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Analysis of the Pronunciation of Iqra' in QS. Al-'Alaq Verse 1 through the Rules of Insya' Talab Amr and Its Implications in Islamic Da'wah Methods

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Keywords	Abstrack
Iqra'; Insya' Talab 'Amr; Da'wah Method	*The word iqra' in QS. Al-'Alaq verse 1 is one of the words that is interesting to study. Why the word iqra' became the first revelation revealed to the Prophet Muhammad SAW, who was ummi, and the ambiguity of the object that must be read, raises profound questions about the hidden meaning in that word. This study aims to reveal the deeper meaning of the word iqra' through the kaidah insya' talab amr in the science of ma'ani Al-Qur'an, and its implications in Islamic da'wah methods. This study uses the library research method with an approach based on the science of ma'ani Al-Qur'an. The results of the study show that the rule of insya' talab amr requires the implementation of a task by a higher party to a lower party. The phrase iqra' in the Qur'an is mentioned 16 times in 8 surahs with different derivations, which shows the importance of this command in various contexts. The word iqra' (read) is a form of fiil amr which, in the study of ma'ani science, is included in the insya' talab rule, which demands that something be done. In addition to the literal meaning of "read," the word iqra' has multiple meanings, including commands to study, collect, convey, examine, recite, explore thoroughly, and compile. The results of the study show that the command iqra' not only encouraged the Prophet Muhammad SAW to read in the literal sense, but also to understand, practice, and spread knowledge. This reflects the importance of knowledge, education, and the dissemination of information as fundamental elements in Islamic preaching, which emphasizes that the methods of Islamic preaching must be rooted in education and the comprehensive dissemination of knowledge, in accordance with the command iqra' which became the basis of the Prophet Muhammad SAW's preaching.*
Kata Kunci	Abstrak
Iqra'; Insya' Talab 'Amr; Metode Dakwah	*Lafal iqra' dalam QS. Al-'Alaq ayat 1 merupakan salah satu lafal yang menarik untuk dikaji. Mengapa lafal iqra' menjadi wahyu pertama yang diturunkan kepada Nabi Muhammad SAW yang ummi, serta ketidakjelasan objek yang harus dibaca, menimbulkan pertanyaan mendalam mengenai makna yang tersembunyi dalam lafal tersebut. Penelitian ini bertujuan untuk mengungkap makna mendalam dari lafal iqra' melalui kaidah insya' talab amr dalam ilmu ma'ani Al-Qur'an, dan implikasinya dalam metode dakwah Islam. Penelitian ini menggunakan metode library research dengan pendekatan ilmu ma'ani Al-Qur'an. Hasil penelitian menunjukkan bahwa kaidah insya' talab amr menuntut dilaksanakannya suatu pekerjaan oleh pihak yang lebih tinggi kepada pihak yang lebih rendah. Lafal iqra' dalam Al-Qur'an disebutkan*

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sebanyak 16 kali dalam 8 surah dengan bentuk derivasi yang berbeda-beda, hal ini menunjukkan pentingnya perintah ini dalam berbagai konteks. Lafal iqra' (bacalah) merupakan bentuk fiil amr yang dalam kajian ilmu ma'ani termasuk dalam kaidah insya' talab yaitu menuntut sesuatu untuk dilakukan. Selain makna literal "bacalah", lafal iqra' memiliki multi makna, termasuk perintah untuk menelaah, mengumpulkan, menyampaikan, meneliti, melafalkan, mendalami dengan sungguh-sungguh, dan menghimpun. Hasil penelitian menunjukkan bahwa perintah iqra' tidak hanya mendorong Nabi Muhammad SAW untuk membaca dalam arti literal, tetapi juga untuk memahami, mengamalkan, dan menyebarkan ilmu. Ini mencerminkan pentingnya pengetahuan, pendidikan, dan penyebaran informasi sebagai elemen fundamental dalam dakwah Islam, yang menegaskan bahwa metode dakwah Islam harus berakar pada pendidikan dan penyebaran ilmu yang komprehensif, sesuai dengan perintah iqra' yang menjadi landasan dakwah Nabi Muhammad SAW.

Introduction

The Qur'an is a heavenly book revealed by Allah to the great Prophet Muhammad SAW as the greatest and eternal miracle, which cannot be refuted or matched by humans in any way.[1] Revealed in Arabia, the language used in the Qur'an is Arabic. However, the Arabic of the Qur'an is not everyday Arabic, but a language of extraordinary beauty, especially in terms of its rhetoric ( ).[2] To delve into the beauty of the language of the Qur'an, it is necessary to study linguistic sciences such as nahwu, *sharaf, and balaghah*, which include *ma'ani*, *badi'*, *bayan*, and other sciences.[3]

In addition to its enchanting linguistic beauty, the Qur'an also has a very precise choice of words, where each word has its own meaning, often containing implied meanings that cannot be understood textually.[4] Because the Qur'an was revealed as a guide for human life, a deep understanding of the Qur'an is very important. One of the sciences that can be used to uncover the meanings in the Qur'an is the science *of ma'ani* Al-Qur'an. The science *of ma'ani* Al-Qur'an is a branch of science that discusses the meanings in the Qur'an. The science *of ma'ani* examines sentences (jumlah) and their problems, such as *amr, nahyu, qashr, fashal, washal, ijaz, ithnab,* and others. The word *iqra'* is a word that means command, so in this paper it will be studied through one of the studies of the science *of ma'ani*, namely the kaidah insya' *talab amr*. The kaidah *insya' talab amr* is in the kaidah kalam,

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[1] Huzaemah Tahido Yanggo, "The Qur'an as the Greatest Miracle," *Waratsah* 1, no. 2 (2016): 1, https://doi.org/10.33511/misykat.v1i2.37.

