

The Mechanism Of Empowering The *Da'i* Role In *Da'wah Bil Hal* Using Surah Al-Taubah

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ABSTRACT: *Da'wah* consists of important activities to invite the community members to do good and to avoid negative things. *Da'wah* activities can be conducted via *da'wah bil lisan* and *da'wah bil hal*. However, this study would only look at the activities of *da'wah bil hal*, analysing the features of *da'i bil hal* and developing a mechanism for empowering the *da'i* in *da'wah bil hal* based on surah al-Taubah. This study utilised the qualitative method with the study design focusing on the document analysis of 50 verses from surah al-Taubah which had been analysed using thematic analysis. The findings identified 3 main aspects representing 25 verses which fit the aspects of approach, action (20 verses) and target (10 verses). Therefore, the role of *da'i* in *da'wah bil hal* could be improved using the comprehensive mechanism framework. The study implications showed that *da'wah bil hal* was a *da'wah* method equally important as *da'wah bil lisan* and it should be a good alternative in the current *da'wah* context. As such, this framework of *da'wah bil hal da'i* empowerment would be helpful to improve current efforts in *da'wah*.

KEYWORDS: *Da'wah bil hal*, surah al-Taubah

I. INTRODUCTION

Surah al-Taubah contains many lessons to inculcate the *da'wah bil hal da'i* role mechanism so that it can be emulated by current Islamic preachers. Below we have the study methodology and the findings from the content analysis of surah al-Taubah, which carries the meaning of *da'wah bil hal* and it provides a picture of the implementation in the current *da'wah* context.

II. STUDY METHODOLOGY

This study is a quantitative study which applied the third type of the thematic interpretation of tafsir which is based on the theme of the surah in analysing the content. This analysis was conducted by counting the frequency of certain words and themes in the text. The data was selected from the Mu'tabar Tafsir books by referring to Ibn Kathir's tafsir.

In the context of this study, the topic was related to the mechanism of the empowerment of the role of the *da'i* in *da'wah bil hal* based on the surah al-Taubah which was related to the examples shown by Rasulullah s.a.w in handling problems related to *da'wah*. The aim of this study would be to justify the verses related to Rasulullah saw's *da'wah bil hai* as a framework of empowerment. The findings showed that the main aim was achieved via the justification of verses related to Rasulullah s.a.w's *da'wah bil hai* as a framework for the empowerment of *da'i da'wah bil hal* via surah al-Taubah.

III. STUDY FINDINGS

The study findings regarding the mechanism of empowering the *da'i da'wah bil hal* using surah al-Taubah could be identified in the *da'wah bil hal* activities which comprised the manners, service and infrastructure. Additionally, the implementation also took into account the target of the *da'wah bil hal*. All the aspects of *da'wah* are shown below:

Da'wah Bil Hal Activities

a. *Da'wah bil hal* with manners

According to Kamus Dewan (2010), the word 'akhlak' refers to manners, behaviour and habit. As for the term 'akhlak', this refers to one's good or bad characteristics which are spontaneous without being fabricated. These are the characteristics of akhlak of the *da'i* in *da'wah bil hal* as stated in Surah al-Taubah:

i. Avoiding dispute

The *Da'i* should have the characteristics of akhlak of a Muslim in order that he can be emulated by his followers by avoiding dispute and quarrels which can only disrupt peace and harmony. This advice is stated in surah al-Taubah, verse 19. According to Ibnu Kathir (1988), dispute and quarrels are the reasons of community

breakdown, and these bring adverse effects as more important issues are forgotten. This is the reason why Muslims should focus on the unity of the ummah.

