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Analysis of the Meaning of Da'aa in the Interpretation of Ibn Kathir and As-Sa'di with the Approach of Wujuh wa al-Nadhoir and Toshihiko Izutsu's Semantics

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Abstract

This study aims to examine the interpretation of da'wah verses in the Qur'an that contain the word "دَعَا" (pray, call, call out). The word "دَعَا" has a broad meaning in the Qur'an, including the call to pray to Allah as a form of worship and obedience. Using the approaches of comparative tafsir, wujuh wan nadhoir, and toshihiko izutsu semantics, this study identifies and analyzes relevant verses, as well as tracing the interpretations of classical and contemporary scholars regarding the use of the word "دَعَا". The results show that the word "دَعَا" not only describes supplication and hope to Allah, but also includes deep spiritual aspects in the context of da'wah. Prayer in these verses serves as a means of communication with Allah, confirmation of faith, and as a call for good and a warning against evil. This study highlights the importance of understanding the meaning of supplication in da'wah to increase the effectiveness of the message conveyed and strengthen the spiritual connection with Allah. This study also shows that the interpretation of da'wah verses that use the word "دَعَا" provides comprehensive guidance for Muslims to be more solemn in every prayer.

Keywords: Da'a; Semantic; Tafseer

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Introduction

Lafadz **سَأَلَ** in the Qur'an is always closely related to the request of a servant to his Lord, so the discussion is then closely related to the manners that must be fulfilled in prayer, the conditions of prayer, the mustajabah time for prayer, and how the circumstances that require a servant to pray to his Lord [1]. Shaykh al-Islam Ibn Taymiyyah in *Nuzhatu al-A'yun* explains that the word **سَأَلَ** means *tholab al-syai' min al-adna ila al-asfal*, which means asking or requesting something from the lowest to the highest [2]. In the meaning of his words, it can be ascertained that praying will always require good manners [3]. Because when humans ask for help from other humans, they only need good manners, let alone when asking Allah SWT, of course it requires good manners.

In the teachings of Islam itself, prayer is an important axis of a servant's relationship with his Lord, it is in a prayer that a Muslim will pour out his complaints to Allah SWT [4]. So of course the concept of prayer in the Qur'an has various interpretations depending on the meaning, meaning, and how the mufassir understands it [5]. therefore it becomes important to understand prayer in tafsir studies [6]. The source of tafsir used in this comparative study is tafsir ibnu katsir and tafsir as-Sa'di [7]. Both are books of tafsir bil ma'tsur that have a tahlili style because of the sequential and complex discussion, tafsir al-Ahkam verse more specifically reviews in terms of the law [8]. Of course by combining the two will present a more musytamal meaning of prayer again [9]. In addition to the tafsir book, the wujuh wa al-Nadzoir method and Toshihiko Isutzu's semantic theory are also used [10]. wujuh wa al-Nadzoir method identifies words that are similar, similar to the chosen lafadz and also allows other meanings of the chosen word or lafadz [11]. While Toshihiko Isutzu's Semantics offers a more unique understanding of the selected Qur'anic lafadz, namely by identifying the meaning independently, then studying the use of the lafadz in the pre-Islamic, Islamic, and post-Islamic periods, then identifying the meaning in relation to the lafadz before and after the selected word,

The result of this article is expected to make the meaning of prayer more musytamal in everyday life so that Muslims can really interpret the prayers they pray to Allah SWT.

Method

This research is a qualitative type of research that uses library data because the main object in this study is interpretation of the text of the Qur'an. Qualitative methods are methods of assessment or research methods of a problem that are not designed using statistical work steps. This study also used literature collection. Literature library to browse data in writing.

Result and Discussion

a. Tafsir Ibn Kathir and as-Sa'di

In the book al-Mu'jam al-Mufahsros li alfadz al-Qur'an there are at least five mentions of the word model دَعَا with its various derivations in the form of fi'il madhi', including دعان دعوا، أدعوتهم، دعوت، دعاء.

Here is the discussion:

1. al-Baqarah ayat 186 (دَعَانِ) :

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ
(البقرة/2: 186)

"And when My servants ask you about Me, then (answer) that I am near. I answer the petition of him who prays when he asks Me, so let them fulfill (all My commandments) and let them believe in Me, that they may always be in the truth."