[2] Ida Latifatul Umroh, "The Beauty of the Language of the Qur'an and Its Influence on the Language and Literature of Jahili Poetry," *Dar El-Ilmi: Journal of Religious Studies, Education, and Humanities* 4, no. 2 (2017): 49, https://ejournal.kopertais4.or.id/pantura/index.php/darelilmi/article/view/3204/2274.

[3] Rumadani Sagala, *Balaghah* (Bandar Lampung: IAIN Raden Intan Lampung, 2016).

[4] M. Khai Hanif Yuli Edi Z et al., "Textual, Contextual, and Hermeneutical Approaches in Interpreting the Qur'an," *Dimar: Journal of Islamic Education* 4, no. 2 (2023): 260, file:///C:/Users/Komp/Downloads/Artikel+06.pdf.

where in the science *of ma'ani* kalam is divided into two, namely *kalam khabar* and *kalam insya'*.[5]

The word *iqra',* which is usually translated as "read" in QS. Al-'Alaq verse 1, was the first revelation sent down by Allah through the angel Jibril to the Prophet Muhammad SAW when he was meditating in the cave of Hira. Interestingly, the Prophet Muhammad SAW was an *ummi* (unable to read or write), yet the first revelation revealed to him was a command to read. Furthermore, the verse does not specify what should be read. This raises profound questions about the meaning of the word *iqra'* as the first revelation: does *iqra'* only mean "read" or does it have multiple meanings, and what should be read?[6]

This study aims to examine the meaning of the word *iqra'* using a linguistic approach, namely the kaidah *insya' talab amr* in the science *of ma'ani* Al-Qur'an, as well as its implications in Islamic da'wah methods. The research questions in this study include: 1) What is the definition, scope, and purpose of the science *of ma'ani* Al-Qur'an? 2) What is the derivation of the word *iqra'* in the Qur'an, the analysis of the kaidah *insya' talab amr*, and the meaning of the word *iqra'* in QS. Al-'Alaq verse 1? 3) What are its implications in Islamic da'wah methods?

This study uses the *library research* method with an approach based on the science *of the meanings of the Qur'an*. Previous studies, such as that conducted by Puri Emilda in the journal "Study of the Science *of the Meanings* of the Rules *of Insya' Talabi Amr* in QS. Al-'Alaq Verse 1," focused more on the rules *of insya' talabi amr*. Unlike that study, this paper examines the kaidah insya' *talabi amr* as well as the meaning of the word *iqra'* and its implications in Islamic preaching.

The urgency of this research lies in the importance of understanding the first commandment that became the basis of the Prophet Muhammad's preaching. The rationale for this research is to emphasize that the method of Islamic preaching must be rooted in education and the dissemination of comprehensive knowledge, in accordance with the commandment *iqra'*. This research is expected to contribute to a deeper understanding of the meaning of the word *iqra'* and its implications in the method of Islamic preaching.

Research Method

This research uses a library research method with a focus on analyzing the word *iqra'* in QS. Al-'Alaq verse 1 through the kaidah insya' *talab amr* in the science *of ma'ani* Al-Qur'an and its implications in Islamic da'wah methods. This type of research is descriptive qualitative research that aims to describe and interpret the meaning of the word *iqra'* in the context of the *insya' talab amr* rule and its practical application in da'wah. The approach used is a linguistic approach in the science *of the meanings of the Qur'an*, which allows researchers to examine the meaning of words through linguistic and contextual analysis.

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[5] Wilfdan Taufiq Abdul Rohman, "The Science of Ma'ani and Its Role in Tafsir," *Al-Fanar: Journal of Qur'anic Studies and Interpretation* 5, no. 1 (2022), https://doi.org/https://doi.org/10.33511/alfanar.v5n1.84-101.

[6] Awwalul Umah Agustina, "The Meaning of the Word Iqra' in the Qur'an: A Semantic Analysis" (IAIN Kediri, 2022).

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The data sources in this study are divided into primary and secondary sources. Primary sources include the Qur'an, as the main text analyzed, especially the word *iqra'* in QS. Al-'Alaq verse 1 and other verses containing the word *iqra'*. Tafsir Al-Qur'an, such as Tafsir Al-Mishbah, is used to understand the contextual meaning of the word iqra'. Secondary sources in this study include literature on the science *of ma'ani* Al-Qur'an, such as books and scientific articles that explain the rules *of insya' talab amr* and the science *of ma'ani* in general. In addition, previous journals and research articles that examine the word *iqra'* and methods of da'wah in Islam, such as the journal by Puri Emilda and others. Books and articles on Islamic da'wah methods are also included to understand the practical implications of the analysis of the word *iqra'* in the context of da'wah.

The research procedure consists of three main stages: data collection, data analysis, and interpretation and conclusion drawing. In the data collection stage, the researcher collected verses from the Qur'an containing the word *iqra'*, studied interpretations from various sources to understand the context and interpretation of the word, and collected related hadiths. In the data analysis stage, researchers analyze the word *iqra'* using the rules *of insya' talab amr* in the science *of ma'ani*, identify the multiple meanings of *the word iqra'*, and how these meanings can be applied in Islamic preaching. The final stage is interpretation and conclusion, where the researcher concludes the deeper meaning of the word *iqra'* and its implications in Islamic da'wah methods, which is expected to contribute to the development of Islamic da'wah methods rooted in education and the dissemination of knowledge in accordance with the command *iqra'*, which is the basis of the da'wah of the Prophet Muhammad SAW.

