



جَابَطَانُ الدِّينِ إِسْلَامِ سَلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

DA'WAH IS WA'AJIB



I remind myself and all of us to
strive hard in increasing our
taqwa of Allah *Subhaanahu
Wata'aala* by fulfilling all of
His Commands and abstaining
from all of His prohibitions.

We should call upon those around us to obey Allah's Orders and avoid everything forbidden by Him.

The *deen* of al-Islam that we strictly adhere to has reached us in *Rantau Nusantara* (Malay Archipelago) since the 2nd century *Hijri* or the 9th century CE. *Da‘wah* in calling mankind to *tawheed* had tremendously and swiftly thrived in the first

200 years since it was initiated by Rasulullah. *sallAllahu 'alayhi wasallam* This shows that the *du 'aat* (Muslim preachers) had fulfilled their responsibilities with excellence though they had to travel thousands of miles,

whether on land or by sea. This
zeal and passion is truly
manifested in the speech of one
of the Muslim commander,
‘Uqbah bin Naafi‘
rahimahullah, when he reached
the coastal lines of the Atlantic
Ocean after opening up the

Maghrib area (present day Algeria and Morocco). He said: “*O Allah, had I known that there is land beyond these waters, I would have conveyed and spread Islam there.*”

The question arises, what was their secret in their eagerness to spread the *risaalah* of Islam? And what could we learn and emulate from their diligence?

The answer is none other than the thorough comprehension on the *hukm* (ruling) and benefit of giving *da‘wah* itself.

Many people perceive that the responsibility of calling others to Islam or efforts of propagating the message of Islam is to be shouldered solely by the ‘ulamas (Muslim scholars), while the religious texts namely al-Qur’ān and

Hadeeth does not state as such.
This noble task assumed by the
Prophets is actually an
obligation for every individual
from the *ummah* of Muhammad
sallAllahu ‘alayhi wasallam.

Since he *sallAllahu ‘alayhi wasallam* was the final Messenger, then it shall be continued by his nation. The ruling of *waajib* in giving *da‘wah* upon every Muslim individual can be understood

and derived from the *hadeeth* of
‘Abdullah ibn ‘Amr ibn al-‘As
radiyAllaahu ‘anhuma where
Rasulullah *sallAllahu ‘alayhi
wasallam* said:

“Convey from me even if it is
(only) one *aayah...*”

(al-Bukhaari)

In the context of societal living,
Islam requires for a group
having the responsibility of
carrying out *da‘wah* duties.
Allah *Subhaanahu Wata‘aala*
mentions in al-Qur‘an:

“And let there be [arising] from you a nation inviting to [all that is] good, enjoining what is right and forbidding what is wrong, and those will be the successful.”

(Aali-‘Imraan 3:104)

Based on this verse, the task of *da‘wah* covers three areas, namely:

- 1- The obligation of calling towards good and righteousness is imperative upon every Muslim individual.

2- The obligation of enjoining good through enforcement or authority that is entrusted with.

3- The obligation of forbidding or preventing any form of disobedience or vice that has been prohibited by Allah

Subhaanahu Wata‘ala.

All three areas of *da‘wah* must be implemented simultaneously to ensure its effectiveness upon Muslim communities to strictly obey the commands of Allah

Subhaanahu Wata‘aala.

Hence, the task of *da‘wah* is very important that it is a

pre-requisite for an *ummah* in becoming superior. The Muslim *ummah* will only become superior and ennobled when we actually accomplish this very duty. Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

“And who is better in speech
than one who invites
to Allah and does
righteousness and says,
“Indeed, I am of the
Muslims.””

(Fussilat 41:33)

Da‘wah responsibility should be done whether individually or as a group. In fact, Allah *Subhaanahu Wata‘aala* has warned us with severe calamities and destruction if this task is neglected, as it was narrated in a *hadeeth Qudsi* by

‘A’ishah, *radiyAllaahu ‘anha*
where Rasulullah *sallAllaahu*
‘alayhi wasallam said: “O
people! Truly Allah says
enjoin the good and forbid the
evil before you call upon me
which means that I don’t
answer you and you ask me”

and I don't give to you and
you seek Victory from me and
I do not give you that Victory
(because you did not enjoin
the good and forbid the evil
first).”

(Ahmad, ibn Hibbaan, al-Bayhaqi:
da‘eef)

Hudhayfah *radiyAllaahu ‘anh*
reported: The Prophet
sallAllaahu ‘alayhi wasallam
said:

“By Him in Whose Hand my
life is, you either enjoin good
and forbid evil, or Allah will

certainly soon send His punishment to you. Then you will make supplication and it will not be accepted.”

(at-Tirmidhi)

The Children of Israel were afflicted with calamity when

they neglected their very duty of *da‘wah*. Allah *Subhaanahu Wata‘aala* mentions in al-Qur‘an: “**Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary.**

**That was because they
disobeyed and [habitually]
transgressed. They used not to
prevent one another from
wrongdoing that they did.
How wretched was that which
they were doing.”**

(al-Maa'idah 5:78-79)

Hence, with this very opportunity, let us together comprehend and contemplate upon our actual duty and responsibility on this earth.

Among them:

1- Responsible in carrying out *da‘wah* duties that are *waajib*

upon all of us as the *ummah* of
Muhammad *sallAllahu ‘alayhi
wasallam.*

2- Strive to invite mankind unto
doing good and forbid any
wrongdoing.

3- Responsible in carrying out this obligation in fulfilling

Allah's requisition so that the society will be spared from calamities and wrath of Allah

4- Inculcate the practice of

advising others upon seeing

wrongdoings committed in front

of our eyes.

5- Inviting the family and society unto doing good, for Islam wants us to become a community that is caring and sensitive to the surroundings.

6- Cooperative and supportive towards all *da ‘wah* activities that are carried out.

**“The believing men and
believing women are allies of
one another. They enjoin what
is right and forbid what is
wrong and establish prayer
and**

give zakaah and obey Allah and His Messenger. Those – Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”

(at-Tawbah 9:71)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِبَّا كُمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَتَقْبَلَ مِنِّي وَمِنْكُمْ تِلَاقُتُهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ. أَقُولُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ
لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty
Lord, we are grateful unto You
for having bestowed upon us
Mercy and Blessings, nourishing
us to strive to continue in
strengthening the Muslim nation
especially the state of Selangor,
as an advanced, progressive,
peaceful, and benevolent state.**

**We beseech and beg You, Ya
Allah, to strengthen our *imaan*,
increase our good deeds,
strengthen our unity, increase
our provision, enrich us with
beneficial knowledge, nourish
our soul with beautiful *akhlaaq*,
guide us to the Path that is
Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

**Oh Allah, we ask You to open up
the hearts of the Muslim *ummah*
especially in Selangor, to fulfill
their *zakaat* obligation as You
had decreed in al-Qur'an. Bless
the lives of those who have
fulfilled their *zakaat* obligation,
loving and caring for the poor
and needy.**

**Purify their wealth and soul so
that they will live according to
that which pleases You. Protect
the poor and needy from
disbelief and everlasting poverty.**

Allaahumma ameen



DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR