

THE ROLE OF ISLAMIC ENTERTAINMENT IN DUA WAH

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THE ROLE OF ISLAMIC ENTERTAINMENT IN D^oA WAH

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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Grateful to Allah SWT, most gracious most merciful. Praise be to Allah, Lord of the universe. May peace and prayers be upon and His final prophet and messenger.

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Lastly, I hope this project paper will give us more benefit also to the whole Muslim specially. Let us give support to Islamic entertainment!.

Wassalam.

ABSTRAK

Kajian ilmiah ini menyentuh tentang peranan Hiburan Islam dalam dakwah. Dalam kajian ini penulis telah membincangkan beberapa perkara penting yang berkaitan dengan subjek. Kajian ini dibahagikan kepada lima bab; bab pertama membincangkan pengenalan subjek, bab kedua memaparkan tentang konsep Islam dan hubungannya dengan hiburan, bab ketiga berkenaan dengan konsep dakwah, bab ke empat berkaitan dengan topik utama iaitu peranan hiburan Islam dalam dakwah dan bab terakhir adalah kesimpulan dan penilaian penulis. Secara ringkasnya, objektif dakwah ialah memperjuangkan ad-Din, menyebarkan kepada manusia dan memartabatkan kemurnian Islam. Oleh yang demikian itu, mana-mana organisasi dakwah patut terlibat dalam arus perdana dan bukan menjadi kumpulan yang terpinggir. Jadi, kajian ini memaparkan kemampuan hiburan Islam yang dianggap sebagai alternatif baru sebagai usaha menandingi hiburan bukan Islam. Dalam kes ini, media massa dan media elektronik diperlukan untuk membantu memperkembangkan mesej Islam. Maka dengan cara ini, Aqidah dan nilai kemanusiaan terpelihara.

ABSTRACT

This academic writing touches on the Role of Islamic entertainment in *D'awah*. In this research, the writer discussed mainly on the important subject of it. It is divided to 5 chapters ; talked on the introduction of topic as a whole, second chapter pictured about the concept of Islamic entertainment. On the third chapter described the concept of *d'awah*. In the forth chapter displays about the cardinal topic that is the role of Islamic entertainment in *d'awah* and finally the last chapter is on the conclusion and the writer's evaluation on the research. Briefly, the objective of *d'awah* is to advocate the Din , to spread it out to human being and to prosper the sanctity of Islam. Thus, *d'awah* organization should actually emerge in today's current issue and not merely as a marginalized group. Therefore, this research portrayed the ability of Islamic entertainment, which is assumed as a new alternative to compete with the non-Islamic entertainment. In this case, the mass media and also the electronic media are highly required to assist the expand of the message of Islam. Hopefully, with this method, *Aqidah* and human value will always be protected.

ملخص البحث

هذا البحث العلمية يتحدث عن دور اهداء الإسلام في الدعوة . قد حدث كاتب المعلومات المهمة في هذا البحث ؛ فصل الأول يتكلم عن مقدمة الموضوع بالإيجاز ، فصل الثاني يتكلم عن علاقة الإسلام و اهداء الإسلام . وأما فصل الثالث قد ناقش إصطلاح الدعوة و أسلوبها و فصل الرابع يتكلم عن دور الإهداء الإسلامية في الدعوة و باب الأخير عن خلاصة القول من الكاتب . أما هدف الدعوة هي تبليغ الإسلام إلى الناس و تطبيقه في الحياة . وبذلك , لا بد كل من تنظيم الدعوة تورط في تيار العالمية . وليس يجعله من فرقة متأخرة . و في هذا البحث قد شرح عن إقتدرو إستطاعة اهداء الإسلام الذي يعتبر كا لمنهج الجديدة لمنافسة اهداء غير الإسلام . كان معز الإسلام كالمغنيات الأناشيد هم من مبلغ الدين وأنهم لابد أن يستخدمون الإعلام الإتصالات في دعوتهم . فلذلك عقيدة الإسلامية وقيمة إنسانية سليمة من العوامل السلبية .

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GLOSSARY

Fitrah	= human nature
Batiniah	= internal
Jihad fi sabilillah	= striving God
Ummah Islam	= islamic society
Maksiat	= vice
Iman	= faith
Amal	= deeds or action
Ibadah	= devotion
Fana'	= Annihilation in Allah, one of the highest station in Sufism.
Haram	= unlawful
Al-Makruh	= the law or deed which is condemned and discourage.
Mandub	= not obligatory but highly recommended of Muslims
Mubah	= actions are permissible in the sense they are specified neither mandatory nor as forbidden.
Sahih wa sarih	= proven and true
Rajih	= chosen opinions
Taqwa	= Godlines
Fardu Ain	= a duty not incumbent of every individual Muslim community
Fardhu kifayah	= communal duties
Barnamij	= process
Khurafat	= superstition
Syirk	= polytheism
Althabat	= unchangeable
Urf	= in the absence of anything to the contrary, derivation of the law From the common and approve mores of a people.
Jihad	= self-exertion in the cause of Allah s.w.t including.

