

## Dakwah (Preaching) in Pak Nazel Poems

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### Abstract

Preaching has various branches and ways to be delivered to the public. Preaching is delivered to lead the people to a path that is pleasing to Allah SWT. Da'wah is part of the life and responsibility of every Muslim. Hashim bin Mohamad, known as Pak Nazel, took that responsibility in his own way. He preached by producing verses. He composed 99 names of Allah SWT with a diction arrangement that is so rhythmic and rhymes very well. He composed a poem about the Pillars of Faith. The six pillars of faith are arranged in such a beautiful way. It is rare that the work of poetry is made in preaching poetry. Pak Nazel has proved it by preaching through poems. Preaching in the world and preaching in the afterlife centered on religion as a hold and life in the world to collect rewards became the starting point in preaching through poems by him. His poems that are based on preaching inject a new element in conveying the message of Islam.

**Keywords:** Preaching, 99 Names of Allah SWT, Pillars of Faith, New Elements, Islamic Teachings

### Introduction

Preaching leads the way to heaven. Preaching reminds other people that doing good will improve the individual. Ismail (2014) explained da'wah as an effort to call people to believe in Allah SWT, His Angels, His books, His Messengers, believe in The Day of Judgement, and believe in God's Qada' and Qadar. Qada' means the decision of Allah SWT towards His creations, while Qadar means the destiny of Allah SWT. A provision related to the issue of life, sustenance, and meeting human mates has been arranged by Allah SWT based on the nature of perfection and His will. Preaching is obligatory for people who are Muslims. Preach even a single line of verse to perfect other people's life.

Pak Nazel uses poems as a tool for preaching. His creation of poems is so unique in the concept of preaching through poems. Pak Nazel creates poems with the intellectual thoughts of the Malay people. Traditional poems are more about love, but Pak Nazel's poems feature religious elements in his creations. He created a poem that included the 99 Names of Allah, the Pillars of Faith, and a touch about life based on religion. This gives a new identity in the creation of poems. Preaching has no limitation in imparting knowledge, but with a poetic style with elements of preaching, it gives a new spirit to the audience to preach.

### Objectives of the Study

This study aims to analyse Pak Nazel's poems that contain preaching elements. Pak Nazel's preaching poem will be classified into elements of preaching in the world and hereafter. Descriptions and explanations are made clearly by giving examples of suitable poems.

### Research Methodology

This study is qualitative research using the document analysis method. The main sources for this study are three books from Pak Nazel's collection of poems, namely *Pantun Pak Nazel 2* (2013) (PPN2), *Pantun Pak Nazel Sejujur Kata Seikhlas Hati* (2017) (PPNSKSH), and *Pantun Pak Nazel Rangkap Disurat Maksud Tersirat* (2019) (PPNRDMT). A total of 20 verses are discussed in this study.

### Findings and Discussion

Preaching is a form of a way to heaven. As much reward as possible will be sought to go to heaven. Preaching has many branches. One of the new elements in preaching is through poems. Poems are highlighted by creating poems with a religious element in living life. Glorifying the 99 Names of The Creator gives the poem's creator an advantage in appreciating and knowing Allah SWT's names. The fragments of human life are told in the form of poems. The use of preaching dictions in the poem shows the uniqueness of preaching in the poem.

Pak Nazel preaches in his own way. He has a unique identity and way of preaching. Creating a poem with preaching elements was applied in his work. The number of poems that reached 2731 verses about preaching shows that in this tradition of oral literature, poems have their own uniqueness in composing beautiful and interesting dictions to understand preaching more clearly. The arrangement of the diction is so beautiful that these poems clearly have preaching elements in every stanza created. Here is the total number of his poems directed towards world preaching and the preaching of the hereafter:

Table 1

*Poems About Dakwah for The World and Dakwah for the Hereafter*

<b>Dakwah Poems</b>	<b>Total Number of Stanzas</b>
Dakwah Poems (World)	1951
Dakwah Poems (Hereafter)	780

This process of preaching will give the understanding to believe in Allah SWT. The preaching words used are specific and do not have the same meaning. For example the word heaven there is no other word that means heaven. Compared to common words that are not specific to preaching words, such as the word 'susah' (difficult) can be replaced with the word 'sukar' (difficult).

