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## The Relevance of the *Al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar* Concept of Mu'tazilah in the Context of Islamic Preaching in Indonesia

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### Abstract

*This article is aimed at elaborating the relevance of the *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* concept of Mu'tazilah in the context of Islamic preaching in Indonesia. This research is a library research using a historical approach to obtain data and conducting content analysis. This research shows that *Al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is the actualization of faith manifested in a system of believer activity in the field of sociology and practiced regularly to influence the way of feeling, thinking, and acting either in the context of individual or socio-cultural. The influential sect of theology in Islamic history very actively carrying out *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is, among others, Mu'tazilah. In their perspective, the preaching is *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, meaning the command to do good things and the prohibition to do the evil. Mu'tazilah view that this concept is the fifth pillar of the struggle of life; in other words, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* must be actively confronted, and the more important point is its preaching rather than its contention. The significance of Mu'tazilah preaching has positive implications to the future development of Islam.*

**Keywords:** *Al-amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar, Mu'tazilah, Theology, Preaching.*

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### INTRODUCTION

As a school of Islamic theology employing rational method, and promote the freedom of thought to his followers (Philip. K. Hitti, 1968). Mu'tazilah have ever done something contradicting to the principles of rationality or irrational in the field of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. In spreading their teachings, they employed violence, torture, coercion and even murder ways especially to the Muslim scholars. Hence, Mu'tazilah have ever lost its prestige as a rational school or as a sect in Islam.

Essentially, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is the actualization of faith manifested in a system of believer activity in the field of sociology and practiced regularly to influence the ways of feeling, thinking, and acting either in the context of individual or socio-cultural. *Al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* aims to realize Islamic teachings in all aspects of human life in a certain way (Amrullah, 1983).

In general, preaching is defined as “an attempt of conveying Islamic teachings to others concerning the views and purposes of life encompassing *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* in various ways” (Rasyad, 1977). In other words, preaching means inviting people wisely to the right path in accordance with God’s command for salvation and happiness in this worldly life and the hereafter life (Thoha, 1967). In the specific sense, preaching means “to invite, either oneself or others, to do good things and to abandon the despicable acts in accordance with the guidance of God and His Messenger. Thus, preaching in this specific sense can be identified as *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. (Slamet, 1994).

Islamic teaching emphasizes that the command of the *ma'ruf* and the prohibition of the *al-munkar* is an activity that should be maintained in daily life. However, a Muslim, while witnessing an evil, will attempt to prevent and destroy it.

Islamic preaching has undergone various developments. This is in line with the level of development in Muslim community and non-Muslim community constituting the object of Islamic preaching. Islamic preaching is not only an individual activity but it can also be done by certain sects or groups. The influential sect of theology in Islamic history which very actively on carrying out *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is, among others, Mu'tazilah.

According to Mu'tazilah, preaching is an important thing to spread Islam to all corners and sections of society. In their perspective, the preaching is *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, meaning the command to do good things and the prohibition to do the evil. Mu'tazilah view that *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is the fifth pillar of the struggle of life. In other words, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* must be actively confronted, and the more important point is its preaching rather than its contention (Hamka, 1990). In their effort of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, Mu'tazilah do preaching to non-Muslim society. They are Mu'tazilah calling on people in one country to convert to Islam. In their preaching, they employed discussion and dialog approaches.

Some scholars have conducted the study on the *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* of Mu'tazilah. Zainuddin Muhibbin wrote *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* in the perspective of Zamakshari (Zainuddin, 2012). In al-Zamakhshari's perspective, *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* is considered *Fard- al-kifayah (wajib kifayah)* in a sense that it should be in accordance with the capacity and competence of its doers, with the method of treatment ranging from soft to firm action, even with fight whenever necessary to do so.

Kusnaldi and Zulhimi Zulkarnain examines the meaning of *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* in the perspective of Muhammad Assad in the book entitled *The Message of The Qur'an* (Kusnaldi and Zulhilmi, 2017). Assad always interprets the word *al-amr bi al-ma'rūf* into something right. Meanwhile *nahy 'an al-munkar* has the opposite meaning, something wrong. Assad revealed to do something must be in accordance with the syariah contained in Qur'an and sunnah. It is because, to reach the best community or people, anything must be done in accordance with the law or syariah prevailing in Islam.

