



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
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...

MASJID MY SECOND HOME



#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.

Today I will be discussing upon on a *khutbah* titled ...

***MASJID
MY SECOND
HOME***



#bahagianpengurusanmasjid

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.”

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:

*“And masaajid is the place
where rahmah descends.”*

Looking at the lives of *as-Salaaf as-Saalih* (the Righteous Predecessors) when confronted with problems, worry, 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 *radhiyAllaahu*
'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 صلى الله عليه وسلم 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:

***“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.**

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

***“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.

reminder

‘Abdullah bin Mas‘ood

radiyAllaahu

‘anh

whom said:

A

from

‘Abdullah bin Mas‘ood

‘anh

***“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:

“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:

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

(at-Tirmidhi)

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.

“[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)




**THE SECOND
KHUTBAH**



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.




**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.**



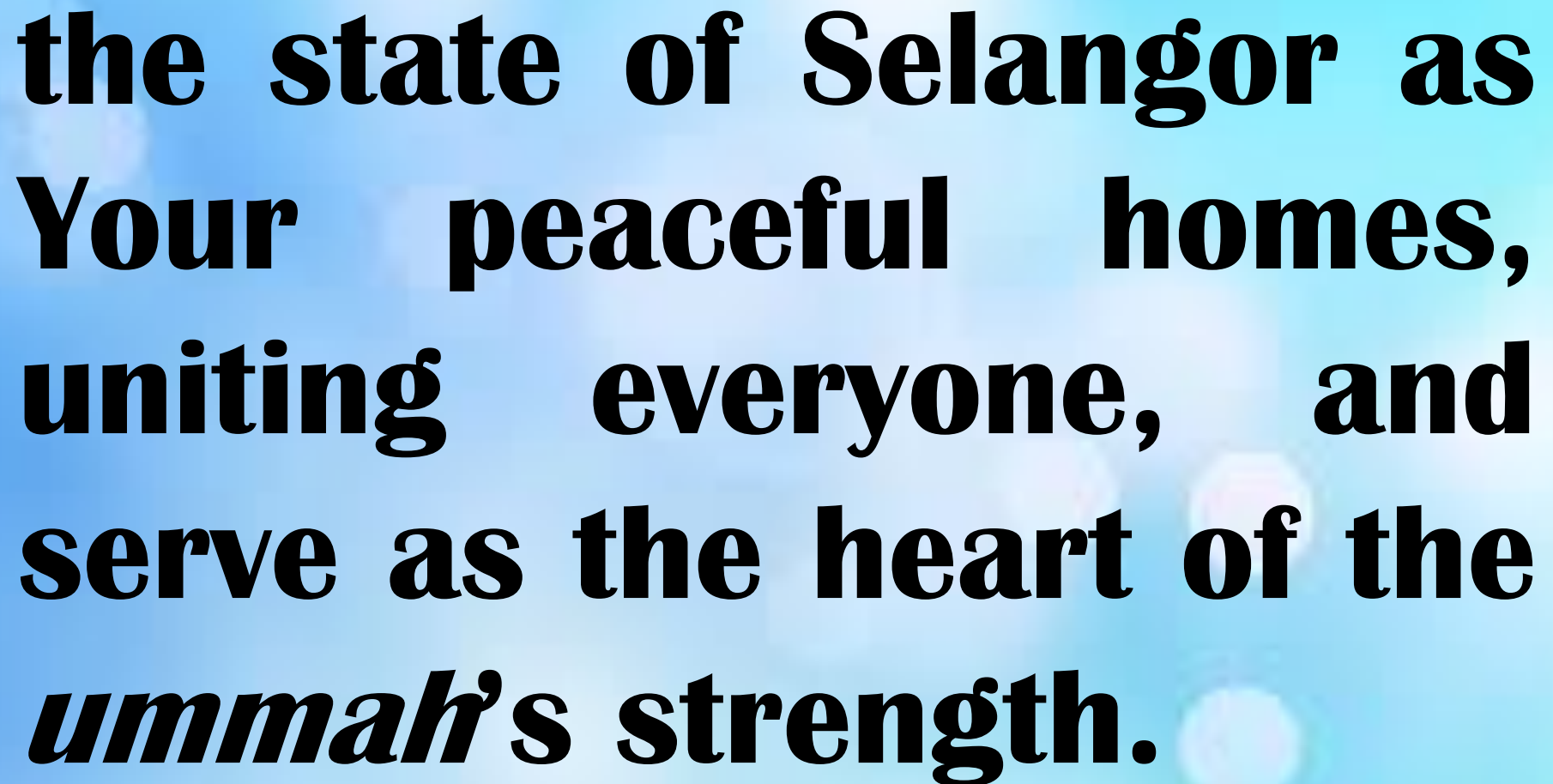
O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



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 *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**