*Pergi pekan ke kedai nyonya,  
Kerana hendak membeli baulu;  
Tawakal bukan pada tempatnya,  
Jika tidak usaha dahulu.*

(Go to town to the lady's shop,  
Because want to buy baulu;  
Reliance is not in place,  
If not strive first.)

(6)-5 [PPNRDMT]

As for the word "*Tawakal*", it means that after making efforts in a matter, one will surrender to God for the efforts made. *Tawakal* means surrendering to Allah SWT, not depending on other beings or things. However, relying on God does not passively surrender. Reliance should be accompanied by effort. According to Dr. Zahazan Mohamed (2018), *tawakkul* is relying on Allah SWT to obtain various benefits and eliminate dangers in the affairs of the world and the hereafter besides leaving all matters to Him, acknowledging that there is no one who gives, hinders, brings harm and benefits except Allah SWT.

*Encik Fuat menjadi johan,  
Sukanya dia sujud ke bumi;  
Janji taat kepada Tuhan,  
Dimungkiri ya Allah hukum.*

(Mr Fuat became a champion,  
He gladly prostrate to the earth;  
Promises to obey God,  
If it is broken, Allah will punish it.)

(8)-5 [PPNR DMT]

"Allah" is the One God. There are no two or three. All Muslims on earth should believe and have faith in Him.

*Dinding diukir suntuk sehari,  
Pintu hendak diukir sama;  
Amalan zikir menari-nari,  
Dituntut tidak oleh agama.*

(The wall was carved in a day,  
The door is to be carved the same;  
The practice of dhikr while dancing,  
Demanded not by religion.)

(11)-6 [PPNR DMT]

The preaching word included in the poem above is "*zikir*" (dhikr). Mr. Nazel included the word dhikr because his life of going back and forth for five hours of prayer at the mosque made dhikr never cease in his daily life to remember Allah and be grateful as His servant. Zulkifli Mohamad Al-Bakri (2018) explains that dhikr is a sacred term from God defined by Sheikh Abdul Rahman al-Sa'di, dhikr in general includes everything that brings a servant closer

to Allah SWT in terms of aqidah, thought, spiritual practices, physical practices, or praising God or learning useful knowledge or teaching it or such.

*Duduk terjeda tidak berkata,  
Letih amat kerana panas;  
Belajar bermula alif ba ta,  
Hingga tamat minaljinnatiwannas.*

(Sitting in a speechless pause,  
Very tired because of the heat;  
Learn to start alif ba ta,  
Until the end of minaljinnatiwannas.)

(1255) 181 [PPNLDSH]

In particular, dhikr refers to certain utterances stipulated by Allah SWT, such as reciting the Qur'an, mentioning the names and attributes of the Most High verbally or in one's heart as written in al-Qur'an or the sayings that were dictated through the tongue of the Prophet SAW that give the meaning of praise, purification, sanctification, and recognition of Allah SWT. Dhikr is basically something that is highly demanded in religion. Even the verses of the Qur'an touch a lot on the command that we should remember Allah SWT. Some of the commands are obligatory such as remembering Allah SWT through five daily prayers, as Allah SWT says in Surah Thoha verse 14, which means, "Indeed I am Allah; there is no God but Me; therefore, worship me, and establish prayer for My remembrance".

If Pak Nazel's poems which amount to 12867 verses from his 14 works are evaluated, it is clear that they are directed at preaching. *Dakwah* (Preaching) literally means summoning, 'seeking, 'calling, 'or 'inviting' a person to practice goodness, especially in understanding Islam by calling people to believe in Allah SWT in addition to believing in Angels, revealed books, Messengers, believing in the Day of Judgment and believe in Allah's Qada' and Qadar. Pak Nazel is unique. His poems have preaching elements. There is no option to compare. He is distinctively creating poems containing preaching trends with specific diction about preaching, including heaven and hell. As a collection of poems of core values that become the main seed, elements of da'wah are not interpolations; instead, the whole collection of poems directed for preaching stands firmly as he wholeheartedly ages towards Al-Khalik. Preaching is a battle. Fight in many ways, whether verbally, written, or *jihad*. Preaching is a part of life that needs to be lived and a responsibility of every Muslim. The actions of a Muslim are based on the awareness to practice the teachings of Islam to educate the community with true Islamic values. Pak Nazel is in the phase of devotion to the Almighty.