Tafsir Ibn Kathir :

Ibn Abu Hatim said, my father has narrated to us, has narrated to us Yahya ibnul Mugirah, has narrated to us Jarir, from Abdah ibn Abu Barzah As-Sukhtiyani, from As-Silt ibn Hakim ibn Mu'awiyah (i.e. Ibn Haidah Al-Qusyairi), from his father, from his grandfather, that a Bedouin asked, "O Messenger of Allah, is our Lord near, so we will seek Him; or is He far away, so we will call upon Him?" The Prophet remained silent, not answering. Then Allah revealed His words: And when My servants ask you about Me, then (answer) that I am near. I answer the supplicant when he prays to Me, so let them fulfill My commands and let them believe in Me. (Al-Baqarah: 186)

In other words, when you tell them to pray to Me, let them pray to Me, and I will grant them.

This Hadith was also narrated by Ibn Jarir from Muhammad ibn Humaid Ar-Razi in the same wording. It was also narrated by Ibn Murdawaih and Abusy Shaykh Al-Asbahani, through the tradition of Muhammad ibn Abu Humaid, from Jarir with the same wording.

Abdur Razzaq reported that Ja'far ibn Sulaiman reported from Auf reported from Al-Hasan that the Companions asked the Messenger of Allah (S): "Where is our Lord?" So Allah swt. revealed His words: And when My servants ask you about Me, then (answer) that I am near. I grant the supplicant's request when he prays to Me. (Al-Baqarah: 186), until the end of the verse.

Ibn Juraij narrated from Ata that when these words were revealed: And your Lord said, "Pray to Me, and I will grant you." (Al-Mumin: 60) So the people asked, "If we only knew, which is the more appropriate time to make supplication for us?" So His words were revealed: And when My servants ask you about Me, then (answer), I am near, I grant the supplicant's request when he prays to Me [12].

Tafsir as-Sa'di:

This verse is an answer to a question. Some of the prophet's companions asked him, saying: "O Messenger of Allah, is our Rabb near so that we cleanse him, or is He far away so that we call upon Him?" Then the verse was revealed: "And when My servants ask you about Me, then answer that I am near." This is because Allah is the All-Seeing, the All-Seeing and knows what is hidden and concealed, He knows what the treacherous eye sees and what the heart hides, and He is very close to the one who prays to Him by granting it [13]. Hence He says, "I grant the supplicant's request when he asks Me." There are two kinds of prayers: prayers of worship and prayers of supplication.

The closeness of Allah is also twofold: the closeness of His knowledge of each of His creatures, and the closeness of those who worship Him and those who supplicate to Him by granting supplication, helping, and giving Taufik [14].

2. Nuh ayat 5 (دَعْوَتُ) :

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا (نوح/71: 5)

Noah said: "O my Lord, I have called my people night and day,"

Tafsir Ibn Kathir :

Allah tells us about His servant and Messenger Noah a.s., that he complained to his Lord about what he found in his people and his patience in dealing with them for a long time, namely one thousand years less fifty years, during which he explained and explained to his people and called them to the path of guidance and the straight path [12].

Tafsir as-Sa'di:

They did not fulfill the call of Noah and did not want to obey his orders. So Noah complained to his Lord, "O my Lord, verily I called my people night and day, and my calling only made them flee (from the truth)," i.e. flee and turn away from the truth, so there was no point in calling them, because the benefit of calling is that all or part of the purpose is achieved. "And indeed every time I call them (to faith) that You may forgive them," i.e. that they may respond, in which case if they accept, You may forgive them, and this call is purely for their good, but they remain in falsehood and flee the truth [15]. "They put their fingers in their ears," for fear of hearing the words spoken by their prophet Noah. "And covered their garments (over their faces)," i.e. they made them their coverings in order to avoid and hate the truth. "And they persisted" in their disbelief and evil, 'and exalted themselves' over the truth 'greatly', i.e. their evil increased and their good became more distant [14].

3. al-A'raf ayat 193 (أَدْعُوهُمْ) :

وَأِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَسْتَعِزُّوكُمْ سِوَاءَ عَلَيْكُمْ أَدْعُوهُمْ أَمْ أَنْتُمْ صُمُتُونَ (الاعراف/7):

(193)

"And if you (polytheists) call upon them (idols) to guide you, they will not respond to your call; it is the same whether you call upon them or remain silent."

