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JABATAN AGAMA ISLAM SELANGOR

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“THE GREATEST WORSHIP”

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JABATAN AGAMA ISLAM SELANGOR



“THE GREATEST WORSHIP”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمَا أَمْرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءُ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ﴿٥﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ ۖ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I would like to remind fellow respected audience to altogether strive in increasing our *imaan* (faith) and *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and leaving out all of His prohibitions. May the true *taqwa* and firm *imaan* make us from among the successful servants in this world and also in the Hereafter.

With our present being in the month of Rajab that is full of *barakah* (blessings), let us altogether ponder upon a *khutbah* titled “**THE GREATEST WORSHIP.**”

¹ al-Baiyinah 98:5.

² Aal ‘Imraan 3:102.



Dear respected Muslims,

Every year, when the month of Rajab arrives, we will always be reminded with the historical event of al-Israa' and al-Mi'raaj, which was experienced by Prophet Muhammad صلى الله عليه وسلم. It is from this very event of Israa' and Mi'raaj came the decree for the ordainment of the very fundamental and greatest matter, namely *as-salaah* (the prayer). For a Muslim having *imaan* and *taqwa*, *salaah* becomes the greatest '*ibaadah*' (worship) that is special for the servant or "*khalq*" (creation) because of his very existence in this world by Allah *Subhaanahu Wa Ta'aala* or "*al-Khaaliq*" (The Creator). *Salaah* that is established five (5) times a day, day in and day out, at its prescribed times, is a specific *fard* (obligatory) '*ibaadah*' that is to be fulfilled as the pre-requisite for the absolute obedience of a servant upon the Almighty Creator. Allah *Subhaanahu Wa Ta'aala* mentions in verse 103 of Soorah an-Nisaa':

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَّوْقُوتًا

"Indeed, prayer has been decreed upon the believers a decree of specified times."

In wading through daily lives, mankind will undergo through trials, challenges, and tribulations. Mankind, with the nature of its creation that is greatly in need of aid from Allah *Subhaanahu Wa Ta'aala*, must always remain patient in all situations and remain in full submission unto Allah *Subhaanahu Wa Ta'aala* by performing the five daily prayers. Allah *Subhaanahu Wa Ta'aala* mentions in verse 153 of Soorah al-Baqarah:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ

الصَّابِرِينَ



“O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.”

Dear blessed Muslims,

The prescribed (*fard*) daily prayers are from the second pillar (*rukun*) of Islam, after the testimony of faith (*shahaadah*). For Muslims that are *mukallaf* (accountable), be they men or women, then it befalls upon them the obligation of performing *salaah* regardless of race, lineage, ethnicity, educational, social, or even economical background, and it becomes sinful upon those that abandon them. The *'ibaadah* of *salaah* is a special worship that is most important and it also will be the first to be held accountable by Allah *Subhaanahu Wa Ta'aala* in the Hereafter. *Salaah* is the pillar of the religion. Whoever remains heedless and negligent from performing such *'ibaadah*, it is as if they are destroying the religion of Islam as *ad-Deen* or the true way of life. Perfection in performing *salaah* becomes a factor that determines the acceptance for all of the *fard* (obligatory) and *sunnah* (supererogatory) acts, as mentioned in the *hadeeth* of Abu Hurayrah *radiallāhu 'anh*, where Rasulullah ﷺ said:

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ
صَلَاتُهُ، فَإِنْ صَلُحَتْ، فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ، فَقَدْ
خَابَ وَخَسِرَ

“Indeed the first deed by which a servant will be called to account on the Day of Resurrection is his *Salaah*. If it is complete, he is successful and saved, but if it is defective, he has failed and lost.”

(at-Tirmidhi)



The prescribed prayers are not obligations that can be merely fulfilled with negligence, or for the sake of fulfilling the requirement, or performed in certain circumstances, or for the sake of other than Allah *Subhaanahu Wa Ta'aala*. On the contrary, the command was for *salaah* as the greatest *'ibadah*, that it becomes *waajib* (compulsory) to be fulfilled in any type of situation, place, and circumstances, whether one has sound health or sick, while having the ability to stand or even when unable to stand perfectly, *salaah* must be performed, purely for the sake of Allah *Subhaanahu Wa Ta'aala*. Due to this, Allah *Subhaanahu Wa Ta'aala* severely prohibited the Muslims to leave out *salaah* intentionally, regardless of the circumstances, and at the same time threatens those that are heedless of it. Allah *Subhaanahu Wa Ta'aala* mentions in verses 42-43 of soorah al-Muddaththir:

مَا سَلَكَكُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

“[And asking them], “What put you into Saqar?” They will say, “We were not of those who prayed”.”

O Muslims, blessed guests of Allah,

Performing *salaah* must be based on authentic knowledge and the rulings (*ahkaam*) that pertains to it. Among the things that must be given emphasis is *tahaarah* (purification). Performing *wudoo'* (ablution) with perfection is an act that is *waajib* in determining the validity of *salaah* according to the *Sharee'ah* rulings. The condition for one's prayer to become valid is to remain clean and purified (*taahir*) from both major and minor *hadath* (impurity). This is the command of Allah *Subhaanahu Wa Ta'aala* as He mentions in verse 6 of soorah al-Maa'idah, which means:



“O you who have believed, when you rise to [perform] prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles.”

Similarly, with the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, where Rasulullah ﷺ said:

“When you get up to pray, perform ablution perfectly.”

(al-Bukhaari and Muslim)

An important matter that must also be safeguarded for it is a condition for the validity of *salaah*, is regarding *‘awrah*. It has been determined that *‘awrah* in *salaah* must be covered from the top and around it. Some Muslims are found to no longer observe the *adab* and manners of clothing when praying. What more when they are praying in *jamaa‘ah*. Some would attend the congregational prayer wearing torn pants or short dress causing their *‘awrah* to become exposed during *salaah*. What a loss for *salaah* performed in such manner, for allowing the *‘awrah* to become exposed will cause the *salaah* to become invalid and one must repeat the prayer again. How soothing and attractive upon the beauty of Islam if Muslims would flock to the *masaajid* and *suraus* to perform *salaah* while donning beautiful clothing. Hence, Allah *Subhaanahu Wa Ta‘aala* mentions in verse 31 of soorah al-A‘raaf:

﴿يَبْنَىِٔ ءَاۤءِمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ﴾

“O children of Adam, take your adornment at every masjid...”

Aside from that, Prophet Muhammad ﷺ also mentioned in the *hadeeth* of Maalik bin al-Huwayrith *radiyAllaahu ‘anh*, where he ﷺ stated:

صَلُّوْا كَمَا رَأَيْتُمُوْنِيْ اُصَلِّيْ



"Pray as you have seen me praying."

(*al-Bukhaari*)

Dear blessed Muslims,

Know that the best *salaah* is one that is performed in *jamaa'ah*. If *salaah* is obligated upon every Muslim, then praying in *jamaa'ah* is akin to multiplied bonuses offered to all Muslims. The Muslims praying in congregation are promised rewards that are multiplied by Allah *Subhaanahu Wa Ta'aala*, as opposed to praying alone. In the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ mentioned:

"The prayer in congregation is twenty-seven times superior to the prayer offered by person alone."

(*Muslim*)

Praying in *jamaa'ah* enables a Muslim to meet, greet, communicate, and connect with other Muslims in the masjid, *surau*, or even *musalla*. Praying in congregation will allow a Muslim to appreciate the bounty of brotherhood or *ukhuwwah* that is practiced in Islam.

If at one point, the number of attendees at the *masaajid* and *suraus* were restricted due to the Covid-19 pandemic, now bit by bit concession and flexibility has been granted to the Muslims to revive the *masaajid* with congregational prayer and various programs according to the stipulated SOP. Hence, let us strive to come and pray in *jamaa'ah* at the masjid or *surau*, and remain grateful upon the vastness and strength bestowed by Allah *Subhaanahu Wa Ta'aala* upon those praying in congregation. At the same time, let us have positive thoughts upon those that did not pray in *jamaa'ah* in the masjid or *surau*.



However, the emphasis upon the concept of spirituality and the habit of praying in congregation at the masjid should begin at home. The husband, also the father, is highly encouraged to constantly invite the household members to altogether pray in *jamaa'ah*, even if it is for one daily prayer. May those precious quality time spent further strengthen the family ties and nurtures the authority of the husband as the leader of the household, moreover instill love and increase mutual respect among members of the household.

Dearest audience,

To end the *khutbah* today, let us altogether take lessons from the following:

1. The Muslim *ummah* must have certainty that the command to perform the five daily prayer is a legislation that truly binds the servant as a sign of full submission upon the Almighty Creator, who created mankind with the mission as vicegerents on earth.
2. The Muslim *ummah* must ensure that *salaah* is performed with perfection and adheres to the authentic teachings of Rasulullah ﷺ, explained by the scholars.
3. The Muslim *ummah* must safeguard its *salaah* for when it is preserved, then other matters will become well-preserved.
4. Indeed, *salaah* is an obligated responsibility upon a Muslim and it becomes the rights of Allah *Subhaanahu Wa Ta'aala*, and when we Muslims preserve the rights of Allah *Subhaanahu Wa Ta'aala*, then Allah *Subhaanahu Wa Ta'aala* will preserve our rights as Muslims to be dignified in worldly and religious affairs.
5. The Muslim *ummah* must frequent the congregational prayer at the *masaajid* or *suraus* for its reward is truly tremendous.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ ﴿٩﴾ أُولَئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾
الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

“And they who carefully maintain their prayers - Those are the inheritors. Who will inherit al-Firdaws. They will abide therein eternally.”

(al-Mu'minoon 23:9-11)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.