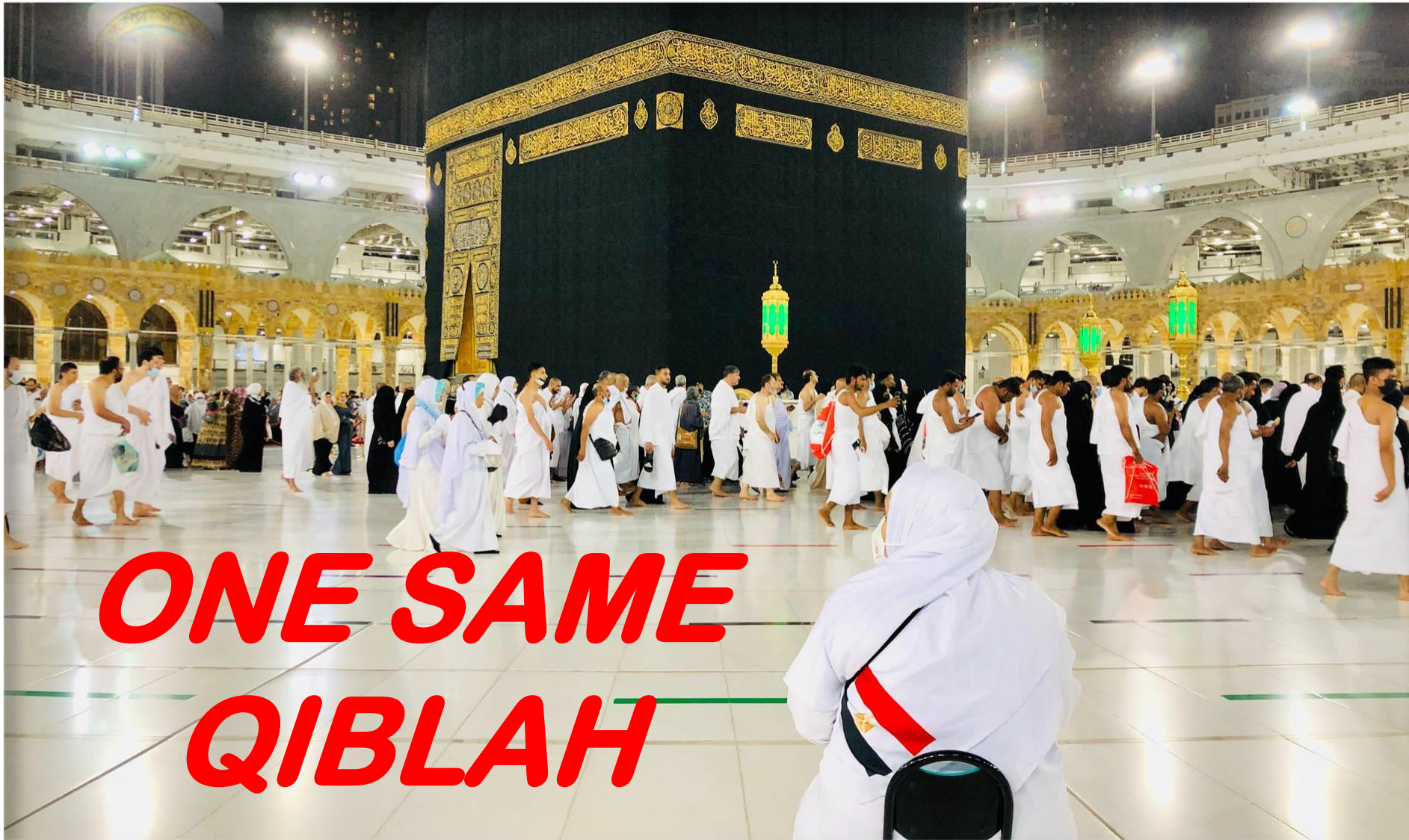




جهاز إمامة الإسلام في سلاغور

JABATAN AGAMA ISLAM SELANGOR

...