Results and Discussion
Definition, Scope, and Purpose of the Science of *Ma'ani* Al-Qur'an
First, the Definition of the Science of *Ma'ani Al-Qur'an*

Literally, Al-Qur'an comes from the word *qara'a*, which means to read or collect. However, according to the definition of the term, Al-Qur'an is the word of Allah *revealed* to the Prophet Muhammad through the angel Jibril. Al-Qur'an is considered a revelation that has reached us in *a mutawatir* manner, that is, through various reliable channels of transmission. The Qur'an begins with Surah al-Fatihah and ends with Surah al-Nas, and reading it is considered an act of worship.[7]

The word *ma'ani* is the plural form of the word *ma'na*, which literally refers to intention, meaning, or significance. According to In'am Fawwal Akkawi, in the context of the science *of ma'ani* Al-Qur'an, it refers to the understanding of how Arabic words are arranged and conveyed according to specific situations and conditions. The matter of Arabic refers to the model of sentence structure in Arabic, while situations and conditions include the condition of the interlocutor, such as doubt or rejection of the information conveyed.[8]

From this definition, the science *of ma'ani* Al-Qur'an is a branch of science that studies the meanings contained in the text of the Qur'an. This includes

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[7] Kader Muhammad Yusuf, *Qur'anic Studies* (Surabaya: PT Bumi Aksara Group, 2014).
[8] Ridhoul Wahidi, "Ma'anil Qur'an: Exploring the Ocean of Meanings in the Qur'an" (Indragiri Islamic University, 2021).

understanding how meaning is conveyed through the structure and composition of sentences in Arabic, as well as how the situational context influences the interpretation and understanding of this sacred text.[9]

Second, the Object of Study of the Science *of Ma'ani Al-Qur'an*

The object of study of *ma'ani* science is similar to that of nahwu science, as both are related to the analysis of sentence structure in Arabic. However, the fundamental difference between the two lies in the area of study. Nahwu science tends to stand alone and focuses on the analysis of sentence structure independently, without considering external factors such as the surrounding context of the sentence. In contrast, *ma'ani* science places more emphasis on the meaning contained in sentences and tends to depend on external factors such as the situational context and the condition of the interlocutor. Thus, *ma'ani* science broadens its scope to understand the broader meaning in Arabic, while nahwu science focuses more on the direct analysis of the grammatical structure of sentences.[10]

The objects in the study of *ma'ani* are important elements used to analyze and understand the meaning in the text of the Qur'an. *First*, *isnad* is the combination of one word with another to produce a comprehensible meaning. This helps in tracing the origins or relationships between words in a sentence. *Second*, *kalam khabari* is an expression that can be true or false depending on the context.

Third, kalam insyai' is a sentence that has no specific truth or falsehood, but may be used in certain situations to convey different messages. *Fourth, Qashar* is the process of specifying or limiting the meaning of something by mentioning something else. *Fifth, Fasal wa wasal* are two concepts related to the combination of sentences. *Fasal* is combining sentences with other sentences using the letter *ataf* (conjunctions, such as "and"), while *wasl* is leaving the combination between two sentences.

Finally, *sixth, ijaz, itnab, and musawah* are three concepts related to linguistic expression. *Ijaz* refers to expressing something in a more concise manner, while *itnab* is expressing something in more detail than necessary. *Musawah,* on the other hand, is an expression that is appropriate in its composition, neither too short nor too long. Understanding these objects allows readers of the Qur'an to explore deeper meanings and understand the messages contained in the holy text.[11]

Third, the Purpose of the Science of *Ma'ani* Al-Qur'an

The science *of the meanings of the Qur'an* has a variety of very important purposes. *First*, its main purpose is to reveal the miraculous nature of the Qur'an in terms of the beauty of its descriptions, its precise choice of words (diction), and the harmony between rational thought and spiritual experience. This opens the door for

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[9] Wahidi, "Ma'anil Qur'an: Exploring the Ocean of Meanings in the Qur'an."

[10] Wahidi.

[11] M. Iqbal Abdul Wakil Asep M Tamam, *Balaghah Between Theory and Practice* (Pati: Maghza Pustaka, 2021).

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individuals to explore the depth of meaning in the words of the Qur'an and deepen their understanding of the divine messages contained therein.

In addition, the science *of ma'ani* Al-Qur'an also aims to enable a person to master the secrets of the loftiness and eloquence of the Arabic language, both in terms of poetry and prose. Thus, studying the science *of ma'ani* Al-Qur'an can broaden a person's insight into the beauty of the language used in the Qur'an, which has its own depth and uniqueness.

Another objective is to provide individuals with the ability to distinguish between expressions that are correct or incorrect, beautiful or not, and orderly or disorderly. By understanding the meaning and context of various expressions in the Qur'an, a person can develop their critical ability in interpreting the holy text, as well as distinguish between expressions that have truth, beauty, and regularity and those that do not. This helps to deepen understanding and respect for the messages contained in the Qur'an.[12]

Derivation of the Word *Iqra'* in the Qur'an, Analysis of the Rules of Insya' *Talab* Amr, and the Meaning of the Word *Iqra'* in QS.al-Alaq:1

First, Derivation of the Word *Iqra'* in the Qur'an

To facilitate the search for the word *iqra'* in the Qur'an, the author used a book entitled *Mu'jam Mufahras li alfad Al-Qur'an al-karim*. The word *iqra'* is mentioned 16 times in the Qur'an, found in 8 surahs in different forms. It is mentioned four times in the form *of a masdar* (a noun that is the origin of a verb), four times in the form *of a fi'il madhi* (a verb that indicates the meaning of an action or event in the past), four times in the form *of fi'il mudhari'* (a verb that indicates an action or event that is happening or will happen), and four times in the form *of fi'il amr* (a verb that indicates a command to carry out an action).