Tafsir Ibn Kathir :

That is, the idols cannot hear the call of the one who calls them. The situation will remain the same, whether there is someone who calls him or someone who overthrows him, as said by Prophet Ibrahim:

إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا

When he (Ibrahim) said to his father, “O my father, why do you worship that which does not hear, nor see, nor does it benefit you in the least?” Then Allah, the Almighty, mentioned that the idols were not the same as the ones that he worshipped.

Then Allah swt mentioned that the idols were servants of Allah too, just like their worshippers [16]. In other words, the idols are creatures too, just like their worshippers. In fact, humans are far more perfect than these idols, because humans can hear, see, and hit; whereas the idols cannot do any of these things [12].

Tafsir as-Sa'di :

If you, O polytheists, call upon the idols which you worship besides Allah “to guide you, then they will not respond to your call; it is the same whether you call upon them or remain silent.” Man is in a better state than this, because he does not hear, does not see, does not show and is not shown. If a reasonable person reflects on this clearly, he will confirm the falsehood of his deity and the ignorance of his worshippers [14].

4. al-A'raf ayat 189 (دعوا) :

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ عَلَمًا أَتَقَلَّتْ دَعَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ)
(الاعراف/7: 189)

“It is He who created you from a single soul (Adam) and from him He made his spouse so that he would tend to her and feel at ease. Then, after he had mixed with her, she conceived lightly. So, she passed through it easily. Then, when she was heavy, both (husband and wife) pleaded with Allah, their Lord,

"Surely, if You had given us righteous children, we would have been among the grateful."

Tafsir Ibn Kathir :

Allah SWT reminds us that He created all humans from the prophet Adam. He created his wife, Eve, from him, then Allah spread mankind from both of them, as Allah SWT said: (O mankind, indeed We created you from a man and a woman: and made you nations and tribes so that you know each other. Indeed, the noblest among you in the sight of Allah is the most pious) (Surah Al-Hujurat: 13) and (O mankind, fear your Lord who created you from a single person, and from him Allah created his wife) (Surah An-Nisa: 1) and in this verse Allah SWT says (and from him He created his wife, so that he would be pleased with her) that is, so that he would get used to it and about it, as Allah SWT says: (And among the signs of His power is that He created for you wives of your own kind, that you may tend to them and be at ease with them, and He created between you love and affection) (Surah Ar-Rum: 21) There is no harmony between two souls greater than the harmony between husband and wife. Hence Allah mentions that sometimes a sorcerer uses his tricks to separate a person from his spouse (Then after he has mixed with her) i.e. had intercourse with her (his wife bears a light womb) and that is at the beginning of pregnancy, during this period a woman does not feel pain, because in fact it is only semen, then a clot of blood, then a lump of flesh.

Related to Allah's words: (and she continues to feel light for some time) Mujahid said that the meaning is that she continues to be pregnant.

Qatadah said about His words: (and she continued to feel light for some time), meaning that her pregnancy became clear.

Ibn Jarir said that the meaning is that she continued to carry the water and conceive it.

Al-Hasan said: "It was through this that the sons and daughters of the prophet Adam and those who committed polytheism among them after him made partners for Allah with the child whom Allah had bestowed upon them.

It was narrated from Qatadah: "Al-Hasan said that they were the Jews and Christians. Allah gave them children and they became Jews and

Christians.” All these reports are saheeh from al-Hasan, and he interpreted this verse in this way, which is the best and most appropriate interpretation of what is meant in this verse.

What is meant by this verse in this context is not the prophets Adam and Eve, but rather the polytheists of their descendants. The mention of the prophets Adam and Eve at the beginning is like an introduction to the case of two people. It is like the continuation of the mention of a person by mentioning his kind.

Hence Allah says: (So High is Allah from what they associate) [12].

Tafsir as-Sa'di :

“It is He who created you”, men and women scattered on the earth in great numbers and diversity, ‘from one self’, namely Adam, the father of mankind, ‘and from him He created his wife’, namely created his wife Hawwa from Adam so that he would feel pleasure in her. For if she had been created from the element of adam, there would have been a harmony and harmony that made each of them calm with the other, so that each of them tended to the other with lustful inclinations. “Then after she had mixed”, i.e. had intercourse with him, and Allah ordained a child out of that lust or mixing, she became pregnant ‘with a light womb’, which occurs at the beginning of pregnancy when the woman does not feel the weight of pregnancy ‘then when’ she continues and ‘she feels heavy’ when the pregnancy grows in her stomach, in that condition she begins to long for her child [17]. She hoped that her child would be born healthy and safe from any defects. So they prayed “to Allah their Lord, saying 'surely if You give us a perfect child” perfect in creation with nothing missing “surely we will be among those who are grateful” [14].