Murodi wrote *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar. Dirāsah fī Arā'i al-'Ālim Hamka fī Tafsīr al-Azhar* (Murodi, 2007). Hamka always interpreted the word 'makruf' as 'something deemed appropriate by society in general'. The word 'mungkar' is interpreted with the opposite meaning, that is, 'something the society deems inappropriate' in general. Hamka always prioritized *amr makruf nahi mungkar*. This was because, according to him, it was through *amr makruf* that the perfect Muslim community could be achieved.

This study is a library research using a historical approach to obtain data and conducting content analysis. The explanation above highlights the issue needing to be analyzed in this paper, i.e., how the ideal concept of Mu'tazilah on *al-amr bi al-ma'rūf wa al-nahy 'an al-munkar* is and how to apply it to the people, constituting the core teaching of Mu'tazilah. Regarding Mu'tazilah as a movement of Islamic preaching to the community, this paper would like to highlights the positive aspects of Mu'tazilah's theory and practice of preaching in the classical period, to apply to the current situation and condition of Muslims in Indonesia. Subsequently, it can be employed to find the effective format of preaching strategy.

## DISCUSSION

### Mu'tazilah's Concept of *al-Amr bi al-Ma'ruf al-Nahy 'An al-Munkar*

In *syarh al-ushul al-khamsah*, Qadhi 'Abd al-Jabbar defined that *al-ma'ruf* is "all good deeds, in which the subject of the act knows the effects of such a good or something showing the good"; while *al-munkar* is all "bad deeds, in which the culprit knows the effects of evil or something showing the harm". 'Abd al-Jabbar argues that good deeds (*al-hasan*) are deeds in which the actor deserves to get the praise, whereas the evil deeds (*al-qabih*) are deeds in which the perpetrator deserves to get blasphemy (Qadhi, 1965).

Thus, according to Qadhi Abd al-Jabbar, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is included into belief (*al-iman*). That is why this doctrine occupies an important place in the teachings of Mu'tazilah called the five pillars: *al-tawhid*, *al-'adl*, *al-wa'd al wa'id*, *al-manzilah bayn al-manzilatayn* and, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. These five doctrines are inseparable from each other. One cannot be recognized as a follower of Mu'tazilah unless he or she accepts these five pillars (Kasiono, et all, 2023).

Doing *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is the duty of every believer to do the best according to his ability. Different skills and abilities will result different way or method, whether oral or written, or with violence and power. To Mu'tazilah, in the stable conditions, *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is done through preaching approach, but in certain situation, it is permitted to use the violence way (Nurcholis, 1992). History noted that Mu'tazilah successfully influenced the government at that time to employ violence in spreading their preaching. This phenomenon, the Mu'tazilah preaching movement, becomes the focus of analysis in this study.

Mu'tazilah refers to Qur'anic verse, i.e., surah Al 'Imran: 104 as the basis for the duty to do *al-amr bi al-ma'ruf wa al-nahy an al-munkar*. In Qadhi 'Abd al-Jabbar's view, the verse contains an understanding concerning the demands for a group of capable people to do *al-amr bi al-ma'ruf wa al-nahy an al-munkar*. Although this verse does not use the pattern of command (*fī'l al-amr*), but to Mu'tazilah, God's praise to believers as the best *ummah* indicates that doing *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is one of the essential Islam teachings that must be implemented to achieve the life blessed by Allah Almighty. This is in line with what Qadhi 'Abd al-Jabbar has stated that if the *al-amar bi al-ma'ruf wa al-nahy 'an al-munkar* was something that is not good to do, surely God will not give praise to the culprit (Qadhi, 1965).

Based on the above verse, the figures of Mu'tazilah appear to very actively voice Islamic teaching (preaching), especially the field of Islamic theology, and counteract the attacks of Jews, Christians, Magi and Materialism against Islam at the beginning of the Abbasid Caliphate era. In relation to the urgency of Mu'tazilah preaching movement, Islam spread widely and gave important meaning to Islamic life at that time.

To Mu'tazilah, the *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* concept can be implemented in many ways. It can start with a simple method then followed with more difficult or frontal ways and actions, as long as it is in line with and follows common sense (Qadhi, 1965). In this case, if the preaching of the call can be done simply, it will not be conveyed difficultly. If oral preaching method is successful and acceptable to the people, violence should not be used.

