



جباةان اءاماء اسلام سلانءور
JABATAN AGAMA ISLAM SELANGOR

...

THE GREATEST WORSHIP



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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



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 ﷺ.

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':

***“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:

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

The prescribed (*fard*) daily prayers are from the second pillar (*ruk'n*) 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 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
radiyAllaahu ‘anh, where
Rasulullah ﷺ said:

***“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 *'ibaadah*,
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:

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

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:

“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:

صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

***“Pray as you have
seen me praying.”***

(al-Bukhaari)

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
radiyAllaahu 'anh,
Rasulullah
mentioned:

صَلَّى اللَّهُ
عَلَيْهِ
وَسَلَّمَ

***“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.**

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.

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


(al-Mu’minoos 23:9-11)



**THE SECOND
KHUTBAH**



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.



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 our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**