READINGS in ISLAMIC DA‘WAH

EDITOR
Mohd. Yusof Hussain

IIUM Press
CONTENTS

PREFACE

Chapter 1
The Meaning, Process and Purpose of Islamic Da’wah
Mohd Yusof Hussain

Chapter 2
Qualities of a Credible Da’i
Mohd Yusof Hussain

Chapter 3
The Content of Islamic Da’wah
Mohd Yusof Hussain

Chapter 4
The Methodological Principles of Da’wah of
Prophet Muhammad (s.a.w.)
Muhammad Memias Ali

Chapter 5
Methods in Contemporary Islamic Da’wah
Mohd Yusof Hussain

Chapter 6
Principles of Communication in Islamic Da’wah
Mohd Yusof Hussain

Chapter 7
The Mosque as a Centre of Islamic Da’wah
Mohd Yusof Hussain
THE MOSQUE AS A CENTRE OF ISLAMIC DA’WAH

Mohd Yusof Hussain

The word *masjid* (mosque) originates from the Arabic root-word *sadda* (to prostrate oneself). The mosque is a place where Muslims prostrate themselves to Allah in the direction of the *Qiblah* (direction Muslims face during prayer) which is the *Kعبة* (cubic stone structure covered with a black cloth located at the center of the Grand mosque) in Makkah while performing *salāt* (prayer).

Although Prophet Muhammad (s.a.w.) has said “The whole earth is a mosque” the purpose of convenience, the Prophet (s.a.w.) allowed the construction of buildings to be used as mosques. In fact, the Prophet (s.a.w.) built a mosque in Quba a few days after completing his *Hijrah* (migration).

A typical mosque has the following areas: the *mīhrāb* which is located at the front wall of the mosque to indicate the direction of the *qiblah*, the *minbar* (an elevated structure from which the *khānqāh* (person who preaches) deliver his Friday *khutbah* (sermon), *saḥra al-masjid*, the palace where the congregation performs the *salāt*, the *al-manzar* (minaret), from which the *adhan* (call for prayer) is made, and the *makār al-wudhu*, the place for taking ablution.

The building of mosques is the social obligation of the ruler or government and also the Muslim community. In the early days, as Islam spread governors built mosques in their provinces. Some examples are *Masjid Sultanamah* in Turkey built by Sultan Sulayman (1520-1566), *Masjid Isfahān* in Iran built by the Seljuk dynasty (1072-1922) and *Masjid Akbar* in Delhi, India built by King Akbar in 1650. Today Muslim governments and Muslim communities continue to build mosques to cater for the growing Muslim communities. For example, in Indonesia the most populous Muslim nation, there are more than 196,000 mosques.

Mosques are regarded as *Habīlāh* (House of God). For this reason, all Muslims entering a mosque are recommended to pray two
raka'at (complete cycle of prayer) of takyāt al-masjid (respect the mosque). This practice is based on the saying of Prophet Muhammad (s.a.w.):

“If anyone of you enters a mosque he should not sit down until he has performed two raka'at of prayer.”

(‘Abū Da‘ūd)

Islam’s Three Holiest Mosque
There are three mosques which are considered holiest in Islam. They are:

1. Masjid al-Harām (The Grand Mosque)
   Masjid al-Harām (The Grand Mosque) is the holiest mosque in Islam. The merit of reward of performing salāt in Masjid al-Harām is 100,000 times more than performing salāt in an ordinary mosque (Bukhārī).
   The masjid al-Harām is a spacious place for performing salāt. In the center are the Ka‘bah, maqam Ibrāhīm (standing place of Abraham) and Hār Ismā‘īl.
   The mosque as a place of divine worship occupies a special place in Islam. In a Hadith (tradition) of the Prophet (s.a.w.), it was said that salāt performed in congregation in a mosque is worth twenty-seven times more than salāt performed individually at the person’s home. It was also said by the Prophet s.a.w. that a person will be rewarded for every step he takes in his journey to a mosque to perform salāt.
   The Ka‘bah is in the center of the Masjid al-Harām. The ka‘bah is also called al-bayt al-harām (the holy house) and al-bayt al-‘atīq (the ancient house). The hajj al-aswad (the black stone) is in the south-east corner of the Ka‘bah about one and a half meters from the ground. It is the center of the ka‘bah which marks the direction of the qiblah. Muslims have to face the Ka‘bah when performing salāt (prayer). Allah says in the Qur‘ān:

   “From where thou startest forth, turn thy face in the Direction of the Sacred mosque…”

   al-Baqara (2): 149

The Masjid al-Harām has been extended and renovated several times after Prophet Muhammad (s.a.w.) died in 632; first by ‘Umar ibn al-Khattab (r. 634-644), later by ‘Uthmān ibn ‘Affān (r. 644-656), ‘Abdullāh ibn al-Zubayr (d. 692) and al-Muhājir (r. 773-785). A major renovation was done in the years 1572-1577 during the reign of caliph Suleyman II.
   The latest renovation was made during the rule of Mālik Fadl (d. 2004). Prayer space has been increased and almost one-third of the mosque has been equipped with air-conditioners. The compound of the mosque has also been extended.
   There are two floors for salāt and tawwaf (anti-clockwise circulation around the ka‘bah). During Friday prayer and during the fasting month of Ramadān, worshippers are also allowed to perform prayer on the flat roof of the mosque.
   The Masjid al-Harām has ninety-four gates, the most famous are Bāb al-Salām (Gate of Peace) and Bāb al-‘Umrah (Gate of minor pilgrimage). Two latest gates are named after two Saudi kings, i.e., Bāb al-Mālik ‘Abdul ‘Azīz and Bāb al-Mālik Fadl.
   There are also escalators to facilitate worshippers to go to the second floor and to the flat roof top during Friday prayer and during the months of Ramadān and Hajj when the mosque is extremely crowded.

2. Masjid al-Nabī (The Prophet’s Mosque)
   The Masjid al-Nabī (Prophet’s mosque) is the second holiest mosque in Islam. The merit of reward of performing salāt (prayer) in this mosque is one thousand times more than performing salāt in an ordinary mosque. The mosque is also known as Masjid al-nabawi al-sharif and Masjid al-sharif.
   The mosque was built by the Prophet (s.a.w.) won a piece of land bought from two orphans soon after migrating to Madīnah.
   The mosque has been rebuilt and renovated several times. The last renovation was done during the reign of Mālik Fadl (d. 2004). The present mosque covers an extensive area which can accommodate more than one million worshippers at one time. In terms of architectural design it is regarded as the most beautiful mosque in the world. It is fully air-conditioned and has superb acoustic system.
Two areas in the mosque are of historical and spiritual significance to Muslims. The first area is an enclosure which contains the grave of the Prophet (s.a.w.) (d. 632) as well as the graves of the first and second caliphs Abu Bakr (d. 634) and `Umar (d. 644). The graves are located a few meters to the southeast of the mihrab (niche indicating the direction of prayer). Visitors to the mosque make it a point to respectfully walk past the graves quietly saying their salah (greeting of peace).

Another area is called the Raudah (garden). It is located a few meters behind the mihrab to the right of the Prophet’s (s.a.w.) tomb. This area is mentioned in a Hadith of the Prophet: “Between my house and my pulpit is a garden of paradise, (Raudah al-Jannah)” The Prophet’s tomb is on the spot where he died in what was his house which was adjacent to the original mosque.

The Raudah is a highly sought place to perform salah (prayer) and to offer du`a (supplication) because it is believed that all du`a made in this area will be automatically answered by Allah (s.w.t.).

3. Masjid al-Aqsa (The Farthest Mosque)

Masjid al-Aqsa is the third holiest mosque in Islam. It is located in Baitulmaqdis (Jerusalem). It is also known as al-Haram al-Sharif and al-Haram al-Quds.