5. Ali Imron ayat 38 (دعا) :

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ۖ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ۖ إِنَّكَ سَمِيعُ الدُّعَاءِ (آل عمران/38)

“It was there that Zakariya prayed to his Lord, saying: “O my Lord, grant me from Your side a good son. Verily, You are the hearer of prayers.”

Tafsir Ibn Kathir :

When Zakaria saw that Allah swt. had given Maryam sustenance in the form of winter fruits in the summer and summer fruits in the winter, it was then that he wanted a child, even though he was old and his bones were brittle, gray hair had colored all the hair on his head, his wife was also old and barren.

However, despite this, he still begs his Lord and seeks Him with prayers that he recites slowly, as mentioned by His words:

رب هب لي من لدنك ذرية طيبة

My Lord, give me from Your side a good offspring.

That is, from Your side a righteous child.

إنك سميع الدعاء

Indeed You are the All-Hearing of prayers [12].

Tafsir as-Sa'di :

Allah honored Maryam and Zacharias as Allah facilitated for Maryam the blessings that were obtained without sweat and fatigue, it was a karamah as a glory from Allah for her because, "every time Zacharias entered to meet Maryam in the mihrab," which is the place for worship, and here there is a hint of the many prayers Maryam performed and her consistency in this place of worship, "then she found food by her side" with the blessings available. Zacharias said, "Maryam, where did you get this food?" Maryam replied, "It is from Allah. Verily, Allah gives sustenance to whom He wills without reckoning." When Zacharias saw this condition, the kindness and love of Allah towards Maryam, it reminded him to ask Allah for a son, in his almost desperate condition, saying "O my Lord, give me from your side a good child. surely you are the listener to prayer." "Then the angel Gabriel called Zacharias, while he was standing praying the maihrab prayer, saying "verily Allah rejoices you with the birth of your son Yahya who confirms the sentence from Allah," that is, his name is Yahya, and the sentence that comes from Allah is Isa ibnu Maryam, the good news is with the noble Prophet which also contains good news with Isa ibnu Maryam, as a confirmation and testimony to his apostleship [14].

b. Wujud wa an-Nadhair

Wujud wa Nadhair theory in semantics, especially developed by Toshihiko Izutsu, focuses on analyzing the meaning of words in the context of Arabic linguistics and the Qur'an [18]. As for the theory of wujud (وجه): Refers to the various dimensions or aspects of meaning that a single word can have. In the context of the Qur'an, a word may have several different meanings, depending on the context in which it is used. [19]

Al-Zarkasyi in al-Burhan fi 'Ulum al-Qur'an (1/102) states that what is meant by al-wujud in terms of terms is,

فالوجه اللفظ المشترك الذي يستعمل في عدة معان

"So al-wujud is a musytarak word that is used for many meanings". Or simply, one word that can have several meanings. So al-wujud is one word that can have different meanings in different verses and contexts.

As for the theory of nadhair (نظائر): refers to words that have similar or related meanings. al-Zarkasyi in the same book mentions,

والنظائر كالألفاظ المتواطئة

"As for al-nadhair, it is like similar phrases". In other words, al-nadhair is one meaning in the Qur'an that is mentioned with various phrases.

This analysis aims to explore the relationship between words and how they complement each other in understanding the text. The explanation of the Wujud wa Nadhair theory on the word دَعَا is as follows:

1. Wujud from the word "دَعَا"

The word دعا which uses the form of fi'il is 5 in the Qur'an, which has different meanings. The explanation is as follows:

- a. Surah al-Baqarah verse 186, the word (دَعَانِ) in the verse means praying.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

- b. Surah Nuh verse 5, the word (دَعَوْتُ) in the verse means complaining.

وَقَالَ نُوحٌ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا

- c. Surah al-A'raf verse 193, the word (ادْعُوهُمْ) in the verse has the meaning of appeal.

وَإِنْ يَسْتَجِيبُوا لَكُمْ إِنَّ دَعْوَتَهُمْ

- d. Surah al-A'raf verse 189, the word (دعوا) in the verse has the meaning of asking.

