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# The Main Methods of Islamic Da'wah in the Context of the Qur'an

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**Abstract**

The aim of this study was to identify the linguo-stylistic features of the realisation of Qur'anic forms of daʿwah in contemporary Kazakhstani preaching discourse. The empirical corpus comprised ten written Friday sermons published by the Spiritual Administration of Muslims of Kazakhstan between 18 April and 20 June 2025. Quantitative and qualitative content analysis was used to identify contextually verified lexical, phrasal, and syntactic markers of three Qur'anic forms of daʿwah: ḥikmah, mawʿiẓah ḥasanah, and jidal bi-l-latī hiya aḥsan. The texts were coded manually, while AntConc and MAXQDA were used to identify recurring markers and verify their contextual attribution. A total of 168 coded occurrences were identified. Mawʿiẓah ḥasanah was the most frequent form, with 74 occurrences (44.0%), followed by ḥikmah with 48 occurrences (28.6%) and jidal bi-l-latī hiya aḥsan with 46 occurrences (27.4%). Mawʿiẓah ḥasanah was associated primarily with moral exhortation, family relations, and social solidarity; ḥikmah with rational reflection on religious duties, environmental responsibility, and ethical conduct; and jidal with respectful argumentation, correction, and the defence of religious values. The findings demonstrate the thematic and rhetorical differentiation of the three Qur'anic forms in contemporary Kazakhstani preaching discourse. The results may be applied in theological education, religious-studies analysis, and the development of methodological manuals for imams.

**Keywords:** moral admonition, argumentative speech, environmental rhetoric, empathetic suggestion, preaching practice, stylistic pattern.

## Introduction

From the early 2020s up to mid-2025, the Islamology literature saw a steady increase in interest in the study of daʿwah methods enshrined in the Qur'anic tradition. This direction gradually evolved



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from normative-theological interpretations to more applied approaches covering sociolinguistic and communicative aspects (Karabalaeva, 2023; Hoff & Barboza, 2025). Attempts to consider daʿwah methods not only within canonical normativity, but also through the prism of speech strategies implemented in public theological discourse became particularly salient. Particular attention in this period was paid to the forms of persuasion set out in Sūrat al-Naḥl (16:125), namely ḥikmah (wisdom), mawʿiẓah ḥasanah (goodly exhortation), and jidal bi-l-latī hiya aḥsan (disputation in the best manner).

Despite the relevance of these categories for Islamic pedagogy and theological rhetoric, empirical analyses of their realisation in contemporary khuṭbahs remain limited, particularly in the Central Asian context. The phenomenon could also be examined through rhetorical genre analysis, multimodal analysis of oral delivery, or audience-reception research. The present study adopted a pragma-linguistic content-analysis perspective because its corpus consisted of officially published written sermons and its focus was the lexical, syntactic, and pragmatic realisation of the three Qur'anic forms of daʿwah. Thus, in the work of Agusriana et al. (2024), the symbolic and ethical aspects of appearance in the Qur'an were considered as tools for transmitting values; however, the preaching form of utterance remained beyond attention. In the study by Ahmed et al. (2023), the style of targhīb and tarhīb, close to forms of exhortation, was analysed, but the authors were limited to an overview of Qur'anic terminology. The publication by Aisy et al. (2024) covered the variability of interpretations of the Qur'an, where elements of ḥikmah were touched upon, but not the realisation in public speeches.

Some authors focused on the interaction of theological thought and cultural identity, as, for example, in the work of Al-Kausar (2024), which analysed the role of tafsīr in shaping Islamic thought in Bangladesh. The study by Alvi and Noureen (2021) concerned the problems of adequacy in translations of Holy Scripture and raised the issue of conveying speech intention, but did not cover public theological practices. In addition, Ahmad (2024) attempted to integrate Islamic legal and ethical thought in the context of mental-health legislation, touching upon mechanisms of soft persuasion, but within a secular legal discourse. And in the publication by Anditasari et al. (2025), the consumer practices of Muslims were studied through the prism of Islamic ethics and psychology; however, the preaching genre was mentioned only fragmentarily.