It is mentioned in the Qur’an as “the farthest mosque whose proximity We did bless.” (al-Baqara’ (2:194). It was reputed to be the mosque to which the Prophet (s.a.w.) was taken by Allah (s.w.t.) for a journey by night (Isra’) from masjid al-Haram in Makkah and from there taken on a Mi`raj (Miraculous night journey and ascension to heaven). Historically, it was the first qiblah that Muslims faced to when they performed salah.

The mosque has been under Israeli occupation since the sixth day war of 1967. As such it has not gone through any process of improvement and beautification. It is still small and does not look as majestic as the other two holiest mosques. Access to the mosque is still restricted to worshipers including those that come from overseas.

Function of the Mosque

The functions of the mosque has changed and made more specific throughout time. During the time of Prophet Muhammad (s.a.w.), its functions were varied.

The Prophet’s mosque in Madinah was used for the following purposes:

1. As a place for performing the congregational prayer.
2. As a place for teaching and learning Islam.
3. As a center of government administration.
4. As a place where the Prophet (s.a.w.) meet and welcome outside visitors.
5. As a court of justice.
6. As a bai’at al-mal (house of treasury).
7. As a meeting place for the Muslim Community.
8. As a temporary shelter for the poor and homeless.

The multipurpose functions of the Prophet’s mosque in Madinah were maintained by the Khulafa’ al-Rashidin (Rightly Guided Caliphs) Abu Bakr (r.632-634) ‘Umar (r. 634-644), Uthman (r. 644-656) and ‘Ali (r. 656-660).

During the Umayyid caliphate (al-da’wah al-umawiyah) (661-750), when the capital of the Islamic state was moved from Madinah to Damascus the major functions of the mosque were still maintained. During the Abbasid caliphate (al-da’wah al-‘abbusiyah) (750-1258), the capital of the Islamic empire was moved to Baghdad. The function of the mosque as a center of government administration was moved to the palace. During the Ottoman (Utmaniyah) period (1300-1924), the functions of the mosque became more specific. The functions of the mosque as a bai’at al-Mal, a court of justice, an intellectual center and as a shelter for the poor were transferred to other specifically built institutions.

Today, the mosque functions as a place for performing salat (prayer), studying and reading the Qur’an and learning basic Islamic religious teaching.

Communication Functions in Present Day Mosques

Communication has always been important in Islam. It is a way of establishing hablun min Allah (relationship with Allah) and hablun min al-nas (relationship with humanity).
The mosque is the place for establishing this relationship. In the case of fostering *hablu min Allāh*, the mosque has always been the main place for doing it.

Communication with Allāh
Islam has prescribed ways of establishing contact with Allāh through personal and group communication. These are through *ṣalāt* (prayer), *ḍhikr* (remembrance), *dū'a* (Invocation) and *munājalat* (intimate conversations). They can be performed anywhere but the best place to perform them is in the mosque.

Ṣalāt (prayer) is the second pillar (*arkān*) of Islam. It is obligatory (*fard*) for every Muslim who has reached the age of reason, i.e., around seven years old, to perform the five daily prayer. They are:

1. **Ṣalāt al-Ṣubh (Dawn prayer)**
   *Ṣalāt al-Ṣubh* consists of two *rakā'āt* (cycles). It is performed between true dawn when a "thread" of light appears on the horizon and the actual rising of the sun (*al Shurūq*).

2. **Ṣalāt al-Zuhr (Noon-prayer)**
   *Ṣalāt al-Zuhr* comprises of four *rakā'āt* (cycles). It is performed immediately after the sun has reached its zenith, i.e., "after the shadow of a stick placed vertically on the ground has reached its shortest length" until the time of *al-'Asr* prayer.

3. **Ṣalāt al-'Asr (Mid-afternoon prayer)**
   *Ṣalāt al-'Asr* comprises four *rakā'āt* (cycles). It is performed when the shadow of a vertically planted stick is equal to the length of the stick until the setting of the sun.