ii. Having the faith, going on a jihad and the hijrah

Having the faith, going on a jihad and the hijrah are the basis for a person's success in carrying out the duties for Allah. When one prioritises his duties, he is able to conduct his duties with patience and obtain the love of Allah as stated in surah al-Taubah verse 20. In this verse, Allah's gratitude and the reward bestowed upon those who have gone on a jihad is bigger than those who haven't conducted the hijrah and the jihad. However, one's conduct and practices should be based on the faith in Allah swt and for those who are faithless in Allah, their conduct and practices are merely futile and they will not earn any rewards in the hereafter (Ibnu Kathir, 1988)

iii. Prioritising Allah s.w.t

One of the characteristics of people who love Allah swt is that they prioritise Allah more than anything in the world. This is stated in surah al-Taubah verse 24. According to Ibnu Kathir (1988), this verse informs us that Allah commanded Rasulullah s.a.w to threaten people who are focused more on their family and relatives rather than on Allah swt and his messengers and the act of jihad on Allah's path to uphold Islamic teachings.

iv. Willing to cooperate

In the context of the *da'wah bil hal* implementation, the characteristic of willing to cooperate to implement *amal ma'aruf* and to prevent *nahi mungkar* is important for every preacher as stated by Allah swt in surah al-Taubah, verse 41. According to Hamka (1985), whether one is poor or rich, young or old, busy or otherwise, single or married, front line or supporting army members, all of us should carry out the requirements stipulated by Allah swt and his messengers. This shows us that some people may not have anything to be given away but they hold a special position due to their good deeds that they move others to tears. These people are especially mentioned so that others may emulate their spirit and good intention to work together with Rasulullah to uphold Allah's teachings.

v. Becoming a volunteer

A *da'i* should possess the spirit to volunteer in order to disseminate *da'wah* indirectly. Regarding Allah's command in surah al-Taubah verse 79, Quraish Shihab (2002), touched on the term *al-Muthawwi'in* as someone who does good deeds voluntarily or more than what is required. The origin of the term can be attributed to *al-Mutathawwi'in* and the pronunciation of the 'ta' alphabet was combined with the *tho* alphabet due to the proximity of the makhraj (articulation points) for both. Al-Biq'a'i found that the combination resulted in the 'ta' alphabet to be hidden in writing and speaking and this may signify that the volunteers were hiding their alms and contribution although they were ostracised and humiliated by some groups. They did it sincerely because of Allah swt.

As a *dai'* who disseminates Allah's teachings, being sincere for Allah should be inculcated in their self and soul. In line with Allah's command in surah al-Taubah verse 91, Ibnu Kathir (2014) stated that Allah swt provided the permission for Muslims to not go on a jihad if they were not sincere, honest and true regarding their lack of capabilities. Additionally, they have to maintain the peace and stability by not spreading any issues which would weaken the spirit of jihad among the Muslims. The sincere attitude would inculcate honesty and trust which would lead to a network of cooperation for the Muslims.

vi. Conducting worship properly

Another characteristic which should be owned by a *da'i* to be emulated by the *mad'u* is by conducting proper worship. One example would be to carry out zakat as shown by Rasulullah s.a.w. The outcome is that Muslims would be afraid to commit sins. Allah s.w.t has stated regarding alms and charity. Regarding surah al-Taubah, verse 103, Hamka (1985) explained that wealth can be the cause why one has negative or *mazmumah* qualities like being greedy and stingy and these would lead one to oppress others to acquire more wealth. On the other hand, *mahmudah* or positive qualities would cause one to become more open and conduct worship properly by giving some of the wealth to someone who needs it; in the process this leads one to have an attitude of helping others. As such, ibadah functions to lead a person to have a better attitude and to always control one's behaviour so that he won't slip from Islamic teachings.

vii. Love and care among Muslims

The way Muslims interact with each other should be looked into. Globalisation changes have caused erosion to the peaceful values in Muslim communities. To create a loving and caring society in this challenging age, there is a need to encourage a friendly society which greets each other with ease. Individuals with these qualities have the opportunity to acquire love from Allah swt. As stated in Allah's command in surah al-Taubah, verse 128, Ibn Kathir (1988) interpreted that Allah s.w.t has defined Rasulullah s.a.w's loving and caring nature. When

Rasulullah s.a.w was conducting *da'wah* activities in Makkah, he received a good response from the lower level residents who were mainly the servants. Rasulullah s.a.w was famous for his *ar-rauf* character (loving) and he always showed his love and care towards the believers.

b. *Da'wah Bil hal* with service

Kamus Dewan (2010) defines '*khidmat*' or service as deeds/work that show loyalty or devotion to the country and such. Service also means work which fulfils the public's need, contributing, serving or being loyal. It is also a situation in which full attention, focus and respect are given to something. The word '*khidmat*' is synonymous with respect, courtesy and being polite. The features of *da'i* in *da'wah bil hal* were based on surah al-Taubah with the term of service using the following:

i. Service ensures comfort

One of the features of *da'i* empowerment is by utilising the service terms as stated in Allah's command in surah al-Taubah, verse 74. According to Quraish Shihab (2002), the blessing provided by Allah s.w.t and his messengers helped in creating a new community formed out of the Muhajirin and Ansar, which had acquired the spoils of war and also peace and harmony even though they had been two warring tribes previously before the arrival of Islam. This was mentioned in Allah's command as stated in surah al-Anfal, verse 26. As such, after the arrival of the Muhajirin, the economic, social and emotional aspects had shown a positive effect which might not be achieved without the intervention of Rasulullah s.a.w.

ii. Creating cooperation in conducting transactions (*muamalah*)

The *da'i* may also use the service method in their approach to create cooperation in conducting transactions. Allah's command in surah al-Taubah verse 17 as exemplified by Al-Maraghiy (2001) showed us that the service of the disbelievers would be utilised in doing some work if they did not have the capacity to do work such as carving stone, building and carpentry. In this aspect, the teamwork between Muslims and non-Muslims was encouraged to acquire more flexible resource. Indirectly, the cooperation given would enable the *da'wah bil hal* process to be implemented as long as there is no intention of taking over a mosque and to fight for their rights as what is happening in Masjid al-Aqsa.

iii. Providing service without taking into account racial differences

The features of *da'i* empowerment can also be related to the method of service via the approach of providing service without taking into account the racial differences. As stated in Allah's command in surah al-Taubah, verse 6, Hamka (1985) explained that when a guest arrives for a formal meeting and a temporary visitor arrives to get protection, they have to be treated in a positive way with much courtesy and given appropriate guidance and allowance. The message disseminated through *da'wah* caused the Islamic influence to be easily infused into the hearts and minds of the outsiders.

iv. Providing service secretly or openly

Other approaches which could be used by the *da'i* in spreading the message of Islam is to use the service method either secretly or openly. Allah's command in surah al-Taubah, verse 105, as explained by Al-Maraghiy (2001) showed that a religious person who is doing an appropriate task should conduct his good deeds either in secret or openly and he should always adhere to the boundaries of the Syariah law. Any good deed done openly together with the values of faith are good examples to those who have witnessed the deed. This would be the main thrust for the formation of *da'wah bil hal* so that it would be emulated by its followers.

v. Giving service according to one's ability

The *da'i* could also use the method of service according to one's ability. As stated in Allah's command in surah al-Taubah verse 79 and explained by Quraish Shihab (2002), the phrases '*la yajiduna illa juhda hum*' meant that one could not contribute unless it's according to one's ability. Based on the description, we can understand that if one cannot contribute in the material sense, then one could contribute by giving one's time and energy. The word *juhd* refers to the ability or diligence in doing something, either via one's physical or mental ability; it is stated in al-Quran about the significance of contributing one's energy and mental capabilities. This shows that if one cannot offer one's wealth, one can offer to help with effort and ideas. The service contributed would be according to one's skills in a specific aspect and this can be considered a form of knowledge and human resource.

vi. Zakat as a way to cleanse oneself

To empower the *da'i bil hal* with service, the *da'i* should also cleanse themselves by paying zakat (alms). This is stated in Allah's command in surah al-Taubah verse 103 and 104. The Quranic verses are used to motivate one to keep on giving zakat, sedekah and also *nafkah*. According to al-Maraghiy (2001), giving charity can cleanse a Muslim from being miserly and stingy towards the poor. By doing service, a muslim can show a good example, cleansing their souls and in turn improve their standing in Allah's eyes.