**ARABIC WORDS TRANSLITERATION SYSTEM
TRANSLITERATION TABLE**

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ء	'	فأر	fa'r
ب	b	برد	burd
ت	t	تلّ	tall
ث	th	ثوب	thawb
ج	j	جدار	jidār
ح	h	حليب	halīb
خ	kh	خادم	khādim
د	d	ديك	dīk
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafīq
ز	z	زميل	zamīl
س	s	سلام	salām
ش	sh	شعب	sha ^c b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طازخ	Tālib
ظ	z	ظالم	zālim
ع	c	عقل	^c aql
غ	gh	غلام	ghulām
ف	f	فيل	fīl
ق	q	قلب	qalb
ك	k	كلام	kalām

ل	l	لَبَّ	lubb
م	m	مال	māl
ن	n	نَجْم	najm
ه	h	هَوَل	hawl
و	w	وَرَق	waraq
ي	y	يَم	yamm

2. Short Vowel

Arabic

Latin

a

i

u

Example

كَتَبَ

عَلِمَ

غُلِبَ

Transliteration

kataba

°alima

ghuliba

3. Long Vowel

Arabic

ا , ي

ي

و

Latin

ā

ī

ū

Example

عالم, فتى

عليم, داعي

علوم, أدعو

Transliteration

°ālim, fatā

°alīm, dāī

°ulūm, Ad°ū

4. Diphthong

Arabic

و

ي

يَّ

وَّ

Latin

aw

ay

iyy

uww

Example

نوم

ليل

شافعي

علوَّ

Transliteration

nawm

layl

shāfi°iyy (ending)

°uluww (ending)

5. Exemptions

5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter “a” and not to’.

Example: أكبر transliterated to: akbar (not ‘akbar).

5.2 Arabic letter ة (ta’ marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter “ t ”

Example: مكتبة الإمام transliterated to: maktabat al-imām.

However if the Arabic letter ة (ta’ marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter “ h ” .

Example: المكتبة الأهلية transliterated to: al-maktabah al-ahliyyah
 قلعة qal‘ah
 دار وهبة dār wahbah

ABBREVIATIONS

AS	alayh al-salam
ed.	Editor/edition/edited by
H	hijriyyah
n.a.	no author/no artist
n.pl.	no place
n.pb.	no publisher
p.	page
SAW	salla Allah alayh wa sallam
SWT	subhanahu wa taala
vol.	volume

CHAPTER

ONE

CHAPTER ONE

INTRODUCTION

1.1 Background research

Feeling, behavior and tendency are gift from Allah to His creation (man) and to all of these called as *fitrah* (human nature). The desires of human soul and his feeling should filled up as the bodies and mind have been required. Whenever people do not attain their *batiniah* (internal) desire, the life will be un peaceable. This should not be happen because Allah SWT declare the human internal requirements which mentioned in His holy *Quran*:

{ زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حُسْنُ الْمَبَآءِ }

Meaning: “ Fair in the eyes of men is the love of things they covet: women and sons ; heaped – up hoards of gold and silver; horses branded (for blood and excellence) ; and (wealth of) cattle and well-tilled land. Such are the possessions of this worlds life ; but in nearness to God is the best of the Goals to return to)”.

(Ali Imran: 14)

However, in satisfying the desires of human internal , it must based on the Islamic religious law. This is a condition to protect from destruction. By this way, the life of Muslim will be protected from the bad elements.

Musical is part of Arts. It was a associate to achieve calmness and pressure. Some of the rhythm of music will make us become happiness and sadness, calmness and son on. These called *fitrah* which no body can deny it. Also, as happen to the mother's fetus who can gives reaction while has or her mother singing. This statement has been studied by England Royal Scientific Research Association.

The development of Arts industry has a cloze relation with the civilization development. This fact has been approved by the Islamic civilization historical. In the beginning of Islamic civilization (the period of Rasulullah SAW and Chaliph Al Rasyidin), arts is not insignificant because the whole of *Muslim* were occupied with the *Jihad fi sabilillah* (self-exertion in the cause of Allah including) for the widening the emperor of *Islam*. Whenever, the Islamic emperor becomes extend, the united of Islamic civilization happened between the Parsi, India and Rom. As a result, it gives impact to the development of Arts field. Consequently, the life of ummah Islam (Islamic society) changing to more luxury and they were enjoying the musical which against with the *Syari'ah Islamiyah* (religious law). Thus, the arts become growing wisely. The whole of *ummah Islam* forgotten of their responsibility to Islam, they were living in *m'āksiat* (vice), the Islamic becomes weak, the Islamic territory has been assaulted and ummah Islam become immoral. Actually, this is the description of happening in Turkey by Chalip Ottoman (Khalifah °Uthmaniyyah).

The era of globalization, Islam get attacks from the west through out the type of media mass such as movies, music, television, radio, internet and so on. The western used the entertainment to achieve their goals (destroying the Islam civilization). Thus, what suppose Islam do is the Islamic entertainment should be provided.

1.2 Significance of Study

In this part, the significance of the topic is stated. The importance of this topic is to telling that Islam has a good skill to applying to the society, especially to the *Muslim* in order to solve the social crisis. Beside that, writer would like to know the effectiveness of this method in developing Islamic social-culture. Is that Islamic entertainment could be the one of education system (Edutainment). According to the writer , this topic gives a big contribution to the *da'wah* field especially to the *dā'ī* (caller) how to attract the *mad'u* (the called).

1.3 Aim of research

The aim of research is to determine that Islamic entertainment would be the one of the important thing in the world that be able to replace the non-Islamic entertainment (which assumed as one of the power of western influences to destroy the Islamic society system). Writer hopes that Islamic entertainment will become the best tool in *d'a wah*.

1.4 Objective of research

The objectives of the topic “The role of Islamic entertainment in d'a wah” are

1. To define the meaning of Islamic entertainment in many aspects.
2. To define the characteristics of Islamic entertainment.
3. To know the effectiveness of Islamic entertainment towards the Muslim and non-Muslim.
4. To proof to the entire world that Islamic entertainment would be the role-model of entertainment in this era.
5. To acquire the detail explanations based on *al-Quran* , *al-Hadith* and *Ijm'a'ulama'*.