### **The Application of The Mu'tazilah's Concept of *al-Amr bi al-Ma'ruf al-Nahy 'An al-Munkar* to the Development of Society**

The significance of Mu'tazilah preaching has positive implications to the future development of Islam. Harun Nasution, for instance, cited Ahmad Amin statement (Harun, 1986). That the catastrophe to Muslims was the disappearance of the Mu'tazilah from Muslim society. If Mu'tazilah's teachings were practiced in the present, the position of Muslims in history will be very different from their current position. Preaching is not obligation to certain group. It is obligation to every single believer, even though there are difference opinions among Muslim scholars concerning the law of preaching.

Some of them state that it is *fardhu 'ain* and others said it is *fardhu kifayah*. In author's view, both *fardhu 'ain* and *fardhu kifayah* can be applied to the duty of preaching. In the context of *fardhu 'ain*, the implementation of preaching is imposed on every individual Muslim according to his ability. If a person has a power, he will be able to preach through such a power; if he or she has no the power, he or she will be able to use the verbal and written methods or attitude; finally he even will be able to do preaching through his own heart.

Whereas, if the obligation of preaching is *fardhu kifayah*, it will also be acceptable, as Al-Zamakhsyari states (Al-Zamakhsyari, 1984), because the task of preaching is so heavy as well as full of challenges and sacrifices that requires full knowledge on the good and the evil. Normally, the effort to forbid bad things will face various challenges and threats.

Besides, a preacher is demanded to have enough religious knowledge; not everyone can fulfill this condition. Therefore the duty to do preaching could be as *farḍhu kifayah*. It can be said that, the good must be upheld and the evil must be eradicated from the earth, for the benefit of mankind.

As a rational sect, the Mu'tazilah grew rapidly during the reign of Abbasid Caliphate. This sect has influenced Muslim intellectuals widely at the beginning of 19<sup>th</sup> century. Even, while the Caliph al-Ma'mun ascent the throne since 827 CE, Mu'tazilah was chosen by the ruler as the official sect of the country (Harun, 1986). It is noteworthy that this sect did not spread among ordinary people (*al-'awam*). This is due to its complicated teaching. Therefore, it fails to spread to the public thought. However, as the official sect of the country, it was reasonable to teach this sect to the people.

The main teachings of Mu'tazilah is, among others, *al amr bi al-ma'ruf wa al-nahy 'an munkar*. Hence, this sect burdens its followers to preach Islamic teaching in general and mu'tazilah understanding in particular to Muslims. Finally, al-Ma'mun and his successors carried out *al-mihnah* or *inquisition* even sometimes accompanied by coercion and violence (Harun, 1988).

Before carrying out *al-Mihnah*, the popularity of Mu'tazilah's preaching activity had not grown rapidly. This was because the Mu'tazilah's preaching activity tends to be done without any power or authority. This sect is predominantly a method of preaching using debate and discussion techniques, both with the Muslims themselves and non-Muslims, so that the history recorded that the Mu'tazilah was a sect very active in debate and resisting attacks on non-Muslims, such as Judaism, Christianity, and Materialism (Harun, 1986).

This illustrates that the journey of the Mu'tazilah's preaching had begun in its inception so that it initiated to play a very important role in defending Islam. The implementation of preaching in the presence of Muslims is still performed by Mu'tazilah because anyone claiming as Mu'tazilah must perform *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, as found in *al-ushul al-kebansab*, the main teachings of Mu'tazilah.

As the Mu'tazilah spread rapidly among the people, this sect became the official sect in the country. The practical implementation of the preaching and *al-amr al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* become the better program involving the rulers and the government

by launching *al-mihnah*, so at that time the Mu'tazilah preaching was highlighted and debated, as it tended to use violence techniques.

*Al-Mihnah* had caused chaos in the society, because of coercion and violence coloring its journey. Even some Muslims think that *al-mihnah* depicts the implementation of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* aiming to uphold Islamic teachings. However, this program did not run in a long time, as this strategy lead to negatively impact on the sect.