vii. Giving service to get closer to Allah swt

To empower the *da'i bil hal* with service, the *da'i* could also use the service method as a suggestion to get closer to Allah swt as is stated in surah al-Taubah verse 99. Quraish Shihab (2002) explained that the *da'i* also looked at what is spent in Allah's path as a way to get closer to Allah s.w.t. and also a way to acquire blessing from Rasulullah s.a.w. This is because Rasulullah s.a.w always prayed for people who gave their money for alms and charity. It can be concluded that *nafkah* is also a type of spending which could get one closer to Allah s.w.t and in turn to acquire blessing from Him.

c. *Da'wah bil hal* with infrastructure

The implementation of *da'wah bil hal* with infrastructure as a medium of *da'wah* is important to ensure that the *da'wah* institution would keep on expanding. The definition of *da'wah da'wah bil hal* with infrastructure is hard to find if the scope of the definition only focuses on building or unmovable objects.

According to Kamus Dewan (2010), infrastructure is defined as the overall facilities and basic service provided such as transportation and communication, electric power supply and others which are essential for the growth of development and infrastructural advancement. As such, the researcher divided the infrastructure into two types which are buildings and non-buildings. The features of *da'i* in *da'wah bil hal* are shown below based on surah al-Taubah with the *da'wah* infrastructure empowerment method.

i. Buildings

Mosque is a place for the growth of the Islamic faith in many dimensions which refer to a place for Muslims to gather and conduct their worship. It is also a place for them to discuss about the survival of the Muslims in social, political, economic, cultural, educational aspects. Originally, a mosque as suggested Rasulullah s.a.w does not need a specific place to become a place of worship. This is because the actual purpose of building a mosque as required by the al-Quran is to realise the concept of *taqwa* as stated in surah al-Taubah verse 107, 108 and 109. Ibnu Kathir (2014) explained that the verse has become a specific evidence for people who conducted their worship in mosques specifically for worshipping Allah s.w.t. Additionally, the verse is an evidence for people who conduct their worship together with the righteous and performed their ablution properly and to abstain from any negative aspects.

ii. Non-buildings

A more expanded discussion on the usage of infrastructure as a medium for the implementation of *da'wah bil hal* focuses on non-material aspects such as institution, change and organization. As stated in surah al-Taubah verse 40 and exemplified by Quraish Shihab (2002), this verse utilized the plural form. The words 'we' or 'together' in this verse refer to a few definitions, which showed that the special characteristic of Islamic teaching focused on togetherness. The awareness for getting together is not limited for Muslims but also includes other groups of people. This awareness should be inculcated in each person on the basis that all mankind is one unit. "Every human being comes from Adam and Adam was created from a handful of earth." This would lead to cooperation in various aspects such as education, health, justice, etc. This would also erase the negative feelings such as being selfish and others.

This significance is also defined in another command of Allah in surah al-Taubah verse 71. Ibnu Kathir (2014) stated that the previous verse described the qualities of hypocrites which were the opposite of the believers such as helping one another as stated in surah al-Taubah verse 67. In the current context, Quraish Shihab (2002) added that the first verse "The believing men and believing women are allies of one another" informed us of the need to exist in an organization. In this issue, the researcher gave examples of *da'wah* organization in the current context which are JAKIM, PERKIM, Ikram and Jemaah Tabligh. The main mission as stated in the verse is the implementation of *amar ma'ruf nahi mungkar* as stated in Allah's command in surah al-Taubah verse 112. Ibnu Kathir (2014) informed that the characteristics of the believers are to lead and invite people to join the right path such as doing positive things and avoiding committing sins and negative things and knowing what should be done and what should be avoided. He also informed that human beings are the leaders on earth and *da'wah* is one of the tasks of the caliph/leader. The *da'wah* implementation can only be carried out individually or collectively.