The problematics of implementing Qur'anic methods of persuasion was also reflected in studies devoted to the educational and cultural aspects of Islam; nevertheless, the consideration of sermons as empirical material still remained fragmentary. Arifah and Fakhri (2025) introduced a step-by-step method of aesthetic Qur'an reading based on nagham modes: demonstration of the melodic pattern by the teacher, imitation with correction, subsequent control reading; parameters of intonation and diction were recorded, whereas the composition of semantic appeals and the logic of constructing daʿwah were not considered. Asrori et al. (2025) carried out a systematic review of the transmission of Islamic values in Indonesian wayang theatre, coded the motifs of tawḥīd, akhlāq, communal solidarity, and traced the plot-visual design, but did not describe by what syntactic and rhetorical means these motifs are verbalised. Basir et al. (2022) correlated Qur'anic messages with the goals of national education, demonstrating the normative potential of the āyāt for formulating educational guidelines; however, the lexico-rhetorical mechanisms of persuasion in the preaching text were not analysed by them; it was precisely this level of speech organisation that was the subject of the present empirical study.

The study by Catic (2024) recorded how specific Qur'anic āyāt became the trigger for conversion to Islam among Canadian neophytes: the author traced the sequence of contact with the text (first reading, renewed engagement, discussion with Muslims) and recorded the motives that respondents named as decisive; the composition of preaching speech and its rhetorical techniques were not analysed. ElKaleh (2023) proposed a research paradigm for Muslim communities, oriented towards the local context, community participation, and the Sharīʿah admissibility of procedures; however, the speech forms of daʿwah were not considered as empirical material. Fauziah (2024) described methods of daʿwah through the invitation to reflect on the universe, classified āyāt by thematic blocks (cosmos, nature, alternation of day and night), but did not conduct a pragma-linguistic analysis of syntax and intonational schemes. Fudge (2025) critically examined Shoemaker's historical-critical

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approach to the origins of the Qur'an, applying methodological scepticism; contemporary preaching texts did not enter the corpus, and therefore the speech organisation of khuṭbahs remained outside the scope of the research.

The aim of the present study was to identify the speech strategies of Islamic da'wah realised in written Friday sermons (khuṭbahs) published by the Spiritual Administration of Muslims of Kazakhstan, in comparison with the typology presented in Sūrat al-Naḥl (16:125), namely ḥikmah, mawʿiẓah ḥasanah, and jidal bi-l-latī hiya aḥsan. The study was directed towards understanding how these categories are reflected in contemporary institutional religious rhetoric, and to what extent the categories retain Qur'anic semantic and pragmatic features. In the course of the analysis, two key tasks were addressed. The first consisted in determining the lexico-semantic and structural characteristics indicating the affiliation of speech constructions to one or more typologies of Qur'anic daʿwah. The second task consisted in carrying out a typologisation of the forms of speech influence recorded in the khuṭbahs analysed, in comparison with the concepts of ḥikmah, mawʿiẓah ḥasanah, and jidal bi-l-latī hiya aḥsan, taking into account contextual embeddedness, pragmatic orientation, and the genre-discursive features of contemporary institutional Islamic rhetoric.

**Materials and methods**

The study, conducted from April to June 2025, was based on a systematic content analysis of ten written Friday sermons published on the official website of the Spiritual Administration of Muslims of Kazakhstan (2025) between 18 April and 20 June 2025. The corpus comprised the following sermons: *Purity is half of faith*; *The unity of nations is the unity of society*; *Marriage and its importance in Sharia*; *He who does not know the value of his homeland is not worthy of his own value*; *Pilgrimage is one of the five duties*; *Trading etiquette*; *The environment is also a deposit*; *Actions to be performed on Eid al-Adha*; *Reward and etiquette of marriage (choosing a spouse, preserving the lineage)*; and *Dhikr and benefits of Dhikr*. The same ten sermons were used in the thematic, frequency, and stylistic analyses. All ten texts were analysed in full. The official source webpages did not provide standardised word-count metadata, and the extraction record did not preserve reliable word totals; therefore, an average sermon length could not be calculated retrospectively. To avoid introducing an unsupported estimate, the study reports corpus-level frequencies only and does not interpret them as length-normalised sermon-level rates.

The criterion for selection was substantive relevance to the Qur'anic methods of da'wah – ḥikmah (wisdom), maw'iẓah ḥasanah (goodly exhortation), and jidal (disputation in the best manner). Texts with pronounced features of the indicated forms of speech influence were included, whereas administrative materials and compilations of quotations without interpretations were excluded. All documents were used in the original editorial form with the preservation of metadata and with the date of access recorded (no later than 20 June 2025).

Before analysis, the texts were converted to a uniform UTF-8 format, cleaned of website navigation, headings, rubrics, and duplicated material, and imported into MAXQDA Analytics Pro 2022. AntConc 4.2.0 (Anthony, 2023) was used to identify recurring words and phrases that could function as potential markers of the three categories. Each candidate occurrence was then examined manually in its sentence and sermon context. Automatic keyword matches were not counted as category occurrences unless their communicative function corresponded to the operational definition of the relevant category.