To Mu'tazilah, the ruler has a strong legitimacy to preach to the society. In this regard, the implementation of preaching or *al-amr bi al-ma'ruf wa al nahy 'an al-munkar* is divided into two parts: *firstly*, as the ruler, he takes the key role in the implementation of the sanctions law, the wisdom to maintain Islamic purity, the directing of power military and etc, and *secondly*, things that people deal with individually or collectively, like alcohol prevention, theft, rape and so on (Qadhi, 1965). The Caliph principally has double power of carrying out *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*. Further, the material used in the implementation *al-mihnah* of the Mu'tazilah is a question concerning the most fundamental principles of Islamic teaching: tawhid and faith in Allah. Therefore, the act of violence (practicing *al-mihnah*) was intended to preserve the tawhid and sanctity of the Islamic creed, which was the most important question in Islam.

What the author questions are the method of violence applied in the implementation of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* according to the ideal concept in *al-ushul al-khamsah* and how to synthesize it with Islamic teachings based on the Qur'an and the Hadith. To the author, the action of the *al-mihnah* was based on the consideration of the situation and condition at that time.

Violence committed by Caliph al-Ma'mun and his successors can be regarded as an implementation of the *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* concept for the following reasons:

1. Mu'tazilah view that purity is very important to maintain the people's lives, especially since the heterodox (*ẓindiq*) community believes that Qur'an is creature (*makhluk*). Such a belief leads to *shirk* and it is allowed to fight against the *musyrik*.
2. Those agreeing with their belief or violate Mu'tazilah's principles, according to Mu'tazilah, are labeled as wrong people and should be eradicated.
3. To Mu'tazilah, the preaching is undertaken in several stages gradually, from the softer to the more violent like *al-mihnah*. At the first stage, the ruler sent a letter to the governors

and their government instructing them to follow Mu'tazilah's teachings. In the next stage, the ruler appealed to all government officials, theologians and *hadith* scholars (*muhaddiths*) and then the ordinary people. If the teaching of the sect was not followed by Muslims, the Caliph would start to apply violence. It was a way to maintain the purity of religion and maintain the integrity of government as the subject of preaching.

4. In Mu'tazilah's principle, the employment of violence acting on *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* is normal, when it is needed in Islamic preaching, especially when it is performed by the ruler. This is because, in Mu'tazilah's view, the ruler plays an active role on the *nabi munkar*. The caliph's authorities are, among others, to enforce the legal sanctions, to determine the policy in maintaining Islamic purity and to exercise the military power, and so forth. So, the preaching strategy of *al-mibnah* was taken by the ruler.

Based on the exposition above, it can be understood that *al-mibnah* is one of the applications of the *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* concept, undertaken to maintain the purity of Islamic faith. Meanwhile actions are a preaching strategy that can be carry out following various stages and considerations.

On the other hand, a question was arisen regarding the violence approach employed by Mu'tazilah. It is contrary to the Prophet's method of preaching, isn't it? In which he was a gentle person and compassionate, so that Allah praised him due to his loving attitude. This gentle behavior is one of the main characteristics of the Prophet's preaching. This gentleness and compassion made him respected by society. This leads many unbelievers to convert to Islam. It is also stated by al-Zamakhshyari (Al-Zamakhshyari, 1984) that the grace of the verse above indicates for the preacher to be gentle toward the objects of preaching to prevent them from fleeing from the precepts of God. In daily life, it is understandable that if a person has a harsh attitude, he or she will be sidelined. Meanwhile the person having gentle attitude will be liked by many people. Such an attitude and behavior may not have been fully imitated by Mu'tazilah leaders in preaching. Even they do violence such as imprisoning and mistreating the *ulamas*' i.e., those disagreeing them like Ahmad ibn Hanbal.

Even Hadith scholars have argued that violence is not required in preaching. It means that it is unnecessary to employ a sword in *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*, but it can be carried out by the heart. To the Mu'tazilah, violence acts are required in preaching if a gentle act is impossible. Even the *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* needs to be upheld by sword and violence.

Therefore, the violence act carried out by Mu'tazilah through *al-mihnah* was likely the last course they took after finding a dead end through a gentle call. However, the obvious case of *al-mihnah* seems to be detrimental to Mu'tazilah, even challenging the Muslims themselves (Abudin, 1993). As a result, Mu'tazilah no longer played a meaningful political role, instead leading to a strong flow of opposition ready to create a motive for targeting the Mu'tazilah.