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا ۚ فَلَمَّا غَشَّاهَا حَمَلَتْ حَمْلًا خَفِيًّا فَمَرَّتْ بِهِ ۖ فَلَمَّا أَثْقَلَتْ دَعَوَا اللَّهَ رَبَّهُمَا لَئِنْ آتَيْتَنَا صَالِحًا لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

- e. Surah Ali Imron verse 38, the word (دعا) in the verse has the meaning of pleading.

أَصَابَهُمْ مَغْفِرَةٌ مِّن رَّبِّهِمْ وَنَجَاتٌ ۖ وَأَنَابَهُمْ جَنَّتْ بَحْرِي مِّن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ

2. Nadhair from the word "دَعَا"

Nadhair refers to the grouping of words that have similar or related meanings. In the context of "دَعَا", this analysis explores other words that could have the same or similar meaning, while taking into account the context in which the word is used. The explanation is as follows:

- a. إستصرخ (Urgently asking for help), this word is often used in the context of people asking for help in trouble. The example verse is Surah Al-Anfal (8:25):

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً ۖ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ

"And fear a trial that will not befall only the wrongdoers among you. And know that Allah is very severe in His punishment."

This verse speaks of the critical situation faced by the Muslims at the time of the Battle of Badr. in the context of the battle of Badr, where the Muslims felt pressured and threatened. They needed strength and support from Allah to face the great challenge. This verse emphasizes

that when Muslims face a threat, they should appeal to Allah for help. It is a reminder that Allah's help is the key to overcoming difficulties.

- b. نادى (Call or summon), this word relates to the importance of responding to the call of Allah and His Messenger, especially in times of warfare and challenges for Muslims. This verse reminds believers to immediately answer the call of Allah and His Messenger, which leads to goodness and a better life. An example is Surah Al-Anfal (8:24):

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ

"O you who believe, fulfill the call of Allah and His Messenger when He calls you to give you life."

In this verse, the word "دَعَاكُمْ" is used, which means "to call you". This verse invites the believers to answer the call of Allah and His Messenger with obedience.

- c. دعوة (Invitation or appeal), this word is often used in the context of an appeal or invitation to do good. The example of the verse is Surah Al-Baqarah (2:208):

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

"O you who believe, enter into Islam (peace) thoroughly and do not follow the steps of Satan! Verily, he is a real enemy to you."

- d. تَمَنَّى (Desire or hope), this word is used in the context of referring to a desire or hope, which is often also expressed in prayer. An example is Surah Al-Baqarah (2:94):

قُلْ إِنْ كَانَتْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً لِلَّذِينَ آمَنُوا فِي الدُّنْيَا فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

"Say, 'If indeed the abode of the Hereafter is exclusively for you in the sight of Allah, and not for others, then desire death if you are truly the righteous.'"

In this verse, "تَمَنَّوْا" is used to indicate a desire or hope for something, in this case death, as a test of their faith.

c. Semantik Toshihiko Izutsu

Semantics according to Izutsu is an analytical study of the key terms of a language with a view that the end result will bring up the conceptual understanding of Weltanschauung or the worldview of the people who use the language, not only as a means of thinking and speaking, but more importantly the concept and interpretation of the world contained in it [19]. In order to avoid elimination in understanding the concept of the Qur'anic weltanschauung, Izutsu tries to let the Qur'an explain its own concepts and speak for itself [20]. In this context, Izutsu's method is to collect all the important words that represent important concepts such as the word Allah, Islam, prophet, faith, disbelief, and so on, which then examines the meaning of these words in the context of the Qur'an. These important words are referred to by Izutsu as key terms [21].

This concept provides an understanding that not all words in a vocabulary have the same value in forming the basic structure of the ontological conception based on the vocabulary. This is certainly not an easy and easy job. It should be noted, every word in the Qur'an is not simple. The position of each word is separate, but has a very strong correlation between one another, and concrete meaning is produced from the entire system of the correlation. In Izutsu's observation, every word certainly has a basic meaning and a relational meaning. Basic meaning can be synonymized with lexical meaning, while relational meaning is close to contextual meaning. When a word is used in a particular sentence or concept, it has a new meaning derived from its position and relationship with other words in the sentence structure. The main concepts contained in the meaning of Qur'anic words are explained in several steps of Toshihiko Izutsu's research, namely:

1. Basic Meaning and Relational Meaning

Revealing the root meaning and relational meaning of the word دَعَا. there are two steps to find out the relational meaning, namely by syntagmatic and paradigmatic analysis. the word دَعَا has the root meaning of Calling. دَعَا has a wide spectrum of meanings, but generally relates to the act of calling, inviting, or pleading.