1.5 Scope of research

The scopes of research are

1. To recognize the *Nasheed* performance who has been labeled as one of techniques to spreading Islam.
2. To study the abilities of Islamic books writing such as Islamic magazines, academic books, Islamic movies in facing the western performance.
3. To evaluate the efficiencies and capabilities of Islamic entertainment in facing the crisis social.
4. To study the misconception of *Muslimah* performance.
5. Top sharing the experiences , gives an ideas and comments to any organization who relating with the topic study , so that this academic writing would be useful to us especially in practical beside understand the theories.

1.6 Literature review

In this part, writer stated the several of opinions regarding the position of Islamic entertainment which including arts value based on Islamic religious law.

Hj Abdul Ghani Zainuddin stated; Arts is something able to aid men to remind his creator God as the Most Graceful through out the language , literature and arts faculty which become a factors of men obedience to his God. It also the way or tool for spreading religion (*d'a wah*) and to makes firm a positive culture and welfare in ummah. It becomes an incentive to remember and adore Allah SWT.¹

¹ Hj Abd Ghani Samsudin, Ishak Hj Sulaiman, Engku Ibrahim Ismail. 2001 . *Seni Dalam Islam* . Kuala Lumpur : Intel Multimedia and Publication. p 114

Meanwhile, Zulkiplee Abd Ghani confessed; In the era of millennium , the broadcasting medium are needed to get a good value of philosophy which based on *fitrah*. The medium suppose determining the main objective such as to achieve the certainty of faith, to upgrading the awareness in Islam, spreading the thinking and Islamic culture, to establish the general opinion , strengthen the good value among the individuals and being a watchdog to the negative elements. ²

Fariza Mohd Sham emphasizes; Now a days , most of the Muslim unbelief to Islam. Therefore, they are attracted to any ideologies. The important thing to do is, Muslim needed the Islamic medium or electronic medium as a solution to the problem. The kinds of the medium important to unite the hearts and minds of men and to attain Allah's guidance. ³

In conclusion, Islamic entertainment has relationship between the broadcasting medium weather mass media or electronic media. The Islamic entertainment is focus as contents or *da'wah* messages. Most of the communication researchers emphasizes medium are need a quality messages in order to state as a good value from the society.

1.7 Research methodology

Methodologies mean a set of methods and principles using to perform a particular activity. According the origin of methodology term is from Greek 'methodos' meaning technique and 'logos' means knowledge. The integration of research methodology means technique of research . Besides that, based on Imam Barnadib that the methodology means the technique of research.

1.7.1 The Data Collection Methodology

² Zulkiplee Abd Ghani . 2002 . *Islam, Komunikasi dan Teknologi Maklumat*. Kuala Lumpur : Utusan Publications and Distributors Sdn Bhd. p 50

³ Fariza Mohd Sham , Sulaiman Ibrahim , Idris Endot. 2000. *Dakwah dan Perubahan Sosial*. Kuala Lumpur: Utusan Publications and Distributors Sdn Bhd, p 97

i) Library research

Writer used a library research to elaborate the terms and theories in chapter 2, 3 and 4. By this way , the primary and secondary sources detected. So, the whole project paper would declares a quality work, valid and not bias. Writer used the documentary methodology to acquire some facts, information, text books, magazines, newspapers by making management connections with the several of libraries:

1. Islamic university college of Malaysia (KUIM) library , Panndah Indah, Ampang.
2. Islamic center public library (Pusat Islam Library), Kuala Lumpur.
3. Raja Tun Uda Public Library, Shah Alam. Selangor
4. Malaysia Country Public Library, Kuala Lumpur.
5. Malaya University Library, Kuala Lumpur.

ii) Observation

Based on observation, writer made a survey to the sample of study (*nasheed* group, Islamic movie, Islamic book writing). By this way, it's help writer to get the real situation.

1.7.2 Data Analysis Methodology

In order to analysis and manage the data, writer used some methods ;

i) The Deductive of Analysis method

In chapter 2, 3 and 4 writer stated the terms given by the '*Ulama*'. Then writer discussed the issue in detail regarding the Islamic entertainment and *da'wah* and makes a conclusion.

ii) The Historical method

The historical method means finding data , which related with the history.

1.7.3 The Idea Analysis methodology

It means , the writer established a new idea or concept regarding the topic study. It will become a formula in effort to solve some problem or being a conclusion. The new concept was created in the last chapter.

CHAPTER

TWO

CHAPTER TWO

2.1 Islam

2.1.1 Definition of Islam

The word *Islam* is derived from the Arabic root “*SLM*” which means , among other things , peace , purity , submission and obedience.⁴ On the other hand, *Islam* means a willing to the Will of God.⁵ It means the total acceptance and implementation of the Commandments of God. Therefore the philosophy of *Islam* implies both obedience to God and peace while implementing His Commandments. It is this submission which brings the vital inner peace to individuals, and thus collectively to society and which in return guarantees real peace and lasting success.

Islam constitutes two basic complementary concepts, *Īman*(faith) and *ʿAmal* (action). *Īman* in practice is called Islam.⁶ A believer who practices what he believes in is a true Muslim. Islam thus deals with all those deeds (*ʿamal*), which are essential for the ultimate success of a believer. All good deeds is also indulging in an act of *Ibadah* (devotion) to God.⁷

Thus, no person can be a true Muslim, without *Īman*, the seed from which blossoms forth the flower a beauty of *Islam*. Just as one cannot grow a tree without a seed, in the same any one cannot become a Muslim without *Īman*. On the other hand, a person with *Īman* but not belief in complete obedience in practice (*ʿamal*) is not a true Muslim.