The following is a classification of the word *iqra'* based on its form:

Form	No.	Surah/Verse	Text and Translation
Masdar	1	QS.al-Nahl [16]:98	فَاِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
	2	QS. Al-Isra' [17]:45	وَاِذَا قَرَأْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًاۙ
	3	QS. Al-Muzammil [73]:20	۞ اِنَّ رَبَّكَ يَعْلَمُ اَنَّكَ تَقُوْمُ اَدْنٰى مِنْ ثُلُثَيِ الَّيْلِ وَنِصْفَهٗ وَثُلُثَهٗ وَطَآئِفَةٌ مِّنَ الَّذِيْنَ مَعَكَۗ وَاللهُ يُقَدِّرُ الَّيْلَ وَالنَّهَارَۗ عَلِمَ اَنْ لَّنْ تُحْصُوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوْا مَا تَيَسَّرَ مِنَ الْقُرْاٰنِۗ

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[12] Wahidi, "The Meanings of the Qur'an: Exploring the Ocean of Meanings in the Qur'an."

	4	QS.al-Qiyamah [75]:18	فَاِذَا قَرَأْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۚ
Fi'il Madhi	1	QS.al-Nahl [16]:98	فَاِذَا قَرَأْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ
	2	QS.al-Isra' [17]:45	وَاِذَا قَرَأْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا
	3	QS.al-Qiyamah [75]:18	فَاِذَا قَرَأْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ۚ
	4	QS.al-Syu'ara' [26]:199	فَقَرَاَه عَلَيْهِمْ مَّا كَانُوْا بِه مُؤْمِنِيْنَ ۗ
Fi'il Mudhari'	1	QS.al-Isra' [17]:71	يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍ بِاِمَامِهِمْۚ فَمَنْ اُوْتِيَ كِتٰبَه بِيَمِيْنِه فَاُولٰۤئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَلَا يُظْلَمُوْنَ فَتِيْلًا
	2	QS.al-Isra' [17]:93	اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِى السَّمَاۤءِ ۗوَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ۗقُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ۟
	3	QS.al-Isra' [17]:106	وَقُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَه عَلَى النَّاسِ عَلٰى مُكْثٍ وَّنَزَّلْنٰهُ تَنْزِيْلًا
	4	QS.Yunus [10]:94	فَاِنْ كُنْتَ فِيْ شَكٍّ مِّمَّآ اَنْزَلْنَآ اِلَيْكَ فَسْئَلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَاۤءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ
Fi'il Amar	1	QS. Al-Isra' [17]:14	اِقْرَأْ كِتٰبَكَۗ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ۗ

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	2	QS.al-Haqqah [69]:19	فَاَمَّا مَنْ اُوْتِيَ كِتٰبَه بِيَمِيْنِه فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ
	3	Qs.al-Alaq [96]:1	اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ
		QS.al-Alaq [96]:3	اِقْرَأْ وَرَبُّكَ الْاَكْرَمُ

The verses mentioned, such as Surah al-Nahl:98, are commands from Allah SWT to humans to read the Qur'an. The word "*iqra'*" in this verse is the *fi'il amr* (command) form of the verb "*qara'a*", which means to read. This command not only instructs humans to read literally, but also to understand and reflect on the contents of the Qur'an and to practice it in their daily lives.

The masdar form of the verb "*qara'a*" is "*qiraa'ah,*" which refers to the process of reading or the reading itself. In the context of the verse, "*iqra'*" is the singular *imperative* form of the verb "*qara'a*", which means "read". The past tense form of the verb "*qara'a*" is "*qara'a*", which means "he has read".

In the context of the verse, the command to read the Qur'an is also accompanied by a command to seek protection from Allah from the interference of Satan. This shows that reading the Qur'an is not just a physical act of reading, but also a spiritual effort to get closer to Allah. Satan tries to distance humans from Allah's guidance, so it is important to seek Allah's help by reading *ta'awudz* before reading the Qur'an.

Thus, the verse teaches that reading the Qur'an is a very important act and is commanded by Allah Himself. It is not just about reading the text, but also about reflecting on and practicing the teachings of the Qur'an in daily life. Reading the Qur'an with a good understanding and asking for Allah's help will help humans avoid the temptations of Satan and draw closer to Him.

Second, the Principle *of Insya' Talab*

Ma'ani science is part of *balaghah* science which studies sentence structure and various problems, such as *amr* (command), *nahyu* (prohibition), *qashr* (shortening), *fasal* (separation), *wasal* (combination), *ijaz* (simplification), *itnab* (lengthening), and so on. This article will focus on one aspect *of the science of ma'ani*, namely the kaidah *insya' talab amr*. This kaidah is included in the kaidah kalam, which is part of the science *of ma'ani* and is divided into two, namely *kalam khabar* (news sentences) and *kalam insya'* (command sentences).[13]

Kalam khabar refers to words or expressions that can be assessed as true or false because they contain news. The truth of the news means that the information conveyed is in accordance with what has happened or with the actual reality. On the other hand, false news means information that does not correspond to reality or actual facts. Thus, *khabar speech* involves assessing the truth or falsehood of a piece

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[13] Hafidah, *The Science of Meanings* (Surakarta: IAIN Surakarta, 2019).

of news based on the conformity of the information conveyed with the facts that have occurred.[14]

