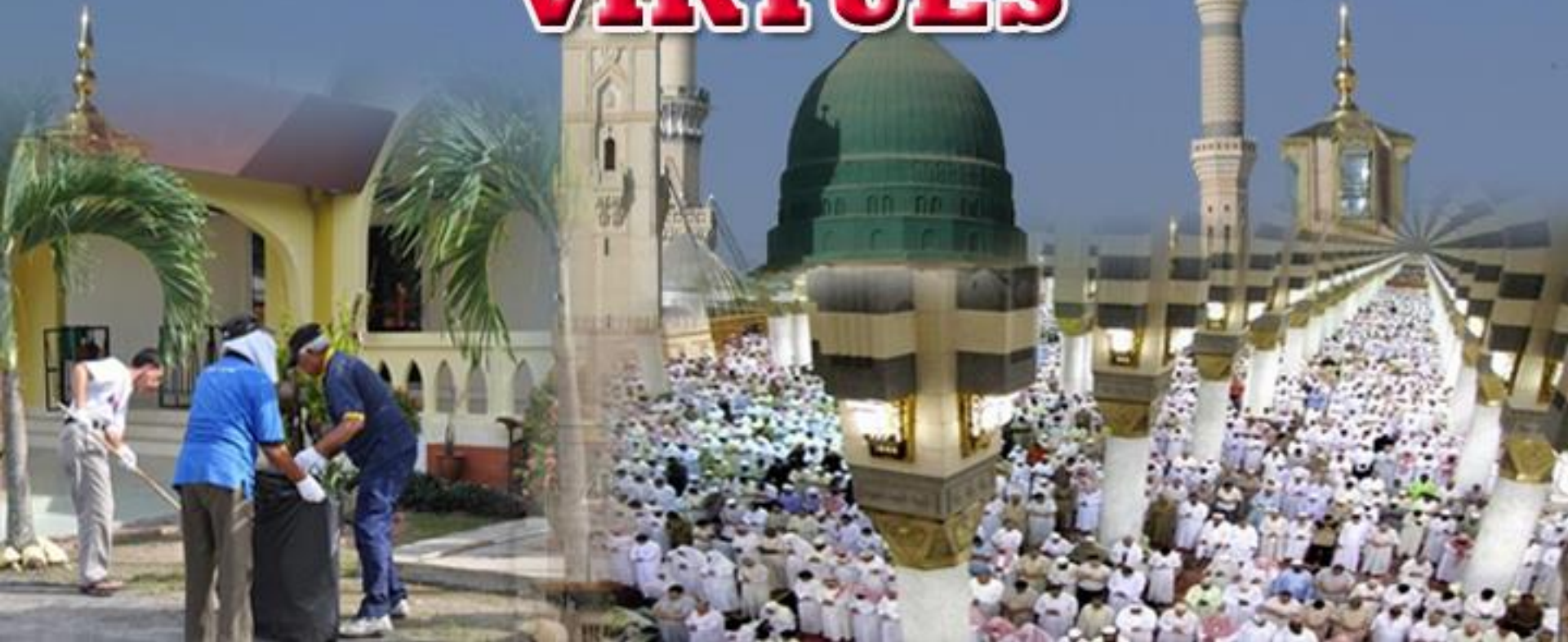


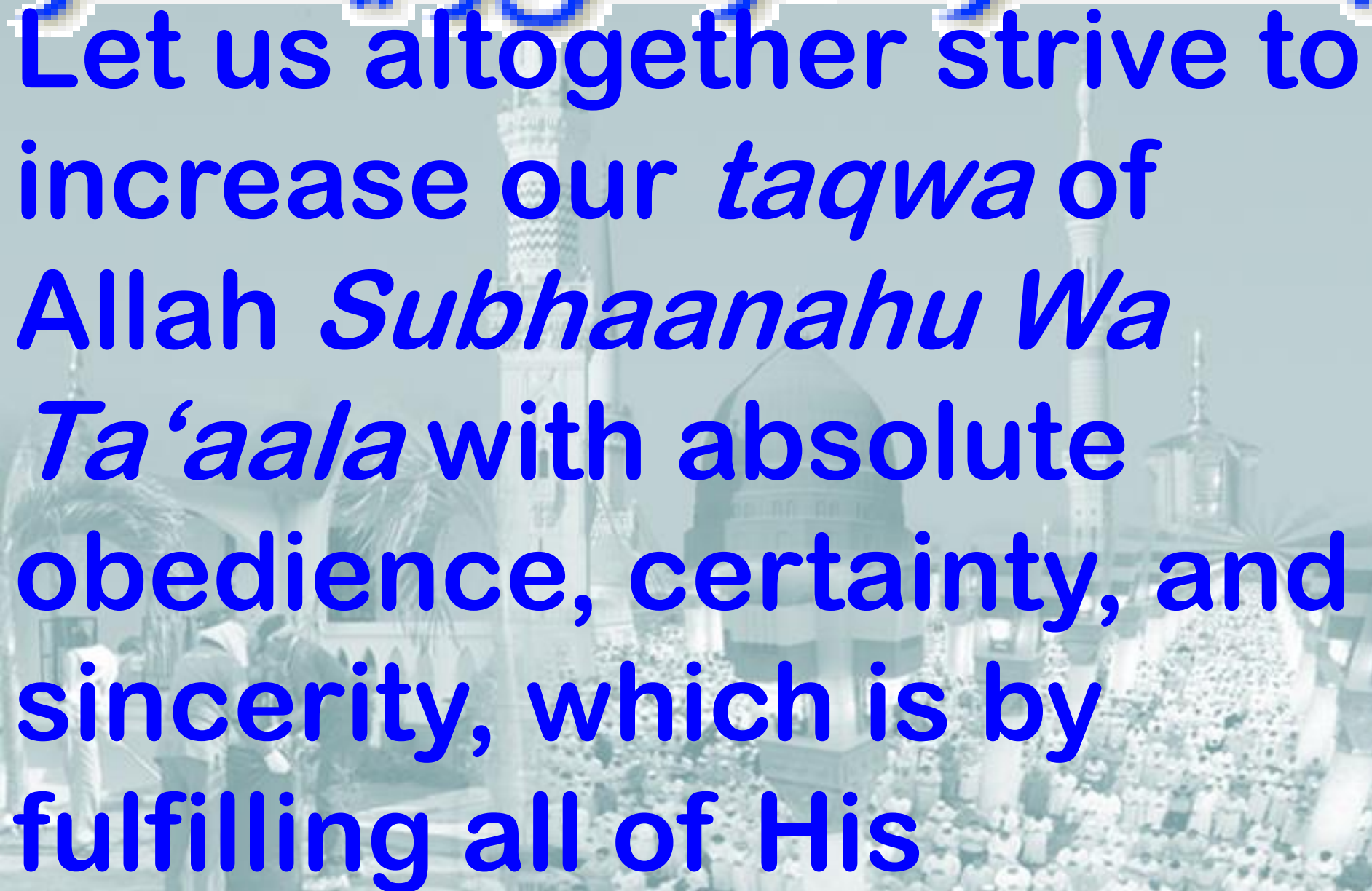


جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR



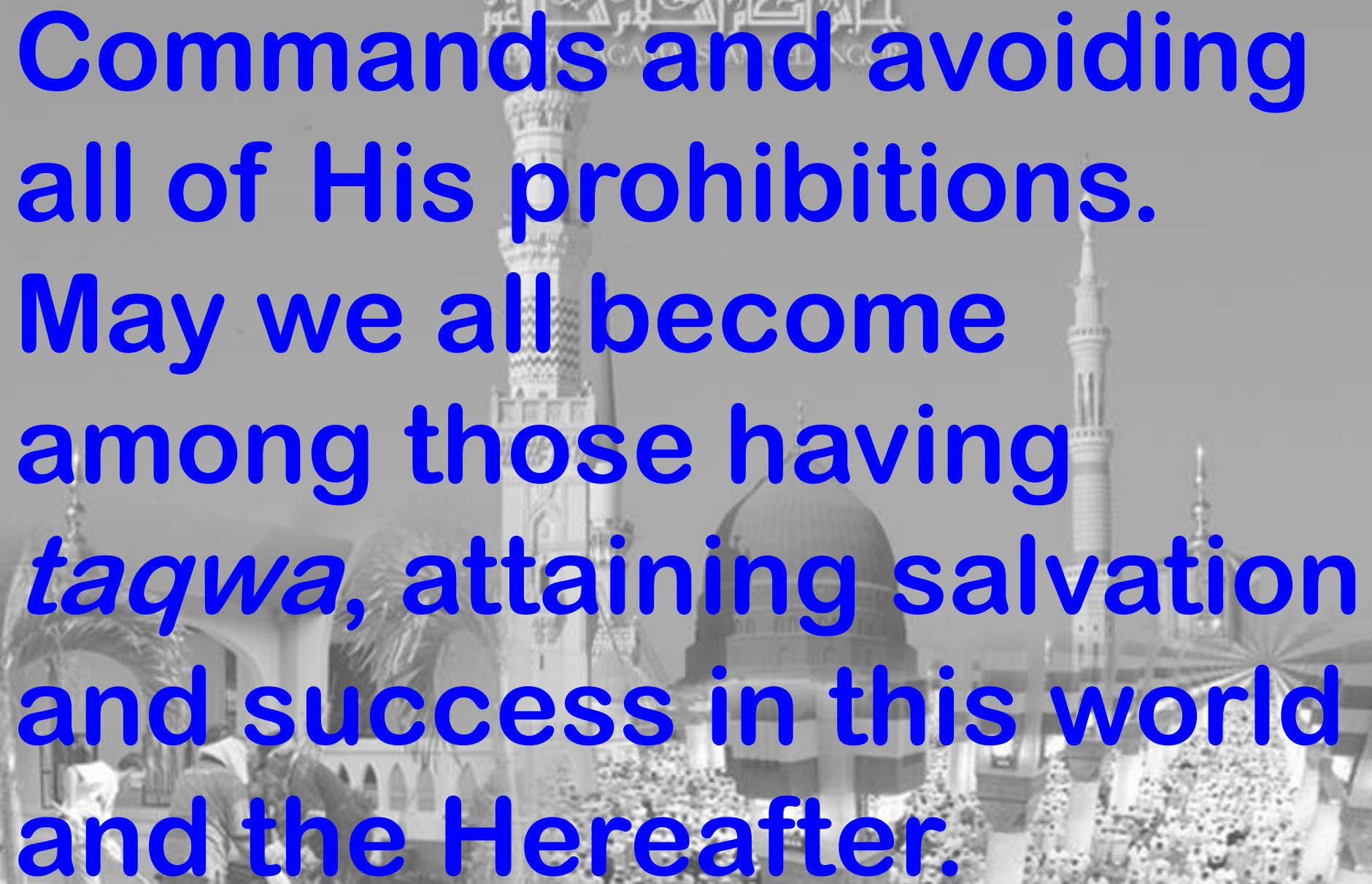
# ENLIVEN THE MOSQUE AND REAP ITS VIRTUES





Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* with absolute obedience, certainty, and sincerity, which is by fulfilling all of His



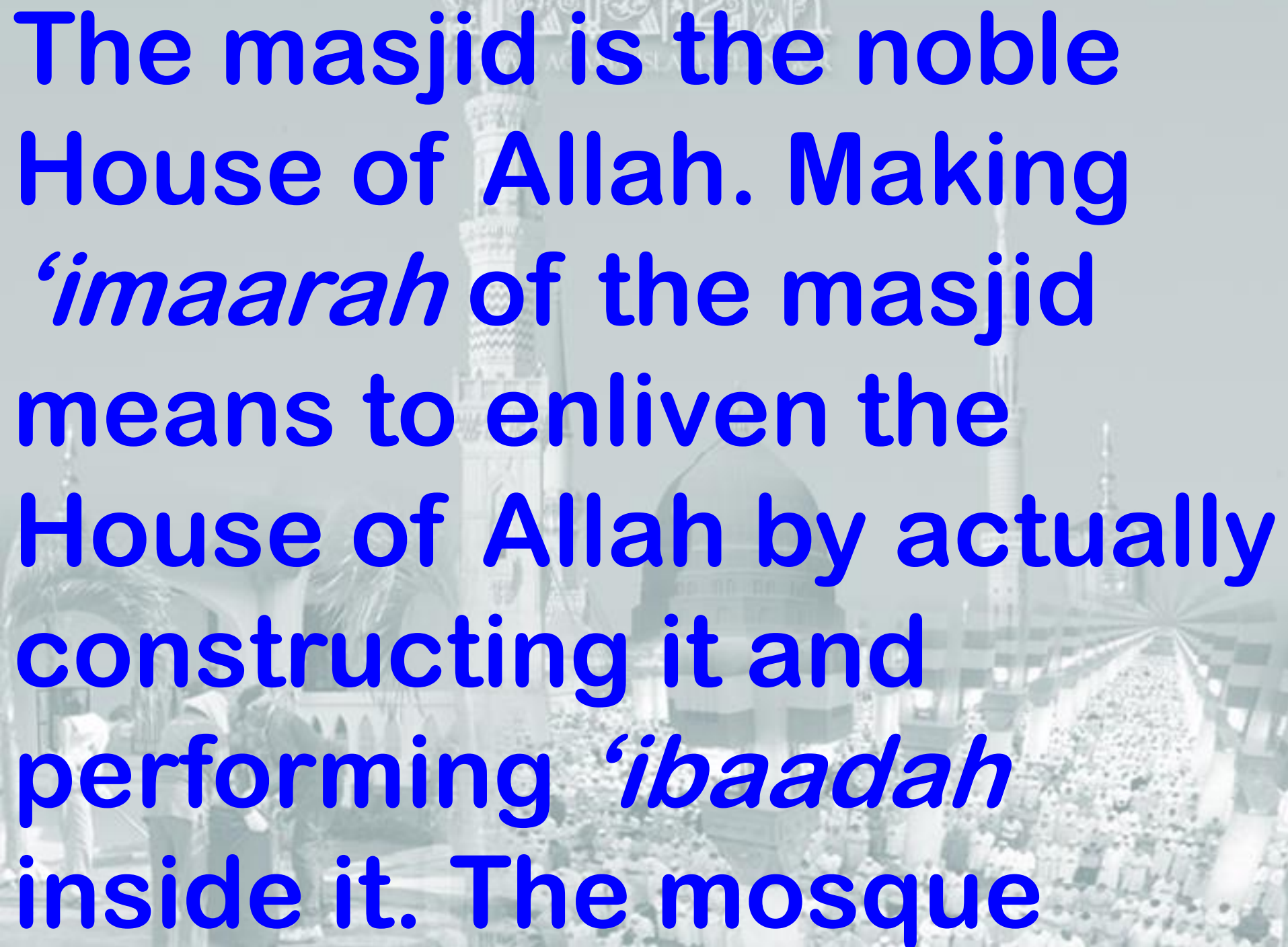


**Commands and avoiding  
all of His prohibitions.  
May we all become  
among those having  
*taqwa*, attaining salvation  
and success in this world  
and the Hereafter.**



