

To Be Delivered On: 26 JANUARY 2024CE | 14 Rajab 1445H



ISLAMIC • SAVIOUR • OBEDIENCE

FRIDAY SERMON

Title:

“MASJID MY SECOND HOME”

Published By:

Unit Khutbah

Bahagian Pengurusan Masjid

JABATAN AGAMA ISLAM SELANGOR



"MASJID MY SECOND HOME"

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَخْشَ إِلَّا اللَّهَ فَعَسَىٰ أُولَٰئِكَ أَنْ
يَكُونُوا مِنَ الْمُهْتَدِينَ ﴿١٨﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

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

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

Dear blessed Muslims,

I sincerely call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. Let us give full undivided attention to the sermon that is being delivered. Do not talk and play with our cellular phones. May this *khutbah* benefit all of us.

¹ at-Tawbah 9:18.

² Aal 'Imraan 3:102.



Today I will be discussing upon a *khutbah* titled "**MASJID MY SECOND HOME.**"

Dear blessed Friday audience,

Masjid means a place for *sujood* (prostration). Linguistically, it refers to a place for *sujood* that was built for performing acts of devotion and *taqwa* of Allah *Subhaanahu Wa Ta'aala*. The act of *sujood* puts mankind at the lowest and most humbling position in front of Allah *Subhaanahu Wa Ta'aala*. Masjid is a place for specific *'ibaadah* (worship) such as *salaah* (prayer) and *i'tikaf* (seclusion) for the believers, and even as the sign and *shi'aar* (symbol) of the unity of Muslims. Allah *Subhaanahu Wa Ta'aala* explained that those having *imaan* (belief) are the ones befitting to administer and maintain the *masaajid* of Allah. In addition, masjid is the avenue where the servant is in the most intimate position with his Lord. Allah *Subhaanahu Wa Ta'aala* mentions in verse 18 of soorah at-Tawbah that was recited at the beginning of the *khutbah*:

"The masaajid 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."

Respected audience,

As we understood, since the time of Rasulullah ﷺ, the masjid is not limited to only being a place for *'ibaadah*, but it is also the center for *da'wah* (calling to Islam) activities. The role of the masjid today encompasses various aspects such as organizing religious program and community activities in the aspects of lifestyle, education, welfare, platform for unity and unification of the *ummah*, and boosting the economy of the Muslim *ummah*. This includes activities and lessons, *da'wah*, programs for teenagers, religious celebration, and motivational program for the community to enliven the house of Allah five times daily, day and night. When the masjid is well-administered, it will bear positive



effect in the development of a civilized society, within the framework of nurturing the unity of the Muslim *ummah*.

In reality, today the masjid has become the avenue for the spread of the *shi'aar* of Islam. The function of the masjid is no longer limited as the medium for the congregants to meet with a plethora of Islamic lessons and lectures served, but its activities are seen to have expanded and grown. Therefore, suggestions and internalization in making the masjid as the second home is truly relevant in our lives. Among them:

1. Utilizing the masjid as the avenue for the development of spiritual values and identity of the Muslim *ummah*. The masjid has a significant role as the medium for spiritual development in various aspects. Among the main aspect of spiritual development is the aspect of *'ibaadah* and *munaajah* (intimate prayer). The masjid is deemed as the perfect location in building the strength of the heart, soul, and spirituality, cleansed from traits that are vile and toxic. This is because the masjid is the best place for mental and spiritual treatment for the Muslims. According to Imaam an-Nawawi *rahimahullaah*, the masjid is the place where *rahmah* (mercy) from Allah *Subhaanahu Wa Ta'aala* descends:

وَالْمَسَاجِدُ مَحَلُّ نُزُولِ الرَّحْمَةِ

"And masaajid is the place where rahmah descends."

Looking at the lives of *as-Salaaf as-Saalih* (the Righteous Predecessors) when confronted with problems, worriness, and challenges, they would hasten to find the masjid as a place for shelter and solution, as well as pleading to The Almighty regarding such matter. In one instance, one day when the weather became gloomy, the people inquired from Anas bin Maalik *radiyAllaahu 'anh*: "Have you experienced this same situation during the life of Rasulullah ﷺ?" He replied: "I seek refuge in Allah *Subhaanahu Wa Ta'aala*. In



those days, if a storm happens, we would rush to the masjid, fearing that the Day of Judgment would occur." It is of no doubt that the masjid has a positive aura, safety, and peacefulness. Moreover, all events and activities in the masjid in the form of deeds would lead to full submission in the remembrance of Allah *Subhaanahu Wa Ta'aala*, This is the virtue that is found only the masjid and nowhere else. In the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ said:

"A Muslim does not regularly attend the masaajid to perform prayer and remember Allah, but Allah feels happy with him just as the family of one who is absent feels happy when he comes back to them."

(ibn Maajah)

2. Eagerly longing for the masjid as the center of knowledge, education, and religious studies. In making the masjid as a center for education and Islamic studies, the lessons and courses organized are not merely there to just fill up the monthly *da'wah* activities. Furthermore, the type of studies being taught must be thoroughly structured with a complete syllabus delving through classical works, so as to create a chain of continuous process in knowledge for the attendees on a regular and constant basis. This is to groom Muslims that are knowledgeable, skillful, and possessing noble *akhlaaq* (character). Aside from that, the content of the lessons and courses must be up-to-date with discussions upon contemporary issues plaguing the Muslim *ummah*. This was manifested by Rasulullah ﷺ that when he was at the masjid, he ﷺ was always eager to know the current status of his Companions living within Madeenah and its vicinity. At times, he ﷺ would begin his lesson in the masjid by delivering a *tadhkeerah* and *maw'izhah*, which is advice and reminder to the Companions. This is as mentioned in the *hadeeth* of al-'Irbaad ibn Saariyah, whom said:



وَعَظَّنَا رَسُولُ اللَّهِ ﷺ مَوْعِظَةً وَجَلَّتْ مِنْهَا الْقُلُوبُ،
وَذَرَفَتْ مِنْهَا الْعُيُونُ

“The Messenger of Allah (peace and blessings of Allah be upon him) gave us a sermon by which our hearts were filled with fear and tears came to our eyes.”