**ONE SAME
QIBLAH**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Alhamdulillah, on a Friday that is full of barakah (blessings), let us altogether strive to increase our taqwa of Allah Subhaanahu Wa Ta'aala with the truest of taqwa,

which is by always
examining our daily
actions so that it would
always coincide and
adhere to the will of Allah
Subhaanahu Wa Ta'aala
and His Messenger, as
well as avoiding

His prohibitions and
forbiddance. May we be
bestowed with *barakah*
in our lives in this world
and success in the
Hereafter.

Let us altogether internalize upon today's *khutbah* titled... ..



#bahagianpengurusanmasjid

Qiblah is the direction of Ka'bah in Makkah, which is the direction faced by every Muslims while performing their *salaah* (prayer). In essence, facing the direction of the *qiblah* is one of the

condition for the validity
of *salaah*, and if it is left
out on purpose, then the
salaah performed
becomes invalid.
However, it must be
remembered that we
perform the *salaah* by

having our chests
turned towards the
qiblah only to fulfill the
requirement of Allah
Subhaanahu Wa Ta'aala
and emulating the
actions of Rasulullah ﷺ,

and not because we are
worshipping the Ka'bah
as falsely alleged by
certain confused
quarters. Narrated

Maalik bin al-Huwayrith,
Rasulullah ﷺ said:

وَصَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي

***“And pray as you have
seen me praying.”***

(al-Bukhaari)

The *qiblah* for the Muslim *ummah* at the beginning was to face in the direction of Bayt al-Maqdis in Palestine, which was also the *qiblah* for the Jews. However, Allah *Subhaanahu Wa Ta'aala*

had fulfilled the request
of Rasulullah ﷺ in
changing the *qiblah* of
the Muslim *ummah* to
Bayt Allah al-Haram in
Makkah, where the
Ka'bah is located,

as Allah mentions in
verse 144 of soorah al-
Baqarah that was
recited at the beginning
of the *khutbah*, what
means:

***“We have certainly
seen the turning of
your face, [O
Muhammad], toward
the heaven, and We will
surely turn you to a
qiblah with which you***

***will be pleased. So turn
your face toward al-
Masjid al-Haram. And
wherever you
[believers] are, turn
your faces toward it [in
prayer].”***

The *qiblah* is actually something that is symbolic upon the unification of the hearts of the Muslim *ummah* around the world, whether dead or living. While alive, we would

face the same *qiblah* when performing *salaah*. Similarly, after death, it is *waajib* (obligatory) for our faces and bodies to be facing towards the same *qiblah* when laid at the *lahd* (niche) inside the grave.

Be aware that the unification of the hearts of the Muslim *ummah* whom truly have *imaan* (faith) are not just limited to the worldly life. The *ukhuwwah* (brotherhood) among Muslims does not

end with the cessation of
breath. In fact, the
relationship continues to
last into the realm of
Afterlife such that some
believing companions
would be willing to argue
in order to save his

companions in front of
Allah *Subhaanahu Wa*
Ta'aala.

In the *hadeeth* of Abu
Sa'eed al-Khudri
radiyAllaahu 'anh,
Rasulullah ﷺ had stated:

“No one of you disputes more intensely for something that is rightly his in this world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say:

‘Our Lord, our brothers used to pray with us and fast with us, and perform Hajj with us, and you have caused them to enter the Fire?’

***He [Allah] will say:
'Go and bring forth
whomever you
recognize among
them.'"***

(an-Nasaa'i)

Qiblah is from the noblest of directions. Aside from being the condition for the validity of *salaah*, the Muslim *ummah* is also encouraged to face the *qiblah* in matters of righteousness such as

while supplicating,
sleeping, reciting al-
Qur'an, seeking
knowledge, and others.

