required to understand the development of technology, media, and communication methods that are appropriate for the current generation. Hamka in Tafsir Al-Azhar emphasized that effective preaching is preaching that not only conveys Islamic teachings textually, but is also able to actualize them in everyday life.<sup>15</sup> Therefore, the approach to preaching must take into account various aspects, including culture, education, and technology that are developing in society.

In this study, the theory used is based on the concept of da'wah from the perspective of the Qur'an and Hadith, with a classical and contemporary interpretation approach, as well as the theory of da'wah communication in Islamic studies.<sup>16</sup> One of the main theories in this study is the theory of hikmah, mau'izhah hasanah, and jidal bi allati hiya ahsan in QS. An-Nahl: 125 as the main method in Islamic da'wah. In Tafsir Ath-Thabari, Volume 14, page 350 (Beirut: Dar Al-Fikr, 2000), Imam Ath-Thabari interprets hikmah as a revelation revealed to the Messenger of Allah SAW which must be conveyed with full wisdom. This is also reinforced by Ibn Kathir in Tafsir Ibn Kathir, Volume 4, page 641 (Riyadh: Dar Ibn Hazm, 1999), who interprets that hikmah in da'wah does not only include knowledge, but also includes a way of conveying it that does not cause unnecessary conflict in society.<sup>17</sup> Meanwhile, in Tafsir Al-Maraghi, Volume 8, page 192 (Egypt: Musthafa Al-Halaby, 1946), Ahmad Musthafa Al-Maraghi explains that wisdom is the method that best suits the conditions of the individual and society that is the target of da'wah.

Mau'izhah hasanah, or good advice, is explained by Imam Al-Nawawi in Sahih Muslim Bi Syarh Al-Nawawi, Volume 3, page 512 (Beirut: Dar Al-Kutub Al-Ilmiyyah, 2003), as a method used in da'wah that is based on gentleness and compassion, so that the message conveyed is more accepted by the audience. Meanwhile, jidal bi allati hiya ahsan, namely debate in a better way, is explained by Jalaludin Abdurrahman As-Suyuthi in Al-Itqan fi Ulum Al-Qur'an, page 215 (Beirut: Dar Al-Fikr, tt), as a discussion method that aims to provide clarification without causing excessive conflict.

From the perspective of hadith, the theory of da'wah in Islam also refers to the hadith narrated by Imam Bukhari in Sahih Al-Bukhari, Volume 2, page 415 (Beirut: Dar Al-Kutub Al-Ilmiyyah, 1997), which states that da'wah is the responsibility of every Muslim, even if only conveying one verse. Imam Al-Abadi in Aunul Ma'bud Syarh Sunan Abi Dawud, Volume 6, page 173 (Cairo: Dar Al-Hadits, 2002), emphasized that da'wah

<sup>13</sup> Muhammad Anshori, "Tema-Tema Kajian Al-Qur'an Di Barat Perspektif Fazlur Rahman (1919-1988)," *QOF* 4, no. 2 (2020): 247–66.

<sup>14</sup> Moh Ali Aziz, *Ilmu Dakwah Edisi Revisi* (Prenada Media, 2024).

<sup>15</sup> Azam Jabir Murtadho, Arif Firdausi NR, and Edy Wirastho, "Penafsiran Ayat Tentang Bullying Dalam Al-Qur'an:(Studi Komparasi Tafsir Al-Azhar Dan Tafsir Al-Misbah)," *El-Wasathy: Journal of Islamic Studies* 2, no. 1 (2024): 182–96.

<sup>16</sup> Supardi Supardi, "Actualization of Qs. An-Nahl Verse 125 as A Method of Da'wah and Its Relevance to Modernity," *Komunike* 14, no. 1 (n.d.): 1–18.

<sup>17</sup> Lukman Nol Hakim, Lilik Nurhidayah, and Sofiyyah Balqis Inabah, "Conceptual Analysis of the Da'wah Method of Athifiyyah: A Study of Surah An-Nahl Verse 125 and Ali' Imran Verse 159," 2024.

carried out with sincere intentions and appropriate methods will have a greater impact on society.<sup>18</sup>

In the study of modern da'wah, the theory of da'wah communication is explained by Moh. Ali Aziz in *Ilmu Dakwah*, page 78 (Jakarta: Kencana, 2009), that effective da'wah must be able to understand the social and cultural context of the mad'u (object of da'wah). This is in line with the theory of Islamic communication explained by Fazlur Rahman in *Tema Utama al-Qur'an*, page 112 (Bandung: Penerbit Pustaka, 1996), which emphasizes that da'wah is not just about conveying messages, but also building a deep understanding of Islamic teachings. From the various theories above, this study combines the classical interpretation approach, hadith, and da'wah communication theory as the main foundation in understanding the meaning and meaning of da'wah in the perspective of the Qur'an and Hadith, as well as its application in the context of contemporary da'wah.