Having achieved the fame and glory in a few years, especially during the reigns of al-Ma'mun, al-Mu'tashim, and al-Watsiq, finally Mu'tazilah experienced reorientation. This reorientation was affected by their actions. They reoriented their freedom of thought, but they were hostile to those disagreeing with them.

### **Mu'tazilah's Strategy of *al-Amr bi al-Ma'ruf wa al-Nahy 'an al-Munkar* as an Alternative Thinking to the Future Preaching**

The era of information and globalization bringing behavioral and cultural change, makes the task of preaching more difficult. Although the mission of *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* can be performed by Muslims within certain limits, the advancement of technology demands a more professional and proportionate form of preaching. Religious norms that have always been a shield in life can be broken by the current wave of globalization, though on the other hand it also benefits the human life. Thus, the preaching activity in the present and the future requires a mature concept and strategy, so that its implementation can run well and Islamic teachings can be accepted and practiced by the people. Therefore, an effective missionary thought for the future needs to be formulated.

In formulating the steps and strategies of the future preaching, we can retrace the concept and practice of pre-classical preaching as *i'tibar* especially by imitating the Prophet (pbuh)'s preaching activity of through hadith method including his verbal (*qawli*), writings (letters), and daily behavior (his morals), his companions, and so on. In relation to this, the author tried to reveal some theories (strategies) and practices (applications) of the preaching that can add the value to the future preaching's prospects, by looking at the preaching activities of Mu'tazilah having flourished during Abbasid caliphate time.

Tracing back to the *al-amr bi al-ma'ruf wa al-nahy 'an a-munkar* journey of Mu'tazilah, several things can be used as a material thought for the implementation in the present and future, as discussed earlier. The Mu'tazilah's preaching strategy will be viewed in various applications of preaching component run by Mu'tazilah as follows:

1. The subject of preaching (*al-da'i*)

Mu'tazilah view that preaching is not only an individual but also a collective task, for example, to the authorities or the governments playing a significant role in the preaching implementation. This is evident from the statement of Caliph al-Ma'mun, al-Mu'tashim and al-Watsiq, determining Mu'tazilah as an official *mazhab* during the Abbasid period. At that time preaching and *al-amr bi al-ma'ruf wa al-nahy 'an a-munkar* progressed rapidly due to the participation of the authorities.

The authorities' involvement in carrying out the activities of *al-amr bi al-ma'ruf wa al-nahy 'an a-munkar* would give significant meaning to the preaching implementation, as occurred during the *al-mihnah* regarded as a successful program. It can be seen how the Mu'tazilah's teachings had influenced Muslim community widely. This indicates the ruler's very positive involvement in preaching. If it is related to the current situation of the *ummah*, the government's involvement in the preaching will give a positive meaning to the spread of Islamic teaching. It is like many cases having occurred in Indonesia that can be presented to stimulate this opinion.

2. The object of preaching

In general, the object of Islamic preaching is the whole human race, regardless of skin color, occupation, etc., because Islam was revealed by Allah Almighty to the Prophet Muhammad (pbuh) as the last and universal religion (Abdul, 1984). Viewed from the perspective of Mu'tazilah, the object of preaching is not confined to specific circles. The Preaching of Mu'tazilah covers the whole human race, both Muslim and non-Muslim.

However, since the Mu'tazilah's pattern is more pragmatic in the sense of rhetoric (Hamka, 1990), most of their preaching objects are more noticeable and visible to those who are "at odds" with the Mu'tazilah. Even the *Zindiq* people also become the objects of Mu'tazilah's preaching.

### 3. The Material of Preaching

To bring people into the path of God, the material of preaching is a significant thing. The preaching material covers all aspects of Islamic teachings contained in Qur'an and hadith, including emphasizing and strengthening the faith, purifying the soul, enlivening personalities and brotherhood and rejecting misleading religious sermons (Thoha, 1983). The material of preaching applied by Mu'tazilah has been embedded in several basic concepts: *al-ushul al-khamsat* (Harun, 1986), i.e., *al-tawhid*, *al-'adl*, *al-wa'ad wa al-wa'id*, *al-manzilah bayn al-manzilatayn*, and *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar*.