Reaching the age of 80, which is said to be the bonus age of Allah's gift, gave him credit for continuing to work on poems by including elements of preaching in his creations. He, known as a person inclined to produce short stories completely, is now turning to the roots of this oral tradition of poetry. So, the preaching element is applied in his poems. Mosques and prayers become his true friends. Listening to lectures and attending talks in the mosque becomes an input for preaching dictions synonymous with divinity and goodness. His works of poetry with the essence of preaching made a difference in the creation of poetry. His love for The Utterly Just is clearly shown in his short but meaningful poems. Preaching calls for goodness either directly or indirectly to strengthen the faith and soul of people who hold the

title of a Muslim. Preaching must be delivered in full compliance with Islamic law. When Prophet Muhamad SAW received the revelation, Abdul Munir Ismail (2017) explained that *dakwah* (preaching) is a pure effort to spread Islam to target groups guided by the preaching of Rasulullah SAW. The task of delivering *dakwah* is a demand that must be carried out in Islam.

The poem created by Mr Nazel is truly an educational poem which is full of benefits. Through 12867 stanzas of poetry in 14 works of his creation, he focuses on the thought of three series; core values, National Principles and preaching. Mr Nazel managed to change the poem's function, which has traditionally been used as a vehicle for expressing feelings, especially about the love of virgins for education in advocating positive values in life and religion. He can do it since he wants to teach even in retirement in his own way through more simple poems and enlighten the function of poems in the 21st Century for the current generation to see. *Dakwah* is explained in the verse of Al-Quran, which means:

"And let there be among you a group who call others goodness, commands them to do good and forbids them from doing evil. Those are the people who will be successful"

(Surah Al-'Imran, 3: 104).

Based on the meaning of the Quranic verse above, it clearly shows that preaching is a noble effort to continuously invite people to worship Allah and prohibit people from doing forbidden things by Allah SWT. Everyone should carry out preaching works based on their respective fields. Inviting others to the path that is pleasing to Allah will bring success in this world and the hereafter. Preaching is a respectable work done by the Messengers of Allah. It should be noted that preaching is not an easy task. Many obstacles have to be overcome by the preachers. In the effort to carry out preaching works, Rasulullah SAW is a role model that needs to be followed in the context of preaching knowledge. Allah SWT condemns people who leave the work of preaching without any reason allowed by *Sharia* such as illness, seeking knowledge, etc. Here is the diagram of World *Dakwah*

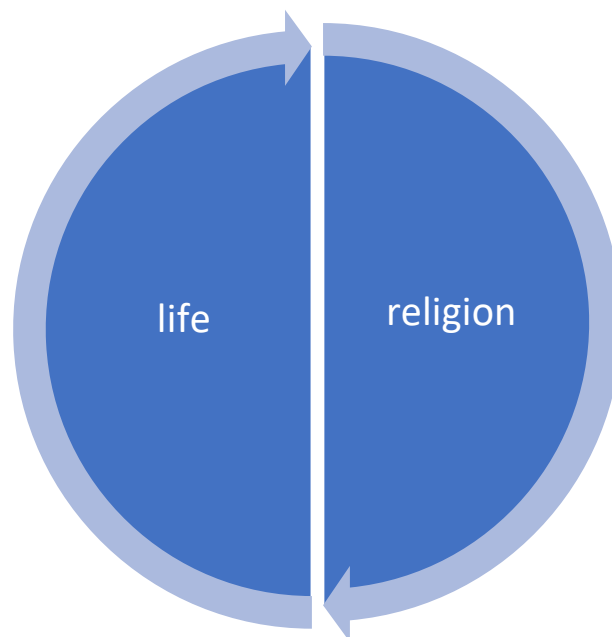


Figure 1: Dakwah for The World and Dakwah for the Hereafter

### Religion

Religion is an individual creed. Without religion, the malfunction of human life is evident in oneself. Islam is the religion of Allah. We will live a successful life as His servant by believing and turning to Him. Basiran et al (2012) stated that Islam is surrender to its creator by monotheist with total confidence and carrying out His orders and abandoning His prohibitions, which is amar makruf nahi munkar. Islam is a simple religion that does not burden the people who follow it because it gives flexibility to its people who experience difficulties worshipping Allah SWT. Islam emphasises its people to hold fast to two things which are the Pillars of Faith and the Pillars of Islam. The Pillars of Islam include the declaration of shahada, praying five times a day, paying zakat, fasting in the month of Ramadhan, and performing Hajj if able. In contrast, the Pillars of Faith include six things which are believing in Allah, believing in Angels, believing in the revealed Book, believing in the Messengers, believing in the Day of Judgment and lastly, believing in Qada' and Qadar.