Kalam insya' covers two types: insya' *talab* and *insya' ghairu talab*. Insya' *talab* is a type of sentence that demands something that has not yet been realized at the time the sentence is uttered. An example is when someone gives an order to open the door, even though the door is still closed at that moment. *Insya' talab* includes various types of expressions such as commands, prohibitions, calls, questions, and expectations. Meanwhile, *insya' ghairu talab* is a type of sentence that does not contain a demand for something to be realized. This type is more of an expression of emotion or thought without demanding action from another party. Examples include oaths, expressions of amazement, praise, hopes, and so on. By understanding this difference, one can interpret various types of *insya'* sentences more accurately according to their context.[15]

In the science *of ma'ani*, the rule *of amr* or command refers to the act of telling someone else to do something. Linguistically, *amr* literally means command or instruction. However, in the context of *balaghah* or rhetoric, *amr* has a deeper meaning. *Amr* is not just a command, but also demands the execution of a task by a higher party to a lower party. In other words, *amr* expresses authority and responsibility in giving instructions or directions to others to perform certain actions. This reflects the hierarchy or power structure in communication, where the person giving the command is considered to have power or superiority in a particular context, and the person being commanded is expected to obey. By understanding this concept, one can interpret and apply the commands found in the text of the Qur'an more carefully in accordance with the context and purpose.[16]

Amr has four forms: *First*, *Fiil amr*: *Fiil amr* is a verb form in Arabic that conveys a command or instruction. In *ma'ani* science, *fiil amr* is a category of verbs that fall under the kaidah *insya' talab*, indicating that the speaker is giving a command or asking someone to do something. The use of *fiil amr* demands something that has not yet been realized at the time the command is given, indicating the authority or power of the speaker. Understanding the nature and use *of fiil amr* allows for the correct interpretation of the instructions contained in the text of the Qur'an and their application in daily life in accordance with the intended context and purpose. An example is in QS. Maryam verse 12

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ۖوَاٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ۙ

Ministry of Religious Affairs Translation 2019
(Allah said,) "O Yahya, take (learn) the Book (Torah) with determination." We bestowed wisdom upon him (Yahya) while he was still a child. This means, "Study the Torah, practice its contents, and convey to your people its meaning, which is the understanding of the Torah and the deepening of religion.

[14] Sagala, *Rhetoric*.

[15] Asep M Tamam, *Rhetoric Between Theory and Practice*.

[16] Siti Fafimah, "Principles of Understanding Amr and Nahy: Their Importance in Understanding the Qur'an," *Al Furqan: Journal of Quranic Studies and Tafsir* 1, no. 1 (2018): 4, file:///C:/Users/Komp/Downloads/201-Article Text-326-1-10-20180603.pdf.

*Analysis of the Pronunciation of Iqra' in QS. Al-'Alaq Verse 1 through the
Rules of Insya' Talab Amr and Its Implications in Islamic Da'wah Methods*

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Second, the *mudhari' verb* accompanied by *lam amr* is a form of verb in Arabic that often has the same meaning as *the amr verb*, namely a command or instruction. In the science *of ma'ani*, *the mudhari' verb* is used to convey commands or instructions in a softer or more general tone. An example is in Surah al-Hajj verse 29

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَلْيُوْفُوْا نُذُوْرَهُمْ وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ

Ministry of Religious Affairs Translation 2019
Then, let them remove the filth from their bodies, fulfill their vows, and perform tawaf around *al-Bait al-'Atīq* (Baitullah). What is meant by removing filth here is cutting hair, cutting nails, and so on. *Al-Bait al-'Atīq* means 'old house'. It is so named because it is the first house of worship built on earth. *Al-'Atīq* can also mean "freed from the threat of the disbelievers."

Third, Ism fiil amr refers to a noun form derived from a verb (*fiil*) and used to express a command or instruction. In the science *of ma'ani*, ism fiil amr belongs to the category of kalam *insyai talab*, which means a sentence that contains a request or demand. An example is in Surah al-Maidah verse 105

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ۗ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ
بِمَا كُنْتُمْ تَعْمَلُوْنَ

Ministry of Religious Affairs Translation 2019
O you who believe, guard yourselves! Those who have gone astray will not harm you if you have been guided. To Allah you will all return, and He will explain to you what you have been doing.

Fourth, the masdar as a substitute *for the verb*, *the masdar* that functions as a substitute for the omitted *verb* can also mean *a command*, for example in QS al-Isra 23

۞ وَقَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ۗ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا
تَقُلْ لَّهُمَآ اُفٍّ وَّلَا تَنْهَرْهُمَا وَقُلْ لَّهُمَا قَوْلًا كَرِيْمًا

Ministry of Religious Affairs Translation 2019
Your Lord has commanded that you worship none but Him and be kind to your parents. If one or both of them reach old age in your care, never say "uff" to them or rebuke them, but speak to them with respect. Simply saying "ah" (or other harsh words) to parents is not permitted by religion, let alone treating them more harshly.

The meaning *of amr* in the context of *ma'ani* science is basically a command given by someone who has a higher position or authority to those below them. In the science *of ma'ani* Al-Qur'an, amr reflects Allah's authority in giving instructions to mankind through His revelation. This includes all forms of commands, prohibitions, calls, questions, or expectations that Allah conveys to mankind through the Qur'an. This concept emphasizes that *amr* is not merely a guide or suggestion, but an instruction that must be followed and obeyed by mankind as a form of obedience and respect for Allah. By understanding the meaning and implications *of amr* in the Qur'an, Muslims are expected to internalize His teachings

and implement them in their daily lives as a form of worship and obedience to Allah.[17]