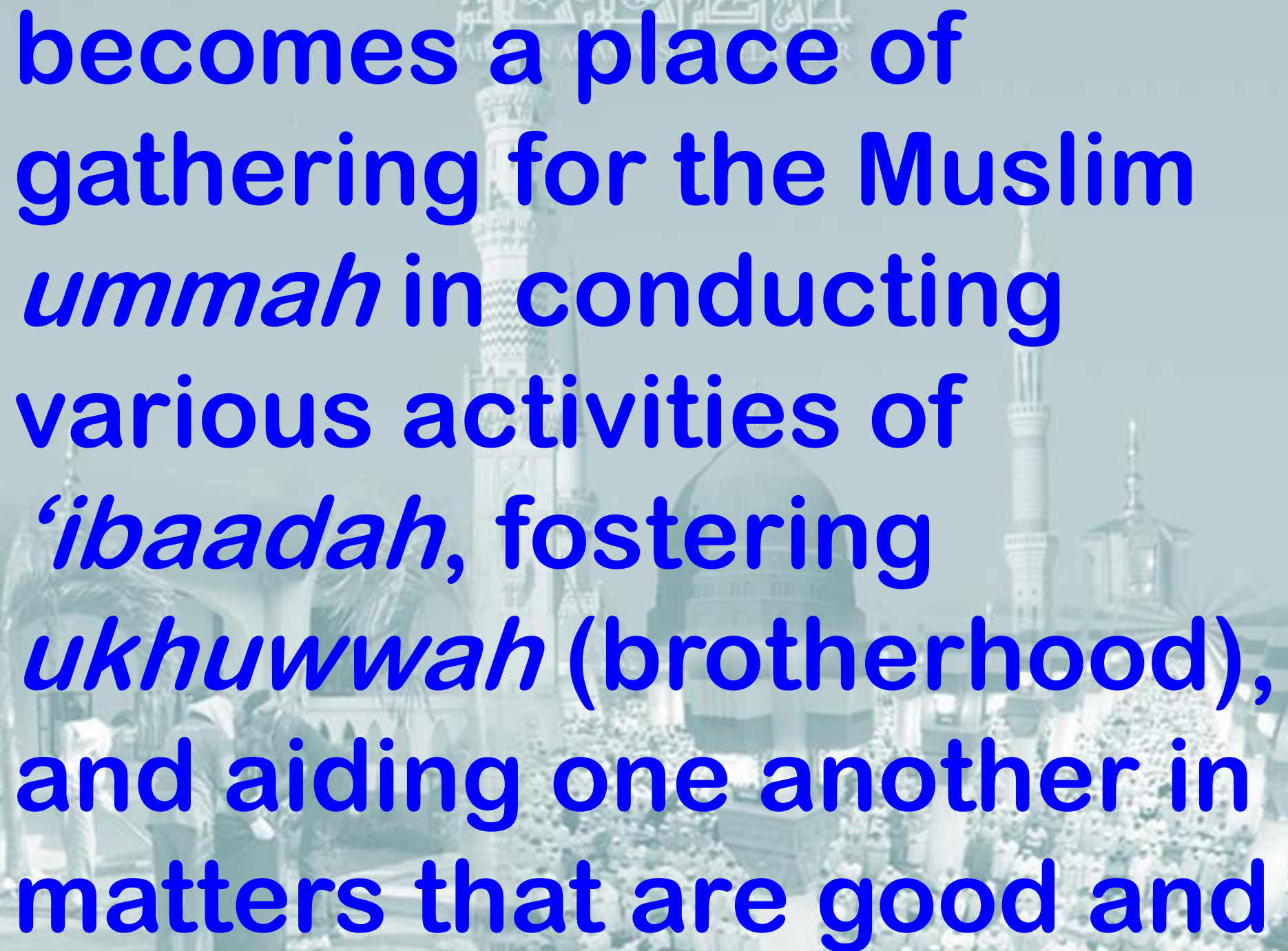
Today I would like to  
expound on a *khutbah*  
titled

***“ENLIVEN THE  
MOSQUE AND REAP  
ITS VIRTUES”.***



The masjid is the noble House of Allah. Making *'imaarah* of the masjid means to enliven the House of Allah by actually constructing it and performing *'ibaadah* inside it. The mosque





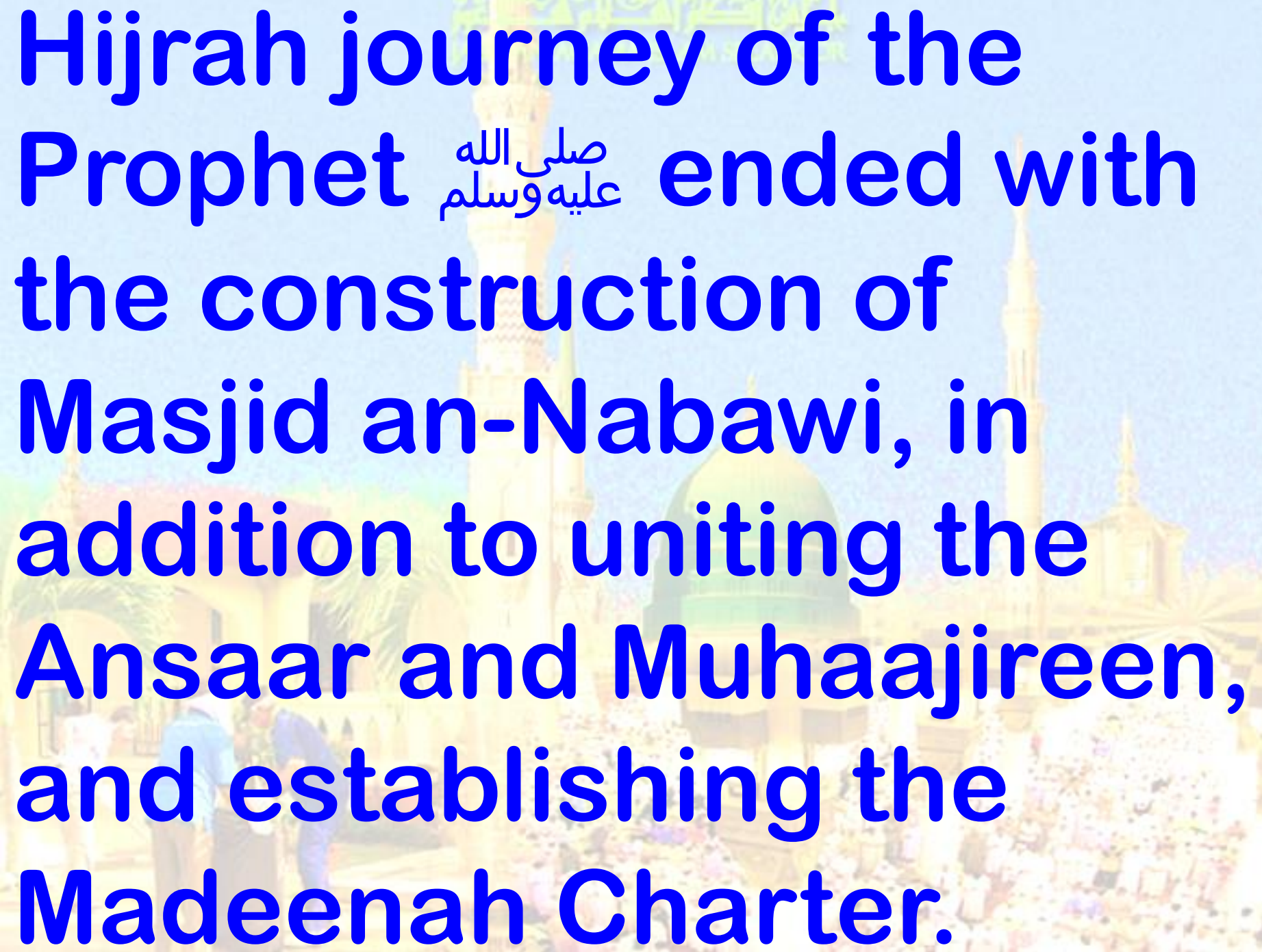
becomes a place of gathering for the Muslim *ummah* in conducting various activities of *'ibaadah*, fostering *ukhuwwah* (brotherhood), and aiding one another in matters that are good and

righteous.

AGAMA ISLAM SELANGOR

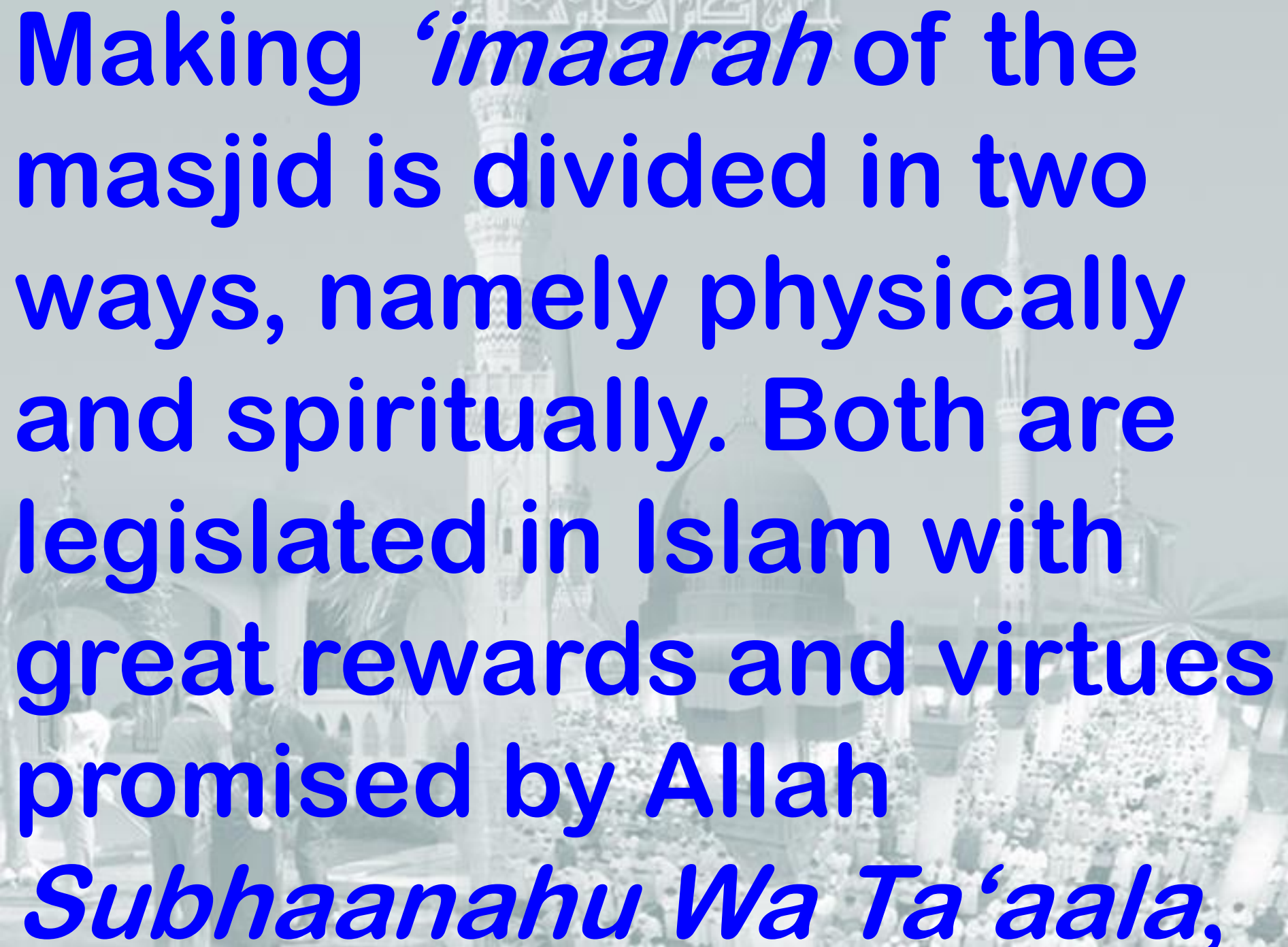
The significance of the status of the masjid in Islam that is to be kept abuzz can be seen since the arrival of the Prophet in Madeenah. The

صلى الله  
عليه وسلم



**Hijrah journey of the Prophet صلى الله عليه وسلم ended with the construction of Masjid an-Nabawi, in addition to uniting the Ansaar and Muhaajireen, and establishing the Madeenah Charter.**





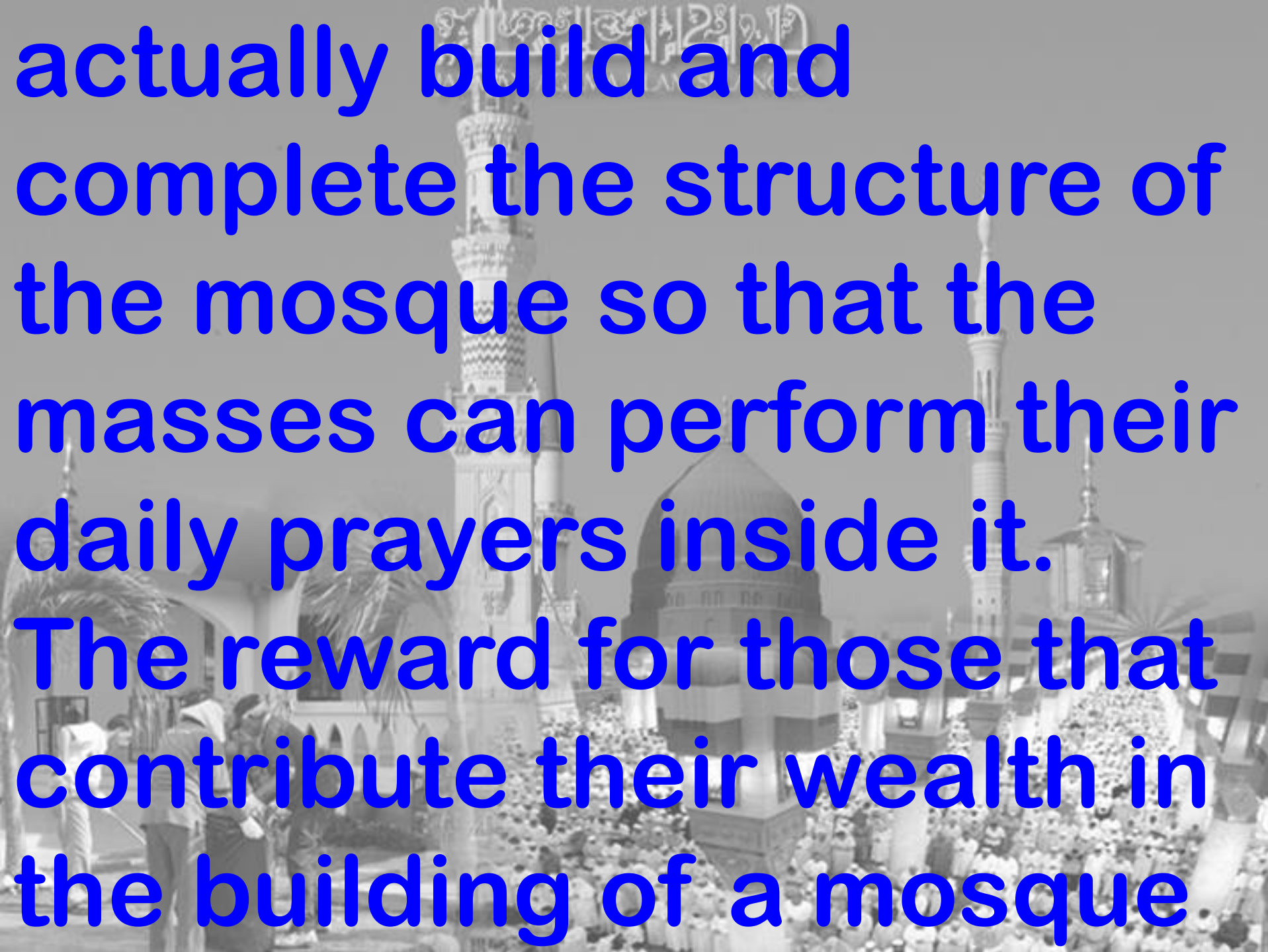
**Making *'imaarah* of the masjid is divided in two ways, namely physically and spiritually. Both are legislated in Islam with great rewards and virtues promised by Allah**

***Subhaanahu Wa Ta'aala,***

as described in the  
following:

**First: The physical  
*'imaarah,***

**Making *'imaarah* of the  
masjid physically is to**

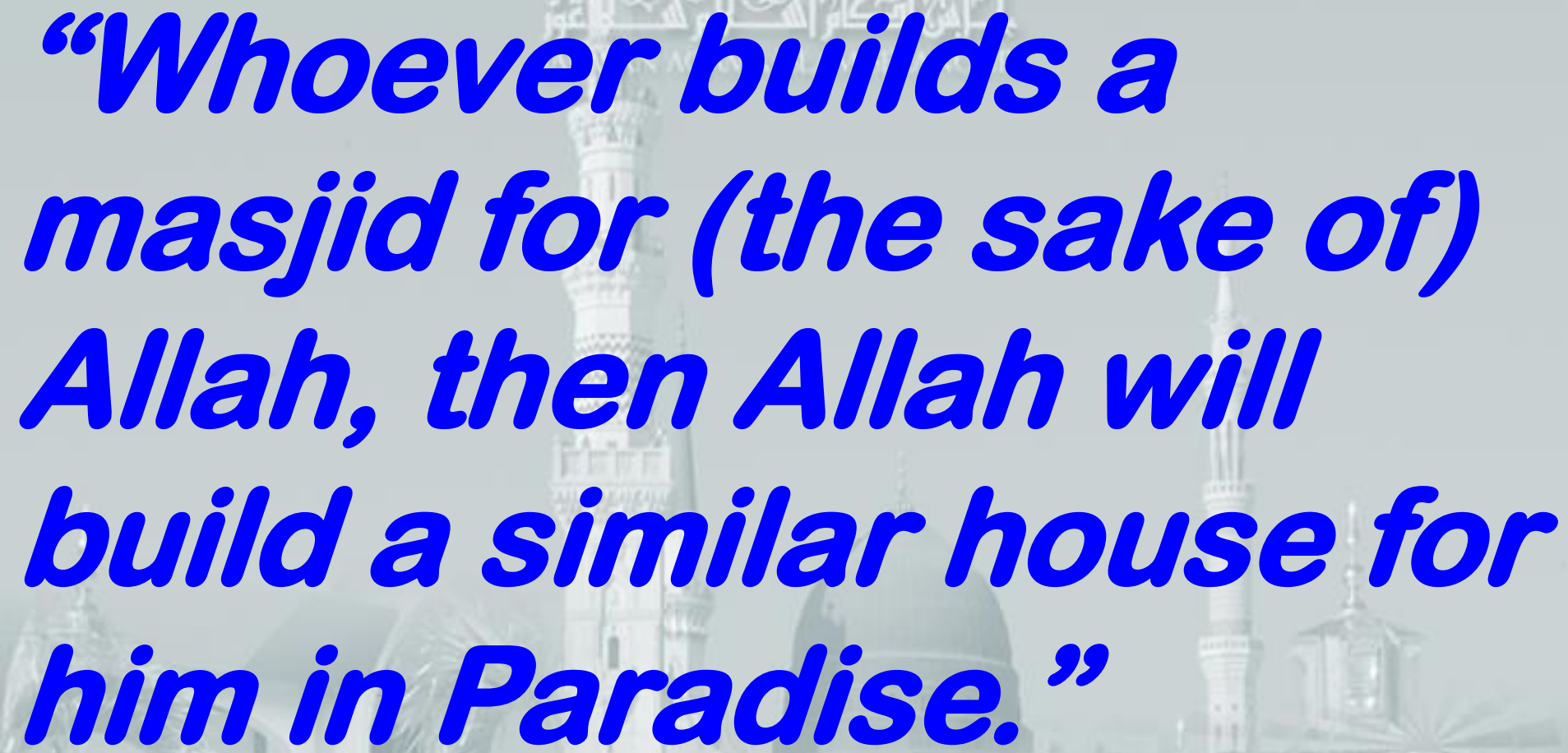


**actually build and complete the structure of the mosque so that the masses can perform their daily prayers inside it. The reward for those that contribute their wealth in the building of a mosque**



is that a similar structure will be built for them in Paradise. In the *hadeeth* of 'Uthmaan ibn 'Affaan *radiyAllaahu 'anh*, he narrated that Rasulullah **had said:**

صلى الله  
عليه وسلم

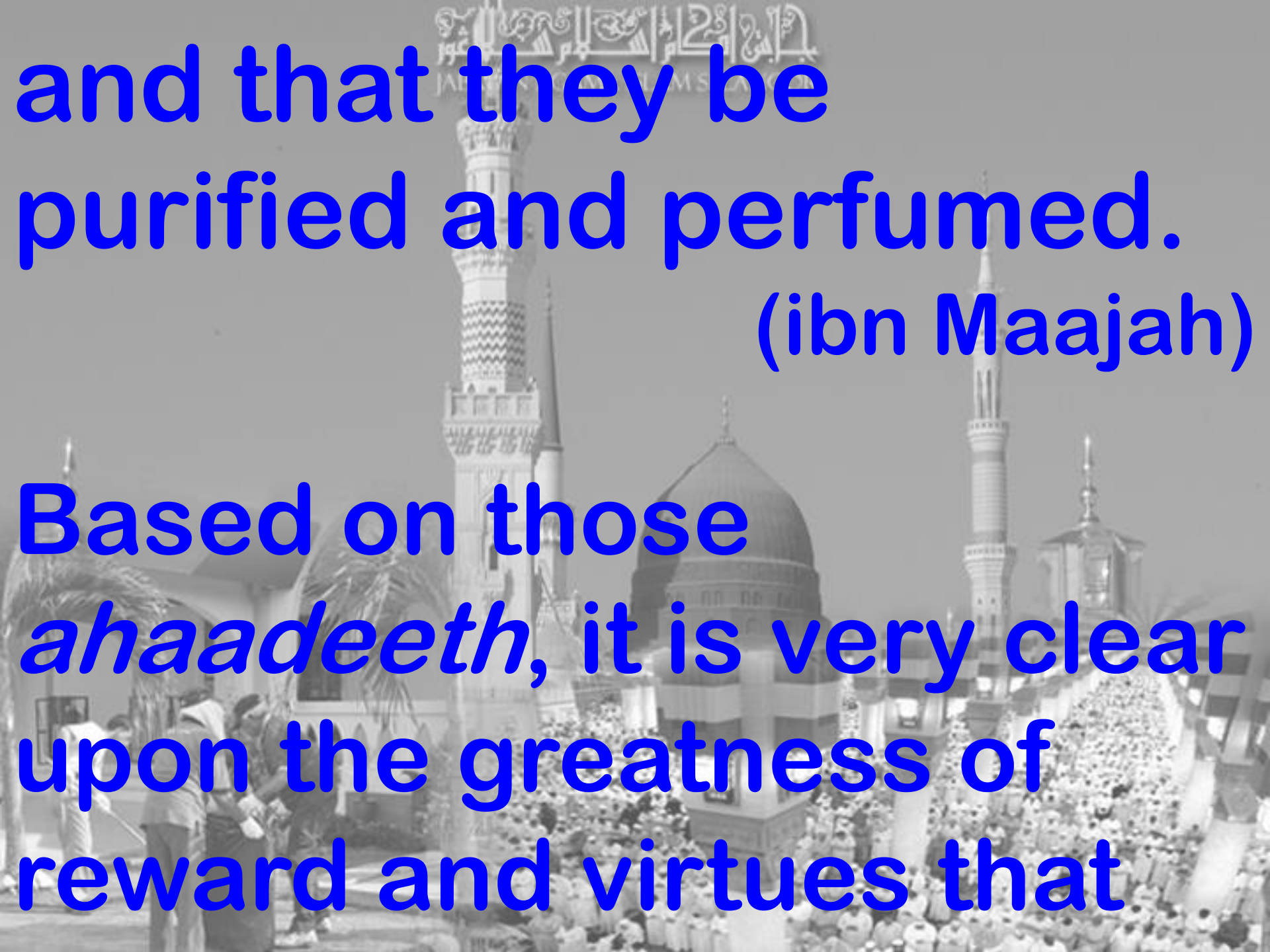


***“Whoever builds a masjid for (the sake of) Allah, then Allah will build a similar house for him in Paradise.”***

***(at-Tirmidhi)***

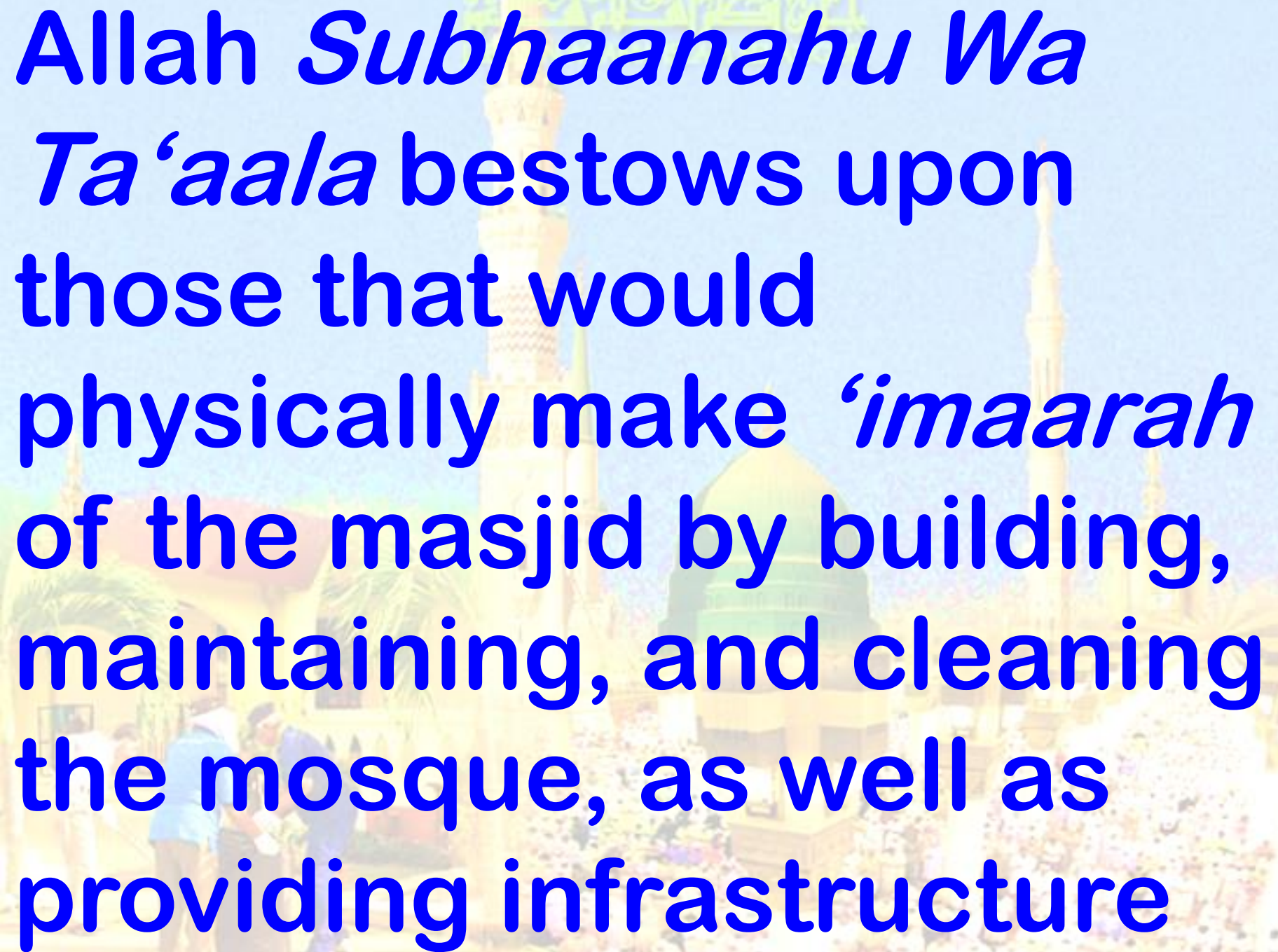
It was narrated from  
Sayyidatina 'A'ishah  
*radiyAllaahu 'anha* that  
the Prophet صلى الله  
عليه وسلم  
commanded that  
mosques to be built in  
(ad-Door) villages,





and that they be  
purified and perfumed.  
(ibn Maajah)

Based on those  
*ahaadeeth*, it is very clear  
upon the greatness of  
reward and virtues that



**Allah *Subhaanahu Wa Ta'aala* bestows upon those that would physically make *'imaarah* of the masjid by building, maintaining, and cleaning the mosque, as well as providing infrastructure**

**or facilities for the  
convenience of the  
guests of the House of  
Allah *'Azza wa Jalla.***

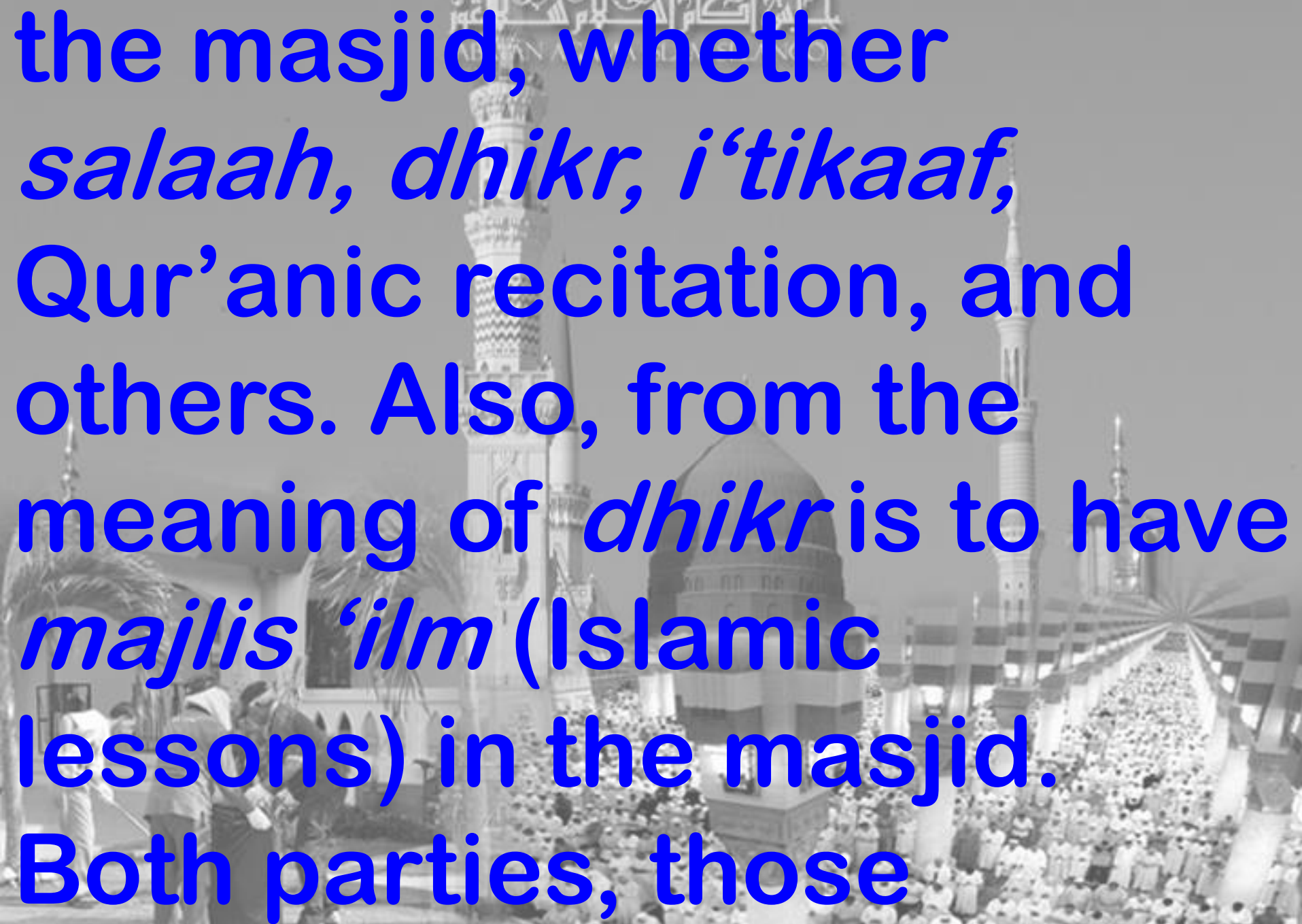






**Second: The spiritual  
*'imaarah,***

**Making the spiritual  
*'imaarah* would be  
activities that are spiritual  
in nature such as  
performing *'ibaadah* in**



the masjid, whether *salaah*, *dhikr*, *i'tikaaf*, Qur'anic recitation, and others. Also, from the meaning of *dhikr* is to have *majlis 'ilm* (Islamic lessons) in the masjid. Both parties, those

organizing the lessons  
and those present to  
benefit, are deemed as  
making *'imaarah* of the  
mosque.

