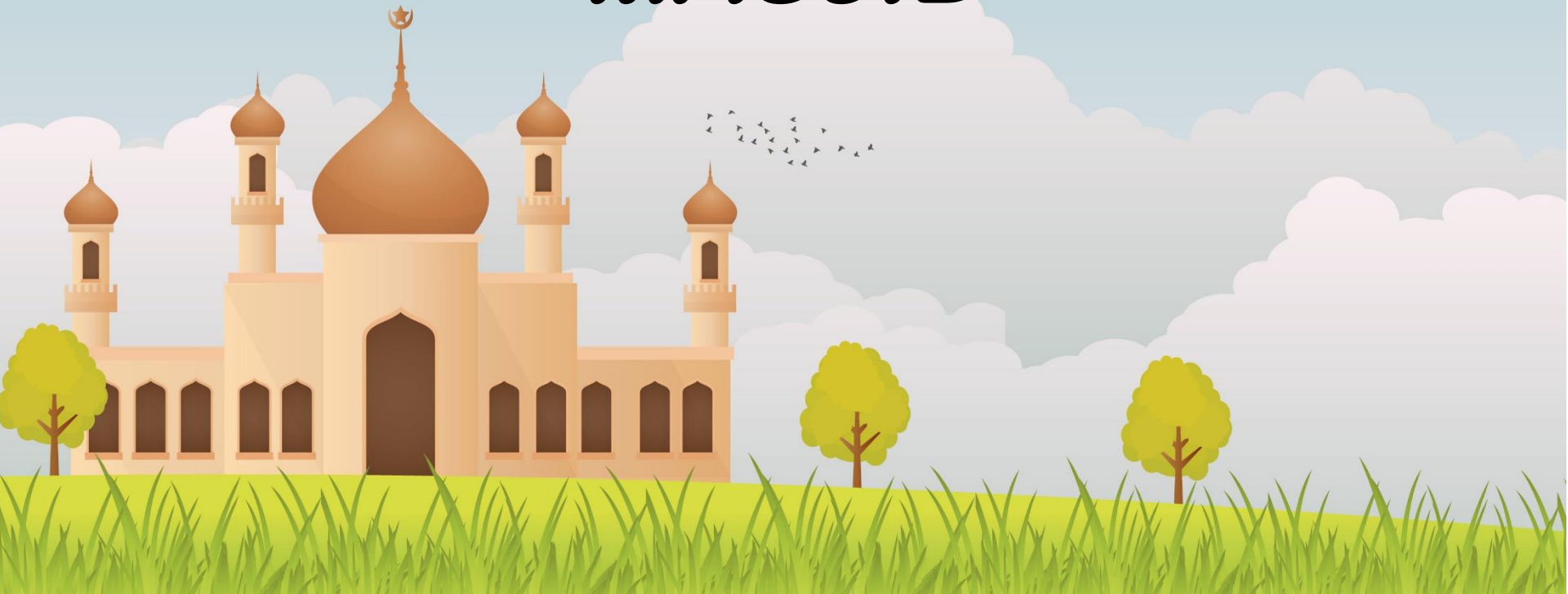
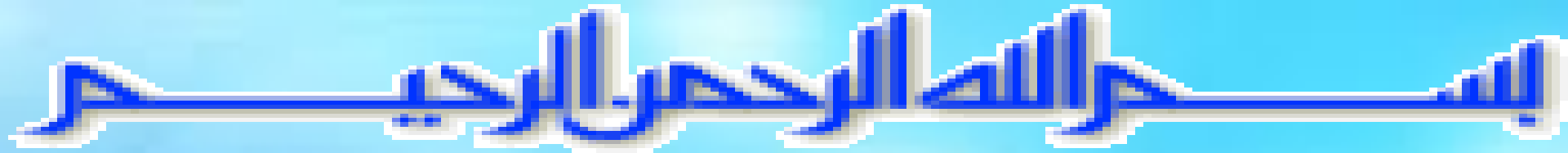




جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

PRESERVING THE NOBILITY AND SANCTITY OF THE MASJID



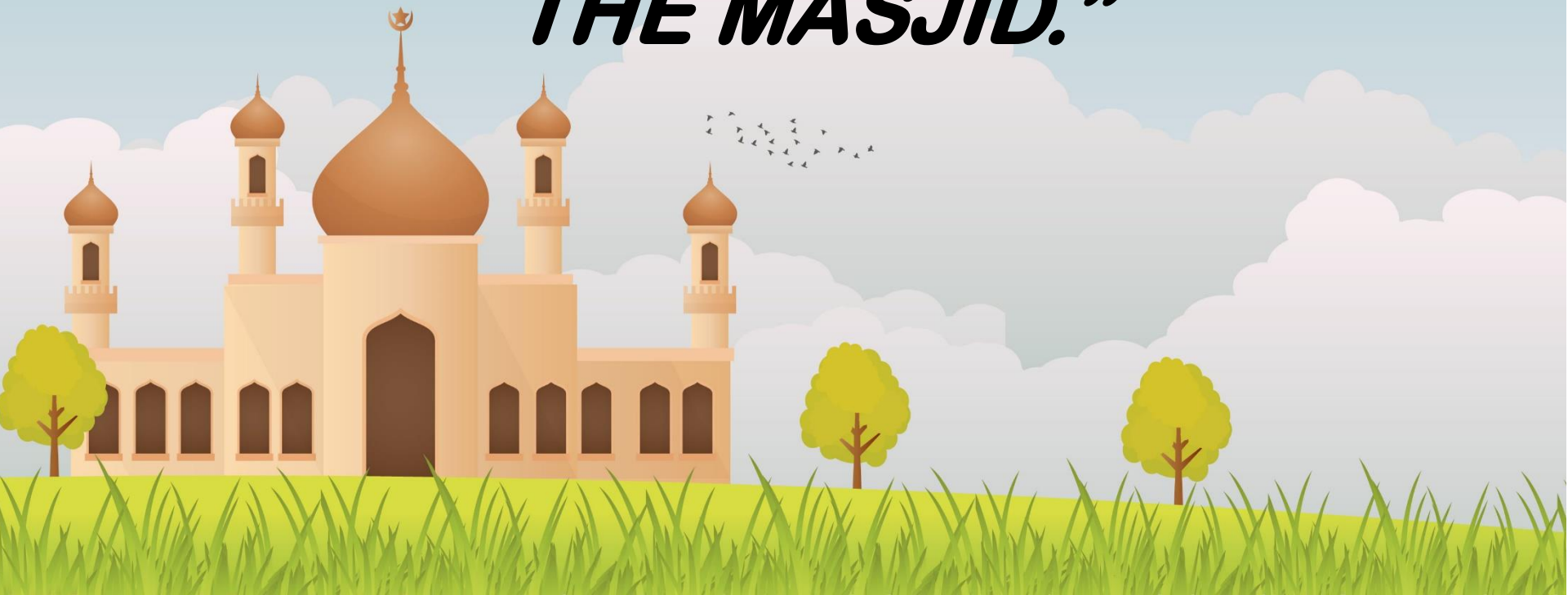


I remind myself and
respected audience to
altogether strive in
empowering our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* with absolute
taqwa, by fulfilling all of

**His Commands and
avoiding all of His
prohibitions. May we
always attain
blissfulness and
prosperity in this world
and the Hereafter.**

Today I will be expounding on a
khutbah titled :

***“PRESERVING THE
NOBILITY AND SANCTITY OF
THE MASJID.”***



Masjid is a place where the *shi'aar* (symbols) of Islam would manifest and flourish in a locality. An avenue for the empowerment of knowledge, *imaan* (belief), and *akhlaaq*,

it is the center for the
unity of the *ummah*, and
serves the hub for the
ummah's development.
Masjid is also a safe and
secure zone area. From
the history of the glory
days of Islam, the masjid

became the starting point for the development and glory of the Islamic civilization. The masjid would give birth to an *ummah* of excellent quality and capable of advancing forward,

leading other nations. The masjid is also a place where Rasulullah ﷺ had guaranteed Allah's protection on a day where there is no other protection, referring to a man whose heart is

always attached to the
masjid, yearning to
perform *salaah* (prayer),
i'tikaf, making *dhikr*,
tadabbur (contemplate)
upon al-Qur'an, attending
Islamic lectures and
lessons, and other

activities. Allah
Subhaanahu Wa Ta'aala
mentions in verse 18 of
soorah at-Tawbah,
which was recited
earlier in the *khutbah*,
which means:

***“The mosques of Allah
are only to be
maintained by those
who believe in Allah
and the Last Day and
establish prayer and
give zakaah and***

do not fear except Allah, for it is expected that those will be of the [rightly] guided.”

Allah Subhaanahu Wa Ta'aala has explained that the believers are those that are qualified to maintain the mosques of Allah. Building and maintaining mosques are among the ways in

attaining nearness to
Allah *Subhaanahu Wa
Ta'aala*. Islam greatly
emphasize on preserving
the sanctity of the
mosque that it prohibits
those with bad odor from
entering the mosque after

consuming smelly items
such as *petai* (stink
bean), onions, durian,
and cigarette, which can
create discomfort within
the *jamaa'ah*
(congregation). Aside
from that, we must

**maintain the cleanliness
of our body and
clothing, cleaning the
mouth from unpleasant
odor, and cleaning the
place of *'ibaadah* from
any impurities.**

These days, the nobility and sanctity of the masjid has been tarnished by irresponsible actions. We often hear about reports regarding the theft of the masjid's donation box. Theft cases that are

reported from day to day
are truly worrying. It
involves individuals of all
ages, whether adults or
teenagers. Unfortunately,
at times, the human loses
its consideration that he
is willing to usurp the

rights of the masjid and
swindle the masjid's
financial gain without
thinking of the very
consequences of his
criminal act. What is of
concern to him is his own
satisfaction in attaining

temporary pleasure.

Therefore, all *ahl al-qaryah* (community members) must be held responsible pertaining to the purity, cleanliness, and security of the

masjid. Let us ponder upon verse 108 of soorah at-Tawbah, which among others, explains upon the significance of the masjid as a place that triggers the *taqwa* of Allah
Subhaanahu Wa Ta'aala

and a venue for self-purification.

Allah Subhaanahu Wa Ta'aala mentions in verse 108 of soorah at-Tawbah:

“...Within it [masjid] are men who love to purify themselves; and Allah loves those who purify themselves.”

The masjid is not a place to plant the seeds of hatred between a group and another, and it is not a platform to sow division within the *ummah*. It is also not a venue to spread slander or an

**arena for disputes in
mocking or despising
those with opposing
views. What more in using
the masjid as a place to
insult, defame, and utter
vulgarity. Let us not
utilize the masjid as a**

**platform in inciting
enmity, conflict, hurling
accusations, and
humiliating those that
disagree with us.
Furthermore, the masjid
should not be taken as a
place for business**

**transactions and
advertising medical
products and services.**

**All parties must realize
and remain cognizant
with full responsibility in
ensuring that every**

programs organized
inside the masjid
conforms with Islamic
adab (etiquette) and
akhlaaq (mannerism).
Hence, the sanctity of the
masjid will be preserved
so that the harmony and

ukhuwwah Islaamiyyah
(Islamic brotherhood) can
be fostered within the
jamaa'ah. In the *hadeeth*
of Abu Hurayrah
radiyAllaahu 'anh, the
Prophet ﷺ had deemed
the masjid as a place of

nobility and a place that
is beloved to Allah
*Subhaanahu Wa
Ta'aala.*

The Prophet ﷺ
mentioned:

***“The parts of land
dearest to Allah are its
mosques.”***

(Muslim)

**Organizing wedding
receptions in the masjid
is permissible in its**

juristic ruling. Therefore, the rulings and etiquettes of visiting the masjid must be adhered to including the covering of *'awrah* in dressing attire, not taking pictures at will, not talking and laughing

loudly to the point of disturbing the peace, sanctity, and tainting the purity of the masjid. The nobility and sanctity of the masjid must be preserved at all times so that the ceremony that is

held will attain
blessings and not incur
the wrath of Allah. In
the *hadeeth* of Anas bin
Maalik *radiyAllaahu*
'anh, the Prophet ﷺ
said:

“These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur’an.”

(Muslim)

Since the time of
Rasulullah ﷺ, the masjid
was not only limited as a
place of worship but also
served as the center for
da'wah activities.

Therefore, the role of the
masjid today must include

various aspects such as organizing religious programs and community activities in the aspects of living affairs, education, social welfare, and those that solidifies the unity of the *ummah*.

activities involving lessons, *da'wah*, youth programs, Islamic celebrations, and also encouragement upon the community to always perform their five daily prayers in congregation.

Hence, every Muslim and local communities must exercise its role in keeping the masjid active and vibrant, for enlivening the house of Allah is proof for gratefulness upon the

favours of Allah
Subhaanahu Wa Ta'aala,
and a sign of *imaan*
(faith). The Prophet ﷺ
mentioned, on the
authority of Abu Sa'eed
al-Khudri *radiyAllaahu*
'anh:

“When you see a man frequenting the mosque, testify that he is a believer.”

(at-Tirmidhi)

To end the *khutbah* today, the conclusions in which lessons can be derived from are as follows:

1. The Muslim *ummah* must have certainty that the masjid is a place to nurture the *taqwa* of Allah *Subhaanahu Wa Ta'aala*.

2. The Muslim *ummah* must utilize the masjid as a platform in uniting the Muslim *ummah*, as well as reinvigorating the role of the masjid with various types of Islamic programs and activities.

3. All parties including the masjid administrator and community members must work hand in hand to safeguard the sanctity, cleanliness, and security of the masjid.

“[Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings.”

(an-Noor 24:36)



**THE SECOND
KHUTBAH**



Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and



deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah ﷺ was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds. Therefore, let us



**always increase our *salawaat*
and *salaam* upon our Prophet
Muhammad ﷺ. Allah
Subhaanahu Wa Ta'aala
mentions:**



“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (al-Ahzaab 33:56)



O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah*, as an advanced state,



prosperous and providing welfare, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.



**Hence, we sincerely beseech
You, O Allah, strengthen our
imaan and creed according to
that of *Ahl as-Sunnah wal-
Jamaa'ah*, accept our righteous
deeds, cultivate our soul with
good mannerisms, unite our**



hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from teachings that are outside the fold of Islam such as *Qadiyaani*, deviant teachings such as



***Shee'ah*, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of *Ahl as-Sunnah wal-Jamaa'ah*. 0 Allah, open up our hearts in performing the five daily**



**prayers, fulfilling *zakaat*
through the Selangor *Zakaat*
Board, making *waqf* and *infaaq*
of our wealth to Selangor *Waqf*
Corporation and Islamic
Development Trust Fund of
Selangor.**



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانِغُورِ

JABATAN AGAMA ISLAM SELANGOR

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DISEDIAKAN OLEH / PREPARED BY :

UNIT KHUTBAH,

BAHAGIAN PENGURUSAN MASJID,

JABATAN AGAMA ISLAM SELANGOR