Apart from being a command, *amr* in *ma'ani* science also has various figurative meanings. First, *amr* can function as a request when the command is expressed by someone who has a lower position or rank to someone who has a higher rank. Second, *amr* can be interpreted as a request when the command is conveyed between individuals who have the same position or rank. Third, *amr* can also indicate permission to do something after it was previously prohibited. Fourth, *amr* can serve as a choice, where the person giving the command provides two or more options for the person being commanded to choose one of those options. Fifth, *amr* can take the form of a threat, where the command is accompanied by a threat if it is not followed. Finally, *amr* can be an expression of command directed at something that is not rational or is merely a fantasy that cannot be achieved. Thus, the majaz meaning of *amr* illustrates the complexity of its use in various communicative contexts.[18]

Third, Analysis of the Rules *of Insya' Talab* and the Meaning of *the Word Iqra'* in QS. al-Alaq verse 1

The first command received by the Prophet Muhammad SAW from Allah SWT through the guidance of the Angel Jibril occurred when he was staying in the Cave of Hira, which was when the first revelation was revealed. According to the account of Imam Ahmad from Urwah from Aisha, the first revelation that came to the Prophet Muhammad SAW was in the form of a good dream while he was sleeping. This happened regularly, like the breaking of dawn. This dream motivated him to isolate himself in the Cave of Hira, where he worshiped and spent several nights without returning home, taking only enough provisions with him. When his provisions ran out, he returned to Khadijah to get additional provisions and returned to the Cave of Hira. Finally, while he was there, the Angel Jibril came to him and conveyed the command "Iqra'" (read). The Prophet Muhammad SAW replied that he could not read, showing his humility and inability at that time.[19]

Prophet Muhammad SAW recounted that when the Angel Jibril came and embraced him so tightly that he felt exhausted. Then, he was released and told to read. However, the Prophet replied that he could not read. The Angel Jibril did the same thing a second time, then a third time, with the same request to read. After that, the Angel Jibril told him to read by mentioning the name of the Lord who created humans from a clot of blood, and he was urged to read by mentioning the name of the Most Glorious Lord. After that incident, the Prophet Muhammad SAW returned to Khadijah's house and asked to be covered, because he felt afraid and worried. Khadijah lovingly calmed him, covered him, and encouraged him, assuring him that Allah would not destroy him because of the good deeds he had done, such as strengthening the bonds of brotherhood, helping those in need, fulfilling the

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[17] Hafidah, *Science of* .
[18] Sagala, *Rhetoric*.
[19] Ibn Kathir, *Tafsir Ibn Kathir Volume 8* (Bogor: Pustaka Imam Asy-Syafi'i, 2015).

needs of others, honoring guests, and helping those who had difficulty in upholding the truth.[20]

In the first verse of Surah al-Alaq, which reads

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِيْ خَلَقَ

Ministry of Religious Affairs Translation 2019
Read in the name of your Lord who created!

The word "أَقْرَأ" is a command to read, and it is a form *of fiil amr* which indicates an expression of command. In the analysis of *ma'ani* science, this word is included in the kaidah *insya' talab*, which demands something to be done. In this context, Allah, who has a higher position as the creator, commands the Prophet Muhammad, who has a lower position as a created being, to read. The meaning of this verse is that Allah commands the Prophet Muhammad to read in the name of Him who created him. Although the command to read is not accompanied by a specific mention of the object of reading, this verse directly highlights Allah's power in the process of human creation, without explicitly mentioning to whom this command is addressed.

In this interpretation, reading is understood as something that must be done by everyone without exception, and is not limited to a specific type of reading or field of knowledge. This emphasizes that reading has universal value and is important for individual development. By not mentioning the specific object of reading, this verse affirms that every reading, whether it be the Qur'an or other reading materials, must be done with an awareness of Allah's greatness as the creator. Thus, the command to read in this verse does not only refer to the physical act of reading, but also to a deep spiritual understanding, which reminds us that reading is a profound activity full of meaning that leads humans to a better understanding of creation and their existence in the world.

In the verse, the object of reading is not mentioned, and the angel Jibril also did not bring a text to be read. Therefore, in a narration, it is said that the Prophet Muhammad asked, "What should I read?" Exegetes have different opinions in interpreting the object of reading referred to. Some argue that the Prophet was commanded to read the verses of the Qur'an when they were revealed later. However, Muhammad Abduh understood that the command to read here was not a task that had to be carried out (*amr taklifi*), which required a specific object, but was a command that made the Prophet's ability to read a reality, as part of the process of creation.[21]

The word *iqra* has an important meaning in the first series of revelations addressed to an ummi (one who cannot read or write). The Prophet had never read anything before the revelation of the Qur'an, so the essence of this command to read is not only addressed to the Prophet Muhammad but to all of humanity as a path to salvation in this world and the hereafter.[22]

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[20] Kathir.

[21] Muhammad Quraish Shihab, *Tafsir Al-Misbah: The Message, Meaning, and Harmony of the Qur'an* (Jakarta: Lentera Hati, 2002).

[22] Muhammad Quraish Shihab, *The Light of the Qur'an: Stories and Wisdom of Life* (Bandung: Mizan Publishing, 2008).