The unit of coding was one contextually verified lexical, phrasal, or syntactic occurrence performing a distinct persuasive function. Repeated occurrences were counted separately. Each occurrence was assigned one primary category according to its dominant communicative function. When a passage contained characteristics of more than one category, its principal rhetorical purpose determined the final code.

All ten sermons were coded manually in two rounds by the same researcher. The second round was conducted after an interval of several days without access to the initial coding labels. The two coding records were compared occurrence by occurrence. Differences were re-examined using the

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operational definitions and inclusion and exclusion criteria presented in Table 1. The final category was assigned only after the discrepancy had been resolved. This procedure assessed intra-coder consistency; inter-coder reliability was not calculated because the coding was conducted by one researcher.

Table 1. Coding scheme and frequency distribution of the Qur'anic forms of daʿwah

| Category | Operational definition | Inclusion criteria | Exclusion criteria | n | % |
|---|---|---|---|---|---|
| Ḥikmah | Rationally structured persuasion through explanation, reflection, causal reasoning, or general moral principles | Cause-and-effect and conditional reasoning; appeals to knowledge, reflection, prudence, balance, or learning; reason-based moral conclusions | Emotional exhortation without supporting reasoning; direct refutation of an opposing position | 48 | 28.6 |
| Mawʿiẓah ḥasanah | Gentle moral exhortation intended to produce an emotional, spiritual, or ethical response | Reminders, consolation, appeals to mercy, forgiveness, repentance, patience, gratitude, or moral improvement | Neutral information; extended rational explanation; explicit rebuttal or polemical contrast | 74 | 44.0 |
| Jidal bi-l-latī hiya aḥsan | Respectful argumentation, correction, or refutation used where competing claims or disagreement are present | Contrastive constructions; responses to opposing claims; correction of misconceptions; defence of a position; calls for dignified disagreement | General moral advice without an opposing claim; hostile, insulting, or aggressive confrontation | 46 | 27.4 |
| Total | | | | 168 | 100.0 |

*Note: One contextually verified lexical, phrasal, or syntactic occurrence constituted one coding unit. The frequencies refer to the same ten sermons listed in Table 2.*

The study was limited to the textual tradition of Sunni Islam of the Ḥanafī madhhab, officially recognised in the Republic of Kazakhstan. Theological commentaries (tafsīrs) were not employed, since the interpretation of the methods relied exclusively on the direct text of the āyah ("Quran: Surah 16 'An-Nahl'," 2025).

## Results

### *Thematic and functional characteristics of the analysed khuṭbahs*

Ḥikmah was the dominant form in *Pilgrimage is one of the five duties*, *Trading etiquette*, *The environment is also a deposit*, *Actions to be performed on Eid al-Adha*, and *Dhikr and benefits of Dhikr*. Mawʿiẓah ḥasanah was dominant in *Purity is half of faith*, *The unity of nations is the unity of society*, *Marriage and its importance in Sharia*, and *Reward and etiquette of marriage (choosing a spouse, preserving the lineage)*. Jidal bi-l-latī hiya aḥsan was dominant in *He who does not know the value of his homeland is not worthy of his own value*.

At sermon level, ḥikmah was associated primarily with the explanation of religious duties, ethical economic conduct, environmental responsibility, and spiritual practice (Doszhan, 2023; Núbia Chagas, 2025). Mawʿiẓah ḥasanah was prominent in sermons addressing purity, social solidarity, marriage, and family relations. Jidal bi-l-latī hiya aḥsan was used where the sermon involved contrastive argumentation or the defence of collective religious and moral values.

Thus, ḥikmah was associated primarily with religious duties, ethical economic conduct, environmental responsibility, and spiritual practice; mawʿiẓah ḥasanah with purity, social solidarity, marriage, and family relations; and jidal bi-l-latī hiya aḥsan with historical memory, attachment to the homeland, and the defence of collective religious and moral values. Table 2 presents the correspondences between the themes of the analysed sermons and their dominant forms of daʿwah.