Pak Nazel has outlined various poems he created directed at religion. One of them is a poem that contains 99 names of Allah while using accurate diction in placing all the names of the 99 names of Allah. Among them:

*Kerbau dituntun ke kampung sebelah,  
Sampai berpeluh Pak Lah dibuatnya;  
Dengarlah pantun memuji Allah,  
Sembilan puluh sembilan nama-Nya.*

(The buffalo was led to the next village,  
It made Pak Lah sweat;  
Listen to the poem praising Allah,  
His ninety-nine names.)

(1267)-267 [PPNSKSH]

*Tepi laman pokok guruh;  
Sebesar pemeluk pokok kuini;  
Ar-Rahman Maha Pemurah,  
Kepada makhluk di alam ini.*

(The edge of the guruh tree site;  
As big as a kuini tree arm span;  
Ar-Rahman is Most Merciful,  
To the creatures in this world.)

(1268)-267 [PPNSKSH]

*Encik Fahim memetik kepayang,  
Pak Kamat memetik mempelam;  
Ar-Rahim Maha Penyayang,  
Memberi nikmat seluruh alam.*

(Encik Fahim plucked a pangium,  
Mr. Kamat plucked a mango;  
Ar-Rahim is Most Merciful,  
Giving blessings to the whole world.)

(1269)-267 [PPNSKSH]

*Encik Razak berteka-teki,  
Berteka-teki dengan kawannya;  
Ar- Razzaq Maha Perezeki,  
Memberi rezeki kepada makhluk-Nya.*

(Mr. Razak riddles,  
Riddles with his friends;  
Ar-Razzaq The Provider,  
Giving sustenance to His creatures.)

1284)-269 [PPNSKSH]

*Encik Rakib membuat kuas,  
Jual laku kepada kawannya;  
Ar-Raqib Maha Pengawas,  
Segala laku bawah pengawasan-Nya.*

(Mr. Rakib makes brushes,  
Sells them to his friends;  
Ar-Raqib is The Watchful,  
Everything is done under His supervision)

(1285)-269 [PPNSKSH]

These verses about the names of Allah have their own meaning. The poem is about Allah SWT, which means the provider of sustenance created by Pak Nazel: "Ar-Razzaq the Bestower of Sustenance, Gives sustenance to His creatures". The compilation of dictions about the 99 names of Allah rhymes shows Pak Nazel using the medium of rhymes to preach. The names in Asmaa'ul husna became a beautiful melody that was sung. As for Pak Nazel, he composed this poem because it has stated the Al-Quran and Hadith about Asmaa'ul Husna:



"He is Allah, there is no god (worthy of worship) except Him. He has Asmaa'ul husna (the Most Beautiful Names)."

(Thaa-Haa:8)

Say, "Call upon Allah or call upon Ar-Rahman – whichever you call. He has Asmaa'ul husna (the Most Beautiful Names).Do not recite your prayers too loudly or silently, but seek a way in between."

(Al-Israa': 110)

"Allah has Asma Ul husna (the Most Beautiful Names), so call upon Him by mentioning that good name...".

(Al-A'raaf: 180)

Prophet Muhammad SAW said: "Allah has ninety-nine good names. Whoever is able to memorize it will go to Paradise. Indeed, God is odd and He likes the odd".

(Narrated by Bukhari & Muslim)

<b>Pillars of Faith</b>
Believing in Allah
Believing in Angels.
Believing in the revealed Book.
Believing in Prophets and Messengers
Believing in Judgment Day
Believing in Qada' and Qadar.

Figure 2: Pillars of Faith

The Pillars of Faith become the beliefs and steadfastness of faith for Muslims. The content of surah An-Nisaa' in verse 136 below is a general principle that Muslims must hold to achieve faith:

"O believers! Have faith in Allah and His Messenger (Muhammad), and in the Book (Al-Quran) He has revealed to His Messenger, and the Scriptures He revealed before. Whoever denies Allah, His angels, His books, and the Last Day. Indeed, that person has gone far astray."