## RESEARCH METHODS

This research uses a qualitative approach with a library research method, which focuses on analyzing the concept of da'wah from the perspective of the Al-Qur'an and Hadith. This study aims to understand the meaning and meaning of da'wah as taught in the main sources of Islam, by examining various classical and contemporary commentaries, as well as hadith books that discuss da'wah. The main sources for this research consist of the Al-Qur'an, tafsir books, and hadith books, including *Tafsir Ath-Thabari*, *Tafsir Ibn Katsir*, *Tafsir Al-Maraghi*, and *Tafsir Al-Azhar* to understand the context of preaching in various verses of the Al-Qur'an such as QS. Al-Imran: 104, Al-Baqarah: 256, Al-Hijr: 94, Al-Qashas, and An-Nahl: 125.<sup>19</sup> Meanwhile, for the sources of hadith, this study refers to *Sahih Al-Bukhari*, *Sahih Muslim*, *Sunan Abi Dawud*, and *Sunan An-Nasa'i* to analyze the hadiths related to da'wah, including the hadith narrated by Imam Bukhari No. 3202 which emphasizes the importance of conveying Islamic teachings even if it is only one verse.<sup>20</sup>

The data collection technique in this study was carried out through literature studies, namely by reviewing various references relevant to the topic of da'wah in Islam. The data obtained were then analyzed using a descriptive-analytical method, namely describing the concept of da'wah based on various verses of the Qur'an and hadith, and comparing the interpretations of scholars from various classical and contemporary sources.<sup>21</sup> In analyzing the data, this study uses the hermeneutic method, namely the text interpretation approach to understand the meaning of the verses of the Qur'an and related hadiths. Classical interpretations such as *Tafsir Ath-Thabari*, *Tafsir Ibn Katsir*, and *Tafsir Al-Maraghi* are used as the main references in understanding the historical and linguistic context of the verses of da'wah.<sup>22</sup> Meanwhile, contemporary interpretations such as *Tafsir*

<sup>18</sup> Muadz Abdus Salam et al., "Challenges of Da'wah Research: Understanding Da'wah Models in The Context of Qur'anic Guidance and Social Change," *Al-Afsar, Journal For Islamic Studies* 7, no. 3 (2024): 1120–41.

<sup>19</sup> Al-Qur'an, QS. Al-Baqarah: 256, n.d.

<sup>20</sup> Al-Asqalani, *Fath Al-Bari Bi Syarh Sahih Al-Bukhari*.

<sup>21</sup> Muhammad Akbar Mawaldi, Andri Nirwana AN, and Nazar Fadli, "Analytical Study The Method Of Dakwa In An-Nahl 125-128 In The Testament Of Ma'Alim Al-Tanzil By Imam Al-Baghawy," *Profetika: Jurnal Studi Islam* 25, no. 01 (2024): 169–82.

<sup>22</sup> Amru Hidayat and Achyar Zein, "Various Models of Da'wah Approaches in the Qur'an Perspective of Al Qurthubi," *Tadrib: Jurnal Pendidikan Agama Islam* 10, no. 2 (2024): 1042–50.

Al-Misbah by M. Quraish Shihab and modern da'wah studies in Ilmu Dakwah by Moh. Ali Aziz are used as references to understand the relevance of da'wah in the current context.<sup>23</sup>

To ensure the validity of the data, this study applies the source criticism method, namely selecting the sources used based on their authenticity and credibility. The tafsir books used are the works of authoritative scholars with clear printed editions, for example Tafsir Ath-Thabari edition of Dar Al-Fikr, Volume 14, page 350; Tafsir Ibn Kathir edition of Dar Ibn Hazm, Volume 4, page 641; and Sahih Al-Bukhari edition of Dar Al-Kutub Al-Ilmiyyah, Volume 2, page 415.<sup>24</sup> In the study of hadith, this research also pays attention to aspects of the validity and narration of hadith, by referring to books of hadith sharia such as Fath Al-Bari Bi Syarh Shahih Al-Bukhari by Ibn Hajar Al-Asqalani and Aunul Ma'bud Syarh Sunan Abi Dawud by Al-Abadi.<sup>25</sup>

With this systematic approach, this study is expected to provide a deep understanding of the meaning and understanding of da'wah from the perspective of the Qur'an and Hadith, as well as identify various methods of da'wah that are in accordance with Islamic guidance and relevant to the conditions of da'wah in the contemporary era.