Based on this *al-ushul al-khamsah*, it can be said that Mu'tazilah has a clear concept in the aspect of material of preaching. If the preaching's material is well structured and systematic, it is expect that the preaching can achieve its purpose. Besides, it can also be applied to the future preaching. Having a clear concept and program, the preaching will be able to touch and influence the community well.

### 4. The method of preaching

Mu'tazilah is known as a group very actively bringing the people into Allah's and keeping them from mistake and evil. While Muslims were deeply influenced by the thoughts of misled Muslims or faced the logic of non-Muslims, Mu'tazilah came forward strictly to refute such Muslim's enemy. Because it emphasizes rational thinking and their passion on scientific discussion, Mu'tazilah was respected among Muslim community. Their expertise in logic leads Mu'tazilah adherents to win any debate occurring between them and Jews, Christians, Magi, and Materialists (Harun, 1986) beside other sects among Muslim community.

The evident shows that Mu'tazilah had practiced the Qur'anic method of preaching (al-Nahl 125) involving *al-hikmah* (for scholar) and *al-mujadalah* (discussions), so that Mu'tazilah teachings could touch those groups. It is also possible that another strategy taken in Mu'tazilah's preaching was to apply the method of power rooting in the hadith of the Prophet (pbuh) (narrated by Muslim). Although it tends to employ violence techniques, it is quite influential on society. The ruler's courage and support make Mu'tazilah's preaching accepted rapidly by the Muslim community. Such an attitude should be exemplified by the *da'i* in the present and the future.

## 5. The preaching media

Generally, preaching can be divided into five main sections: i.e., oral (including lectures, discussions, and speeches), writing, (including books, brochures, bulletins, etc.), paintings (photo exhibitions, art works, calligraphies, etc.), audio visual (television, internet, video, etc.), and moral behavior (prayer, grave's pilgrimage, discipline, cleanliness, etc.) (Hamzah, 1981). Due to the limitations and advance in science and technology, their attention newly focused on verbal, written and action techniques.

It can be concluded that the five elements of preaching have been applied by Mu'tazilah. With the rational and effective strategies and methods, the integration of preaching components and the dedication of preaching to formulating and developing the preaching components make their teaching accepted rapidly during the Abbasid period especially in the reign of Caliph al-Makmun, al-Muktashim and al-Watsiq.

The author views that the concept of Mu'tazilah preaching has values that can be taken as inspiration and model for the present and future preaching. The values are, among others: the preacher's attitude like their seriousness and strictness without compromise, not only to Muslims but also to non-Muslims; the implementation of preaching supported by a program and systematic material; the use of a good method in line with the people's needs and; the use of actual media of preaching for the advancement of Islamic law in the present and the future.

With regard to the current development of science and technology, the world feels smaller and the distance feels closer. If we can utilize the preaching media (such as the internet, audiovisuals and so on) effectively it will certainly assist and facilitate the implementation of the preaching so that it will reach the public's heart faster.

Thus, the implementation of preaching and *al-amr bi al-ma'ruf wa al-nahy 'an al-munkar* will be more successful if it integrates several existing components of preaching simultaneously and constantly to evaluate the preaching activity, including reviewing the classic concept of preaching by taking positive values and then applying them to the present preaching. In addition, planning and preparation will also have an impact on the achievement of the preaching's goal. Therefore, the happiness in this world and the afterlife can be realized in human life.

## CONCLUSION

Based on the data acquired from Jalsatul Itsnain Baa Alawy Assembly, it was found that *Salawat Adhiya Ulami* is a strand of *salawat* encapsulating the life history of the Prophet Muhammad from birth to death. This *salawat* serves as a medium for the congregation to express their longing for the Prophet Muhammad. By employing a Sufistic approach, it can be concluded that reciting *Salawat Adhiya Ulami* fosters inner peace among the congregation, which enhances their belief in attaining *busnul khatimah* (a good ending) at the end of life. This belief aligns with the Qur'anic verse: "O calm souls, return to your Lord, well-pleased and pleasing to Him. Enter among My servants, and enter My Paradise." This study contributes to the discourse on Islamic spirituality by highlighting the psychological and spiritual benefits of *salawat* in religious practice, and it demonstrates the utility of a phenomenon.

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