Even Rasulullah ﷺ had  
mentioned in a *hadeeth*

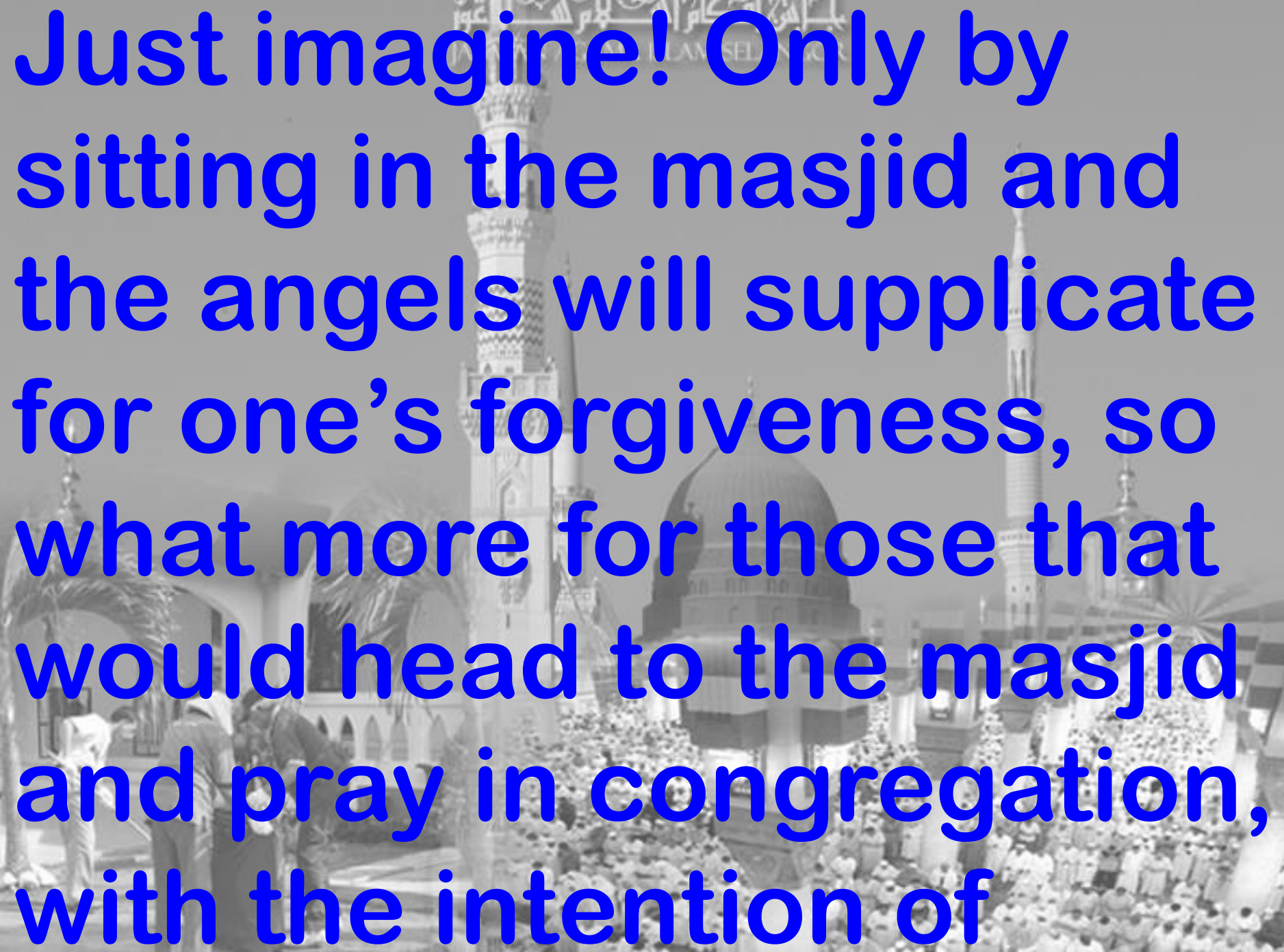


narrated by Abu Hurayrah  
*radiyAllaahu 'anh*, where  
he صلى الله  
عليه وسلم said:

***“...The angels supplicate  
in favor of one of you so  
long as he remains in the  
place where he has***

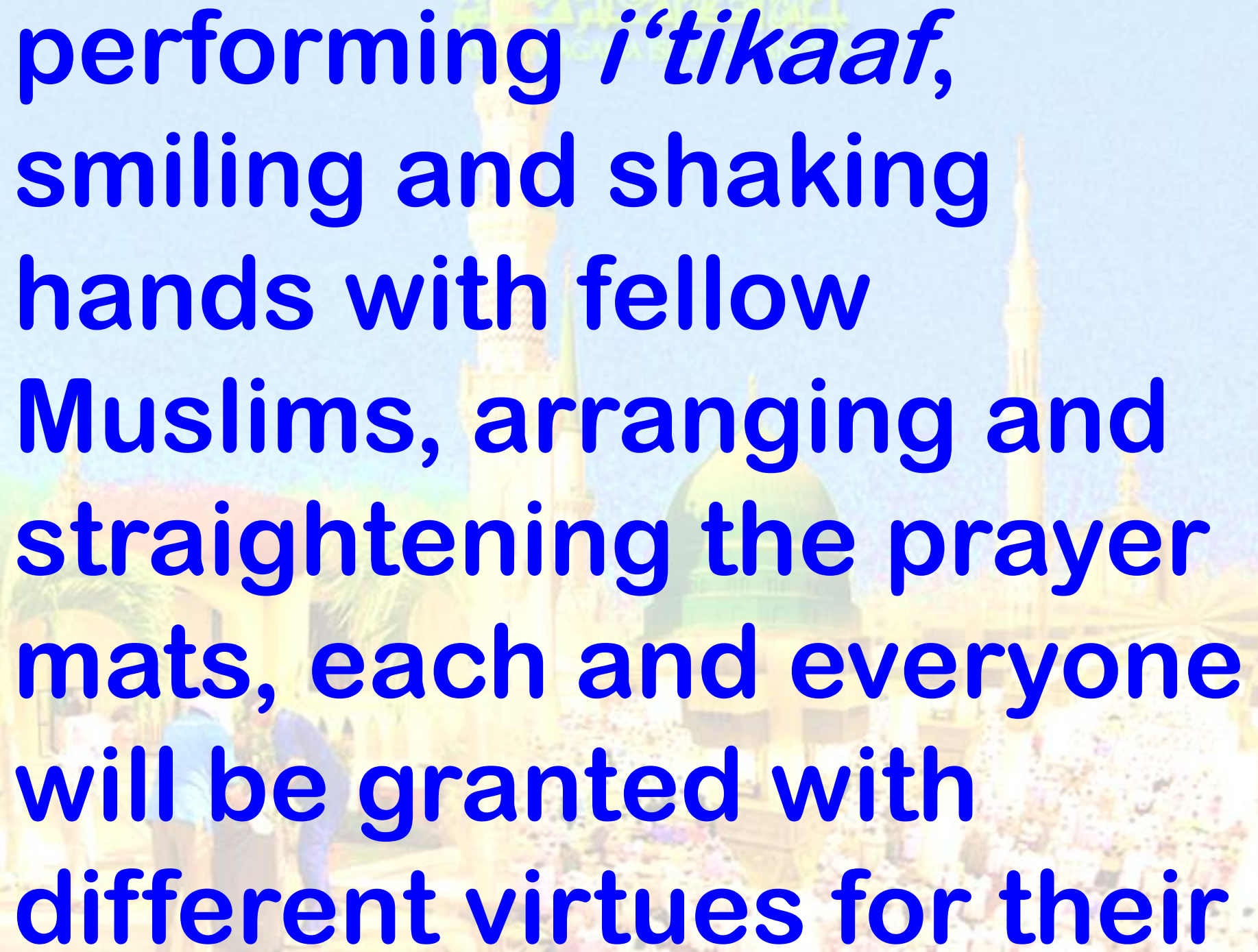


***performed salaah  
(prayer) in a state of  
wudoo'. They (the  
angels) say: 'O Allah!  
Forgive him, O Allah!  
Have mercy on him.' ..."***  
***(al-Bukhaari)***

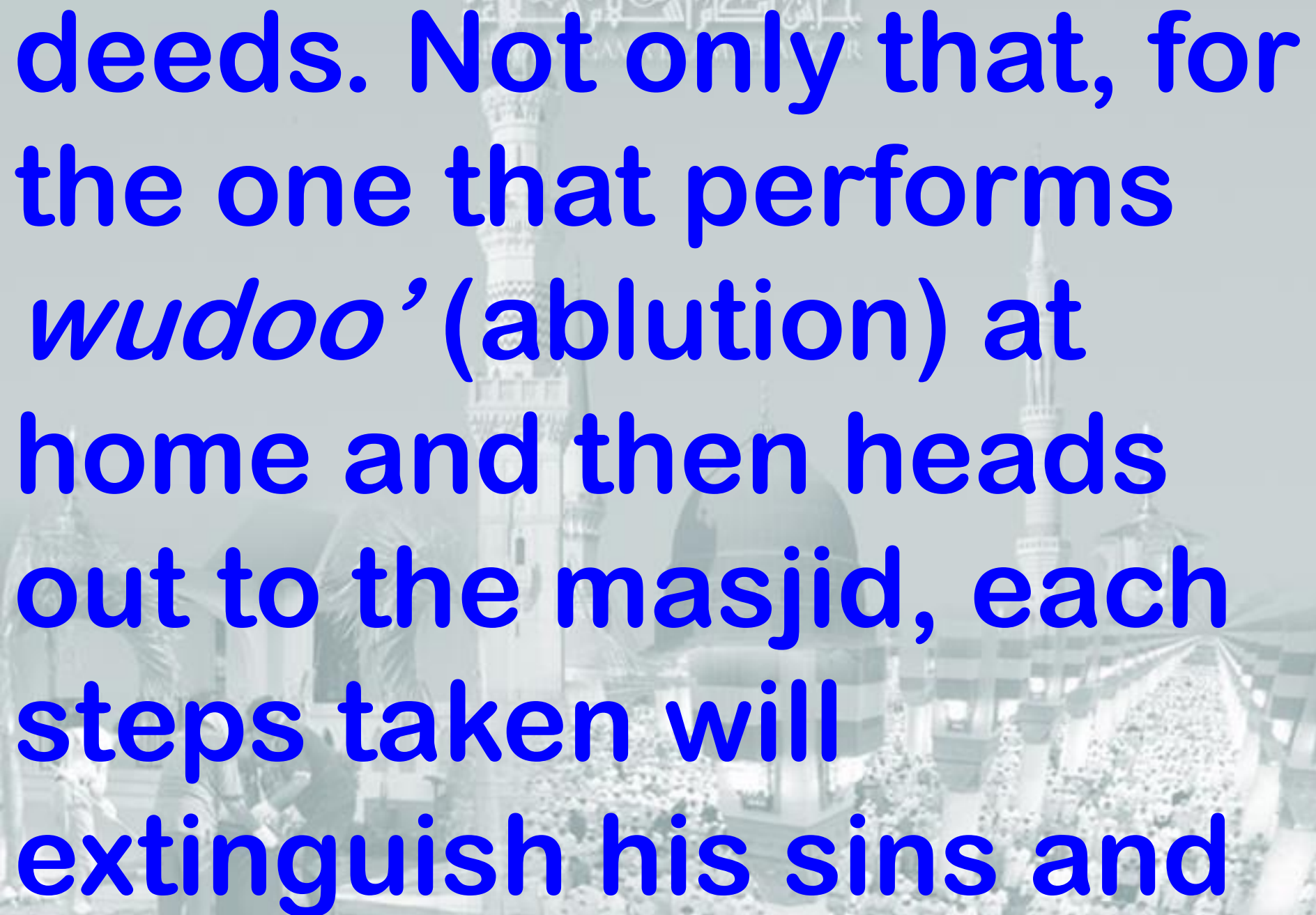


**Just imagine! Only by sitting in the masjid and the angels will supplicate for one's forgiveness, so what more for those that would head to the masjid and pray in congregation, with the intention of**





performing *i'tikaaf*,  
smiling and shaking  
hands with fellow  
Muslims, arranging and  
straightening the prayer  
mats, each and everyone  
will be granted with  
different virtues for their



deeds. Not only that, for the one that performs *wudoo*' (ablution) at home and then heads out to the masjid, each step taken will extinguish his sins and