The different forms of the word دَعَا in the Qur'an are as mentioned below;

Table 1: The different forms of the word Da'a

No	Word Redaction	Total	Surah
1	دعا	4	Ali Imron : 38 Al Anfal : 24 Yunus :12 An Naml : 62
2	دعوت	4	Nuh : 5, 7 & 8 Ibrahim : 22
3	أدعوتوهم	1	Al A'raf : 193
4	دعوا	1	Al A'raf : 189
5	دعان	1	Al Baqarah : 182

While the relational meaning can be traced by Syntagmatic and Paradigmatic analysis, relational meaning is a new meaning given to a word depending on the sentence in which the word is used. Paradigmatic analysis is an analysis that seeks to determine the meaning of a word by paying attention to the word that is located in front of or behind the word being discussed in a particular section. One example is

Surah Al-Anfal (8:24):

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ وَأَنَّهُ إِلَيْهِ
تُحْشَرُونَ ٢٤

Surah Al-Baqarah (2:208):

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَافَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ٢٠٨

These two verses indicate that the meaning of دَعَا Surah Al Anfal 24: A call or appeal from Allah and His Messenger to Muslims. This verse shows that دَعَا means calling or inviting to follow the commandments that will provide a good life. This is not only in the physical sense, but also spiritual, by way of living a life in accordance with the teachings of Islam. while the Meaning of دعوة Surah Al Baqarah 208 : An invitation or call to the believers to enter into Islam as a whole. This word implies an invitation to live in peace and full obedience to Islam, and to abandon the evil ways represented by the steps of Satan.

The relational word da'aa here is that the call from Allah and His Messenger through the word دَعَا emphasizes the importance of total obedience to the commands of Allah and His Messenger. This applies to spiritual as well as material situations, such as the call to jihad or to enter into Islam as a whole.

دعوة as a call to good is always linked to the abandonment of evil, whether through a call to faith, following religious orders, or avoiding the temptations of the devil.

Paradigmatic analysis is an analysis that compares certain words or concepts with other similar words or concepts. so, when viewed with paradigmatic analysis, several words are found that can substitute the word Da'aa. among others are;

Table 2: substitute the word Da'aa

No	Meaning Discovery	Place of Surah and Verse
1.	نادى	Al-Anfal (8:24)
2.	استصرخ	Al-Anfal (8:25)
3.	دعوة	Al-Baqarah (2:208)
4.	تمنى	Al-Baqarah (2:94)

2. Synchronic and Diachronic Meanings

Synchronic analysis studies language at one specific point in time without considering historical changes. In this context, we look at how the word “دعا” is used in modern Arabic or in the Quran.

Basic Meaning: Nowadays, the basic meaning of “du'a” is to pray or supplicate. It refers to the act of asking Allah SWT for something, be it material, spiritual, or protection.

Context of Use: This word is used in various contexts, such as:

1. Worship: Prayer is one of the most fundamental forms of worship in Islam.
2. Requests: Prayer can be offered for a variety of purposes, both personal and public.
3. Expressions of Gratitude: Prayer can also be an expression of gratitude for the favors that Allah SWT has given.
4. Plea for Forgiveness: Prayer can be used to ask for forgiveness for sins.

Nuances of Meaning: In addition to the basic meaning, “du'a” also contains nuances such as:

1. Submission: Prayer shows an attitude of submission and obedience to Allah SWT.
2. Hope: Prayer contains the hope and belief that Allah SWT will grant His servant's request.
3. Dependence: Prayer shows man's awareness of his dependence on Allah SWT.

Diachronic analysis involves the study of word changes over time. The Arabic word دعا (da'ā) comes from a root meaning “to call,” “to pray,” “to ask,” or “to invite.” This meaning developed in three periods: pre-Qur'ānic, during the Qur'ānic revelation period, and post-Qur'ānic, especially in the Islamic context.

Pre-Qur'anic Period

In the pre-Qur'ānic period (Jahiliyyah), the word دعا was used in a general context to refer to the act of calling, inviting or appealing to gods or supernatural powers. Arab society at that time had a polytheistic belief system, and they often “called” or “prayed” to various gods and spirits for help, protection, or blessings.