In this verse, it is not explained what should be read, and the angel Jibril did not bring a specific text. This caused the Prophet Muhammad to ask what he should read. Exegetes have various opinions about the object of reading referred to. Some argue that the Prophet was asked to read the verses of the Qur'an that would be revealed later. However, according to Muhammad Abduh, the command to read here is not a task that must be fulfilled (*amr taklifi*) with a specific object, but rather a command that enables the actual ability to read in the Prophet, as part of the process of creation.[23]

Iqra' is a *fiil amr* derived from the verb *qara'a*, which means to read or recite. In this context, *qara'a* has various meanings, such as studying, researching, reciting, delving deeply, and compiling. Reading is a cognitive process in which a person attempts to extract the information contained in writing. However, reading is not limited to recognizing the letters that form words, sentences, or discourse, but also includes understanding and interpreting the meaning of these symbols or writings. The main objective is for the message conveyed by the writer to be well received by the reader.[24]

The word "iqra'", which means "read", comes from the word "*qara'a",* which has the basic meaning of "to gather". This shows that when we put letters or words together and pronounce them, we are actually carrying out a process of gathering, or in other words, reading. This shows that the realization of the command "iqra'" does not always require the existence of a written text as an object of reading or the necessity to pronounce it verbally so that it can be heard by others. Therefore, in the dictionary, we can find various meanings of the word, such as conveying, examining, reading, studying, researching, or recognizing the characteristics of something.[25]

In the study of the Qur'an, the meaning of the word "*qara'a*" is not limited to reading, but also collecting. These two meanings actually have the same intention, because when someone reads, they also indirectly collect the ideas or concepts contained in the text they are reading. Therefore, the command to read in the Qur'an, as found in Surah al-Alaq, can be interpreted as Allah commanding Muslims to gather ideas or concepts found in the universe or anywhere else. The purpose of this command is so that readers, through the concepts, evidence, or ideas gathered in their minds, can come to the conclusion that everything that exists is governed by Allah.[26]

The word "*iqra'*" in Surah al-Alaq has a deeper meaning than just a command to read. According to Quraish Shihab, the word "iqra'" in the surah includes an exhortation to learn and understand the process of human creation. Allah created humans in a state of weakness and ignorance, but then taught them to read and write, which is the foundation for the development of science. By commanding humans to continually seek knowledge, Allah emphasizes that learning is the main key to progress and the development of civilization. Through a deep understanding

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[23] Muhammad Quraish Shihab, *Grounding the Qur'an: The Function and Role of Revelation in Society* (Bandung: Mizan, 2009).

[24] Meliyawati, *Basic Reading Comprehension* (Yogyakarta: Deeppublish, 2016).

[25] Shihab, *Tafsir Al-Misbah: The Message, Impression, and Harmony of the Qur'an*.

[26] Yusuf, *Qur'anic Studies*.

of the meaning of "iqra'," humans are reminded that the knowledge they learn will never be exhausted, because knowledge is constantly evolving.

The command to read in the first verse of Surah al-Alaq is accompanied by the mention of Allah's name, indicating that reading is an intellectual activity that originates from Allah. This emphasizes that all knowledge, which is a product of human brain activity, comes from Allah. The mention of Allah's name in this verse provides a reminder that all knowledge obtained must be attributed back to Allah as its source. [27]

The command to read, study, research, and collect reading materials in the context of "*bi ismi rabbika*" (in the name of your Lord) requires readers to not only read earnestly, but also to choose reading materials that are in accordance with Allah's teachings. This implies that reading is not only a physical effort, but also requires sincerity and wisdom in choosing material that is in accordance with religious values. The Qur'an explicitly emphasizes the importance of reading and the necessity of choosing reading material that is in accordance with Allah's teachings. [28]

Sheikh Abdul Halim Mahmud, former supreme leader of Al Azhar in Egypt, revealed that the phrase "*iqra' bi ismi rabbika*" has a broader meaning than just a command to read. For him, this phrase symbolizes all aspects of human life, both active and passive. In its spirit, this command implies a message to move and work for Allah. Thus, this verse teaches that all aspects of life, actions, and work must be done for Allah.[29]

Implications in Islamic Da'wah Methods

The implication of the word *iqra'* in the method of Islamic da'wah is very significant, considering that this word was the first revelation revealed to the Prophet Muhammad SAW. As a command to read and understand, the word *iqra'* emphasizes the importance of knowledge and education as the main foundation in spreading Islamic teachings. Dakwah, as the process of conveying the message of Islam, must be rooted in a deep and comprehensive understanding of knowledge. Therefore, an effective dakwah method must include education that encourages continuous learning and mastery of both religious and general knowledge.

First, dakwah must be based on strong literacy. Dakwah is not only about conveying messages, but also educating the community to understand and apply Islamic teachings in their daily lives. Therefore, da'i (preachers) need to have broad and deep knowledge, as well as skills in conveying that knowledge effectively. This is in line with the command *iqra'*, which means to study and explore.[30]

Second, the method of da'wah must be adaptive and contextual. The meaning *of iqra',* which includes study and research, implies that da'wah must be adapted to

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[27] Supriyadi. *Islamic Renaissance,* Jakarta: PT Elex Media Komputindo, 2015.

[28] Muhammad Quraish Shihab. *Grounding the Qur'an*, Volume I, Bandung: Mizan Pustaka, 2009.

[29] Aslam Chitami Priawan Siregar, *Understanding the Language of the Qur'an Through Physics 1: Thinking About the Wisdom of Events in the Universe* (Jakarta: CV Ruang Karya Bersama, 2023).

[30] Mohamad Faisal Subakti, "Digital Literacy: The Basic Foundation of Da'wah in Social Media," *Jurnal Dakwah* 23, no. 1 (2022): 1, file:///C:/Users/Komp/Downloads/LITERASI+DIGITAL_+FONDASI+DASAR+DAKWAH++DALAM+MEDIA+SOSIAL.pdf.

the context of the times and the community that is the target of da'wah. Preachers must be able to understand the social, cultural, and intellectual situation of the community and convey the message of Islam in a way that is relevant and easy for them to understand. This requires flexibility and creativity in the approach to preaching.[31]

Third, da'wah must focus on the dissemination of comprehensive knowledge. As the meaning of *iqra'* includes conveying and gathering, preachers must play an active role in spreading various kinds of knowledge. This includes religious sciences such as tafsir, hadith, and fiqh, as well as general sciences such as science, technology, and the humanities. Thus, da'wah not only strengthens faith and morals, but also improves the intellectual quality of Muslims.[32]

