

## THE PREACHER AND HIS LANGUAGE

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### ABSTRACT

The reality of Preacher's function implies its objective language, and the Preacher would not be successful succulent not related to its objective purpose as well as the concrete responsibility to society and the environment where it lives, namely to the world to which it is addressed during his language.

The Preacher in Islam, during his Da'wah function, lives in a real life and faces objective problems, which must be elaborated and resolved. If there is no correlation between his language and objective reality, it cannot be said that there will be any cruel influence nor can it be discussed for eventual success in his sermons because, in such cases, the man with such responsibility, will be considered as a man dealing with fictitious issues, which are known in the world with the term "Fiction".

**Key words:** *Preacher, language, mission, reality, objective.*



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## **INTRODUCTION**

The Preacher deals with real life, and during his activity never operates outside of this world, because on the basis of his responsibility as a performer of the Divine Language in this world, he is inspired by the Holy Quran and the Sunnah of the Prophet and that any disappearance of such connections implies the dysfunction of the objective language.

The modes of the Preacher's operation are diverse and interdisciplinary, but all have a unique and ultimate religious purpose.

The Preacher is considered to be the main character in the development of the main events of life, a controller of positive and negative social movements, and a fierce critic of any event that hinders the normal development of normal norms because, according to the Divine Empire, man must be a factor in social changes.

## **REALITY AND LANGUAGE**

If we analyze the world we live in, we will notice that after every massive casting, there are special people and programs that work to make such ideas as widespread among people. Such ideas have different nature and intentions, but they are all overlooked by the human mind to advertise something that is in the interest of this world, namely in the interest of any corporation, company, political party, organization or association. Such ideas are not foolishly dismissed in front of people, but are strategically and well-programmed because no idea can penetrate without studying the reality.

Huge amounts of finance and a large number of studios work on preparing the ground to win the human mind. Considering the importance of such a method or better, by studying objective reality, we observe that all such people are engaged in an objective language for certain interests, but not for something superhuman, because their initiatives come from objective objective interest.

In such a world of conflict between ideas, the role of man is the role of propagandists in the world. For us, as Muslims, when we are confronted with the interweaving of such ideas on the surface of the earth, we immediately recall the language that we have an obligation from the Glorified God, which is clearly emphasized in the Qur'anic verse: "Who

is on the road better than who calls on the path of Allah doing good deeds, and who says, "I am of the Muslims?"<sup>1</sup>

Thus, such obligation, which is directly implied by the Divine Ordinance, is considered a concrete language of objective nature, and the Preacher in Islam is conditioned by the "language" and the "deed" relation, for otherwise it would be only theoretical words that 'have any effect on society.

In context of the ideas in the world, there is no universal spirit derived from the Glorified God except the Preachers in Islam because, in such a case, the Preacher's responsibility is to the Glorified God.

The Preacher has an objective language in life, which is formed by the Holy Quran and the Hadiths of the Prophet (pbuh). "We can say freely that Islamic civilization is the fruit and output of the Islamic religion, for this civilization is presented together with the appearance of the Islamic religion. Ever since the Islamic religion has reached, civilization has also come to fruition. Any nation accepting Islamic religion in its bosom will also include that civilization. " <sup>2</sup>

The Preacher's language to Islam is formed by the Islamic religion, and for that very reason it has Islamic responsibility. The language formed during the time of the Prophet (pbuh) a.s. was focused on forming a new concept of thinking over life despite the old polytheistic idolatrous concept.

So the Preacher's duty in Islam was "to free the mind of man from the hut and the superstitions of idolatry without using violence in any way, because they were obedient to the principle that God guides what he or she wants ..." <sup>3</sup>

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<sup>1</sup> Fussilet, 33, Kur'ani, përktheu dhe komentoi në gjuhën shqipe (Translated and commented in Albanian by) H. Sherif Ahmeti, Shtëpia e botimit të Kuranit, Medine.

<sup>2</sup> Sami Frashëri, ( 2002 ), Qytetërimi islam, (Translated from Turkish-Ottoman by) përktheu nga gjuha turko-osmane në gjuhën shqipe Mehdi Polisi, Logos – A, Shkup, p. 35.

<sup>3</sup> Menufi, Muhamed Ebu El-Fajd, ( 1983 ) Filozofija Islama, (Translated from Arabic) s arapskog Seid Smajkic, Islamska Zajednica BiH, Sarajevo, p. 22.

Such a Preacher had a continuous language in his life, and the same language that was then successful could be now but on condition if practiced as it was practiced during the early days of Islam.

## **PREACHING TIME**

The Preacher's language in Islam does not have certain periods and periodic seasonal breaks because in his conviction prevails the principle that "Islam is a continuous activity and long-term endeavor, and therefore sees that it requires from the Muslims to always work, to try and be active by refusing permanent stagnation and flight from work." <sup>4</sup>

The movement of the weaving earlier was slower, while today we are talking about movements that exceed the speed of voice or light, and in such a world, the Preacher's obligation to Islam is more complicated. The Preacher in Islam is confronted with many ideas and ideas that spread rapidly from different countries to the promotion of ideas and thoughts. In this context, Muhammad Iqbal says: "The most important phenomenon of contemporary history is the great speed with which the Islamic world turns to the West.