⁴ Hammudah Abdalati. 1998. *Islam in Focus*. Kuala Lumpur : Islamic Book Trust. p. 8

⁵ M. Muslehudin. 1999. *Sociology and Islam : A Comparative study of Islam and it's Social System*. Kuala Lumpur : SABA ISLAMIC MEDIA. p. 62

⁶ Afzalur Rahman. 1995. *Islam Ideology and The Way of Life*. Kuala Lumpur : Pustaka Hayathi. p. 3

⁷ Opcit; p.3

The *Quran* brings good news those who believe and do good deeds;

{ إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا }

Meaning: “And give good news to the believers who work deeds of righteousness”

(Al-Isra' : 9)

Anyone, man or woman, who believes and submits to the Will of God, is promised eternal happiness:

{ وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا }

Meaning: “If any do deeds of righteousness, be they male or female and have faith, they will enter paradise, and not the least injustice will be done to them”.

(Al-Nisa' : 124)

2.2 ENTERTAINMENT

2.2.1 Definition of entertainment

The word of entertainment means as consists of performances of plays and films and activities such as reading and watching television that give people pleasure.⁸

Hence, entertainment assumed as a tool to give people enjoy and fun. Entertainment is part of arts.⁹ Arts is spacious field which containing a musical, theater, literature, architecture and so on. Art and religion have a cloze relation. This is clearly showed through the civilization of Mesopotamia, Egypt and India. In fact, the creation of the art

⁸Collins Cobuild. 1999. *English Dictionary*. London : Happer Collins Publisher. p553

⁹ Ayadurai Letchuman. 1999. *Tamadun Dunia*. Selangor : Fajar Bakti Sdn Bhd. p500

mostly related with the recommendation of the greatest of God and idols. On that time, the society of the country believes the rhythm of music could giving someone living harmony and will makes the God feel happiness. There is some of their writing art :

The Mesopotamia Literature¹⁰

1. Gilgamesg in the Land of living in Akkadia language
2. The Poor Man of Nippur

The Egypt literature¹¹

1. Wetscar papyrus
2. Tale of sinuhe

The India literature¹²

1. Samhita Rig Veda
2. Samhita Sama Veda

The Arabic Literature¹³

1. Al Masnawi by Jalaluddin Al Rumi
2. Diwan (Laila Majnun) by Fuzuli
3. Bustan by Al Saadi

The Europe literature¹⁴

1. Iliad
2. Odyssey

Musical¹⁵

1. Al Farabi – the first Muslim writer produced a book ‘Manual of Music’
2. Al Kindi – His books ‘The Essentials of Knowledge in Music’ and ‘On the Melodies’.
3. Al Khalil – The Book of Notes and The Book of Rhythm.

¹⁰ ibid; p502

¹¹ ibid; p504

¹² ibid; p505

¹³ ibid; 515

¹⁴ ibid; 515

¹⁵ ibid; 521-522

2.2.2 The historical background of entertainment

On the period of Prophet Daud a.s

Allah said in His Holy *Quran* :

وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ وَأَلَّنَا لَهُ الْحَدِيدَ¹⁰

أَنْ أَعْمَلَ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ وَاعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ¹¹

وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ وَمِنَ الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ¹²

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِنْ مَّحَارِبٍ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ اعْمَلُوا آلَ دَاوُودَ شُكْرًا وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّاكِرُونَ¹³

فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَى مَوْتِهِ إِلَّا دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ¹⁴

(Surah As-Saba': 10-14)

The ayah mentioned, Prophet Daud a.s has a sweet sounding voices while he honor God in his words till the mountain, the trees, the birds and all the things surrounding him get along of his song. He becomes *'fana'*¹⁶ of his singing. In historically, he well knew as a perfect and greatest entertainer.

¹⁶ Annihilation in Allah, one of the highest station in Sufism. It is arrived at by withdrawal from the world of senses by means of dhikr until even that last contact with awareness disappears. See, Ruqaiyah Waris Maqsood. 2000. *A Basic Dictionary of Islam*. India : Good words Books. p 69

Prophet Daud a.s was the first men who using the musical instrument till absorbing the beautiful nature and in order that he known as Aesthetician.¹⁷ In philosophy this situation defined as “ Aesthetical ”¹⁸ which it have 3 elements:

1. Jamal (جمال) means beauty
2. Kamal (كمال) means perfect
3. Jalal (جلال) means dignification

This is calling *m^cukjizat* (a miracle) to Prophet Daud as. On that time, his society believes and assumed that he is a prophet, the ruler and the great entertainer.

On the period of Prophet Rasulullah SAW

During the period of Prophet Muhammad SAW ruling, the Islamic art appeared in it's own shape which suitable with the growing up of Muslim on that time. The arts, which expand on this period, are “ arts of architecture and arts of voice”.¹⁹

The example of art voices is poem, *taranum* and the rhythm of music allowing under the Islamic law. There were many poetesses in this era who very glorify of their poems, in order that the words of al-Quran are assumed as the creation of human. Meanwhile, the prophet Muhammad (SAW) known as the creator of al-Quran.

Thus, in facing the defiance and deception of *al-Quran* from the *Bani Quraisy*,²⁰ Prophet Muhammad SAW tries to produce the best poetess than the *Bani Quraisy* such as Hasan b. Thabit and Ka'ab b. Zuhayr. Finally all of them were becoming the greatest entertainer who showing the quality Islamic poems differs from the other.