## RESULTS AND DISCUSSION

### Understanding and Meaning of Da'wah in the Perspective of the Qur'an

Da'wah in Islam has a broad and deep meaning, covering aspectsa call to goodness, conveying the teachings of monotheism, and efforts to guide humans towards a path that is approved by Allah SWT. Etymologically, the wordpreachingcomes from the root word - دعا - بيدعو - دعوه which means to call, summon, or invite. In the Qur'an, this term has several synonyms such as تبشير (tabsyir)which means giving good news, نصائح (nasikhun)which means giving advice, and إصلاح (reconciliation)which indicates the meaning of improvement or reform.<sup>26</sup>

Da'wah from the perspective of the Qur'an is explained in various verses, including:QS. Al-Imran: 104, Al-Baqarah: 256, Al-Hijr: 94, Al-Qashash: 87, and An-Nahl: 125. These verses not only explain the command of preaching, but also methods, goals, and ethics in conveying Islamic teachings.QS. Al-Imran: 104Allah SWT says:

وَلْتَكُنْ مِنْكُمْ أَمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"And let there be among you a group of people who call to virtue, enjoin what is right and forbid what is wrong; they are the lucky ones."(QS. Al-Imran: 104).<sup>27</sup>

This verse confirms that da'wah hastwo main aspects, that iscalls to goodness (يدعون) وَيَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَايُونَ عَنِ الْمُنْكَرِ (إِلَى الْخَيْرِ). Andcarry out good and good evil (إِلَى الْخَيْرِ" "الْمُنْكَرِ" in this verse refers toIslam as a wholeand all forms of goodness contained in it.<sup>28</sup> Temporaryenjoining good and forbidding evilin this interpretation it is linked to the duty of Muslims to be a reminder for humans to stay on the straight path.QS. Al-Baqarah: 256 Allah SWT also said:

<sup>23</sup>M. Quraish Shihab, Tafsir Al-Misbah, Volume 5, page 255 (Jakarta: Lentera Hati, 2012).

<sup>24</sup>Ath-Thabari, Tafsir Ath-Thabari, Volume 14, page 350 (Beirut: Dar Al-Fikr, 2000); Ibn Kathir, Tafsir Ibn Kathir, Volume 4, page 641 (Riyadh: Dar Ibn Hazm, 1999).

<sup>25</sup>Eko Hendro Saputra et al., "Understanding Da'wah and Khatib," *Linguistics and Culture Review*, 2021, 274–83.

<sup>26</sup>The Qur'an, QS. An-Nahl: 125.

<sup>27</sup> Al-Qur'an, QS. Al-Imran: 104.

<sup>28</sup> Ath-Tabari, *Tafsir Ath-Tabari*.

لَا إِكْرَاهٌ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشُدُ مِنَ الْغَيِّ فَمَن يَكْفُرُ بِالْأَطْقَوْتِ وَيُؤْمِنُ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا أَنْفَصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلَيْهِ<sup>29</sup>

"There is no compulsion in religion. Indeed, it is clear between the right path and the wrong path. So, whoever disbelieves in taghut and believes in Allah, then indeed he has clung to a very strong rope that will never break. Allah is All-Hearing, All-Knowing." (QS. Al-Baqarah: 256).<sup>29</sup>

In Ibn Kathir's Tafsir, this verse is explained as the main principles in Islamic preaching, that is preaching must be done without any element of coercion. ابْن كَثِير Awrite:

أي: لا تُكرهوا أحداً على الدخول في دين الإسلام، فإنه بين واضح جلي دلائله وبراهينه، لا يحتاج إلى أن يذكره أحد "على الدخول فيه".

Translation: "Do not force anyone to convert to Islam, because Islam is a religion with clear and obvious evidence, it does not require force to be accepted." (Tafsir Ibn Kathir, Volume 2, page 125).<sup>30</sup>

Da'wah must be done with strong argument and a wise approach, as emphasized in QS. An-Nahl: 125. Allah SWT said:

أَدْعُ إِلَي سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمُوَعِظَةِ الْحَسَنَةِ وَجَلَّهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

Translation : "Call (people) to the path of your Lord with wisdom and good lessons, and refute them with a better way. Indeed, it is your Lord who knows better who goes astray from His path and He who knows better who is guided." (QS. An-Nahl: 125).<sup>31</sup>

This verse is one of the basic principles in the Islamic da'wah method. In the Tafsir Ath-Thabari, "بِالْحِكْمَةِ" is interpreted as revelation revealed to the Prophet Muhammad SAW, as stated:

يقول تعالى ذكره لنبيه محمد صلى الله عليه وسلم: ادع يا محمد إلى سبيل ربك، وهو دينه الذي شرعه لعباده، "الإسلام، "بِالْحِكْمَةِ" يقول: بالموعظة الحسنة، وهو ما أمر الله به في كتابه، ونزل به وحيه، وبينته حججه

The translation: "Allah said to the Prophet Muhammad SAW: 'Call (humans) to the path of your Lord,' namely the religion of Islam which He has established for His servants, 'with wisdom' which means with good advice, namely the commands that come from Allah in His book and the revelations He has sent down with various proofs that have been explained." (Tafsir Ath-Thabari, Volume 14, page 350).

In Nawawi Al-Bantani's Tafsir Al-Ibriz, "wisdom" includes knowledge of wisdom, prophecy, useful knowledge, and sharia laws.<sup>32</sup> This shows that Wisdom in preaching is not just wisdom, but also includes Sharia knowledge and deep understanding of revelation.

Based on the analysis of various verses of the Qur'an and the interpretations of scholars, it can be concluded that Da'wah in Islam has a strong basis in the Qur'an, with the main principle being calls for goodness (QS. Al-Imran: 104), no compulsion in religion (QS. Al-Baqarah: 256), as well as methods of preaching with wisdom and good advice (QS. An-Nahl: 125). Da'wah should not be done by force, but must adapt to the

<sup>29</sup> Al-Qur'an, QS. Al-Baqarah: 256.

<sup>30</sup> Ibn Kathir, *Tafsir Ibn Kathir*, 4th ed. (Riyadh: Dar Ibn Hazm, 1999).

<sup>31</sup> Al-Qur'an, QS. An-Nahl: 125.

<sup>32</sup> Nawawi Al-Bantani, *Tafsir Al-Ibriz*, page 215 (Beirut: Dar Al-Fikr, tt).

conditions of the mad'u (object of da'wah), using clear evidence, as well as an approach full of wisdom and compassion.

### Understanding and Meaning of Da'wah in the Perspective of Al-Hadith

The concept of da'wah also has a strong basis in the Hadith of the Prophet ﷺ. The Hadith provides further explanation regarding the obligations, methods, and essence of da'wah in the lives of Muslims. In various hadith books, da'wah is not only defined as the activity of conveying Islamic teachings, but also as a mandate, an ethical communication process, and the collective responsibility of all Muslims.

#### 1. Hadith about the Obligation of Da'wah

Da'wah is the responsibility of every Muslim, whether on a small or large scale. This is emphasized in the hadith narrated by Imam Bukhari:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بِلْعُوَا عَيْيَ وَلُوْ آيَةً

*"Convey from me even one verse." (HR. Bukhari, No. 3202).<sup>33</sup>*

In Fath Al-Bari Bi Syarh Shahih Al-Bukhari, Volume 10, page 112, Ibn Hajar Al-Asqalani interpreted that this command is general, so that da'wah is not only the duty of scholars, but also every Muslim, according to their capacity and ability. A Muslim who knows one verse is also ordered to convey it, as long as he has the correct understanding.<sup>34</sup>

In Aunul Ma'bud Syarh Sunan Abi Dawud, Al-Abadi added that da'wah is not limited to verbal delivery, but also through actions, morals, and role models.<sup>35</sup> This makes it clear that da'wah is not always in the form of lectures, but can also be done in the form of behavior and social interaction.

#### 2. Hadith about the Method of Da'wah

In various hadiths, the Messenger of Allah ﷺ gave guidance on the methods and approaches of da'wah. One important hadith related to this is:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ: إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ

*"Indeed, gentleness is not in something but will decorate it, and is not removed from something but will make it bad." (HR. Muslim, No. 2594).<sup>36</sup>*

This hadith is the main basis that da'wah must be done with gentleness and not in a harsh manner. Imam An-Nawawi in Syarh Shahih Muslim, Volume 3, page 512, explains that "الرَّفْق" (gentleness) in this hadith includes all forms of interaction, including da'wah.<sup>37</sup>

Another hadith that strengthens the method of da'wah with gentleness is:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ: إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفِيقَ، وَيُعْطِي عَلَى الرَّفِيقِ مَا لَا يُعْطِي عَلَى الْعَنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سُوَّاهُ

*"Indeed, Allah is Gentle and loves gentleness. He gives rewards for gentleness that are not given for violence, and for anything other than that." (HR. Muslim, No. 2593). In Fiqh Al-Da'wah Fi Shahihi Al-Imam Al-Bukhari, page 87,*

<sup>33</sup> Al-Asqalani, *Fath Al-Bari Bi Syarh Sahih Al-Bukhari*.