There is nothing wrong with this movement, because European cultures, from an intellectual point of view, follow the development of the most developed phase of Islamic culture. We just fear that the superficial brightness of European culture will stop our movement and will hinder us to achieve the essential goal." <sup>5</sup>

From the beginning of the revelation of Islam in the time of the Prophet (pbuh) a. to date, the Muslim faces different ideas and with different peoples, of whom some become Muslims, and some, not. All this legacy was formed by Preachers in Islam, who acted in different ways. Some of them acted directly with people, while some others were in educational institutions. The Preacher's language in religion, both earlier and today, we see as a legacy formed for centuries. In this context, Corbin

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<sup>4</sup> Nedevi, Sejjid sulejman, ( 1973 ), Er-risaletu El-Muhammedijjetu, bot. II, Translated from Urdu into Arabic by Muhamed Nadhim Nedevi, Darul-Fet-hi, Damascus, p. 254.

<sup>5</sup> Muhamed Iqbal, ( 1979 ) Obnova vjerske misli u Islamu, (Translated from English) s engleskog Mehmed Arapic, Islamska Zajednica BiH, Sarajevo, p. 17.

says: "Any legacy is alive and is transferred to life only in the circumstances of ever-revival." <sup>6</sup>

Such is the objective language of the Preacher in Islam, alive and passable from generation to generation, from school to school and from scholar to scholar ... Such a language is multidisciplinary because the Preacher faces different disciplines that have different intentions, and if he is not able to survive in such waves, the influence of his word will be disoriented and faded.

In such complex circumstances, for the Preacher in Islam, it is of great importance to apply the Qur'anic verse: "You (Muhammad) call on the path of your Lord with wisdom and good advice and argue with them (opponents) is the best. " <sup>7</sup>

In such cases, if the Preacher's language fails, then "*mundus imaginalis*" will disappear, which greatly preoccupied our Muslim thinkers. The reason for this is the western attack, which is destroying the structure of traditional civilizations. <sup>8</sup>

The Preacher's main task should be the multi-dimensional professional preparation to be successful in the contemporary real world. Such a person should not be out of the reach of problems in society, nor leave them, because, on the contrary, he will be considered a man of words without works, that is, he will only be the proponent of theoretical thoughts that can not apply them to practical life. If his objective language is formed in the illusory world, he will not be able to continue his responsibility in this world because the illusive world has no place in the real world, and in that case will be qualified as a beautiful orator but not functional. "To understand how the Islamic spirit is actually manifested in the da'wah, it is necessary to understand the founding function of his art, which forms the forms of life of the believers' society, and thus forms the most suitable environment on the path of every man in this world and in his return to God..." (Pasquier, 1993: 108)

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<sup>6</sup> Henry Corbin, ( 1980 ) *Historija islamske filozofije II*, (Translated from English) preveo s engleskog Tarik Haveric, Veselin Maslesa, Sarajevo, p. 132.

<sup>7</sup> En-Nahlu, 125, Kur'ani, përktheu dhe komentoi në gjuhën shqipe ( Translated and commented in Albanian) H. Sherif Ahmeti, Shtëpia e botimit të Kuranit, Medine.

<sup>8</sup> Henry Corbin, *ibid*, p. 123.

The Preacher's duty, in the midst of this world of conflict, must offer the concept that Islam offered earlier when confronted with others. Since the language at that time was successful, I am sure that the present language will also be successful. Islam offered new worldview for the world and society, and was therefore also accepted as a "new concept of the function of religion in the life of society." <sup>9</sup>

The new concept was closely intertwined with the reality of life and provided a completely different life for humans. The active participation of the Preacher in Islam guarantees the objective language in human daily life because "everything that has nothing to do with reality cannot be accessible to human intent." <sup>10</sup>

So the Preacher's language in Islam is very closely related to the reality of life, and in every movement of life, he must be a promoter, protector and public guide of the values of Islam, so that people are more successful in their confrontation with current problems, which are overly complicated and lead to general deprivation.

The Preacher's language to Islam is currently not easy because he needs to be prepared for his activity. In this context, "we must discover the motivating forces of both civilizations - Islam and the Modern West - and then explore how far the potential cooperation between them can go. Given the fact that Islamic civilization, in essence, is religious, then we must first strive to determine the general role of religion in human life."<sup>11</sup>

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<sup>9</sup> Watt, W. Montgomery, ( 1971 ) Muslim intellectual, University press, Edinburgh, p. 179.

<sup>10</sup> Vahidud-Din Han, ( 1973 ), El Islamu jethadda, translated from English into Arabic Dhafir Al Islam Khan, Darul-buhuthil-ilmijjeti, Kuwait, p. 185.

<sup>11</sup> Muhammad Asad, ( 1987 ), Islam at the crossroads, Noor Publishing House, Delhi, p.10.

## CONCLUSION

In conclusion, from the current data that prevails today in the world, the Preacher needs to have extensive knowledge of current activities and movements because only in this way, his language, based on comparative preparations and on the basis of data that possesses, can be successful in his language and can supply what is lacking on the other side, and perhaps the best method to succeed in calling (Da'wah) would be the beginning of antithesis.

So, in this context, the Preacher takes responsibility in the processes of human movements within the structure of Islamic principles, and his success on such a language implies progressive success in the social structure.

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