The time of the Qur'an

In the Quran, “دعا” is more focused on invoking and praying to Allah SWT. Prayer in Islam has a very high status, describing the direct relationship between a servant and God.

Post-Qur'anic Period

After the end of revelation and in the development of Islamic practice, “دعا” remained centered on prayer to Allah. However, this meaning evolved with various literatures and traditions that emphasized the importance of prayer in daily life, both as a request and as a form of praise and gratitude to Allah SWT. Scholars developed more detailed rulings and procedures for prayer based on the Qur'an and hadith. There are various kinds of prayers that are adapted to various needs, such as daily prayers, prayers during prayer, prayers when facing calamities, and so on.

Based on the *wujud wan nadhoir* theory, the word “دعا” has various meanings and different usages depending on its context in the Qur'an. This theory helps identify and understand the different meanings in the various verses that use the word.

In Ibn Kathir's tafsir [22], “دعا” is often interpreted as a call or summons related to *da'wah* and worship. Ibn Kathir emphasizes the importance of prayer as a form of supplication and communication with Allah, as well as an instrument to call people to goodness and faith.

On the other hand, tafsir as-Sa'di also provides an explanation of “دعا” with a focus on the spiritual and psychological aspects of prayer. As-Sa'di highlights the function of supplication as a confirmation of faith and as a means of obtaining help and guidance from Allah. He also emphasizes that prayer is a means of drawing closer to Allah and inviting His mercy.

Meanwhile, according to Toshihiko Izutsu's semantic approach [23], the word “دعا” is analyzed by looking at the contextual meaning and relationship of words in the linguistic structure of the Qur'an [24]. Izutsu investigates how “دعا” interacts with other words and how the spiritual and moral meaning of prayer develops in the Qur'ānic text. He highlights that prayer is not only a verbal act, but also a reflection of human relationships with God and others.

Thus, the conclusion of the discussion of the word “دعا” shows that prayer has a complex and multifaceted dimension in the Qur'an, encompassing aspects of worship, proselytization, confirmation of faith, and a deep spiritual connection with Allah. The commentaries by Ibn Kathir [25] and as-Sa'di, as well as the semantic analysis by Toshihiko Izutsu [26], all provide valuable insights into the importance of prayer in religious contexts and daily life [27].

Conclusion

Based on an analysis using the *wujud wa al-nadhoir* approach and Toshihiko Izutsu's semantics, this article concludes that the word دَعَا in the Qur'an has various meanings depending on the context of the verse. The word not only refers to prayer or supplication to God, but also includes a deeper spiritual dimension, such as a call for good, a warning against evil, and a form of direct communication between the servant and his Lord.

The main findings of this study include: (1) Variations in the Meaning of the Word دَعَا: In the Qur'an, this word has several meanings, including praying (Al-Baqarah: 186), complaining or complaining (Noah: 5), calling or inviting (Ali Imran: 38), to begging or asking (Al-A'raf: 189). (2) Comparison of Tafsir Ibn Kathir and As-Sa'di: Ibn Kathir emphasizes the meaning of دَعَا as a form of supplication and direct communication with Allah, especially in the context of da'wah and worship. As-Sa'di adds the psychological and spiritual dimension of prayer, where prayer functions as a form of confession of faith, a means of obtaining God's help, and a way to get closer to Him. (3) Toshihiko Izutsu's Semantic Approach: Semantic analysis reveals that the basic meaning of دَعَا is "to call or call," while its relational meaning develops according to the context of the verse. Izutsu points out that prayer in the Qur'an is not just a verbal act, but reflects man's existential relationship with God.

Overall, this study emphasizes the importance of understanding the variation in the meaning دَعَا of to increase the effectiveness of da'wah and strengthen the spiritual relationship with Allah. This article also opens the space for further research on the meaning of other key words in the Qur'an using a similar approach.

Author Contributions

Muhammad Fatih Kanzul Akrom: Conceptualization, Writing, Review, Editing, Investigation. **Mahfud Mahmudi:** Writing, Review, Editing. **Muhammad Fatkhur Rasyid:** Writing, Review. **Abdullah Yusuf Mushtofa:** Conceptualization, Writing, Review, Editing. **Fayiz Yan Avicena:** Writing, Review, Editing.

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