<sup>34</sup> La Adi, S. Pd, "Konsep Dakwah Dalam Islam."

<sup>35</sup> Al-Abadi, Aunul Ma'bud Syarh Sunan Abi Dawud, Volume 6, page 173 (Cairo: Dar Al-Hadith, 2002).

<sup>36</sup> Muslim, *Sahih Muslim*, 3rd ed. (cairo: Al-Maktabah A-Taufiqiyah, 1956).

<sup>37</sup> An-Nawawi, *Sharh Sahih Muslim*, 3rd ed. (Dar Al-Kutub Al-Ilmiyyah, 2003).

Sa'id bin Ali Wahaf Al-Qahthany emphasizes that harsh and hateful da'wah will actually give rise to rejection from the mad'u (object of da'wah).<sup>38</sup>

3. Hadith about Amar Ma'ruf Nahi Munkar as the Essence of Da'wah

عن أبي سعيد الخراي منكم منكرٌ يشتبه في إسلامه، فإن لم يُستطع فقل له، وَذَلِكَ

God willing  
"Whoever of you sees evil, let him change it with his hand, if he is unable, then with his mouth, and if he is unable, then with his heart, and that is the weakest faith." (HR. Muslim, No. 49).<sup>39</sup>

In Shahih Muslim Bi Syarh Al-Nawawi, Volume 2, page 22, Imam An-Nawawi explains that da'wah does not always have to be done verbally, but can also be in the form of real actions in building a better society.<sup>40</sup>

4. Hadith about Morals in Da'wah

Words: God: God مجلسا يوم القيمة أحاسنك أخلاقا

"Indeed, the people I love most and those closest to me on the Day of Resurrection are those with the best morals." (HR. At-Tirmidzi, No. 2018).

In Tafsir Al-Misbah, Volume 5, page 255, M. Quraish Shihab emphasizes that one of the biggest factors in the acceptance of the Prophet's SAW's da'wah was his noble character and morals.<sup>41</sup>

Based on various hadiths and explanations from scholars, understanding and meaning of da'wah from the perspective of Al-Hadith can be summarized as follows:

1. Dawah is the obligation of every Muslim, not only the task of scholars or preachers.
2. The method of preaching must prioritize gentleness, not coercion or violence.
3. Da'wah is closely related to amar ma'ruf nahi munkar, which can be done with actions, words, or at least in the heart.
4. The success of preaching is very dependent on the morals of the preacher, not just on rhetoric or argumentation.

From the explanation above, it can be concluded that the hadith provides concrete guidelines on how da'wah should be carried out, both in terms of methods, essence, and impact on society.

## CONCLUSION

From the results of the analysis of the understanding and meaning of da'wah in the perspective of the Qur'an and Al-Hadith, it can be concluded that da'wah in Islam is the collective responsibility of all Muslims, which is not limited to scholars or professional da'is. Da'wah includes a call to invite to goodness, conveying the teachings of monotheism, and efforts to guide humanity to the path that is pleasing to Allah SWT. In the Qur'an, da'wah is explained through the principle of amar ma'ruf nahi munkar, which emphasizes the importance of enjoining goodness and preventing evil, and should not be done by force. Verses such as QS. Al-Imran: 104, Al-Baqarah: 256, and An-Nahl: 125 provide a clear basis for the method of da'wah, which must be carried out with wisdom, good advice (mau'izhah hasanah), and polite debate (jidal bi allati hiya ahsan).

<sup>38</sup> Suud Sarim Karimullah et al., "Da'wah for Social Justice: Creating Awareness of Social Issues Through a Religious Approach," *Jurnal Dakwah Risalah* 34, no. 2 (2023): 110–28.

<sup>39</sup> An-Nawawi, *Sharh Sahih Muslim*.

<sup>40</sup> An-Nawawi.

<sup>41</sup> M Quraish Shihab, "Tafsir Al-Misbah Jilid 13 Cet," *I* (Ciputat: Lentera Hati, 2000), Hlm 511 (2012).

In the perspective of hadith, da'wah is ordered to be carried out with gentleness and affection, as emphasized in the hadiths which state that Allah loves gentleness in all things, including da'wah. Da'wah is also seen as the duty of every Muslim, even by conveying a single verse, as long as it is conveyed with strong arguments and a good approach. In addition, noble morals are the main key to the success of da'wah, because da'wah accompanied by good morals is more easily accepted by society.

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