In preserving glory where
it is deserving for the
direction of *qiblah*, we are

prohibited from facing or turning our back towards the *qiblah* while we urinate or defecate. Abu Ayyoob al-Ansaari *radhiyAllaahu ‘anh* narrated that Rasulullah ﷺ said:

***“While defecating,
neither face nor turn
your back to the
qiblah but face either
east or west.”***

(al-Bukhaari)

In Selangor, the Selangor State Mufti Department through its *Falak* (Islamic Astronomy) Division is responsible in determining the direction of *qiblah* for all *masaajid*, designated Friday prayer *suraus*,

suraus, musallahs, Islamic
cemeteries, public prayer
rooms, highway R&R (Rest
& Relax) areas, petrol
stations, offices, and
many others. The
Selangor State Mufti
Department has

appointed the Selangor State Astronomer's Association (PIBK) to aid the society in obtaining the service for determining *qiblah* direction at private residences.

Determining the direction of *qiblah* is a matter of *ijtihaad* (independent reasoning) and *zhanni* (speculative). In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

“(When you stand up to offer the prayer, perform ablution properly) then stand to face the qiblah and say Allaahu Akbar.”

(al-Bukhaari)

In another narration from
Abu Hurayrah *radiyAllaahu*
'anh, Rasulullah ﷺ said:

***“What is between
the east and the
west is qiblah.”***

(at-Tirmidhi)

The following are several matters that must be known with regard to determining the direction of *qiblah* in the state of Selangor:

1. For individuals that are performing *salaah*, his direction of *qiblah* is valid for as long as its direction is not on his left or his right side.

2. For buildings such as the *masjid*, *surau*, and cemetery, the allowed deviation from the actual *qiblah* direction cannot be more than three (3) degrees based on the capabilities of the astronomical device.

3. For premises such as the *masjid*, *surau*, or homes that have had its direction of *qiblah* corrected, the prayers that were performed prior to the correction do not need to be made up (*qadaa*).

4. For cemeteries that have had its *qiblah* direction corrected, it is *waajib* for the *janaazah* (corpse) that have been buried prior to the correction to be

adjusted in facing the
correct *qiblah*
direction, except for the
ones that have been
damaged or altered.

I would like to congratulate those that are always vigilant and aware on matters regarding the *'ibaadah* (worship) of *salaah*, specifically in determining the direction

of the *qiblah* at home or at the workplace. It is for no other reason than to ensure that the 'ibaadah of *salaah* are fulfilled according to its *arkaan* (pillars) and

shuroot (conditions), so
that it will be accepted
by Allah *Subhaanahu
Wa Ta'aala*.

However, for those that
are still heedless and

neglect the *'ibaadah* of
salaah and other
worship, then enough is
enough! The buck stops
here! Start a new and
better life. Mend our
relationship with Allah
Subhaanahu Wa Ta'aala

and mankind. *Insha*
Allah, our lives will be
blessed and in the
Hereafter we will be
blessed by Allah
Subhaanahu *Wa*
Ta'aala.

To end the *khutbah* this time, I implore and invite fellow Muslims to internalize upon the following lessons so as to be taken as guidance in our lives:

1. We, as the head of the household, must always comprehend the conditions and pillars of *salaah* such as determining the *qiblah* direction in our homes,

so that the prayers
performed will be
accepted by Allah
Subhaanahu Wa
Ta'aala.

2. As Muslims, we must live in harmony and unity, despite having different political persuasion and background, by taking *'ibrah* (lessons) that we are facing the same *qiblah* and worshipping the same God.


3. If there is any doubt in determining the direction of the *qiblah*, one must refer to the authorities to obtain credible feedback in ensuring that the *qiblah* direction is accurate.

“So from wherever you go out [for prayer, O Muhammad] turn your face toward al-Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.”