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**Table 2.** Composition of the analysed sermon corpus and dominant forms of daʿwah

| Publication date | Sermon title | Thematic focus | Dominant form |
|---|---|---|---|
| 18 April 2025 | Purity is half of faith | Purity and worship | mawʿiẓah ḥasanah |
| 25 April 2025 | The unity of nations is the unity of society | Social solidarity | mawʿiẓah ḥasanah |
| 2 May 2025 | Marriage and its importance in Sharia | Family law and morality | mawʿiẓah ḥasanah |
| 9 May 2025 | He who does not know the value of his homeland is not worthy of his own value | Historical memory and attachment to the homeland | jidal bi-l-latī hiya aḥsan |
| 16 May 2025 | Pilgrimage is one of the five duties | Religious duty and worship | ḥikmah |
| 22 May 2025 | Trading etiquette | Ethical economic conduct | ḥikmah |
| 30 May 2025 | The environment is also a deposit | Environmental responsibility | ḥikmah |
| 6 June 2025 | Actions to be performed on Eid al-Adha | Worship and religious practice | ḥikmah |
| 13 June 2025 | Reward and etiquette of marriage (choosing a spouse, preserving the lineage) | Family relations | mawʿiẓah ḥasanah |
| 20 June 2025 | Dhikr and benefits of Dhikr | Spiritual self-regulation | ḥikmah |

*Source: compiled by the authors based on Spiritual Administration of Muslims of Kazakhstan (2025)*

### *Frequency analysis of linguistic units associated with the Qur'ānic forms of summons*

A total of 168 coded occurrences were identified. Mawʿiẓah ḥasanah was the most frequent category, with 74 occurrences (44.0%). It was followed by ḥikmah with 48 occurrences (28.6%) and jidal bi-l-latī hiya aḥsan with 46 occurrences (27.4%). Mawʿiẓah ḥasanah was represented by moral reminders, appeals to mercy, patience, repentance, and ethical improvement. Ḥikmah was represented by rational explanation, cause-and-effect reasoning, and appeals to reflection. Jidal bi-l-latī hiya aḥsan was represented by contrastive structures, respectful correction, and the defence of a religious or moral position.

The aggregate results show that mawʿiẓah ḥasanah was the most frequently coded form in the corpus. Its 74 occurrences constituted 44.0% of all coded units. The 48 occurrences of ḥikmah constituted 28.6%, while the 46 occurrences of jidal bi-l-latī hiya aḥsan constituted 27.4% (Figure 1).

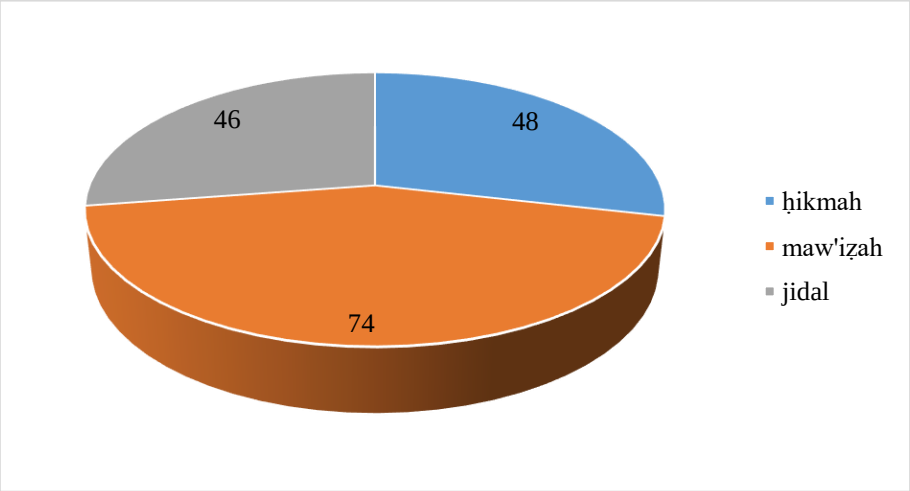


**Figure 1.** Frequency distribution of coded daʿwah occurrences in the ten-sermon corpus

*Source: compiled by the authors based on Spiritual Administration of Muslims of Kazakhstan (2025).*

Mawʿiẓah ḥasanah accounted for 74 occurrences (44.0%), ḥikmah for 48 occurrences (28.6%), and jidal bi-l-latī hiya aḥsan for 46 occurrences (27.4%). Mawʿiẓah ḥasanah therefore demonstrated the highest aggregate frequency in the corpus.