¹⁷ Is a person who is knowledgeable about athetics or he is a beutician . See, Judy Pearsall. 1999. *The concise oxford dictionary*, tenth edition, London: Oxford University Press. p21

¹⁸ Is a branch of philosophy concerned with the study of the concept of beauty. It involves beauty or art and people's appreciation of beautiful things. See, Collins Cobuild. 1999. *English Dictionary*. London: Happer Collins Publisher.p29

¹⁹ Hj Abdul Ghani Samsudin, Ishak Hj Sulaiman, Egku Ibrahim Ismail. 2001. *Seni Dalam Islam*. Kuala Lumpur : Intel Multimedia and Publication.p 8

²⁰ Major the tribe in Mecca of which the clan of Hashim, to which the Prophet Muhammad belonged was a part. The word Qurasyh, means 'shark'. Muhammad descended from that branch of Quraisyh which came to be called 'Qurasyh of the Hollows' who occupied the hollow within which was the Ka'ba . See, IAN RICHARD NETTON. 1997. *A Popular Dictionary of Islam*. USA:Curzon Press. p. 208

In short, art is part of the human nature or *fitrah*. It was an internal section in human life. For instance, many years ago the art was defined as an Arabic culture. This is mentioned in *al-Hadith*, which the groups of Muslim in Medina called *Al-Ansar* were very interested with the entertainment especially in celebrating ‘*Eid al-Fitri*’, *Eid-Adha*, wedding day, *Maulid ar-Rasul* and so on.

Hadith Rasulullah s.a.w :

حديث عائشة رضي الله عنها قالت : دخل علي أبو بكر وعندي جاريتان من جواري الأنصار تغنيان بما تقاولت به الأنصار يوم بعثت قالت وليستا بمغنيات فقال أبو بكر أمز مور الشيطان في بيت رسول الله صلى الله عليه وسلم وذلك في يوم عيد فقال رسول الله صلى الله عليه وسلم يا أبا بكر ان لكل قوم عيداً وهذا عيدنا .²¹

“Abu Bakr came to see me and I had two girls with me from among the girls of the *Ansar* and they were singing what the *Ansar* recited to one another at the Battle of Bu’tah. They were not, however, singing girls. Upon this Abu Bakr said : What ! (the playing of) this wind instrument of Satan in the house of the Messenger of Allah s.w.t SWT and this too on ‘Id day? Upon this the Messenger of Allah SWT said : Abu Bakr , every people have a festival and it is our festival (so let them play on)”.

According to the *hadith*, the Islamic law was developed early especially in aspect of music while that time muslims are required to get more fun and entertainment such as in celebrating *Eid al-Fitri*, wedding day and so on. This *hadith* mentioned, the group of

²¹ Sahih Bukhari, *Kitab al-Jum'ah* 897

*Ansar*²² are the society who cannot live without entertainment. The entertainment was one of their life style. They used voice to entertain them selves.

To sum up, the development of music has been occurred early in period of Rasulullah and his *Sahabah*(companions). In this period, Rasulullah s.a.w allowed to the whole Muslim enjoying the entertainment based on reason or specifically motive. Moreover, our prophet also reminded hem to avoid from doing bad thing while enjoying the music like taking alcoholic drinking, free sexual and so on.

On the period of Sahabah and Tabi'in

The Islamic art developed broadly after the death of prophet Muhammad SAW whereby known as development in the middle of Islamic ruling. As a result, many of the figures and expertise in art field were born. At that time, whether in *Khulafa' ar-Rasyidin* ruling or *Bani Umaiyah* and *Bani Abbasiyah* the knowledge discipline (نظام العلم) produced.²³ It becomes a references of the people such as Islamic arts, musical, architecture and calligraphic (*Khat*).

There were some factors which giving impact to the developing of Islamic arts;²⁴ The factors are actuation, attention from the rulers as happened in Bani Abbasiyah ruling and Bani Umaiyah. However, another factor is the influence from the missionary activities in Parsi, Rom and other places. Hence, the non-Islamic Entertainment appeared but still accepted in Islamic law (*Syariah Islamiyah*).

²² The helpers a term used for the early converts of al-Madinah but when ll the citizens of al-Madinah were ostensibly converted to Islam, they were all named Ansar. See, Thomas Patrick Hughes. *A Dictionary of Islam*. Lahore Pakistan: KAZI PUBLICATIONS.p16

²³ Hj Abd Ghani,Ishak Hj Sulaiman,Engku Ibrahim sulaiman. 2001. *Seni Dalam Islam*.Kuala Lumpur: Intel Mutimedia and Publication.p13

²⁴ Ibid; p13-14

Besides, the factor of Islamic civilization also took part in giving impact to the Islamic arts. This occurred because of the affected and effectiveness from Greek (Yunan). Consequently, a little of elements Greek arts was mixing in Islamic Entertainment.

There are many of *Sahabah* and *Tabiin* involve and interested to the entertainment. Some of Sahabah, for instance; Umar b al-Khattab, Abd Rahman b Al-Auf, Sa'ad b Abi Waqas, Muawiyah b Sufyan, Hasan b Thabit.²⁵

Meanwhile from the *Tabii'n* such as Said b Al-Musi'b, Abd Rahman b Hasan, Syarih al-Qhadi, Abdullah b Ibn Atiq, Atho' b Abi Rabbah.²⁶

The appearance of entertainment in Europe

Music in Europe was known in the Middle period and its came from the church. Music has been an important role in that time which it became a nearest method to entertaining the musses soul.²⁷ The lyrics of the Europe musical contains a bible poses. The musical and movie have given its contribution in Renaissance period on the 18M.²⁸ Therefore, that development makes the German appear as musical property center. They produced piano sonatas ; symphony and string quartets, which represents the human feelings. In the same time they became an expertise in writing script for the opera or drama until now.