4. **Ṣalāt al-Maghrib (Sunset Prayer)**
   *Ṣalāt al-Maghrib* is comprises of three *rakā'āt* (cycles). It is performed starting from four minutes after the sinking of the sun below the horizon until the last red glow (*shifāq*) in the sky.

5. **Ṣalāt al-'Ishā' (Night prayer)**
   *Ṣalāt al-'Ishā'* is comprises four *rakā'āt* (cycles). It is performed after the onset of night until before dawn, but is preferably performed before midnight.

   It is also obligatory for Muslims to perform *ṣalāt al-Jumā'ah* (Friday prayer) on Friday in place of *ṣalāt Al-Fath* (noon prayer) in congregation. The Friday prayer must be performed in the mosque and has two *rakā'āt* (cycles). The Friday prayer must be performed by a group of at least forty persons. A special feature of the Friday prayer is the Khutbah (sermon) which is delivered by the imām before the prayer.

   During the morning of ‘Īd (canonical festivals) i.e., ‘Īd al-Fīr (festival to mark the end of thirty days of fasting during the month of Ramadān) and ‘Īd al-Adha (festival to mark the end of the annual pilgrimage to Mekkah celebrated on the tenth day of the month of Dhu al-Ḥijjah), Muslims also gather in the mosque to perform *ṣalāt* ‘Īd al-Fīr and *ṣalāt* ‘Īd al-Adha. The two prayers have two *rakā'āt* (cycles) each and preceded by a special Khutbah (sermon).

   *Ṣalāt* (prayer) is an act of total submission to Allāh (s.w.t.) through thought, movements, body postures and verbal communication. The body postures include standing (*ṣajdah*) bowing (*rakū'), prostration (*ṣajdah*) and sitting down. Every *ṣalāt* begins with a silent declaration of *intiḥāl* (*intīḥāl*) to perform *ṣalāt* and saying Allāhu Akbar (*taḥād-dīn*) and ends with *nasām* (saying *Aw Salamu 'alikum wa rahmatullāh*). Each cycle begins with the person in a standing position and uttering *Allāhu Akbar*.

   The verbal communication is directed solely to Allāh (s.w.t.)

   It is uttered in silent (*sūrah*) and also aloud and is done in Arabic, the language of the Qurān. The words uttered are words that glorify, praise and thank Allāh (s.w.t.), declare total submission to Allāh (s.w.t.), testify that there is no God but Allāh and that Muhammad is the messenger of Allāh, ask Allāh’s blessing for Prophet Muhammad, and also ask for Allāh’s forgiveness, blessings, support and guidance.

   The verbal communication also includes recitation of *sūrah al-Fatiha* (opening chapter of the Qurān) and two short *sūrah* (chapter) of the Qurān. Recitation of *sūrah al-Fatiha* in every *rakā'āt* (cycle) is a necessary requirement in every *ṣalāt*. The words recited are:
In the name of Allah, Most Gracious, Most Merciful.
Praise be to Allah, the Cherisher and Sustainer of the Worlds, Most Gracious, Most Merciful;
Master of the Day of Judgment. To Thee do we worship and Thine aid we seek. Show us the straight way, The way of those on whom, Thou has bestowed Thy Grace. Those whose (portion) is not wrath. And who go not astray.

The benefit of a well-performed salāt is that a person becomes a better Muslim. Allah says in the Qur’an.

"... and establish regular prayer; for prayer restrains from shameful and unjust deeds."

al-‘Ankabūt (29): 43

Dua Invocation

The mosque is a place for offering du‘ā (invocation) to Allah (s.w.t.) for all the meaningful things we want in the present life and in the next life. Allah (s.w.t.) urges Muslims to state their du‘ā. Allah says in the Qur’an:

"Call on Me, I will answer your (du‘ā)"

Ghāfūr (40): 60

The du‘ā is performed at the end of a salāt (prayer). The person sits kneeling facing the direction of Makkah with both hands raised and palms facing upward.