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***Stylistic features of the realisation of each of the Qur'ānic forms of summons***

The results of the analysis of linguistic structures recorded in the texts of ten khuṭbahs showed that each of the three forms of the Qur'ānic summons – ḥikmah, mawʿiẓah ḥasanah and jidal bi-l-latī hiya aḥsan – possesses its own stylistic and rhetorical patterns that ensure the realisation of the corresponding communicative intention. The stylistic organisation of these forms reveals a stable dependence on the aim of impact and the features of the preached content, as well as on the genre expectations of the audience. In the analysed corpus, the form ḥikmah was most often expressed through logical-evidential syntactic constructions, formulae of generalisations, rhetorical appeals to reason and universal moral truths. Typical structures were calls to reflection in the form of complex sentences with the conjunctions "since", "therefore", "if… then". In speech formulae, constructions were often used such as: "Reflect upon the world, for in it are signs", "True wisdom lies in the balance between soul and body". The lexical palette included the terms "reason", "balance", "prudence", "the Prophet's instruction", "the experience of previous generations". Verses were frequently used in which Allah addresses with a call to reason, for example Sūrat al-Baqarah (2:164): "Indeed, in this are signs for those who use reason". Thematically, ḥikmah was most often activated in sermons concerning religious duties, ethical economic conduct, environmental responsibility, and spiritual practice, where reasoned explanation and reflection were required (Apsamatova & Stempkovskaya, 2024; Efremov, 2026).

The category mawʿiẓah ḥasanah manifested itself predominantly through the use of empathic constructions, quotations with an emphasis on gentle reminder, and emotionally coloured lexemes (Chung, 2025; Hasanov, 2023). At the syntactic level, simple sentences with rhetorical exclamations ("Remember the mercy of Allah!") predominated, as well as repeated addresses ("O Muslims!", "Brothers in the Name of Allah!"). Epithets with a positive connotation were widely employed: "goodly", "merciful", "magnanimous", "instructive", "all-forgiving". Quotations from āyāt and ḥadīths aimed at consolation or moral counsel were frequent, such as from Sūrat az-Zumar (39:53): "O My servants who have transgressed against themselves! Do not despair of the mercy of Allah". Particularly prominent are formulae reminding of the Day of Judgement and recompense – "good character will be weighty on the Day of Reckoning", "do not forget the reward for patience". The frequency of this form was highest in sermons concerning purity, social solidarity, marriage, and family relations, where emotionally oriented persuasion was more prominent than logical-evidential constructions (Borgomaneri et al., 2023).

The form jidal bi-l-latī hiya aḥsan had a rarer presence, yet possessed a clearly delineated stylistic realisation. Its structure was built around oppositional utterances designed to parry criticism correctly or to uphold the Islamic position without conflict. Sentences with the construction "if someone asserts…, then answer him…" predominated, as did the use of antonymic pairs ("do not emulate… be better"), along with quotations from āyāt emphasising the need for dignity and patience in dialogue: Sūrat Fuṣṣilat (41:34): "Repel with that which is better… then the one between whom and you there was enmity will become as a devoted friend". Linguistic markers included the verbs "to dispute", "to parry", "to defend the faith", "to answer worthily". Within the analysed corpus, jidal was associated primarily with historical memory, attachment to the homeland, and the defence of collective religious and moral values.

Against the background of comparative analysis, it should be noted that although each form relies on different stylistic registers, there is also a certain cross-over: maw'iẓah and ḥikmah can coexist in one sermon, complementing each other, especially in situations where moral behaviour and rational action are addressed simultaneously. An example is the sermon *Trading etiquette*, in which rational explanation of ethical economic conduct was accompanied by moral admonition.

Thus, the stylistic features of the three forms of the Qur'ānic summons in Kazakhstani khuṭbahs demonstrate a complex, yet systematic realisation of theological rhetoric adapted to current social realities. Table 3 summarises examples of speech structures characteristic of each form: logically constructed appeals (ḥikmah), formulae of compassion (maw'iẓah), ethically oriented polemics (jidal).

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**Table 3.** Stylistic patterns of the Qur'ānic summons in khuṭbahs

| Form of summons | Linguistic means | Examples from the khuṭbahs |
|---|---|---|
| Ḥikmah (wisdom) | logical constructions, cause-and-effect relationships | "Reflect on the Prophet's actions in dealing with nature" |
| Ḥikmah (wisdom) | lexemes of reason and reflection (think, study) | "Learn from the examples of your predecessors" |
| Ḥikmah (wisdom) | interrogative turns of phrase with rhetorical effect | "Do you not reflect on what has been created?" |
| Maw'iẓah (good exhortation) | vocabulary of gentle persuasion (mercy, forgiveness, fear) | "Allah's mercy will cover those who forgive" |
| Maw'iẓah (good exhortation) | repetitive constructions of exhortation | "Remember that punishment awaits those who reject the truth" |
| Maw'iẓah (good exhortation) | addresses to listeners in the form of instructions | "Let your heart be soft towards those in need" |
| Jidal (controversy) | antonymous pairs ("don't judge – forgive") | "If someone criticises your faith, respond with dignity" |
| Jidal (controversy) | formulas of respectful opposition | "Dispute, but with dignity" |
| Jidal (controversy) | references to conflicts and the peaceful resolution | "True strength lies in the ability to restrain oneself in an argument" |