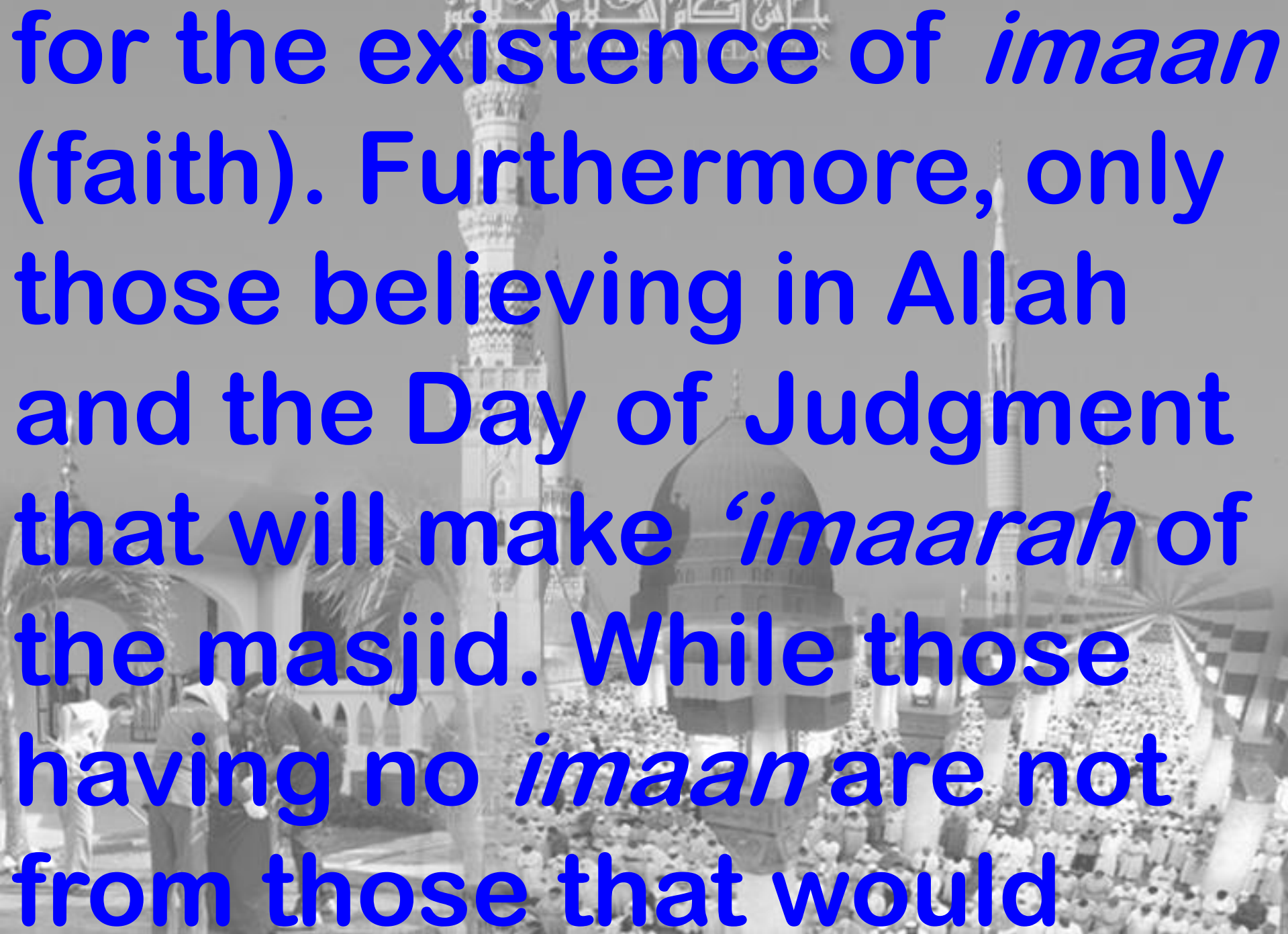


**elevates his rank in the  
Sight of Allah**

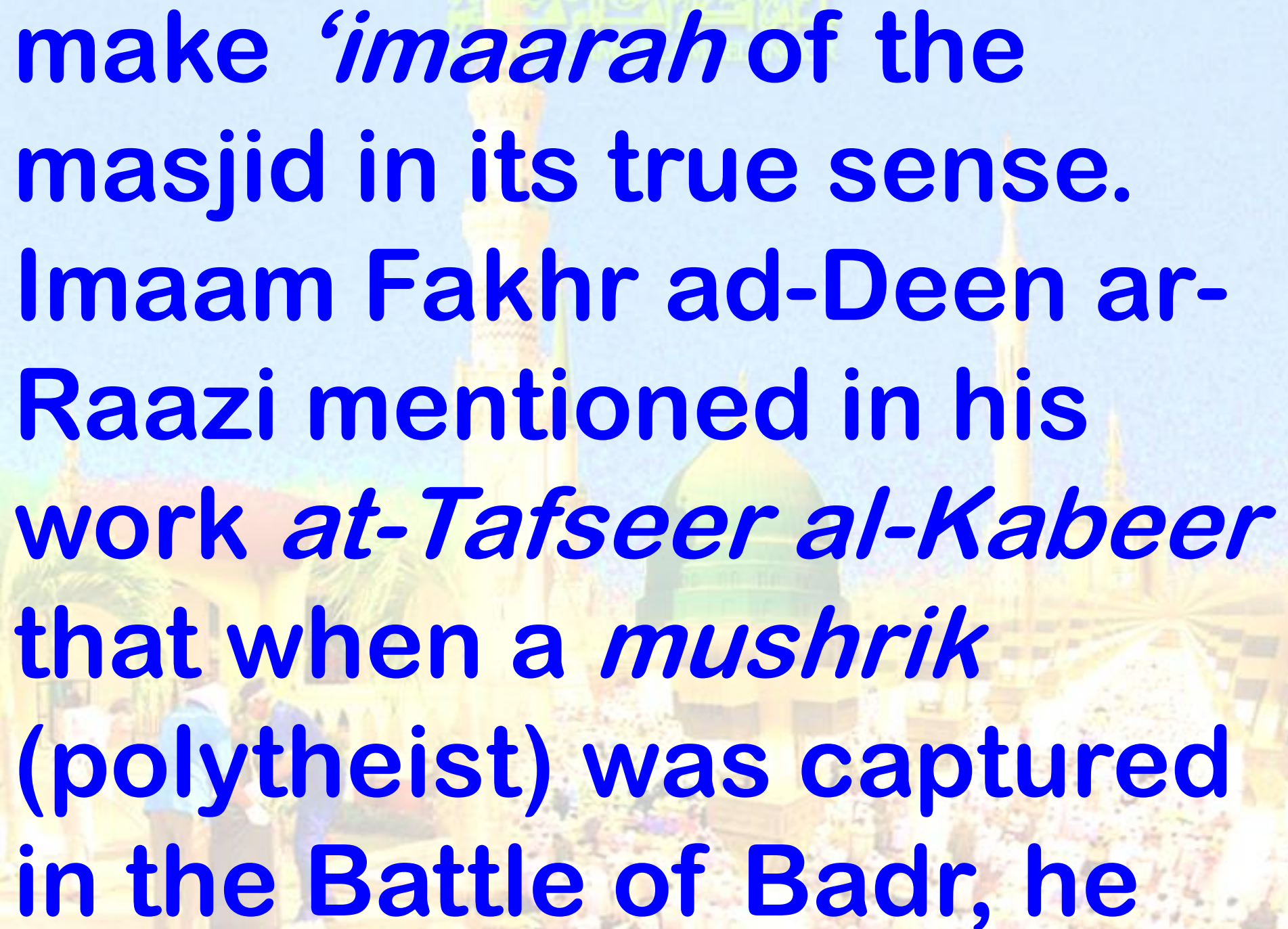
***Subhaanahu Wa Ta'aala.***

**Those that enliven the  
mosque by frequently  
attending it everyday are  
actual proofs and signs**





for the existence of *imaan* (faith). Furthermore, only those believing in Allah and the Day of Judgment that will make *'imaarah* of the masjid. While those having no *imaan* are not from those that would



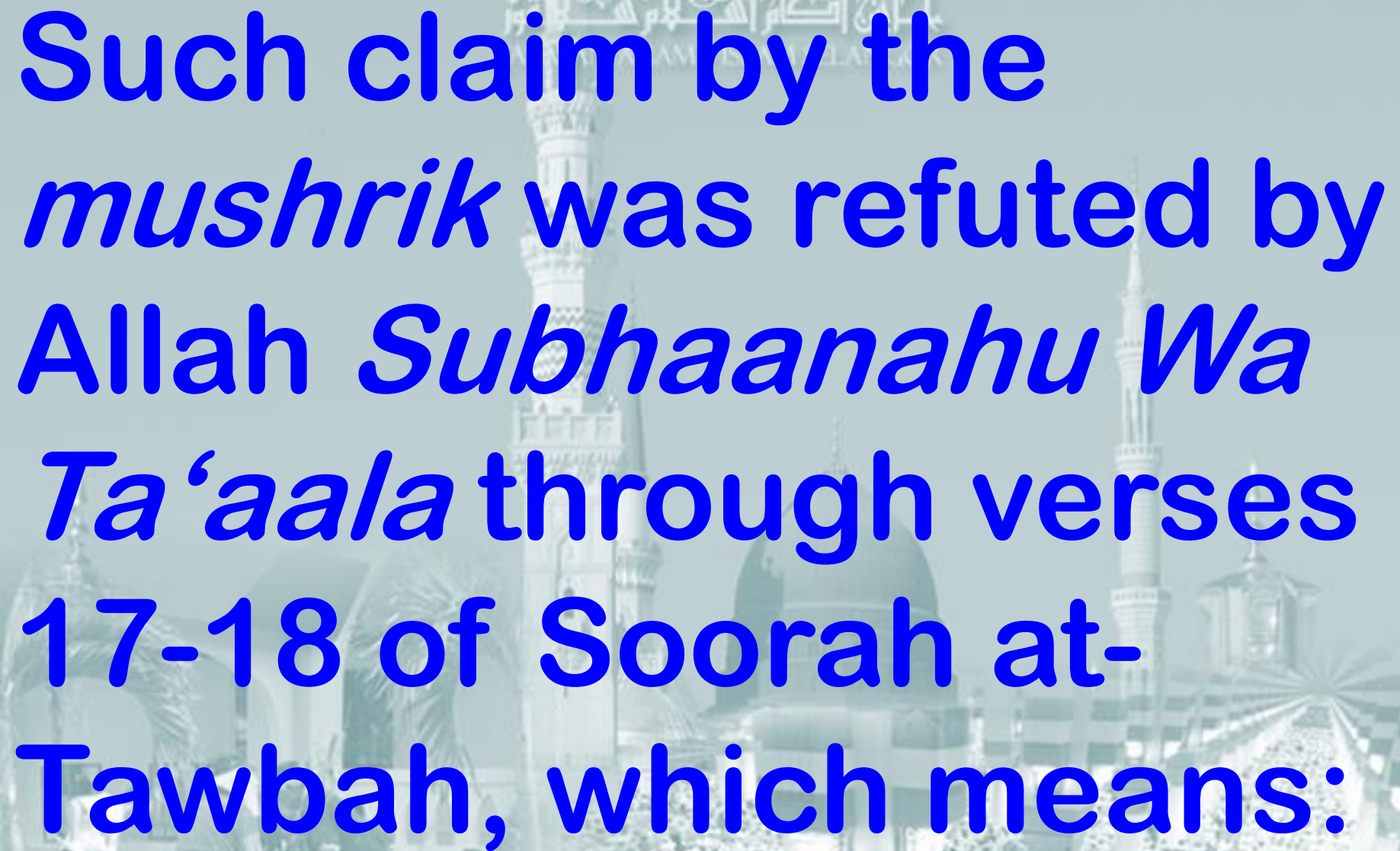
make *'imaarah* of the masjid in its true sense. Imaam Fakhr ad-Deen ar-Raazi mentioned in his work *at-Tafseer al-Kabeer* that when a *mushrik* (polytheist) was captured in the Battle of Badr, he



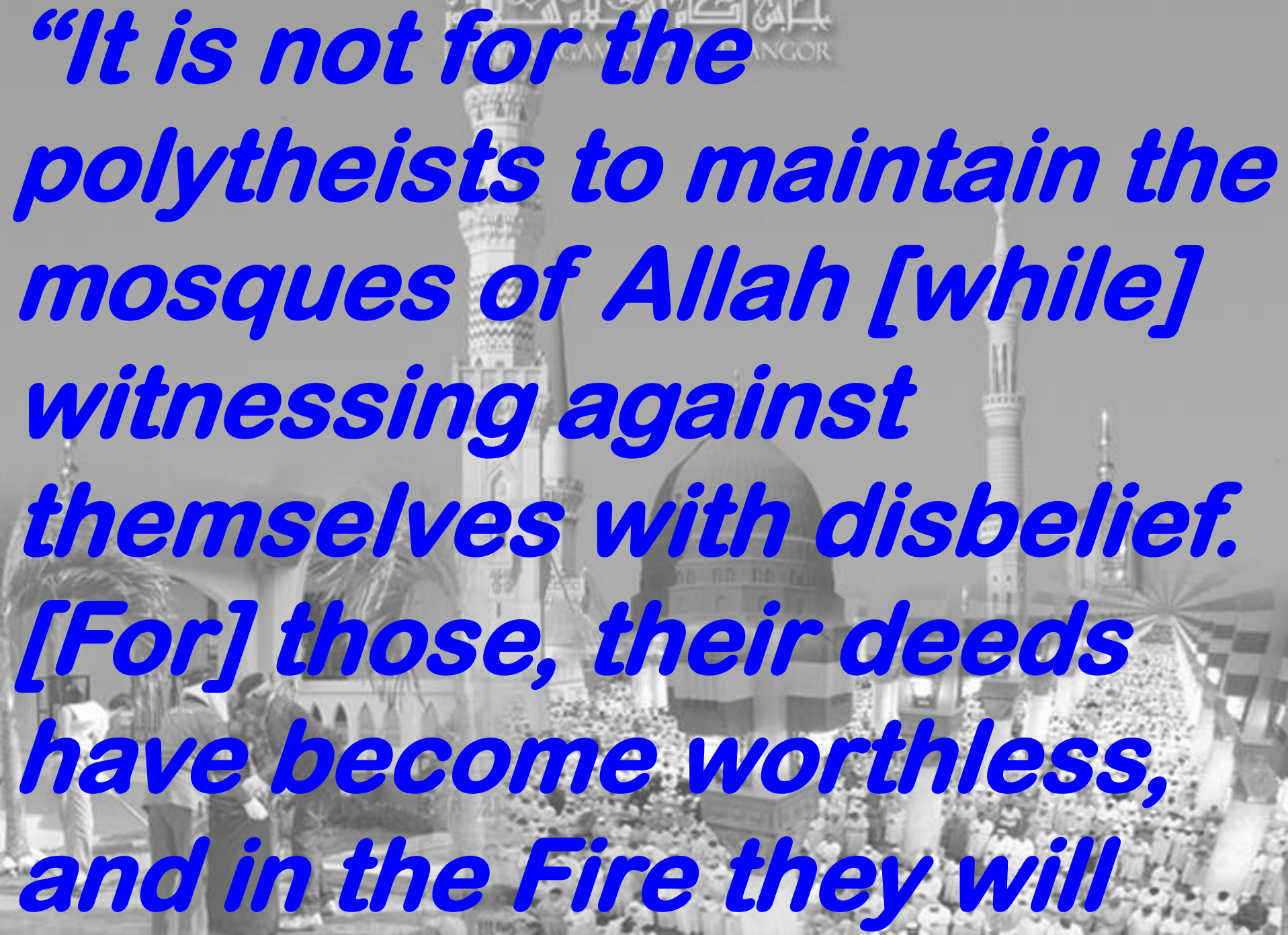
said to the Muslims:

*“Even though all of you have preceded us with Islam and Hijrah, and also jihaad, indeed we have made ‘imaarah of Masjid al-Haram.”*

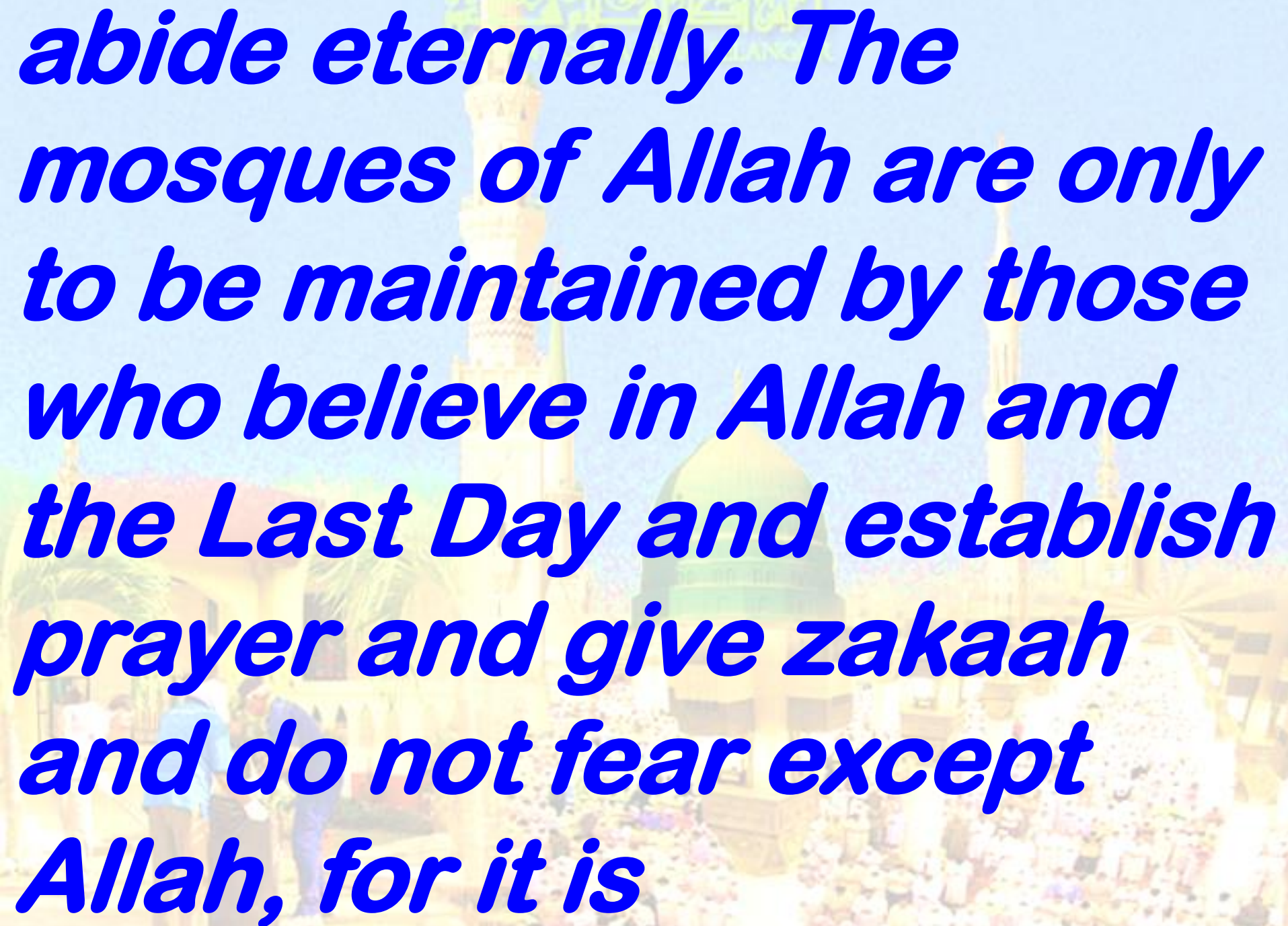




Such claim by the *mushrik* was refuted by Allah *Subhaanahu Wa Ta'aala* through verses 17-18 of Soorah at-Tawbah, which means:



***“It is not for the polytheists to maintain the mosques of Allah [while] witnessing against themselves with disbelief. [For] those, their deeds have become worthless, and in the Fire they will***