The target of *Da'wah Bil Hal* in Surah al-Taubah

Referring to the verses in surah al-Taubah, *da'wah bil hal* is targeted at a few groups.

i. Targeting the Muslims

Allah's command in verses 71-72 of surah al-Taubah as explained by Quraish Shihab (2002: 163) stated that the believers are those with strong faith and have proven their steadfastness through their righteous deeds (males and females) tend to encourage others to do good (*ma'ruf*) and avoid committing sins (*mungkar*), conduct prayers with full focus and continuously and obey Allah swt and his Messengers. These people would definitely acquire the blessing of Allah s.w.t. and Allah s.w.t would not be defeated by anyone as He is the Most

Intelligent in His decision. These people are the target of the *da'wah bil hal* and the implementers of *da'wah bil hal* in the community.

ii. Targetting the Disbelievers/Hypocrite (non-violent)

Allah's command in surah al-Taubah, verse 102 as explained by Quraisy Shihab (2002:229) showed that another characteristic for the hypocrites described them as a group whose disobedience was not as heavy as previously mentioned. Their hearts were not as hard as other disbelievers' hearts as some of them regretted their wrongdoing and tried to repent; however, due to their weak faith, they had mixed up their good deeds with their wrongdoing. This group needed a *da'wah* approach which was gentle and full of wisdom so that they would not return to their former spiritual conviction.

iii. Targetting the Disbelievers/Hypocrite (Violent)

As stated in verse 67-68 of surah al-Taubah and explained by Quraisy Shihab (2002:157), the target comprises the male and female hypocrites, with some of them interconnected and united in their beliefs and deeds to lead humankind to do evil (*mungkar*) and forbid them from doing good (*ma'ruf*). They were stingy and did not contribute to others' well-being unless they were forced. This is because they had forgotten Allah's demands on them and in return Allah decided to forget and leave them which caused them to miss out on His blessing. There is a need for the believers to get together and overcome this target group and put a stop to their activities which are against Islamic principles.

iv. Targetting Zakat Receivers

Allah's command in surah al-Taubah, verse 60 as exemplified by Quraisy Shihab (2002) showed that some zakat receivers were from the muallaf group. All these groups should be taken into consideration when it comes to providing help and assistance such as building infrastructures such as schools, shelters, hospitals, etc.

v. Targetting indigenous people

Allah's command in surah al-Taubah verse 97 and 99 focused on the indigenous people with the term '*A'rabi*'. According to Quraisy Shihab (2002:216), this verse informed about the Bedouins; some of them were believers and some of them were not. In the current context, the Bedouins could be considered as the indigenous of the Arab world. When focusing on this target group, it is vital to look at aspects such as demeanour, service and infrastructure with specific focus on their needs and tendency in matters such as belief, customs, culture, etc.

Aspects of *Da'wah Bil Hal* actions

The *da'i* should make a correct decision based on *da'wah bil hal* actions so as not to raise an outcry in the process of disseminating the Islamic message. The below are the actions to be taken by the *da'i* on the *da'wah* target.

a. Beginning phase

In the beginning phase, the *da'i* should be courteous in implementing the actions below.

i. Having tolerance

Tolerance as a medium of *da'wah bil hal* is categorized as courteous action based on Allah's advice to Rasulullah s.a.w and Rasulullah's deamanour towards the hypocrites. Allah's advice was based on His command in surah al-Taubah verses 43, 71 and 72. Quraish Shihab (2002) informed that the courteous and tolerant action towards the hypocrites was to help them change from being negative to being positive.

ii. Tolerance of others' feelings

Apart from being tolerant towards the *da'wah mad'u*, other aspects to be taken care of is looking after their feelings as is stated in Allah's command in surah al-Taubah verse 84, 113. Quraish Shihab (2002) suggested that it is more honourable to give respect to the hypocrites who have passed away. He further added that the verse which showed the prohibition was very clear to the hypocrites regarding their dissent with Allah swt. The clarity touched on their death condition while they were disbelievers. As such, this verse indicated that Muslims should be open to pray for anyone whether the latter are believers or disbelievers, as no one knows whether they will end up in hell or otherwise

iii. *Da'wah* jihad

In Islam, the understanding about the meaning of jihad has to be expanded so that it provides the real meaning according to the *mad'u* handled. What is meant by jihad here is *da'wah* jihad as outlined in Allah's command in surah al-Taubah, verse 123. Quraish Shihab (2002) explained that the order for jihad is not restricted to wars. It also means that jihad can occur with many actions such as in the mental, education, social and political aspects. Currently, the attack on Islam via the mind and spirit is much more dangerous than militant attack ; in the past the ulama only limited the meaning of war in terms of controlling and defending the country's borders but now we have to increase other types of defence and also to be aware of other forms of war which involve thought and *da'wah*.