*Source: compiled on the basis of the authors' analysis of stylistic means implementing the forms of the Qur'ānic summons (ḥikmah, maw'iẓah, jidal) in the texts of ten khuṭbahs published on the website muftyat.kz in April-June 2025. Examples of lexemes and constructions were extracted from the following materials: Purity is half of faith (2025), The unity of nations is the unity of society (2025), Marriage and its importance in Sharia (2025), He who does not know the value of his homeland is not worthy of his own value (2025), Pilgrimage is one of the five duties (2025), Trading etiquette (2025), The environment is also a deposit (2025), Actions to be performed on Eid al-Adha (2025), Reward and etiquette of marriage (choosing a spouse, preserving the lineage) (2025), Dhikr and benefits of Dhikr (2025). The theoretical basis was Sūrah 16 "An-Naḥl", āyah 125 ("Quran: Surah 16 'An-Nahl'," 2025); classification and coding were carried out in MAXQDA 2022 (VERBI Software, 2021).*

The data presented in Table 3 testify to a clear stylistic differentiation between the forms of the Qur'ānic summons, each of which relies on specific speech and rhetorical patterns. This diversity is manifested both in the syntactic structure of sentences and in the lexical-semantic means used, which in turn reflects the deep aims of each form of impact.

The realisation of ḥikmah relied predominantly on compound and complex sentences, in which cause-and-effect and conditional relations dominated (Hasanov, 2024; Jahelka, 2024). Formulae such as "if you reflect – you act wisely", "reason requires…", "a wise person is one who…" occurred frequently. These constructions were accompanied by appeals to experience, prudence and examples from the history of prophetic activity. Of particular importance were rhetorical questions stimulating reflection: "Is it not better to act judiciously?", "Did not the Prophet instruct to follow wisdom in words and deeds?" A characteristic feature was neutral epithets with positive semantics: "a balanced decision", "a just approach", "reasonable behaviour". These formulae are intended to activate the listener's conscious stance and embed it in the logical series of Islamic ethics based on knowledge, understanding, and reason.

In the case of mawʿiẓah ḥasanah, the style was more expressive and emotionally coloured. Metaphorical expressions, epithets with empathic content ("tender soul", "pure heart", "lost sheep"), addresses in a pleading tone ("my brothers", "O you who have believed", "turn to mercy"), as well as reinforced repetitions ("forgive – and you will be forgiven", "do not fear – Allah is near") predominated. Quotations from āyāt were often used, in which the emphasis was placed on forgiveness, fear of the Day of Judgement, grace, and patience. A distinctive feature was the deliberate simplification of syntax: short, imperative sentences designed for an immediate emotional response. In the sermons on marriage and family relations, this form was realised through direct moral reminders, appeals to ethical conduct, and emotionally oriented instructions (Ruban, 2022; Leite et al., 2025). Thus, mawʿiẓah was realised as an instrument of gentle admonition and moral endeavour through feeling rather than reason.

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As for jidal bi-l-latī hiya aḥsan, constructions reflecting comparison, opposition and cautious criticism dominated here. The texts used rhetorical antitheses ("they say – but we know", "you hear one thing – but the truth is different"), phrases with the constructions "but", "however", "at the same time", allowing polemics to be built in a spirit of respect and dignity. Appeals to the addressee with emphasised correctness were frequent: "If you disagree – listen to the end", "Our path is the path of good words". Quotations from āyāt were also used, where the need for gentleness in dispute was emphasised, for example: "Dispute with them in the best manner" (an-Naḥl: 125). Epithets in this case were either neutral or aimed at contrast: "an unbridled tongue", "a harsh word", opposed to "a gentle answer", "a reasonable remark". In the analysed corpus, the thematic use of jidal concerned historical memory, attachment to the homeland, and the respectful defence of collective values.

In general terms, it may be noted that each type of summons forms its own stylistic ecosystem: ḥikmah seeks rational persuasion through logical chains and prudent appeals; maw'iẓah employs emotionally didactic elements to create involvement and a moral response; jidal organises a space for polite polemics intended to defend the Islamic position with dignity and tact. All three forms do not conflict but complement each other, fitting into the logical-rhetorical fabric of the khuṭbah depending on the target objective, the audience and the current topic.