2.3 The concept of Islamic Entertainment

2.3.1 Definition of Islamic entertainment

The concept of Islamic entertainment has no a clearly definition. Therefore, writer defined that Islamic entertainment is Islamic arts performance to revive the feel of

²⁵ Mohd Uthman al-Khashat. 1143-1050hijrah. Al-Musiqi wal Ghina' fi Mizan al-Islam. Maktabah al-Ma'rif al-Islamiyyah.p 78

²⁶ ibid ;p79

²⁷ Ayadurai Letchuman. 1999. Tamadun Dunia. Selangor : Fajar Bakti Sdn Bhd. p.522

²⁸ ibid; p523

greatest of God (Allah SWT) and to inoculate the feel servant of God deeply until it depicted through the individual behavior. Thus, Islamic entertainment was created to feterlizing the *fitrah* of man, to promoting and spreading Islam and to safe the world from the destruction.

2.3.2 The Hukm of entertainment in Islamic perspective

2.3.2(1) Based on the Islamic law, the entertainment is divided into three parts;²⁹

Haram (unlawful)- it becomes an illegal when the entertainment being a tool to rouse the emotions and lechery of people.

Mubah (actions are permissible in the sense they are specified neither as mandatory nor as forbidden)- it was accepted in Islamic law when the entertainers using a lovely voice to calling them to share a happiness and sadness thing.

Mandub (not obligatory but highly recommended of Muslims)- it means the entertainment bring people to get love of God (Allah), the musical and contents of song preaching them to be a good servant of God.

According to Imam Al-Ghazali; In basic, music is *Mubah*. But there are three elements being the *Mubah* changing to *Haram*. The important of three elements are:³⁰

Firstly- *Zaman* (Time). It means if the music able to makes people neglected of their work as a servant of God to establish prayer and so on, hence the musical is *Haram*. But, if this is not happen the musical is *Mubah*.

Secondly- *Makan* (Location). The places or the venue of the entertainment should situated at a good place, therefore the all of the musical aspects is convicted *Mubah*.

²⁹ *ibid*; p71

³⁰ Al-Ghazali, Abu Hamid. *Ihya' 'Ulum al-Din* II. Dimasyq. p. 237-238

Thirdly- *Ikhwan* (activities of music)- If the activity of the music is able to incite bad moral of people, the musical is *Haram*.

2.3.2(2) The opinions of the Muslims' intellectualist about the music

The Muslims intellectualists have contributed their opinions about music, which has distinguished the differences that has taken place since years ago. They can be divided into two categories that are the group who permits and the other group who oppose the opinion. The former has hold rigidly to the evidence from the Koran and other sunned and also the '*illah*' which has been debated by the previous intellectualists. However, there is a conflict (*khilaf*) among the intellectualist about the instruments that are being used. There is intellectualist who has limited the certain instruments that is allowed to be used which is called '*duf*'. The intellectualists has another controversial about the people who are qualified to do hit the '*duf*'

- 1) The first opinion: it is stated that the '*duf*' should be used in the certain occasions such as marriage ceremony, festive seasons, and other gleeful day such as the circumcise day. Only females are allowed to handle the instruments. This opinion has been agreed by Syeikh Abdul Aziz b. Baz, Syeikh Saleh Fauzan, Syeikh Muhammad b Saleh Al-'Usaimin and Syeikh Nasiruddin al Albani. Their opinions are based on the Hanbali's sect (*mazhab*).³¹
- 2) The second opinion: '*duf*' can be used in any occasion and can be handled by female as well as males.

The other group are the people who are agree to the usage of this instrument. Their opinion is based on the previous opinions of certain intellectualists that have been explained in the previous Books.

³¹ Abdullah Abd Rahman As Suhaimi. 1990. *Al Bayan al Mufid 'an Hukm Al Tamsil wal Anasyid*. n.pl.: Matbahah Tarbiyah Islamiyah.

Nowadays, most of the intellectualists have agreed to the usage of these instruments, but to a certain extent. One of the condition is the usage of the instruments should not oppose the God's rule. Those who stick to this opinion is: -

- i) Dr Yusuf Al Qardhawi in his book called '*Malamih Al Mujtama' Al Muslim*.
- ii) Dr Abdul Karim Zaidan in his book entitled *Al Mufasssal fi ahkam al Mar'ah wa Baitil Muslim verse 4 chapter 8; Babul lahwi wal La'ab*.
- iii) Dr Mohammad Imarah in his book entitled *Al Islam wal Funun al jamilah*
- iv) Dr Kaukab 'Amir in his book entitled *As Simaa' 'Inde As Suffiyah*

Their opinions are similar to a few of previous religious intellectualists such as Ibn Hazm Al Andalusi, Ibn Tahir al Qaisarani, Abdul Ghani An Nablusi, Al Kamal Jaafar al Idfawi Asy Syafie and Al Imam Mohd Asy Syazili at Tunisi.

Such intellectualists like Al Qardhawi have agreed that the hadith that prohibit the musical instruments is either *sahih ghair sarih* or *sarih ghair sahih*. The evidence from the Koran is unable to make a decision on the justification because it should be based on the evidence that is proven and true (*sahih wa sarih*).³²

Other opinion such as Dr Abdul karim zaidan and Dr Kaukab A' have the same opinion to Al Ghazali. They are agreeing that the prohibition of the musical instruments has been stated in in '*nas hadith*' because it is considered as apart of immoral activities. Based on their opinion, the music is not prohibited from the aspect of the rhythm and melody. Instead, the matter that makes the music is prohibited is because of the elements of the instruments that have been used in the certain occasion with the different intention or aim. It is doubted that the activities is opposing the religions' limitations. Therefore, the certain instruments is changeable and should be adapted through time and place and the most important thing is, it should be in the limitation that have permitted in *syara'*.³³

³² Dr. Yusuf Al Qardawi. 1993. *Malamih Al Mujtma' Al Muslim*. n.pl.: Maktabah Wahbah. P285

³³ Dr Abdul Karim Zaidan . 1999. *Al Mufasssal fi Ahkam Al Ma'ah w Bait Al Muslim*.n.pl.: Muassasah Al Risalah. Vol. 4. p 96

- 1) The intention of using the instruments and also the audience' intention should be clear based on the Al Umur Bimaqasidiha methodology.
- 2) The objectives and the situation that allowed the people to use it. For example, the situation that is not opposing the syara' limitations.