b. Moderate phase

In the context of *da'wah bil hal* action in the moderate phase, we can see that the actions in this phase are not too soft and not too firm, such as:

i. Boycotting

The same action was also described using another verse which was surah al-Taubah verse 28. It is clear here that the Musyrikin who were fighting the Muslims should be threatened with firmness or boycotted or isolated to another place far from the Muslims.

ii. To condemn only the wrongdoing

Allah's command in surah al-Taubah verse 34 and 35 as elaborated by Quraish Shihab (2002) showed that this verse did not condemn those who had accumulated wealth and saving one's money for the future. This condemnation was directed at people who had accumulated the wealth without providing any money for the Allah's causes. It is better for them to contribute money for other Muslims and also save some for their future.

iii. Conducting a jihad according to one's ability

Allah's command in surah al-Taubah verse 41 as explained by Quraish Shihab (2002) showed the usage of *da'wah bil hal* to handle any wrongdoing using moderate action. Quraish Shihab informed that the ulama had different views about the jihad to fight the disbelievers and the hypocrites according to this verse. Some understood it in the sense that one should fight the disbelievers with weapons and the hypocrites with one's words. Some others understood it in the sense that one should fight the hypocrites with one's hands and words or at least by showing them a murky disposition.

iv. Showing a negative reaction

Besides the action of cutting off the relationship and isolating the *mad'u*, another action would be showing them a negative reaction. Allah's command in surah al-Taubah, verse 73 as explained by Quraish Shihab (2002), focused on the ulama's opinion that the believers should conduct their jihad by avoiding the hypocrites with one's hands and tongues, or at least showing them a murky disposition. As such, one should conduct his jihad in ways suitable with the *mad'u* so that they would not be too far from the *mad'u*.

v. Boycott

The act of boycotting means isolating or separating one person from the other. Allah's command in surah al-Taubah, verse 83, as explained by Quraish Shihab (2002), indicated that the disbelievers were left on their own as they were not needed (isolated). When they asked for permission to go to war, they were told that it would be an indignity, and they were no longer needed and they would never need to accompany the believers for ever, which meant that they could not be on the same journey or activity along with the believers and they could not assist them in the war as they were the silent enemies. This verse also showed that if there were signs of hypocrisy in a person, it is good to put him away from the believers, especially in a war as this would decrease the self-esteem of the believers.

vi. Cutting off relationships

The action of cutting off relationship between the *da'i* and *mad'u* may be due to certain reasons. As stated in Allah's command in surah al-Taubah verse 95 and 96 and explained by Al-Maraghiy (2001) that the obedient should turn away from the disbelievers by showing contempt and humiliation and not by allowing them to apologise and accept any excuses. Muqatil once related that upon Rasulullah's arrival in Madinah, he had uttered, "*Do not associate with them and do not speak to them*".

vii. The obligation to pay zakat

Moderate action should be taken to give a lesson to the *mad'u* who request to be pardoned and this may come in the form of the obligation to pay zakat. Allah's command in surah al-Taubah verse 103 and 104 as exemplified by Quraish Shihab (2002) showed that one of the ways to pardon is via charity and alms and this does not involve one's whole fortune but only a small amount which has been stipulated. This action can be used to cleanse one's riches and soul and also expand one's wealth. The prayers from the cleansed should provide comfort to those who would otherwise be agitated and scared because of their wrongdoing.

c. The strict action phase

This would be the last resort in warning some parties to stop committing acts which are prohibited Allah s.w.t and his messengers. This would be done by:

i. Conducting a war of jihad

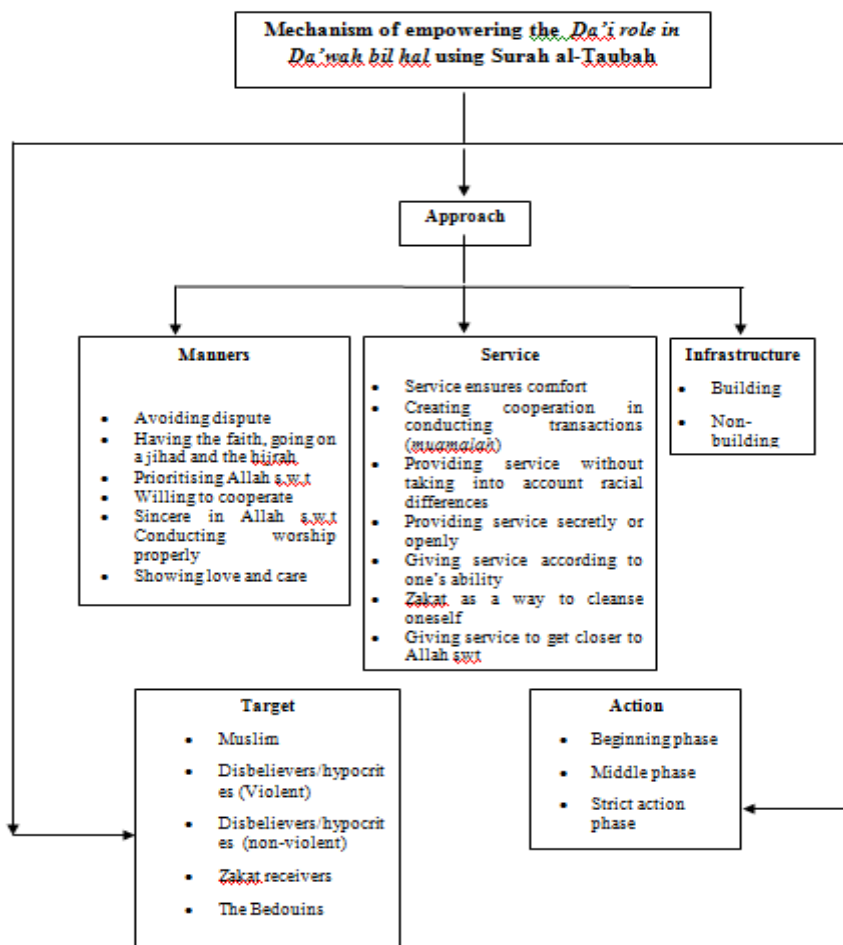
Strict action should be taken on groups committing *nahyu anil mungkar* as shown in Allah s.w.t command in Surah al-Taubah verse 29, 73 and 74. This shows that there is no compromise regarding the *munafik* (hypocrites) as related by Al-Maraghiy (2001) that Muslims were deployed to fight the disbelievers and hypocrites who lived with the Muslim community. These measures had to be taken in line with the harm they could do such as becoming apostates or refusing to spread the message of Islam.

ii. To destroy the enemy's infra structure

Strict measures are needed for any infrastructure built by the disbelievers; this would be done by destroying the infrastructure built by the enemy which has the potential to bring harm to the Muslim community. Allah's command in surah al-Taubah, verse 107 as explained by Quraish Shihab (2002) showed that some disbelievers built a few mosques in order to create problems and bring the Muslims apart.

Conclusion

It is thus clear that surah al-Taubah contains a multitude of *da'wah* approaches especially in implementing *da'wah bil hal* by the *da'i* to the *mad'u*. The examples shown by Rasulullah s.a.w in facing the community at that time to disseminate the message of Islam can be used as a guide for the *da'i* in today's challenging times. An important aspect in building the framework of *da'i* empowerment in *da'wah bil hal* shown via surah al-Taubah is the focus on the aspects of the preacher himself, the *da'i* empowerment via the aspect of service and also infrastructure by taking into account the the types of *mad'u* faced. Additionally, the need to manage a suitable action plan in line with the *mad'u* should be taken into consideration as this would have a deep impact on the *mad'u* to return to the original path which is Islam. The framework of empowerment of *da'i* in *da'wah bil hal* surah al-Taubah is shown below:



The framework of empowerment for *da'i da'wah bil hal* in surah al-Taubah

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