(Surah An-Nisa verse 136)

**i. Believe in God**

Allah is the Creator. A man was created to worship Him. Humans must have faith in Allah. Faith is explained by western orientalis who tend to associate faith with "belief", i.e. Gibb (1974) states that faith is "The putting of one's having faith..." which is the determination of individual belief". When faith is learnt, there will be a tendency to go to the mosque and get the reward promised by God. Abdul Basit bin Abdul Rahman (2009) translated that the proof of its implementation of believing Allah 'Azza Wajalla will be implemented by doing the following things: first Iktiqad (belief) that this universe has One Creator. One in His creation, His kingdom, His administration, regulating the situation, providing sustenance, power, doing things, animating, killing, benefiting and harming, and there is no God other than Him.



The first pillar of faith is belief in God. In Pak Nazel's poem, Pak Nazel created a poem about the Pillars of Faith. Firstly

*Jumpa di taman sahabat lama,  
Namanya Uda orang kuala;  
Rukun Iman yang pertama,  
Beriman kepada Allah Taala.*

(See you in the garden old friend,  
His name is Uda an estuary people;  
The first Pillar of Faith,  
Believe in God Almighty.)

1255)-263 [PPNSKSH]

"*Rukun Iman yang pertama, Beriman kepada Allah Taala*" this poem created by Pak Nazel explains faith in Allah. Nur Amirah Basiran, Nur Syazana Mohd Saberi and Kamarul Azmi Jasni (2012) stated that believing in Allah means believing in the existence of God who creates and governs the world and believes that God is One, there is no God worthy of worship but Allah. Every Muslim who believes in Allah requires to know the attributes of Allah. Muslims must worship Allah as a sign of gratitude for the blessings He has bestowed and believe that no creator but Allah that can control all these events on the earth and they happen according to the will of Allah.

"And there is no moving creature on earth whose provision is not guaranteed by Allah, and He knows where it lives and where it is laid to rest. Everything is written in a perfect Record (Loh Mahfuz)".

(Surah Hud: 6)

## ii. Believing in Angels

Angels are messengers of Allah SWT. Believing in angels means believing that Allah created angels from light who were commanded to obey and not commit sins against Allah SWT and accomplish all orders from Him. The angels always glorify Allah SWT no matter the circumstances and the task of their duties and responsibilities.

*Duduk di taman ada semua,  
Adinda kakanda duduk mencelah;  
Rukun Iman yang kedua,  
Beriman kepada malaikat Allah.*

(Sitting in the garden there are everything,  
Your brother sat interjecting;  
The second Pillar of Faith,  
Believe in God's angels.)

(1256)-263 [PPNS KSH]

Believing in angels by believing in the characteristics of angels, which are unseen, sexless, childless, lack bodily desires, and can not eat, drink and marry. The Al-Quran mentions:

"Indeed those angels nearest to your Lord are not too proud to worship God. They glorify Him and only to Him do they prostrate".

(Surah Al-A'raf: 206)

Rasulullah SAW said

"Verily, Allah and His angels send blessings upon those who connect the rows of prayer."

### iii. Believing in the Book

Believing in the books of Allah determines a person's faith. These books were revealed according to the appropriate events going on at the time and became a reference to the *Sharia*. The Quranic verse said:

"Indeed! We sent Our messengers with clear (real) proofs and miracles and with them, We sent down the Scriptures and testimonies that become the balance of justice, so that people may administer justice".

(Surah Al-Hadid, verse 25)

*Duduk di laman membuat raga,  
Lapang dada isteri Pak Lah,  
Terdengar dehem rasa terhibur,  
Tidaklah ganjil pada tuannya;  
Rukun Iman yang ketiga,  
Beriman pada kitab Allah,  
Suhuf Ibrahim Kitab Zabur,  
Taurat Injil dan al-Quran.*

(Sitting on the lawn making baskets,  
Pak Lah's wife is restful,  
Amused by the sound of a cough,  
It is not strange to the master;  
The third Pillar of Faith,  
Believe in the book of God,  
Scrolls of Ibrahim Book of Psalms,  
Torah Injil and the Quran.)

(1257)-263 [PPNS KSH]

The meaning of the verses composed by Pak Nazel about the Book of Psalms, the Torah, the Injil and the Quran were revealed because they contain revelation. The Torah was revealed to Moses in Hebrew.

"Indeed, We revealed the Torah, containing guidance and light..."

(Surah Al-Maidah: 44)

The Bible was revealed to Prophet Isa in the Israni language.

"And We continued in their footsteps by sending Isa, son of Maryam, confirming the Torah revealed before him. And We sent down the Gospel containing guidance and light, and it confirms what was revealed in the Torah and as guidance and a lesson to the God-fearing.