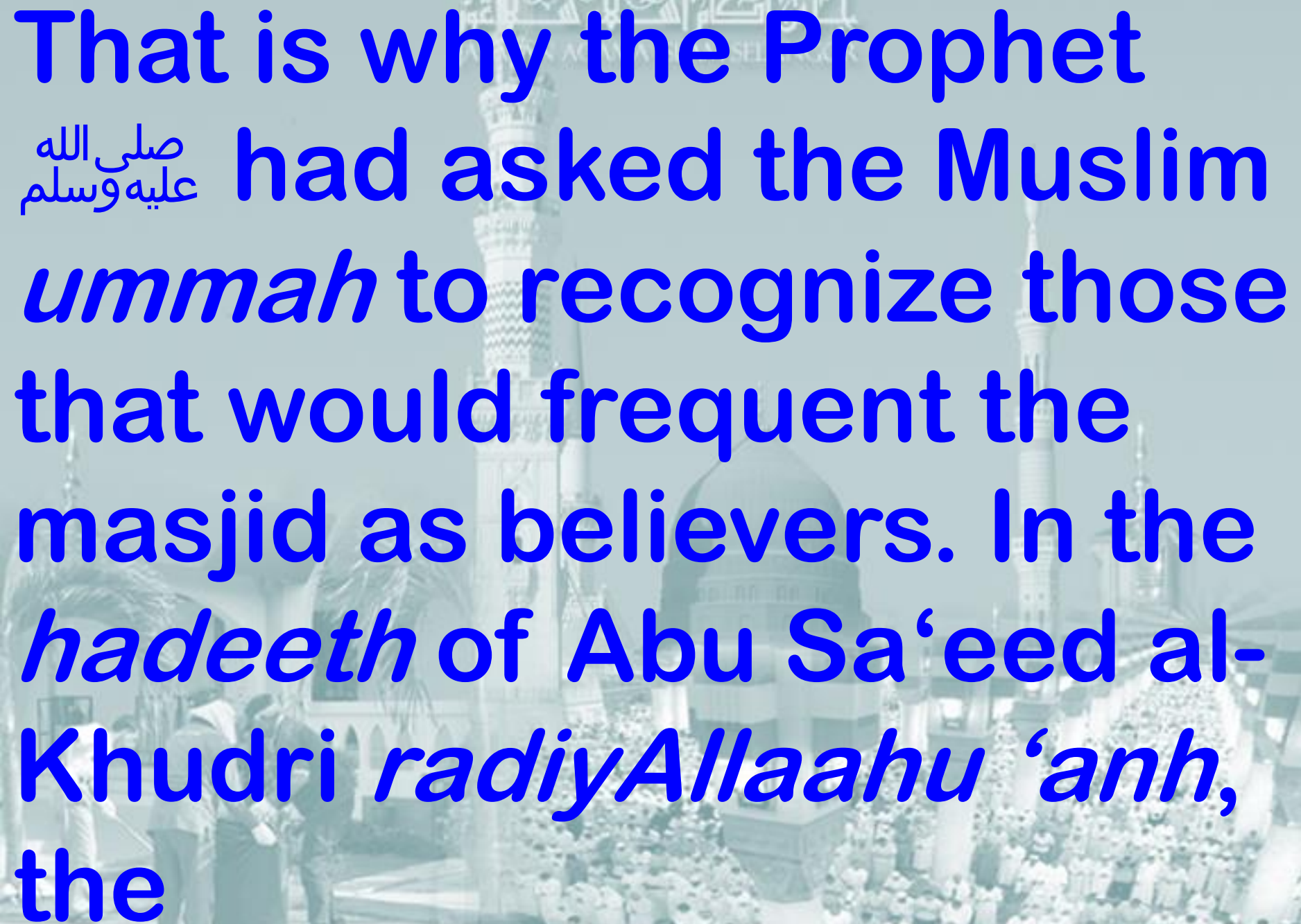
***abide eternally. The mosques of Allah are only to be maintained by those who believe in Allah and the Last Day and establish prayer and give zakaah and do not fear except Allah, for it is***



***expected that those will  
be of the [rightly]  
guided.”***

**(at-Tawbah 9:17-18)**

**Therefore, it is only the  
believers that will make  
*'imaarah* of the masjid.**



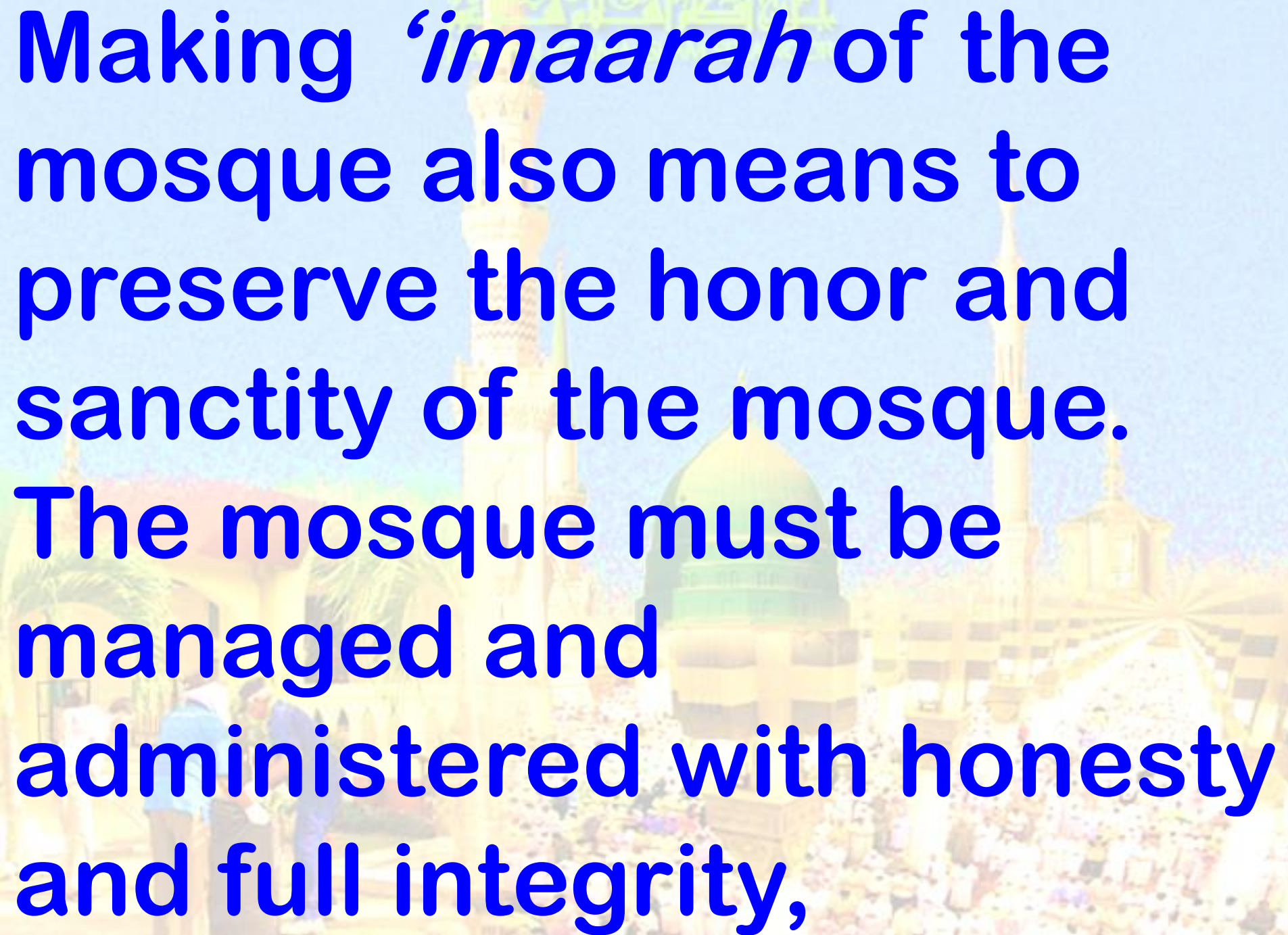
That is why the Prophet  
صلى الله عليه وسلم had asked the Muslim  
*ummah* to recognize those  
that would frequent the  
masjid as believers. In the  
*hadeeth* of Abu Sa'eed al-  
Khudri *radiyAllaahu 'anh*,  
the

Prophet صلى الله عليه وسلم said:

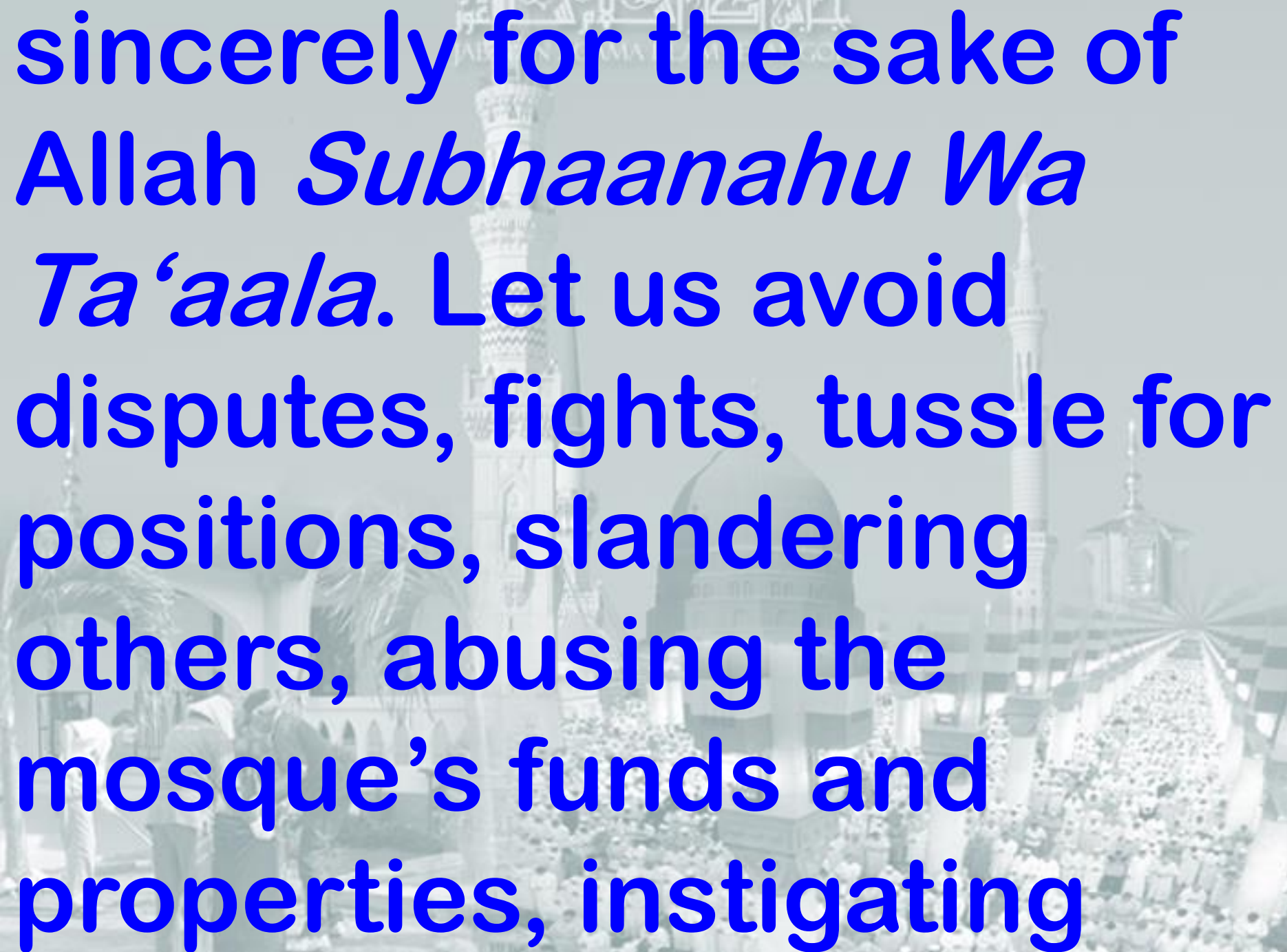
*“When you see a man  
frequenting the  
mosque, testify that he  
is a believer..”*

(Ahmad)

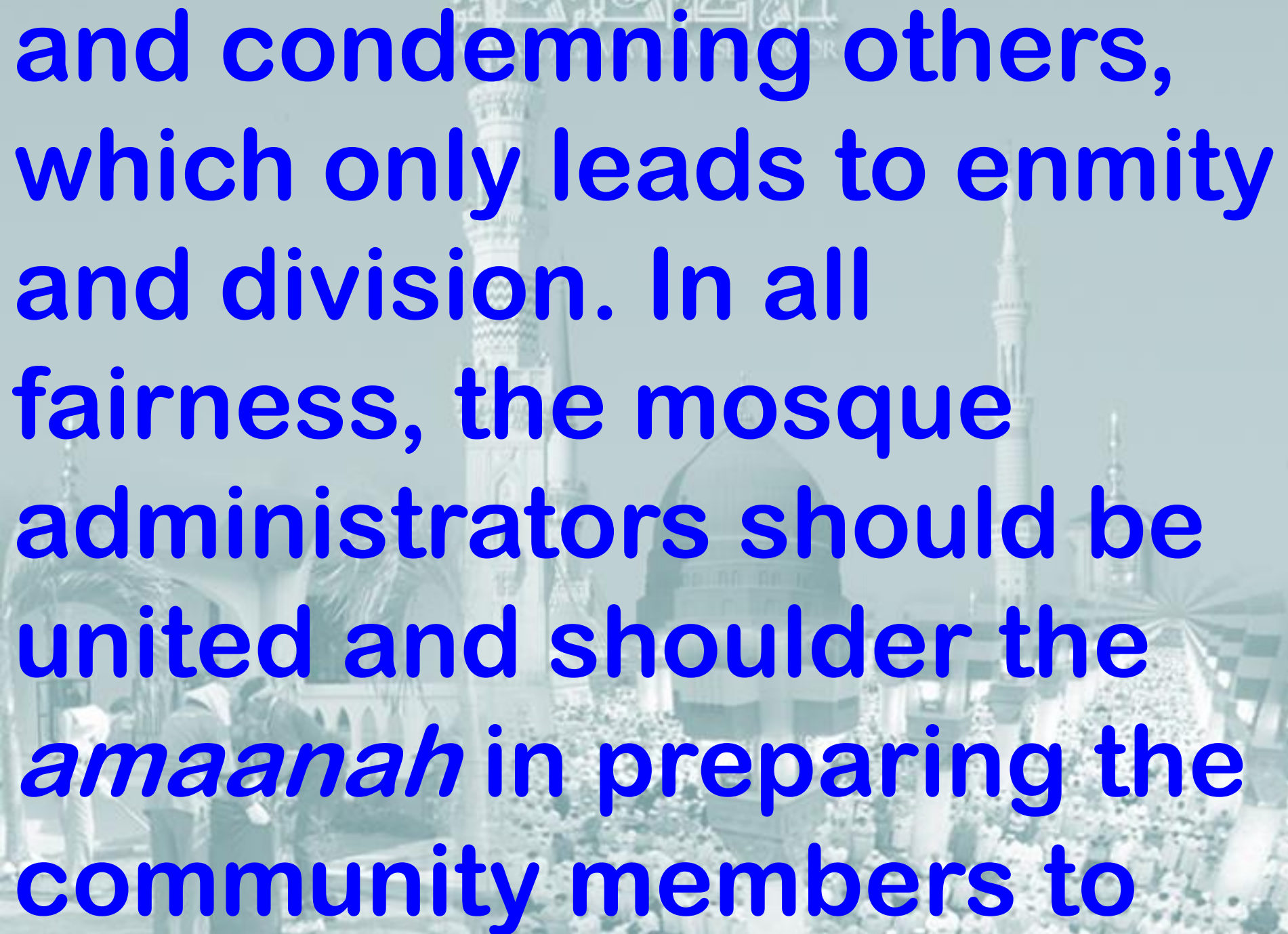


A large crowd of people is gathered in front of a mosque with a prominent green dome and minarets. The scene is brightly lit, suggesting a sunny day. The text is overlaid on the image in a bold, blue font.