Fourth, da'wah must encourage Muslims to think critically and analytically. The meaning *of iqra',* which includes researching and studying, implies the importance of a critical approach in understanding Islamic teachings. Preachers must teach Muslims not to accept religious teachings dogmatically, but to study them critically, question them, and seek a deeper understanding. This will result in a more intelligent and competitive Muslim community.[33]

Fifth, da'wah must be oriented towards charity and concrete action. The meaning *of iqra',* which includes gathering and practicing, implies that knowledge must be implemented in everyday life. Preachers must encourage Muslims not only to study Islamic teachings, but also to practice them in the form of social, economic, and political actions that benefit the wider community. This reflects the integration of faith, knowledge, and action.[34]

Sixth, da'wah must strengthen literacy and education among Muslims. Formal and informal education must be the main focus of da'wah strategies. This includes establishing Islamic educational institutions, developing curricula that cover religious and general sciences, and providing adequate educational resources. Strong literacy will produce Muslims who are able to read, understand, and apply Islamic teachings effectively.[35]

Seventh, da'wah must prioritize effective dialogue and communication. The meaning of *iqra'*, which includes conveying and deepening understanding, emphasizes the importance of good communication skills. Da'wah workers must master the art of communication to convey the message of Islam in a clear,

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[31] Mawardi Siregar, "Reading the Map of Dakwah in Langsa City: Efforts to Formulate Dakwah Strategies that Contribute to Society," *Jurnal Komunika Islamika: Journal of Communication and Islamic Studies* 8, no. 2 (2021): 77.

[32] Hilman Mauludin Muhamad Rif'at Syadli, "Contemporary Da'i: Realizing Comprehensive Islamic Broadcasting Based on Al-Qur'ani Communication Ethics," *Wahana Pendidikan Scientific Journal* 8, no. 13 (2022): 552.

[33] Muhammad Alim Ihsan, "The Effectiveness of Da'wah in Developing Audience Cognitive-Functional Skills: A Social Psychology Approach," *Hunafa Journal* 7, no. 1 (2010): 92.

[34] Maimun Fuadi Arifin Zain, Maimun, "Dakwah, Identification of Qur'anic Verses, In," *Al-Idarah: Journal of Islamic Management and Administration* 1, no. 2 (2017): 167.

[35] HA, "Strengthening Santri Literacy as a Medium for Da'wah," Suara Muhammadiyah, 2024, https://www.suaramuhammadiyah.id/read/memperkuat-literasi-santri-sebagai-media-dakwah.

interesting, and persuasive manner. Constructive dialogue with various segments of society will strengthen the message of da'wah and expand its reach.[36]

Eighth, da'wah must strive to empower Muslims holistically. This means including spiritual, intellectual, and socio-economic empowerment. Da'wah workers must help Muslims develop their full potential, both in terms of faith, knowledge, and practical skills. This empowerment will result in Muslims who are independent, productive, and contribute positively to society and the nation.[37]

Ninth, da'wah must constantly innovate and keep up with the times. Advances in information and communication technology provide great opportunities for Islamic da'wah to reach a wider audience. Da'wah workers must utilize various digital platforms such as social media, websites, and applications to convey the message of Islam in a modern and effective way. Innovation in da'wah methods will ensure that the message of Islam remains relevant and acceptable to the younger generation.[38]

Overall, the implications of the word *iqra'* in Islamic da'wah methods show that effective da'wah must be rooted in education and the dissemination of comprehensive knowledge, be adaptive to the context of the times, and be oriented towards real action. With a holistic and innovative approach, Islamic da'wah can continue to develop and make a positive contribution to human civilization.

Conclusion

Based on an analysis of the word *iqra'* in QS. Al-'Alaq verse 1 through the rules of insya' *talab amr* in the science *of the meanings* of the Qur'an, it can be concluded that this word has a depth of meaning that goes beyond simply a command to read. The word *iqra'*, which is mentioned 16 times in various forms in 8 surahs, not only commands to read literally, but also contains the meanings of examining, collecting, conveying, researching, reciting, studying earnestly, and gathering. This study shows that the word *iqra'* in the context of the kaidah *insya' talab amr* implies a demand from a higher authority (Allah SWT) to a lower authority (Prophet Muhammad SAW and mankind) to carry out these tasks. The implication in the method of Islamic preaching is an emphasis on education, the dissemination of knowledge, and a deep understanding of divine revelation. This finding confirms that Islamic preaching must be rooted in comprehensive educational and teaching principles, in accordance with the command *of iqra',* which is the basis of the Prophet Muhammad SAW's preaching. For further research, it is recommended to explore more deeply the various dimensions of the word *iqra'* and its application in the context of modern da'wah, as well as how da'wah methodology can be adapted to the demands of the times based on these meanings.

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[36] Mubasyaroh, "Dakwah and Communication (A Study of the Use of Mass Media in Dakwah)," *AT-TABSYIR: Journal of Islamic Broadcasting Communication* 4, no. 1 (2016): 95.

[37] Dandi, "Holistic Da'wah: The Threat of Populism and the Demographic Bonus," Suara Muhammadiyah, 2022, https://web.suaramuhammadiyah.id/2022/05/25/dakwah-secara-holistik-ancaman-populisme-dan-bonus-demografi/.

[38] Rida'ul Maghfiroh, "Innovation in Da'wah Management as an Approach to Islamic Da'wah for the Millennial Generation in Trahan Village, Rembang Regency," *JURNAL EXACT: JOURNAL OF EXCELLENT ACADEMIC COMMUNITY* 1, no. 1 (2023): 53.

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