(Surah Al-Maidah: 46)

The Book of Psalms was revealed to Prophet Daud in the Qibti language.

"... and We gave the Psalms to Daud. Prophet Daud is one of the children of Israel."

(Surah Al-Isra:55)

Al-Quran is the holy book that was revealed to the Prophet Muhammad SAW to replace the previous books. Al-Quran is the last book used until the Day of Judgment because there are no more prophets and messengers after the Prophet SAW. Believing in the al-Quran will act as a light in our life. Pak Nazel worked on his poems with beautiful diction, directing to the Pillar of Faith.

"Say (O believers): "We believe in Allah and what has been revealed to us, and what was revealed to Prophet Ibrahim, the Prophet Ishmael, Prophet Isaac, and Prophet Jacob and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord. We do not discriminate between any of them and we only submit and obey Him."

(Surah Al-Baqarah: 136)

#### **iv. Believing in the Messenger**

The Messenger was sent by Allah to deliver the revelation given to his people. The Messengers are prophets, but not all prophets are Messengers. Anyone who rejects the teachings of the Messenger is the same as rejecting the decree of Allah SWT:

"Say (O believers): we believe in Allah and what has been revealed to us (the Qur'an), and in the book revealed to Prophet Ibrahim, the Prophet Ishmael, Prophet Isaac, and Prophet Jacob and his children and also to the book given to Prophet Moses (Torah) and Prophet Jesus (Gospel) and the book given to the prophets from their Lord, we do not discriminate between anyone between them (as you-Jews and Christians- differentiate) and we all submit and obey (submit, submit obediently) to God alone".

Say (O believers): "We believe in Allah and what has been revealed to us, and what was revealed to Abraham, Ishmael, Ishaq, Jacob and his descendants, and what was given to Moses, Jesus, and other prophets from their Lord. We do not discriminate between any of them and to Allah we all submit."

(Surah al-Baqarah: 136)

*Duduk di laman menganyam ketupat,  
Sambil nenda berasal usul;  
Rukun Iman yang keempat,  
Beriman kepada Nabi dan Rasul.*

(Sitting on the lawn weaving ketupat,  
While grandmother tells about her origin;  
The fourth Pillar of Faith,  
Belief in the Prophet and Messenger.)

(1258)-263 [PPNSKSH]

A Muslim who has faith believes in the Prophet and Messenger. Pak Nazel composed this poem so that readers can see his poems' diversity. The Messengers delivered Islam without changing, altering, or hiding anything. There are 25 Messengers that all Muslims should know. The five Messengers who are called Ulul Azmi are Prophet Noah (as), Prophet Ibrahim (as), Prophet Musa (as), Prophet Isa (as), and Prophet Muhammad SAW. Allah SWT said:

"(If this is the result of the disbelievers who oppose you, O Muhammad) then be patient as the Messengers "Ulil-Azmi" were patient (who has the determination and perseverance) from among the Messengers (who preceded you): and do not seek to hasten the torment for the deniers (those against you). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (Such an explanation) is enough to be a lesson (for those who want to repent). So (remember) nothing but the wicked (disobedient) people will be destroyed."

(Surah Al-Ahqaaf:35)

#### **v. Believing in the Day of Judgement**

The fifth Pillar of Faith emphasises believing in the Day of Judgement. Every believer must believe in the Day of Judgment, which means life after death exists. Muslims must believe in the existence of Heaven and Hell, the Day of Reckoning, the Sirat al-Mustaqim Bridge, and believe in the questions of the angels in the grave. Allah SWT said:

"Rather, the righteous are those who believe in Allah, the Last Day".

(Surah Al-Baqarah: 177)

Prophet Muhammad SAW said: When Gabriel asked the Messenger of Allah SAW about faith. He said: 'Tell me the meaning of faith'. Allah's Messenger SAW replied: "You should believe in God, His angels, His books, His messengers and the Day of Judgement and the good or bad of Qadr (Divine Decree)".

(Narrated by Muslim)

*Datuk Bahaman seorang panglima,  
Jangan disenda tapi dihormat;  
Rukun Iman yang kelima,  
Beriman kepada hari kiamat.*

(Datuk Bahaman a commander,  
Not to be criticised but respected;  
The fifth Pillar of Faith,  
Believe in the Day of Judgment.)