(Abu Dawood and at-Tirmidhi)

3. Masjid is to be made as the communication center for the local community. Such effort and measure are to further enhance the role of the masjid as the local community center that offers various platform to all walks of society, covering the aspects of psychological and spiritual influence. Similarly, for the masjid administrators, establish the bridge of *ukhuwwah* (brotherhood) so that the community and *jamaa'ah* (congregation) nearby can revive the house of Allah by strengthening the brotherhood, understanding, and affection among fellow Muslims in internalizing authentic Islamic teachings, as well as empowering activities and programs in localities.

Dear beloved Muslims,

In Islam, the masjid has a noble and lofty status. It is the most beloved place to Allah. In the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ said:

أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا

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

(Muslim)

The Muslim *ummah* must pause to perform *muhaasabah* (self-evaluation) and return to authentic teachings of Islam by taking al-Qur'an and *as-Sunnah* as the best guidance. This is as it was done by the Companions of the Prophet



ﷺ in praying in *jamaa'ah* at the masjid as their daily routine, in manifesting the *shi'aar* and unity of the Muslim *ummah*. The Prophet's Companions were worried that if they were absent from *salaat al-jamaa'ah*, the characteristics of the hypocrites would appear within themselves. A reminder from 'Abdullah bin Mas'ood *radiyAllaahu 'anh* whom said:

لَقَدْ رَأَيْنَا وَمَا يَتَخَلَّفُ عَنِ الصَّلَاةِ إِلَّا مُنَافِقٌ قَدْ عُلِمَ
نِفَاقُهُ

"I have seen the time when no one stayed away from prayer except a hypocrite, whose hypocrisy was well known."

(Muslim)

Hence, every Muslim individual must take the masjid as their second home by frequently attending the masjid for the five daily prayers, and attending the circles of knowledge scheduled. Enlivening the masjid is one of the signs of *imaan* and also the cause for Allah's love. In addition, teach our children to love the house of Allah by bringing them frequently to the congregational prayer as much as possible. Aside from that, let us become servants whose hearts are always yearning and attached to the masjid. Attached to the warmth and sincerity of the *jamaa'ah*, the lessons and courses as well as programs that can heal the heart and soul, also with added value to knowledge and *ukhuwwah*. Every Muslim and the local community must play its very role in maintaining the masjid, for safeguarding and maintaining the house of Allah is proof that we are grateful upon the favors of Allah *Subhaanahu Wa Ta'aala*. Let us remain resolute and determined in taking the masjid as our second home so that our lives will always remain blessed and devoted, for those that truly maintain the masjid are those that truly have faith in Allah *Subhaanahu Wa Ta'aala*, with their sins expiated, and their *darajah* (rank) elevated.



In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ
لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ، كَانَتْ خُطْوَاتُهُ إِحْدَاهُمَا
تَحُطُّ خَطِيئَةً، وَالْأُخْرَى تَرْفَعُ دَرَجَةً

“He who purified himself in his house, and then he walked to one of the houses of Allah for the sake of performing a Fard (obligatory act) out of the Faraa'id (obligatory acts) of Allah, both his steps (would be significant) as one of them would obliterate his sin and the second one would raise his status.”

(Muslim)

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

إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْمَسَاجِدَ فَاشْهَدُوا لَهُ بِالْإِيمَانِ

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

(at-Tirmidhi)

Beloved audience,

The conclusions that can be derived from the *khutbah*, as well as its lessons today are:

1. The Muslim *ummah* must have certainty that the masjid is a place of *'ibaadah* and building *taqwa*.

2. The Muslims must take the masjid as the vehicle for the unification of the Muslims, and reinvigorating the role of the masjid with all sorts of programs and religious activities.

3. It is only befitting for the Muslims to utilize the masjid as the place for nurturing spiritual values and identity of the Muslims.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ وَيُسَبَّحُ لَهُ فِيهَا
بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

"[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."

(Soorah an-Noor 24:36)

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,

Once more, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by protecting ourselves and our families from committing acts of disobedience and abominable deeds. At the same time, we continue to supplicate so that we will always be blessed and protected from all forms of threat and the spread of Covid-19 endemic. The Muslims are advised to practice self-care and be mindful of one's personal hygiene and surroundings by adhering to the SOP that has been stipulated in avoiding contagion.

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. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ
الْكَفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَجِّ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَجِّ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَعَكُّوْا أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَجِّ، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْتِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.



اللَّهُمَّ يَا عَزِيزُ يَا مُنْتَقِمُ يَا جَبَّارُ، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ
انصُرْ إِخْوَانَنَا الْمُسْلِمِينَ وَالْمُجَاهِدِينَ وَالْمُسْتَضْعَفِينَ فِي
فَلَسْطِينَ.

O Allah, O our Lord! Save our Muslim brethren whom are oppressed in the land of Palestine, and wherever they may be. Remove all the tyranny that exist on this earth. Bestow justice upon those that have been mistreated and oppressed.

O Allah! 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 *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

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

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.