Dr Kaukab `Amir has stated “ most of the occasions and situation nowadays are foreshadowed with the alcoholism and pub whereby the musical instruments are not the same as what have been used in olden days. Therefore, it is impossible to allow apart of the instruments to be used and at the same time prohibits the other. Moreover, it is not compulsory for the individual to listen to the rhythm that has been produced from the instruments, instead, have taking care of the Islamic norms and not imitating the indecent behavior by other people.³⁴

The conclusion and chosen opinions (*Rajih*)

Based on the debates and discussion that have been carried out by the Muslim intellectualists and the religious parties, the writer has come to a conclusion that the chosen opinions are: -

- 1) Certain musical instruments can either be permitted or prohibited because of its *ain*. Nevertheless, there are a few criteria that forbid the people from using it as what has been stated in Prophet Muhammad's *hadith*. The reason of the prohibition is most of the musical instruments that is used is closely associated to immoral activities that is taking place widely such as the alcoholic presumption, the gays and other forbidden activities. In those previous days, there was no such matter existed because they were not being influenced by the mass media such as television, radio, cassette, showcases, satellite and other performance like dramas and pantomime. In those days, the entertainment such as singing and the musical instruments used could only be found in the certain occasions.

³⁴ Dr. Kaukab A'mir. 1998. *As-Simaa' 'Indas Sufyyah*. n.pl.: Ikhwan Zuraiq publisher. p251

- 2) The melody or rhythm that is permitted in Islam is the sounds that are produced from the human's larynx or sounded like other voices such as birds. All of the melody is actually the sounds and it is only being distinguished by the different purposes and situation. Normally, music is applied to entertain which is usually disobeying the God's rules and regulations. It means that, those music stream that is being applied for the deviate aims and intentions will simultaneously unlawful in Islamic teachings. For example, the use of '*duf*' that is opposing the religion limitation is considered illegal.
- 3) Nowadays, the music has been applied in many ways. It is used in the electronic mass media such as television, which can be applied positively or even negatively. For instance, we can see the evolution that has been taking place in the music field. The '*uruf*' and culture has changed as what has been told by Dr. Abdul Karim Zaidan in his book entitled *Al Mufassal*. Therefore the development of the music industry should be 'purified' by associating the entertainment to a positive perception and not the social decay in our society. Moreover, the function of the music nowadays is very crucial especially in the certain occasions. By the same token, the writer has come to a conclusion that music is permitted as long as it does not exceed the limitation suggested in Koran.
 - 1) The intention of performers and the audience based on *Umur Bimaqasidiha*
 - 2) The objective and the situation that have the possibility to use the music as long as it does not exceed the conditions that have been stated.
 - 3) Avoid the imitation of the non-Muslims' entertainment; instead, the Muslims should not neglect the Islamic guidelines of music. Prophet Muhammad has stated in his *hadith*, which says that " those who imitate the other, they are considered to be the similar person (that they are imitating)".
- 4) Based on what has been stated above, the branches of Islamic entertainment should avoid the similarity to the non-Muslim culture in using the musical

instruments. The *nasheed* should be preserved the original form of the rhythm, which is supposedly rhythm less. This is the main factor to distinguish the Islamic and non-Islamic version of music.

- 5) In the making of Islamic films, dramas and others, music is the essential and crucial in order to make the story livelier. Music will foreshadows the scene such as happiness, sadness or sufferings and so on. However, it should be applied if it necessary so that it will not exceed the Islamic teaching and oppose the human nature. This matter should be highlighted in differentiate the Islamic art and the art during the Age of Darkness.
- 6) In this millennium, Muslims are encountering many challenges from the mass media. This 'monster' will indicate the pros and cons and all sorts of the new inventions are 'bombarding' the Muslims' residents in many ways. Moreover, it is impossible for the modern society to remove the culture which is assumed as one of the compulsory matters in life. Therefore, there is no other way for the Muslims except to fine the alternative in Art branches that suits the modern thinking Muslims. So, the Muslim should work collaboratively in contributing other source of entertainment to replace the domination of the westerners' mass media programme, which is actually trying to destroy our civilized society.

2.3.3 The involvement of Muslimah in entertainment

The issue of *Muslimah* involvement in entertainment and it's relationship with Islamic law, actually are always become a controversy between the Islamic society. Writer will not discussing the voice of woman deeply because this issue is already analyzed and concluded by Dr. Abd Karim Zaidan in his book *Al-Mufasssal fi Ahkam al-Mar'ah wa al-Bayt al-Muslim*.³⁵ In expounding this issue, Dr Abdul Karim had brought perspective from Imam al-Qurtubi and the others of ulama' from mazhab as-Syafi'e whom convicted makruh (actions are not absolutely forbidden but are detested) whether it don't

³⁵ Abd Karim Zaidan. 1999. *Al-Mufasssal fi Ahkam al-Mar'ah wa al-Bayt al-Muslim*. Beirut: Mu'assasah al-Risalah. Vol.4.p 89-91

have elements of defamation. He also took a guidance from Imam Ibn Hajar Al-Asqalani and Imam Al-Ghazali in his book *Juhfah al-ahwadhi bi Sharh Jami' al-Tarmidhi* convicted as *Mustahab* (the class of actions that are not obligatory but highly recommended of Muslims) in listening the singing of woman voices if don't have any elements of defamation.