## Discussion

The analysis of the ten written sermons published between 18 April and 20 June 2025 identified 168 coded occurrences of the three Qur'anic forms of daʿwah. Mawʿiẓah ḥasanah was the most frequent form, with 74 occurrences (44.0%), followed by ḥikmah with 48 occurrences (28.6%) and jidal bi-l-latī hiya aḥsan with 46 occurrences (27.4%). Their distribution was associated with different thematic and rhetorical functions. The data obtained confirmed the trend recorded by Gulzar et al. (2021) regarding the significance of ecological and ethical rhetoric in Muslim sermons. In particular, the use of ḥikmah and mawʿiẓah ḥasanah in sermons concerning ethical economic conduct, environmental responsibility, and social solidarity coincides with these authors' observations of a shift of religious discourse towards sustainable development.

The analysis of the use of mawʿiẓah ḥasanah also accords with the conclusions of Husaini et al. (2023), who showed that didactic and emotionally coloured speech is effective in working with younger schoolchildren in the study of the Qur'ān. Despite the difference in audience, the structural elements identified in the Kazakhstani khuṭbahs followed the same rhetorical logic of gentle suggestion and compassion on which the pedagogical strategy in madrasahs was based. The use of jidal as a form of constructive polemics received partial confirmation in the study by Hughes and Siddiqui (2024), which analysed the transformation of Islamic charity in various sociocultural contexts. Although polemics were not the subject of direct study in the work, the authors pointed to the importance of public explanation and justification of religious norms – the same function was performed by the sermon with pronounced jidal content concerning historical memory, attachment to the homeland, and the defence of collective religious and moral values. Particular attention should be paid to the observation of Koehrsen (2021), who found that imams and religious leaders play a key role in shaping ecological consciousness among Muslim communities. This resonates with the results of the present study, where the form ḥikmah was actively used for reasoned appeals to the preservation of natural resources and careful treatment of the environment.

A comparison with the data of Lubis and Milhan (2024), who studied the mauḍūʿī method in tafsīr, showed partial coincidence of approaches: Kazakhstani preachers demonstrated thematic organisation in the presentation and interpretation of āyāt, especially in sermons where the forms ḥikmah and mawʿiẓah predominated, but did not resort to the genre analysis characteristic of the mauḍūʿī method. Methodological and epistemological differences with the approach of Hughes (2021), who analysed problems of the origin of the Qur'ān, indicate a divergence between academic and preaching discourses. However, both perspectives converge in recognising the significance of the structure of the Qur'ānic text, as indicated by the use of integral quotations and stylistic patterns in the khuṭbahs analysed.

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Of particular interest is the work of Marshall (2021), which considers the Christian theological response to Islam. Although the author's emphases are different, the assertion of the importance of gentle rhetoric in interfaith interaction confirms the strategic value of the form jidal bi-l-latī hiya aḥsan as a means of polemics that does not escalate into confrontation but is aimed at preserving dignity and dialogue. An important intersection is observed with the conclusions of Miladiyah et al. (2023), who investigated methods of educating adolescents in the Qur'ān. The effectiveness the authors emphasised of appeals based on wisdom and personal responsibility found reflection in the Kazakhstani sermons, where the form ḥikmah was often accompanied by logical conclusions and examples from the life of the Prophet.

Additional perspectives for interpreting the results obtained are provided by the work of Maturrochman and Masnawati (2024), which analysed the potential of the tafsīr al-Marāghī method in forming the ability to interpret the Qur'ānic text. The authors emphasise that consistent and thematically oriented exposition of āyāt contributes to the development of critical thinking. This approach correlates with how the form ḥikmah was realised in the Kazakhstani khuṭbahs – not as a declarative instruction, but as a step-by-step logical leading of the listener to conclusions, accompanied by evidence and contextualisation. The idea of education through the speech strategy of tarbiyah, set out by Abdalla (2025), proved productive for explaining the role of the form maw'iẓah in themes concerning parental responsibility, religious maturation and moral support. According to the author's observations, tarbiyah is realised through a balanced combination of explanation, reminder and compassionate accompaniment – precisely such a configuration was demonstrated by the Kazakhstani sermons on marriage and family relations.