**Making *'imaarah* of the mosque also means to preserve the honor and sanctity of the mosque. The mosque must be managed and administered with honesty and full integrity,**



sincerely for the sake of  
Allah *Subhaanahu Wa  
Ta'aala*. Let us avoid  
disputes, fights, tussle for  
positions, slandering  
others, abusing the  
mosque's funds and  
properties, instigating



and condemning others,  
which only leads to enmity  
and division. In all  
fairness, the mosque  
administrators should be  
united and shoulder the  
*amaanah* in preparing the  
community members to





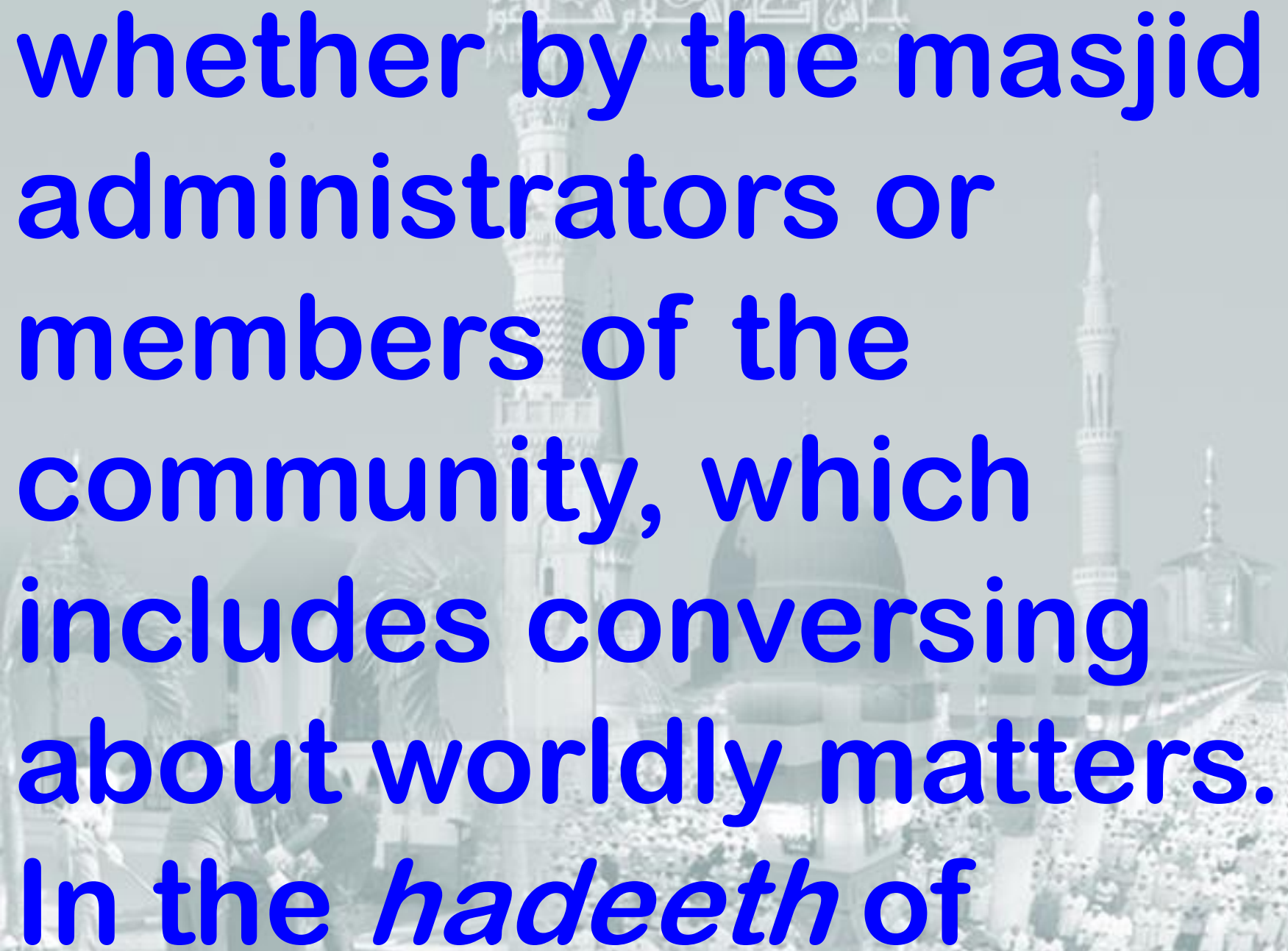
have tranquil hearts when  
meeting Allah

*Subhaanahu Wa Ta'aala.*

Moreover, members of the  
community should  
embrace all of the  
programs organized with  
strong spirit of

*ukhuwwah Islaamiyyah*  
(Islamic brotherhood).

The Prophet صلى الله عليه وسلم had  
strongly prohibited  
anything that would  
deseccrate the honor and  
sanctity of the masjid,

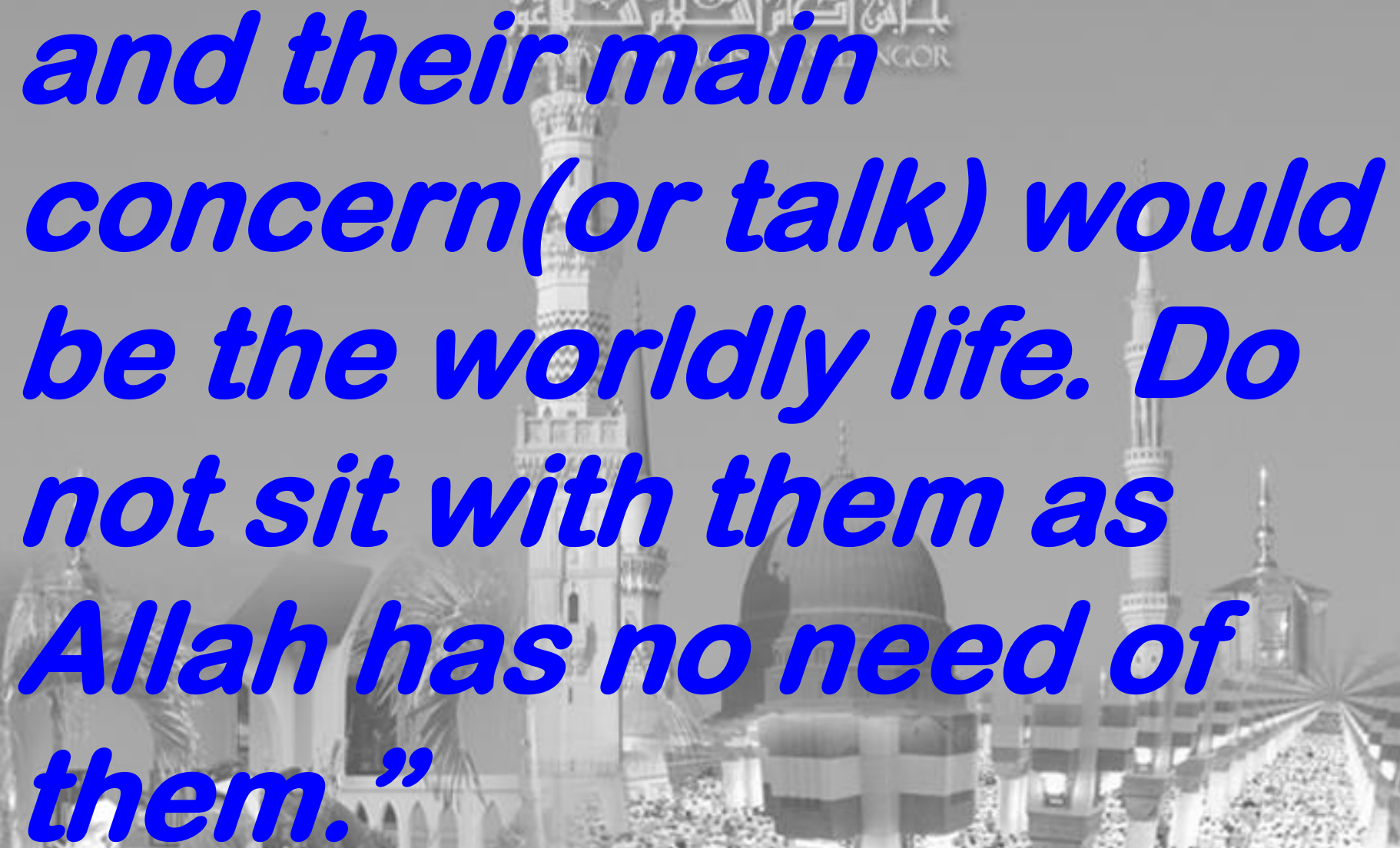


whether by the masjid  
administrators or  
members of the  
community, which  
includes conversing  
about worldly matters.  
In the *hadeeth* of



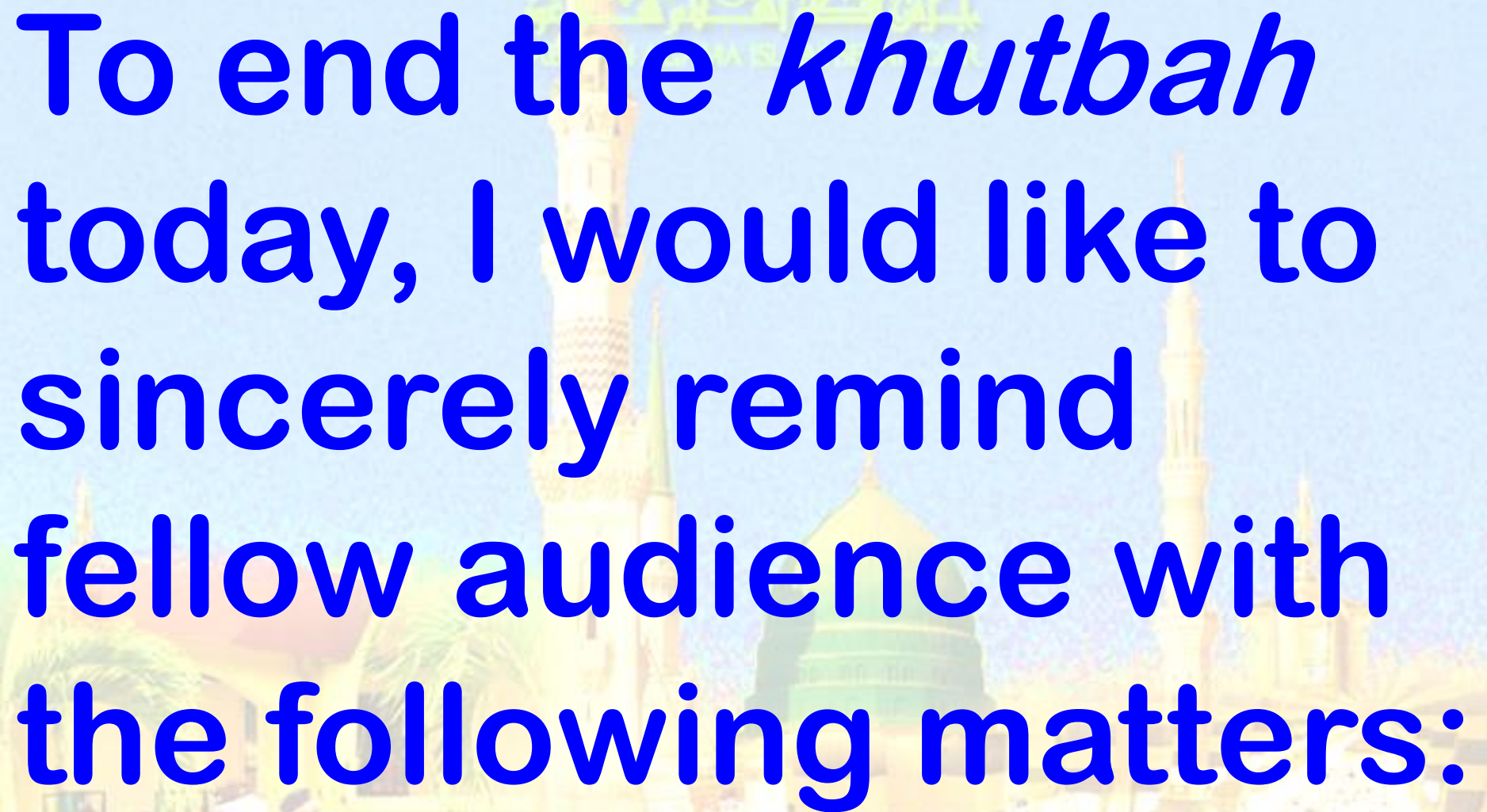
**ibn Mas'ood *radhiyAllaahu*  
*'anh*, the Prophet صلى الله  
عليه وسلم  
said:**

***“When the Last Day is  
near, there would be  
people who would sit in  
the mosque in circles,***



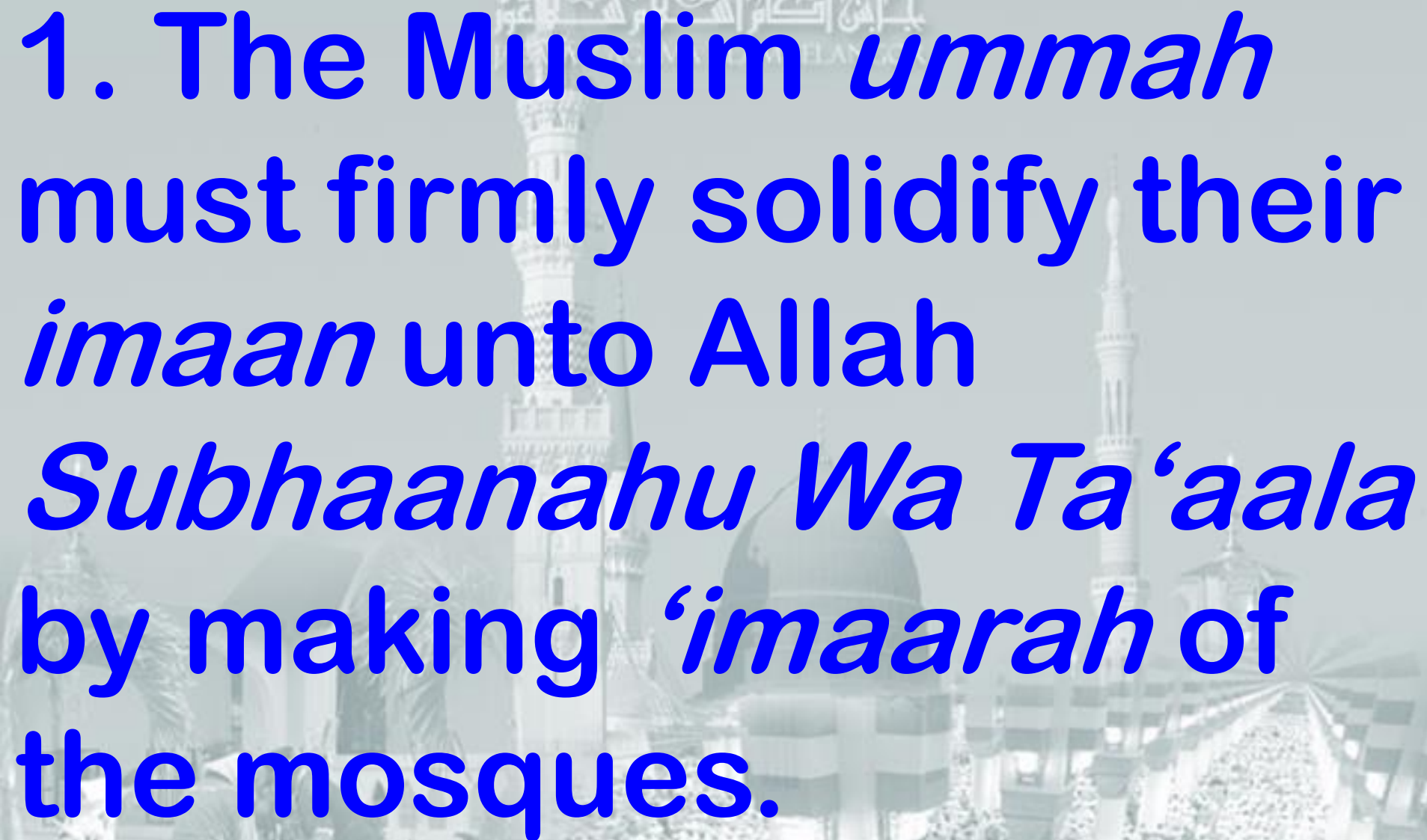
***and their main concern(or talk) would be the worldly life. Do not sit with them as Allah has no need of them.”***

***(at-Tabaraani)***

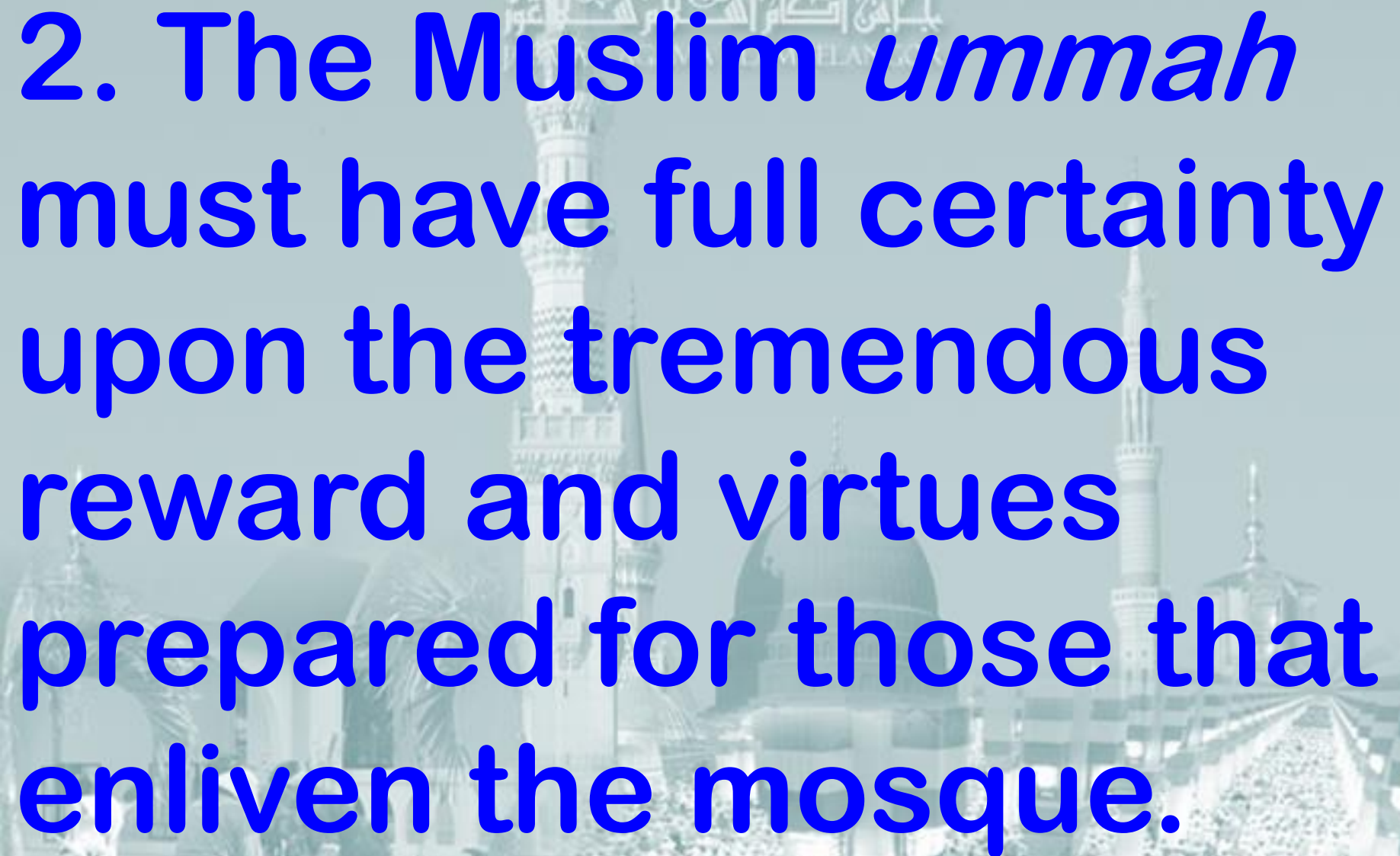
A large crowd of people is gathered in front of a mosque with several minarets and a prominent green dome. The scene is brightly lit, suggesting a sunny day. The text is overlaid on the image in a large, bold, blue font.