A du‘ā begins with the saying of allahu-‘akbar (seeking refuge in Allah from satan), basmūlah (saying in the name of Allah), kandulah (saying praise be to Allah) and salawat (asking blessing) on Prophet Muhammad (s.a.w.).

In a du‘ā a person can only ask for good and meaningful things for himself and others. The person is forbidden from asking anything that is evil in nature either for himself or other Muslims.

In making a du‘ā it is highly recommended for Muslims to use verses of du‘ā found in the Qur‘ān or those used by Prophet Muhammad (s.a.w.) and notable ‘ulamā (men of knowledge). Examples of frequently used du‘ā are:

"Our Lord! Condemn us not if we forget or fall into error; Our Lord! Lay not on us a burden like that which You did lay on those before us; Our Lord! Lay not on us a burden greater than we have the strength to bear. Forbiet our sins, and grant us forgiveness. Have mercy on us. You are our Protector; help us against those who stand against Faith."

al-Baqarah (2): 286

Our Lord! We have heard the call of one calling (us) to Faith, “Believe you in the Lord,” and we have believed. Our Lord! Forgive us our sins, blot out from us our iniquities, and take to Thyself our souls in the company of the righteous. Our Lord! Grant us what you did promise unto us through Your messengers, and save us from shame on the Day of Judgment, for You never break Your promise.”

Ali ‘Imrān (3): 193-194

“Our Lord! Forgive us our sins and anything we may have done that transgressed our duty. establish our feet firmly, and help us against those that resist Faith.”

Ali ‘Imrān (3): 147

“Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!"

al-Baqarah (2): 201

“Our Lord! Pour out on us patience and constancy, and take our souls unto You as Muslims (who bow to Your Will)!

al-‘Arāf (7): 126

“Our Lord! Bestow on us Mercy from Yourself, and dispose of our affairs for us in the right way!"

al-Kahf (18): 10

Our Lord! Accept (this service) from us; for You are the All-hearing, the All-knowing.

al-Baqarah (2): 127

Dhikr (Remembrance)

Dhikr (remembrance) is a devotional act of remembering Allah (s.w.t.) by repeatedly saying quietly, with full concentration and focus, certain words in the Qur‘ān. Allah (s.w.t.) is remembered as
our creator, sustainer and provider for all our needs. Through dhikr, Muslim hopes to become closer to Allah (s.w.t.) Dhikr is done in obedience to Allah's command in the Qur'an:

"O you who believe! Celebrate the praise of Allah and do so often."

_al-Ahzab (33):41_

In the mosque, dhikr is done after salât or while waiting for the time of salât. There are four types of dhikr, i.e., tahâlîl, tasbîh, tahmîd and takbîr.

The words said repeatedly usually about thirty three or one hundred times are as follows:

Tahâlîl
"Lâ ilâha illâ Allâh" (There is no God but Allah).

Tasbîh
"Subhâna Allâh" (Glory be to Allah).

Tahmîd
"Alhamdu lilâh" (Praise be to Allah).

Takbîr
"Allâhu Akbar" (Allah is great).

_Da’wah to Muslims_

_Da’wah_ is a religious duty of Muslims. This is especially true of 'ulamâ (men of knowledge). The purpose is to make Muslims knowledgeable, responsible and ethical. Allah says in the Qur’an:

"Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity."

_Alt-’I’rân (3):104_

The mosque has always been used as a centre of _da’wah_ since the time of Prophet Muhammad (s.a.w.). This is done through the Friday and _Id Khutbah_ (sermons) and religious talks.

**Khutbah (Sermon)**

The _khutbah_ is a sermon delivered by a _khâtib_ to an assembled congregation (jumâ’ah), and it has a fixed and important place in the Qur'an (salât al-jumâ’ah (Friday prayer), salât al-tîd al-fîr (prayer to celebrate the beginning of the month of Syawwal) and salât al-tîd al-adha (prayer for the festival of sacrifice). For the Friday prayer the _khutbah_ precedes the salât (prayer), whereas for salât al-tîd al-fîr and salât tîd al-adha the salât is performed first.