(al-Baqarah 2:149)



**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).**



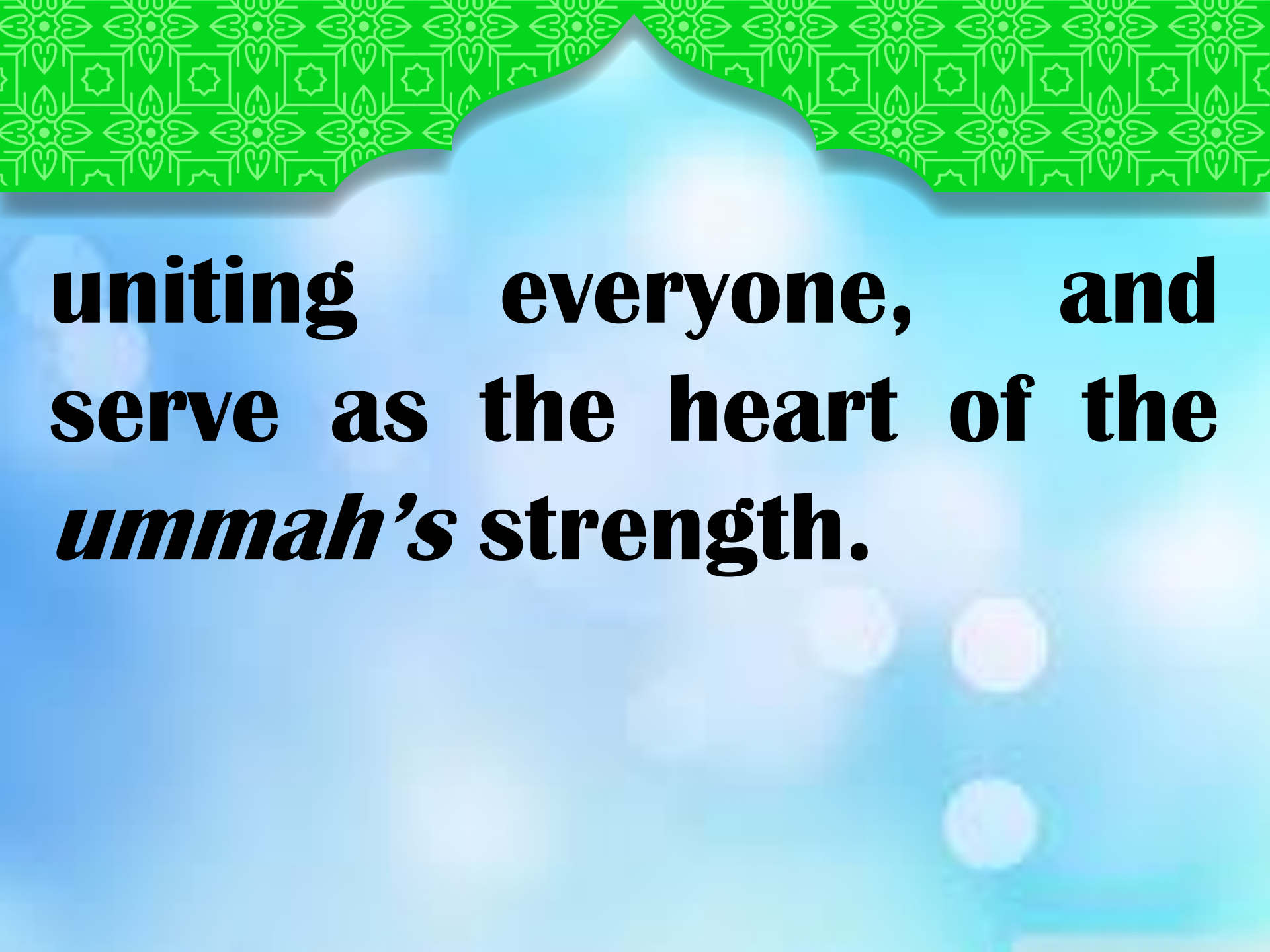
**Make us among Your slaves
that fulfills the *amaanah*.
Strengthen our *imaan* so that
we avoid treachery, protect us
from becoming among those
that neglect their
responsibilities, and protect**



**our state and nation from
destruction due to bribery.
Render the duty to lead our
country upon Your slaves
whom are trustworthy and
honest, as well as firm and
courageous in upholding**



**the truth and executing
justice according to the
Sharee'ah. O Allah, make the
masaajid and *suraus* in the
state of Selangor as Your
peaceful homes,**



**uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**