(1259)-263 [PPNSKSH]

Pak Nazel created the poem with the line "*Beriman kepada hari Kiamat*" as a reminder to the readers. His seriousness in preaching through poems is a new channel in preaching. There are signs of the Day of Judgement that Muslims need to know, which are the minor signs and the major signs. Aishah RA narrated that she heard Rasulullah SAW say:

"There will not be an apocalypse until someone's child becomes the cause of anger (for the parents) and the rain will become hot (the rain will decrease and the weather will become hot) and there will be an increase in the number of reprehensible people, and there will be less good people and the children become brave against the elders and the bad people are bravely against the good people".

(Al-Thabrani)

#### vi. Believing in Qada' and Qadar

Qada' and Qadar are fates that occur in a person's life. This provision makes a person have firm faith in Allah SWT or perish in the face of this destiny. This sixth Pillar of Faith is a firm hold to continue life despite adversity in life. Rasulullah SAW forbade his people from looking at fate in any way to know the opportunities and calamities that would come.

"O people who believe! That indeed alcohol, gambling and idolatry and casting lots with arrow shafts are an abomination of Satan's handiwork. So, avoid them so that you may be successful"

(Surah al- Ma'idah: 90)

There is a benefit to a person that does not know their future. This is because if a person knows a bad calamity is coming, it will make them feel uneasy after he knows it. Thus, the current life will be passive and inactive because someone who knows about their future will always be careful until it affects the individual's daily life.

*Pak Lemam bercucuk tanam,  
Menanam lada hasil berkandar;  
Rukun iman yang keenam,  
Beriman kepada qadak dan qadar.*

(Pak Lemam is farming,  
Planting pepper fruit he carried;  
The sixth pillar of faith,  
Believe in qadak and qadar)

(1260)-264 [PPNSKSH]

Pak Nazel completes his poem about the sixth Pillar of Faith in the line "*Rukun iman yang keenam, Beriman kepada qada' dan qadar*" explaining to believe in the fate that Allah SWT has determined.

"And with Him everything is determined with precision."

(Surah al-Ra'd: 8)

Al-Maragi debates this verse as "Everything has its own time limit set to not go beyond or below it". This means that everything that happens to His servant is something that they can face. Allah SWT will not test beyond a person's ability.

Life

"*Amalan baik diganjari pahala, Amalan buruk dibeban dosa*" was reminded by Pak Nazel that doing good will be rewarded, and doing wrong will be burdened by their sins. Ismail (2018)

guides the ignorant and warns the rebellious to return to the path of Allah SWT because ignorance is the enemy of Muslims. The print media that is used has a significant influence, especially in modern society that uses writing to send information through the print media. The result of the writing is an intellectual treasure from one generation to another; until now, the writings of previous scientists fill the library building as reading material and reference for the people and the future. Pak Nazel took this opportunity to preach through poems and books as a medium of direct transmission of information to the reading public. His reminders about good and bad practices are delivered in the medium of reading because a piece of information can be found through various mediums.

The demands of reading and writing are commanded by Allah SWT in the Qur'an as follows

"Read (O Muhammad) in the name of your Lord who created all creatures. He created man from a clinging clot. Read in the name of your God and the Most Generous, who taught writing by the pen. Has taught a man which he knew not."

(Surah al-Alaq, 96:1-5)

*Berhenti rebut menjerat pekaka,  
Banyak berganda datang burungnya;  
Dilarang berebut harta pusaka,  
Kerana ada hukum faraidnya.*

(Stop trapping the kingfisher,  
The birds will come in doubles;  
It is forbidden to fight over inheritance,  
Because there is a faraid law.)

(236)-63 [PPNSKSH]

When there is a death, the deceased's property will be fought over. In the Islamic religion, the faraid law, which becomes the law in Islam, will be the guideline for dividing one's properties. Pak Nazel composed a poem about "*Dilarang berebut harta pusaka, Kerana ada hukum faraidnya*". His thoroughness in outlining the norms of life gives satisfaction in preaching through poems.

*Bersama rakan pergi pekan,  
Balik sekolah tengah hari;  
Niat tentukan setiap tindakan,  
Ganjarannya Allah yang memberi.*

(Go to town with friends,  
Return to school at noon;  
Intention determines every action,  
The reward is Allah who gives.)