Allah said in His Holy Book :

{نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ
 مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا}

Meaning: “ O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (God), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just “. (Al-Ahzab : 32)

Hence, there is no forbidden to women contributed their voices to the others if it based on Islamic guidance. In order that, women could enjoy the entertainment and its not calling as *Awrah*³⁶ because they present the entertainment is to strive Islam.

In fact, Islam admitted the believe woman (*Muslimah Mukminah*) is part of society. They are having contribution to the religion and country. Some of their responsibility are ;³⁷

1. Da'wah (Spreading out of Islam)
2. Ilm (Knowledge)
3. Family
4. Jihad

³⁶ Awrah means the privte parts; the genitals. Awrah Al Mar 'ah defined the pudendum. See, Dr Abdullah Abu-Eshy Al Maliki. 1997. *A Dictionary of Religious Terms*. n.pl.: Obekan Bookshop. P102

³⁷ Abd Rabb Nulabuddin. 1986. *Amal al-Ma'ah wa Maugif al-Islam Minhu*. n.pl.: Darul Wafa'. Juz 1. p151

5. Economic

6. Social

In conclusion, women are allowed and free to do anything but should based on *Al-Quran* and *As-Sunnah*.

2.3.4 The categories of Islamic Entertainment

In general, we will look at the types of Islamic Entertainment such as Nasheed, Drama, Film, Theater and Magazine.

Nasheed

Nasheed (نشيد أو الأناشيد) was a phrase from poem (*syair*).³⁸ Another, it also called as anthem, rhythm or song.³⁹ *Nasyid* known as Islamic song, which it's, contain a commendation of God, remembering the striving of Rasulullah saw and actuating people to follow of their intuitive ability to discern between right and wrong, true and false.

According to this Hadith;

عن النبي صلى الله عليه وسلم قال أشعر كلمة تكلمت بها العرب كلمة ليبدأ كل شيء ما

خلا الله باطل " 40

Allah messenger SAW said : The truest word spoken by an Arabi in poetry is this verse of Labid : Behold ! apart from Allah s.w.t everything is vain".

Nasheed has own lyric and rhythm and different between with another song. Song and musical have cloze a relation in human life. Furthermore, it should be controlling so that the people's moral and person's spiritual do not overwhelming.

³⁸ *Al-Mu'jam Al-Arabi Al-Asasi*. 1988. p.1194

³⁹ Dr. Ruhi Al-Ba'labki. 1995. *Al-Mawrid*. Beirut: Dar Al-Ilm Lil-Maliyyin. p.1173

⁴⁰ *Asqalani*, XIII, p. 167

In conclusion, according to Islamic view; the art, which have a negative element, is rejected and misbehaving and convicted as *Haram* (unlawful). On the other hand, we using *Nasheed* as Islamic Entertainment to build up a good personality or good deeds and take it as way to achieve *Taqwa* (Godliness).

Drama including Theater and Film

Drama, theater and film was one of the human communication tools which convergent to the good deeds and bad deeds. In Islamic perspective, the drama, film and theater is convicted as a conditional *Mubah* (actions are permissible in the sense they are specified neither as mandatory nor as forbidden) as follow: ⁻⁴¹

1. Not have an obscene element, freedom mixing between men and women, alcoholic drinking could brought to adultery.
2. The making of drama is to promoting the teaching of Islam, education and as advices to the *Ummah*.
3. Not taking the ideas from the others except Islamic ideas.
4. The presentation of drama, film or theater should be handling by who is very committed in Islamic teaching. It means, the actors and actress Muslim are responsibility to hold this duty.

According to Dr Yusuf Abdullah Al-Qaradawi; films are required to facing the non-Islamic Entertainment with media and arts that are based on Islam. It is one of the *Fard Kifayyah* (communal duties) which the Muslim community should carry out ;otherwise all members of the Muslim community will be held accountable for it.⁴²

Thus, it becomes the duty of every professional Muslim, who is able to produce Islamic educational multi-media, to do so.

⁴¹ Hj Abd Ghani, Ishak Hj Sulaiman, Engku Ibrahim sulaiman. 2001. *Seni Dalam Islam*. Kuala Lumpur: Intel Mutimedia and Publication. p. 77-78

⁴² Internet: <http://www.Islam-online.net/fatwaapplication/english>

CHAPTER

THREE

CHAPTER THREE

INTRODUCTION TO D^cA WAH

3.1 D^cA WAH

3.1.1 Definition of D^ca wah

D^ca wah is from Arabic word دعا- يدعو- دعوة means call, invitation, request and mission.⁴¹ Another, it means a call preaching – the duty of Muslims to invite otes to find the *Syariah*, the ‘straight path’ of Islam. The call should always be done with wisdom, gentles, tact and good manners.⁴²

Meanwhile, Syeikh Muhammad al-Ghazali said, D^ca wah is a *barnamij* (programme) which it’s complicated with all level containing all types of knowledge that people needed it to elucidate the motive and reason of life also to getting Allah guidance as the best way of life.⁴³

⁴¹ Ibn Manzur. *Lisan Al Arab*. Vol. 14. Beirut : Darul Sadir. p 257-261

⁴² Ruqaiyyah Waris Maqsood. 1999. *A Basic Dictionary of Islam*. GoodWord Books. P. 55

⁴³ Muhammad Al-Ghazali. 1981. *Ma'a Allah* (Beirut: Dar Ihya' al-Turath al-A'rabi. p. 17