The observations of Mohidem and Hashim (2023), who examined the link between ecology and Islamic ethics, help to interpret more precisely the thematic realisation of ḥikmah in the sermon on environmental responsibility and the protection of natural resources. The sermons were not limited to calls for frugality, but integrated arguments based on ḥadīths and Qur'ānic prescriptions, which made ḥikmah an instrument of normative and social argumentation. The work of An et al. (2024), devoted to the methodology of tafsīr, confirmed that modern Muslim researchers strive for a synthesis of hermeneutics and social relevance. The analysis of the Kazakhstani khuṭbahs shows a similar tendency: the Qur'ānic forms of daʿwah were adapted to religious duties, ethical economic conduct, social solidarity, family relations, spiritual self-regulation, and environmental responsibility. In the review by Shu et al. (2021), the influence of Islamic values on corporate and social responsibility was analysed, which made it possible to relate the speech strategies identified in the corpus to the ethical-normative attitudes recorded by the authors. Within the analysed corpus, ḥikmah was associated with ethical economic conduct and environmental responsibility, while jidal was associated with historical memory and the defence of collective values; in both cases, daʿwah functioned as a rhetorical instrument of ethical mobilisation. Theoretically, it is especially important to pay attention to the synthesis proposed by Muhamad Shukri (2021), where daʿwah is presented as a multi-layered system: intellectual, emotional, spiritual. Such a view fully corresponds to the conclusions confirmed in the corpus of sermons, where maw'iẓah, ḥikmah and jidal were applied to different communicative tasks, yet always as parts of a single theological rhetoric.

Finally, the study by Zekkour and Imamuddin (2024), devoted to the evolution of methods of interpreting the Qur'ān and ḥadīths, gives grounds to assert that modern Muslim communities are inclined to adapt traditional forms of summons to the requirements of the current social moment. In the sermons analysed, this was expressed in a flexible combination of logical, emotional and polemical techniques, while the Qur'ānic text remained the main source of legitimisation of each assertion. Thus, comparing the results obtained with a broad international context showed that the realisation of the Qur'ānic forms of summons in Kazakhstani khuṭbahs is not arbitrary. On the contrary, it relies on stable rhetorical patterns adapted to the local audience and is in harmony with transnational theological trends. Each form – mawʿiẓah, ḥikmah, jidal – performs a specific communicative function, supported by the theme, the target group and the rhetorical context. This makes the modern sermon not merely a religious monologue, but a complex discursive act combining persuasion, instruction, and defence.

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## Conclusions

The study identified stable features of the speech realisation of Qur'anic forms of daʿwah in ten written Friday sermons published in Kazakhstan between 18 April and 20 June 2025. The discursive structures recorded in the sermons corresponded to the three forms of daʿwah examined in the study – ḥikmah, mawʿiẓah ḥasanah, and jidal bi-l-latī hiya aḥsan – each of which performed a distinct communicative function and displayed characteristic linguo-stylistic features.

Frequency and content analysis identified 168 coded occurrences. Mawʿiẓah ḥasanah was the most frequent form, with 74 occurrences (44.0%), and was associated primarily with moral exhortation, family relations, social solidarity, and emotional support. Ḥikmah accounted for 48 occurrences (28.6%) and was characteristic of rational explanations concerning religious duties, environmental responsibility, ethical economic conduct, and spiritual practice. Jidal bi-l-latī hiya aḥsan accounted for 46 occurrences (27.4%) and was used in contexts involving respectful correction, contrastive argumentation, and the defence of religious or moral positions. Structural analysis showed that mawʿiẓah relied on emotionally coloured appeals and reminders, ḥikmah on logically organised explanation and cause-and-effect reasoning, and jidal on contrastive and argumentative constructions.

Thus, the aim set in the study – to determine the specifics of the realisation of the Qur'ānic forms of summons in the modern khuṭbah – was achieved. The results obtained confirm that contemporary Kazakhstani preachers do not merely transmit canonical forms, but adapt the forms to the current context while preserving the normative core of Islamic discourse.

The practical value of the study lies in the possibility of using its results in the development of imam-training programmes, the creation of rhetorical manuals for religious figures, as well as in religious-studies and linguistic expert examinations of religious texts. The materials are also applicable within the framework of teaching Islamic rhetoric and analysing daʿwah strategies. The limitations include the limited size of the corpus (10 khuṭbahs), the absence of direct analysis of listeners' reactions, as well as the regional specificity of the preaching context. In the future, it seems advisable to expand the empirical base by including khuṭbahs from other regions and Islamic schools, as well as to conduct a comparative analysis with practices beyond Central Asia.

The data obtained confirmed that the Qur'ānic forms of summons in modern Kazakhstani theological discourse retain functional relevance, demonstrating flexibility and rhetorical effectiveness under conditions of sociocultural transformations.

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