The _khutbah_ is delivered by the _khâtib_ in a standing position from a mimâr (pulpit) and divided into two parts. The _khâtib_ sits down for a moment between the two parts of the _khutbah_. In Arabic-speaking countries, the _khutbah_ is delivered in Arabic. In non-Arabic-speaking countries, the _khutbah_ is delivered in the national or local language.

In a Friday _Khutbah_, the _khâtib_ can choose any topic related to Islamic beliefs and teachings, such as the significance of _tawhîd_ (absolute monotheism), the importance of _salât_ (prayer), _Hajj_ (annual pilgrimage to Makka), _sawm_ (fasting during the month of Ramaḍân), _zakâh_ (obligatory alms-giving) and _jihâd_ (strive in the way of Allah); the need for _da’wah_ (call to Islam), _tarbiyyah_ (proper upbringing and education of children), and _ta’dîl_ (instructions in Qur’an and Hadîth); the importance of seeking knowledge (ilm) as well as current issues, challenges and problems facing the Muslim community and the ummah, for examples, secularism, liberalism, capitalism, socialism, westernisation, corruption, drug addiction, crime, increasing divorce rate, decreasing moral values and Muslim disunity.

Some topics are seasonal, such as, _Ma’al Hijrâh_ (with the Hijrâh) and _awal Muḥarram_ (first day of Muḥarram) which are chosen as topics in the month of Muḥarram, _mawlid al-nâbi_ (birthday of Prophet Muhammad [s.a.w.]), is chosen as a topic in the month of Râbi’ al-awwal; _sawm_ (fasting) and _laylatu al-qadr_ (night of power of excellence) chosen in the month of Ramaḍân, and _isrâ’ wa al-mi’raj_ (night journey) is chosen as a topic of _khutbah_ at the end of the month of Rajab.

The _khâtib_ maintains only one topic. He quotes freely from the Qur’an and Hadîth, the opinions of the four imams – Shâfi‘î (d. 819), Ahmad bin Ḥanbal (d. 855), Malik (d. 795) and Abû Hanîfah (d. 767) as well as Ibn Hishâm (d. 827) and the works of al-Ghazâlî (d.
especially his *ihyāʿ *ulûm al-dîn (revival of the religious sciences) to support and illustrate his points.

The *khutbah* completes his discussion of the topic in the first part of his *khutbah*. In the second part of the *khutbah*, the *khutbah* calls upon the congregation to possess *taswira* (God fearing, pious) and to call on Allâh to shower His blessings upon the holy Prophet. He makes these calls by reciting relevant *qâyît* (verses) from the Qur’ânic:

“O you who believe! Fear Allâh as I should be feared, and die not except in a state of Islam.”  
*Ali-*’Imrân, 3:102

“Allâh and His angels send their blessings on the Prophet. O you who believe! Send your blessing on him and salute him with all respect.”

*al-Ahzâb*, 33:35

Ile then pray (*du`â`) for the ruler of the state, the *mu`âdhdin* (those who engage in *jihâd*) and the believers, men and women. After this *du`â*, he invites the congregation to perform the Friday *salât* (prayer).

Throughout the *khutbah*, the congregation would listen attentively. No one speak a word. This practice is in accord with a *hadîth*, “Who says to the person sitting next to him ‘be quiet’ has spoken a superfluous word.” (Bukhârî)

**Religious Talks**

Mosques normally organize religious talks after *salât al-Maghrib* (sunset prayer) and also during weekends and during holidays after *salât al-subh*.

The talks are delivered by knowledgeable and respected *`ulama`* (men of knowledge). Each *`ulama`* talk on a topic of his specialization or interest. The areas often covered include *tafsîr* (Qur’anic exegesis), *Hadîth* (words and deeds of Prophet Muhammad (s.a.w.)), *tawhîd* (absolute monotheism), *fiqh* (jurisprudence) and *tâsawwuf* (Sufism).

The objectives of the talks are to increase knowledge, understanding and faith (*imân*), to inculcate consistent practice

*}