(63)-30 [PPNSKSH]

*Berpindah-pindah burung balam,*

*Ada muslihat menjauhi jerat;  
Nikmat terindah orang Islam,  
Dapat melihat Allah di akhirat.*

(The birds of prey are moving,  
There is a trick to avoid the trap;  
The most beautiful pleasure of Muslims,  
Can see Allah in the afterlife.)

(60)-30 [PPNSKSH]

*Duduk terjeda sambil berfikir,  
Penuh waspada waktu terjeda;  
Sedekah pada yang fakir,  
Hadiah pada yang berada.*

(Sitting still while thinking,  
Full alert when the time stops;  
Give charity to the poor,  
Gift to those who are rich.)

(222)-29 [PPN2]

*Cucur keladi perut dialas,  
Pisang pundi dimakan seikat;  
Orang berbudi kita berbalas,  
Baru bererti hidup sepakat.*

(Yam fritters as a snack,  
Plantains are eaten in bunches;  
When people treat us kindly, we treat them similarly,  
Then we can live in harmony.)

(350)-45 [PPN2]

Pak Nazel's four stanzas about life include God's reward for doing good in life in the first stanza. Pak Nazel's second stanza emphasises that living according to Islamic teachings will be able to see Allah SWT in the afterlife. This is what all Muslims who believe in Him are waiting for. Pak Nazel emphasises the concept of almsgiving that shapes human behaviour to be better in his poem for the third stanza. Allah SWT has said:

It means: "Take (part of) their wealth as charity (zakat) to cleanse them (from sin) and purify them (from bad morals); and pray for them – because indeed your prayer is a source of comfort for them. And (remember) Allah is All-Hearing, All-Knowing"

(At-Taubah (9): 103).

In the fourth stanza, Pak Nazel talks about virtue in one's life. "*Orang berbudi kita berbalas, Baru bererti hidup sepakat*" gives guidance to the human being that virtue will be remembered forever even if the soul leaves the body. Virtue plays a crucial role in human life. Good manners will shape human personality. Virtue is born when you have a good heart. Hashim Hj. Musa, Nor Mahdiah Sheikh Said, Rozita Che Rodi & Siti Sarah Ab Karim (2012)



explained that virtue is intellect: the power to understand specific matters and the ability to argue and conclude rationally is also the cleverness, ability, and wisdom that can create a “gentleman” person.

### **Contribution**

The study of poetry often explores their beauty and pure values. The contribution of dakwah studies in Pak Nazel’s pantun gives a new branch in the perception of Islam using literary knowledge. The choice of dictions used in his pantun leans towards dakwah elements, creating a distinctiveness in pantun composition. Normally, people are familiar with delivering dakwah through lectures, motivational camps, written forms, and articles, but for Pak Nazel, he uses the pantun genre to present dakwah elements and his approach to dakwah. It is truly admirable when he managed to compose the 99 names of Allah SWT beautifully within the appropriate context of pantun. In conclusion, pantun is a collective art form, but through this study, it highlights the authorship of the owner who emphasizes the dakwah element within the lines of pantun, providing a new avenue for the audience to receive dakwah through pantun.

### **Conclusion**

A poem is a tool to convey information with a poetic arrangement of words. Even though a poem is short, it gives significant meaning when expressed. Poem dictions that use preaching diction, for example, the 99 names of Allah SWT are arranged in beautiful diction in the form of a poem. The element of preaching through poetry is a new branch in delivering preaching distinctively and uniquely. The Pillars of Faith are also chanted in the form of poems. Although preaching is a serious matter, the approach used in poetry shows that this knowledge is diverse in style. Poetry has been expanded in spreading dakwah. Poems play their own role in the spread of da'wah, which has been proven by the examples of poems with the elements of preaching. A few verses about the Six Pillars of Faith created and refined diction very interestingly. Although the poem is an oral tradition in the world of literature, nowadays, they indirectly show that it has been developing by inserting preaching elements into the poem.

Dakwah of the world and dakwah of the hereafter play an essential role in human life. Mortal life must rely on religion to prepare for the eternal life when the time has come. There are various ways of preaching. Poems are preaching methods that are highlighted and emphasised in Pak Nazel's poems so they can be conveyed to the reading public. Looking at the details of life from a religious point of view, Pak Nazel created poems to provide guidance, reminders, knowledge, and advice to the community so that they can live their daily lives. Therefore, it cannot be denied that preaching in Pak Nazel’s poems opens up the opportunity and mind in the way of preaching through this traditional oral literature.

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