To end the *khutbah* today, I would like to sincerely remind fellow audience with the following matters:



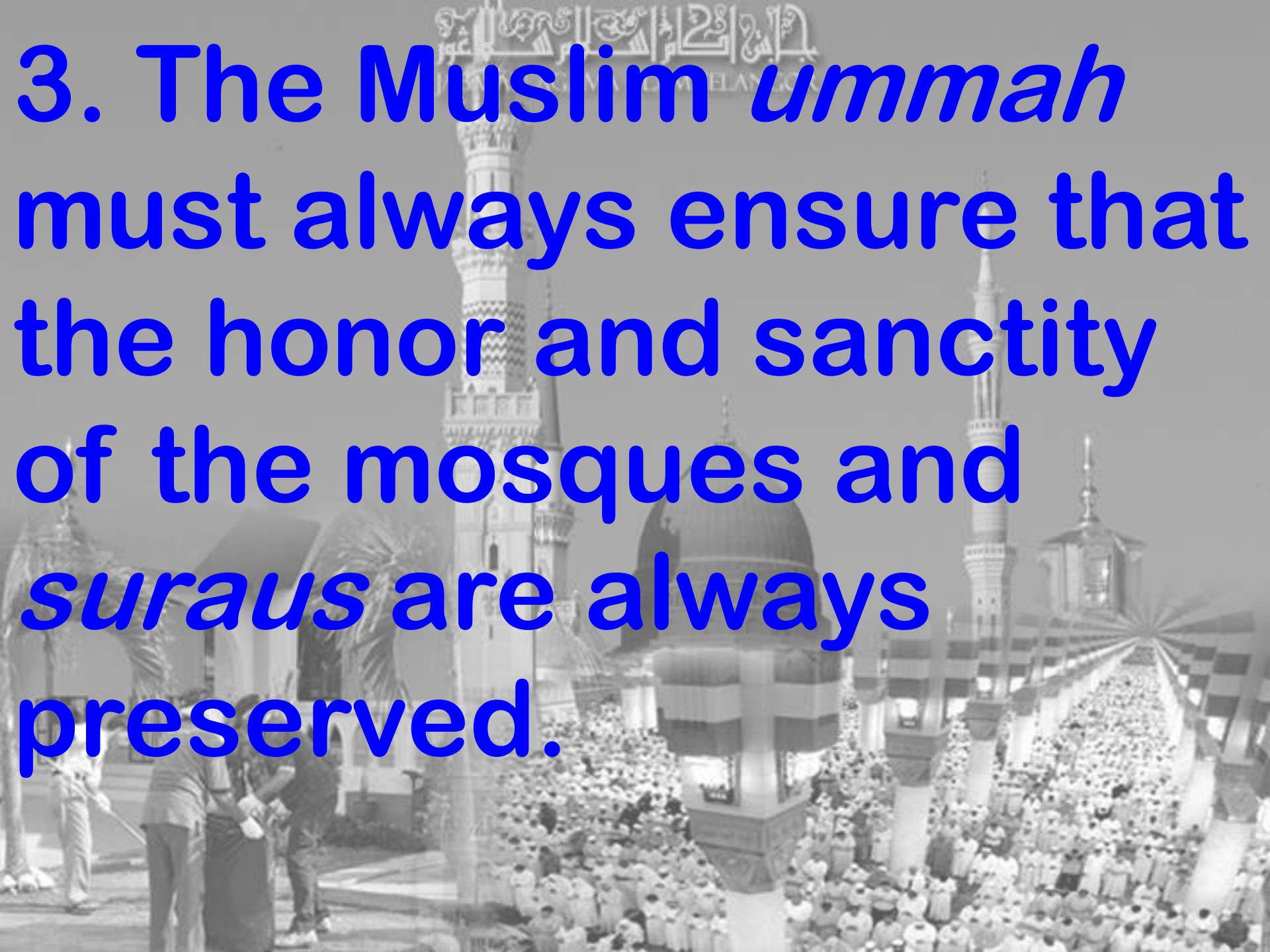


**1. The Muslim *ummah* must firmly solidify their *imaan* unto Allah *Subhaanahu Wa Ta'aala* by making *'imaarah* of the mosques.**

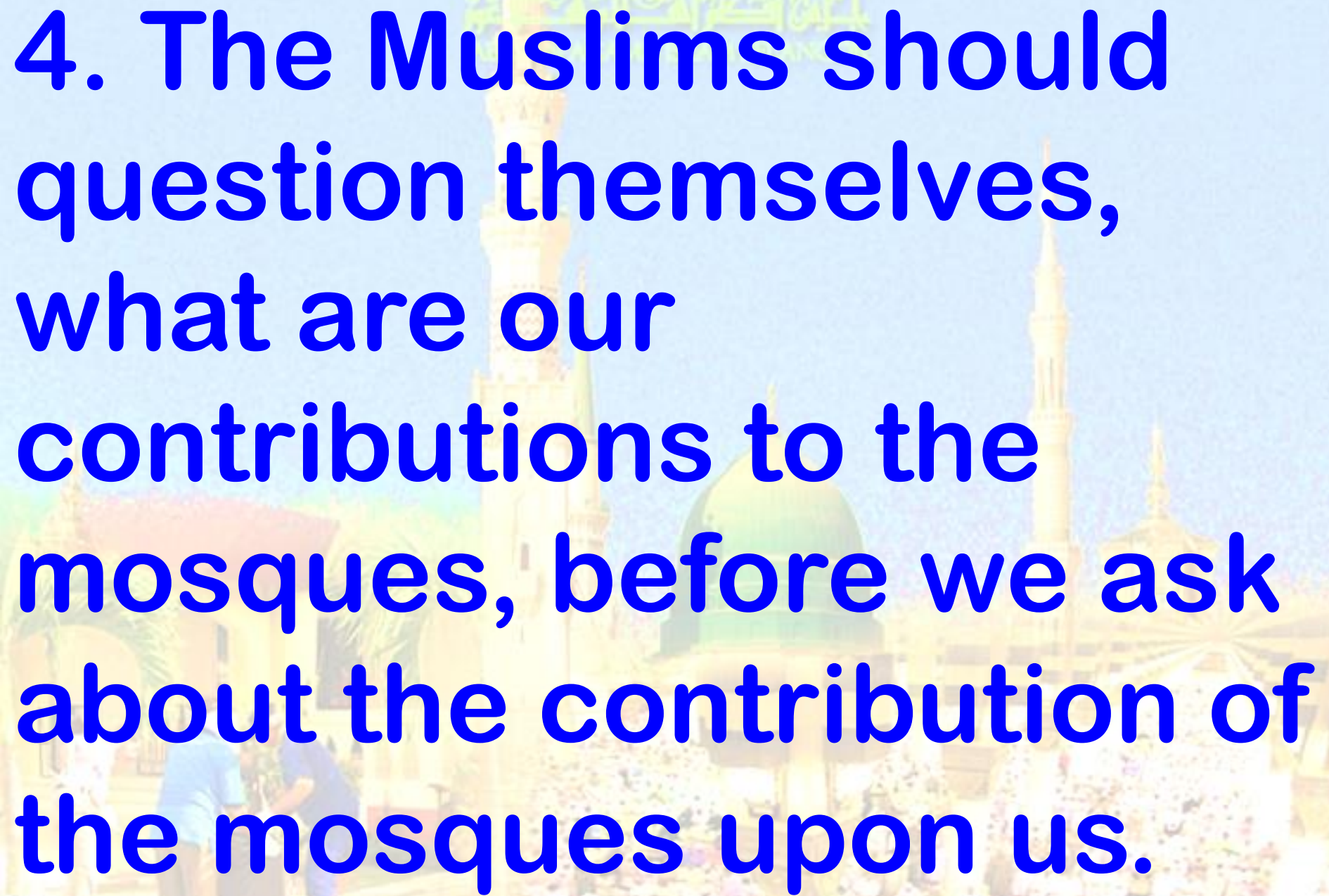
A large crowd of people is gathered in a mosque courtyard. In the background, there are several minarets and a large dome. The scene is brightly lit, suggesting a sunny day. The text is overlaid on the image in a bold, blue font.

**2. The Muslim *ummah* must have full certainty upon the tremendous reward and virtues prepared for those that enliven the mosque.**

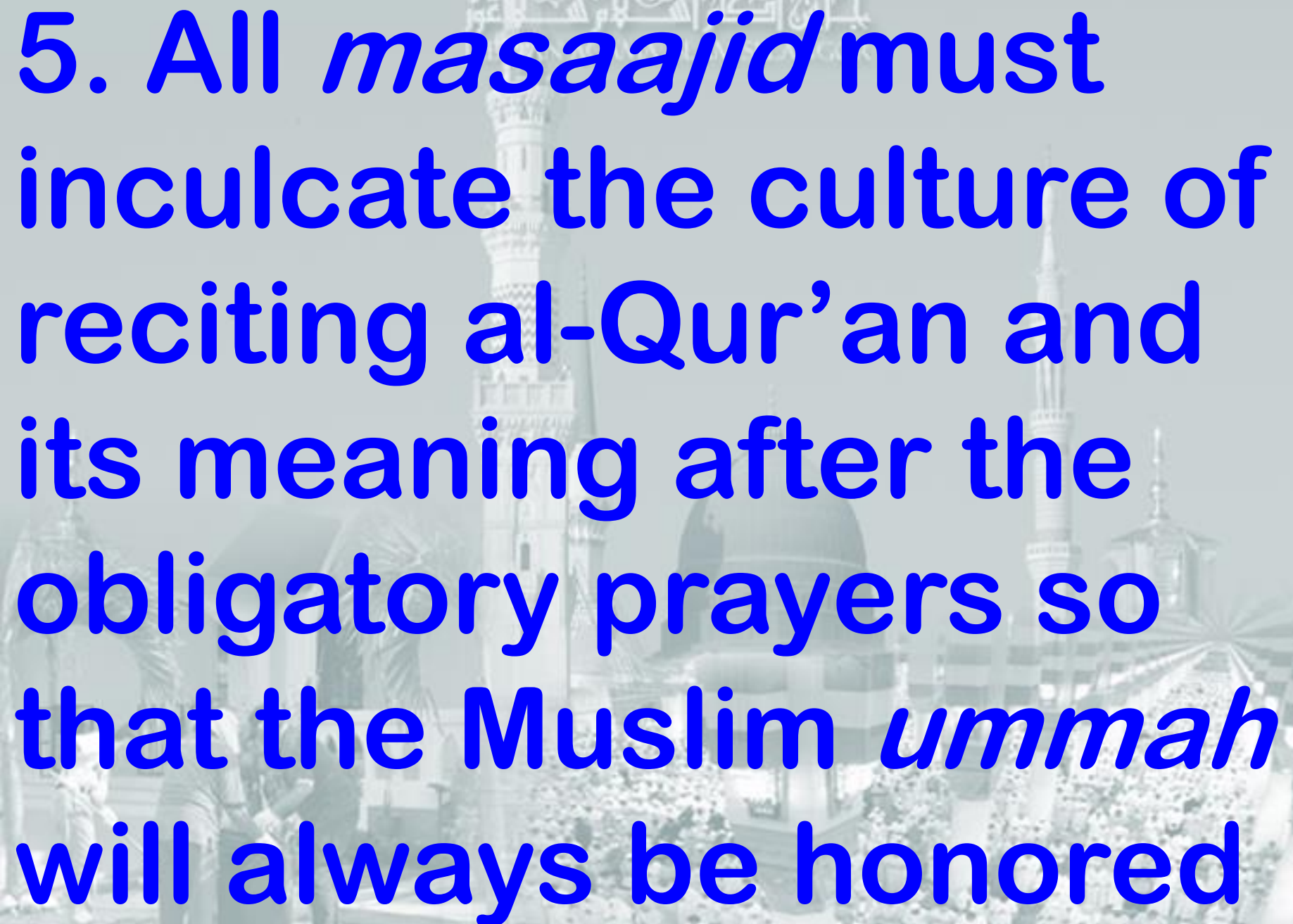
**3. The Muslim *ummah* must always ensure that the honor and sanctity of the mosques and *suraus* are always preserved.**





A large crowd of people is gathered in front of a mosque with a prominent green dome and several minarets. The scene is brightly lit, suggesting a sunny day. The text is overlaid on the image in a large, bold, blue font.

**4. The Muslims should question themselves, what are our contributions to the mosques, before we ask about the contribution of the mosques upon us.**



**5. All *masaajid* must inculcate the culture of reciting al-Qur'an and its meaning after the obligatory prayers so that the Muslim *ummah* will always be honored**



**and blessed by Allah  
*Subhaanahu Wa  
Ta'aala.***

***“[Such niches are] in  
mosques which Allah  
has ordered to be***



***within them in the morning and the evenings.”***

**(an-Noor 24:36)**





***THE SECOND  
KHUTBAH***





**Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to**





**manifest noble *akhlaaq*, having  
utmost personality and attitude  
for Rasulullah صلى الله  
عليه وسلم was sent to  
perfect *akhlaaq* and as mercy  
for the entire mankind and the  
worlds.**



**O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah* especially in the state of**



**Selangor, as an advanced state,  
prosperous and providing  
welfare, under the auspices and  
leadership of our Ruler as the  
Head of Islamic affairs in this  
state.**





**Hence, we sincerely beseech  
You, O Allah, strengthen our  
*imaan* and creed according to  
that of *Ahl as-Sunnah wal-  
Jamaa'ah*, accept our deeds,  
strengthen our unity, increase  
our *rizq*, enrich us with**



**beneficial knowledge, cultivate  
our soul with good mannerisms,  
return us to the path that You  
are pleased with, protect us  
from disasters and Your severe  
trials, and protect us from the  
practices and *'aqeedah* that are**



**deviating and astray such as  
*Shee'ah, Qadiyaani*, and other  
ideologies.**







جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR



# ENLIVEN THE MOSQUE AND REAP ITS VIRTUES

DISEDIAKAN OLEH / PREPARED BY :  
UNIT KHUTBAH,  
BAHAGIAN PENGURUSAN MASJID,  
JABATAN AGAMA ISLAM SELANGOR