“PRESERVING THE NOBILITY AND SANCTITY OF THE MASJID”

Dear blessed Muslims,

I remind myself and respected audience to altogether strive in empowering our *taqwa* of Allah *Subhaanahu Wa Ta’aaala* with absolute *taqwa*, by fulfilling all of His Commands and avoiding all of His prohibitions. May we always attain blissfulness and prosperity in this world and the Hereafter.

Today I will be expounding on a *khutbah* titled “**PRESERVING THE NOBILITY AND SANCTITY OF THE MASJID.”**

**Blessed Muslims,**

Masjid is a place where the *shi’aaar* (symbols) of Islam would manifest and flourish in a locality. An avenue for the empowerment of knowledge, *imaan* (belief), and *akhlaaq*, it is the center for the unity of the *ummah*, and serves the hub for the *ummah’s* development. Masjid is also a safe and secure zone area. From the history of the glory days of Islam, the masjid became the starting point for the development and glory of the Islamic civilization. The masjid would give birth to an *ummah* of excellent quality and capable of advancing forward, leading other nations. The masjid is also a place where Rasulullah ﷺ had guaranteed Allah’s protection on a day where there is no other protection, referring to a man whose heart is always attached to the masjid, yearning to perform *salaah* (prayer), *i’tikaf*, making *dhikr*, *tadabbur* (contemplate) upon al-Qur’an, attending Islamic lectures and lessons, and other activities. Allah *Subhaanahu Wa Ta’aaala* mentions in verse 18 of soorah at-Tawbah, which was recited earlier in the *khutbah*, which means:

“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.”

Allah *Subhaanahu Wa Ta’aaala* has explained that the believers are those that are qualified to maintain the mosques of Allah. Building and maintaining mosques are among

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1 at-Tawbah 9:18
the ways in attaining nearness to Allah Subhaanahu Wa Ta’aaala. Islam greatly emphasize on preserving the sanctity of the mosque that it prohibits those with bad odor from entering the mosque after consuming smelly items such as petai (stink bean), onions, durian, and cigarette, which can create discomfort within the jamaa’ah (congregation). Aside from that, we must maintain the cleanliness of our body and clothing, cleaning the mouth from unpleasant odor, and cleaning the place of ‘ibaadah from any impurities.

Dear blessed audience,

These days, the nobility and sanctity of the masjid has been tarnished by irresponsible actions. We often hear about reports regarding the theft of the masjid’s donation box. Theft cases that are reported from day to day are truly worrying. It involves individuals of all ages, whether adults or teenagers. Unfortunately, at times, the human loses its consideration that he is willing to usurp the rights of the masjid and swindle the masjid’s financial gain without thinking of the very consequences of his criminal act. What is of concern to him is his own satisfaction in attaining temporary pleasure.

Therefore, all ahl al-qaryah (community members) must be held responsible pertaining to the purity, cleanliness, and security of the masjid. Let us ponder upon verse 108 of soorah at-Tawbah, which among others, explains upon the significance of the masjid as a place that triggers the taqwa of Allah Subhaanahu Wa Ta’aaala and a venue for self-purification.

Allah Subhaanahu Wa Ta’aaala mentions in verse 108 of soorah at-Tawbah:

-Fi‘ee(R)alal bintihorratab An y-S-ht-hera’o, Wadd-llahu-S-S-S-bb Al-M-t-h-her-pr-

“…Within it [masjid] are men who love to purify themselves; and Allah loves those who purify themselves.”

Dear blessed audience,

The masjid is not a place to plant the seeds of hatred between a group and another, and it is not a platform to sow division within the ummah. It is also not a venue to spread slander or an arena for disputes in mocking or despising those with opposing views. What more in using the masjid as a place to insult, defame, and utter vulgarities. Let us not utilize the masjid as a platform in inciting enmity, conflict, hurling accusations, and humiliating those that disagree with us. Furthermore, the masjid should not be taken as a place for business transactions and advertising medical products and services.

Beloved Muslims,

All parties must realize and remain cognizant with full responsibility in ensuring that every programs organized inside the masjid conforms with Islamic adab (etiquette) and akhlaaq (mannerism). Hence, the sanctity of the masjid will be preserved so that the harmony and ukhuwwah Islaamiyyah (Islamic brotherhood) can be fostered within the jamaa’ah. In the hadeeth of Abu Hurayrah radiyAllaahu ‘anh, the Prophet ﷺ had deemed the masjid as a place of nobility and a place that is beloved to Allah Subhaanahu Wa Ta’aaala.

The Prophet ﷺ mentioned:
Respected Muslims,

Organizing wedding receptions in the masjid is permissible in its juristic ruling. Therefore, the rulings and etiquettes of visiting the masjid must be adhered to including the covering of ‘awrah in dressing attire, not taking pictures at will, not talking and laughing loudly to the point of disturbing the peace, sanctity, and tainting the purity of the masjid. The nobility and sanctity of the masjid must be preserved at all times so that the ceremony that is held will attain blessings and not incur the wrath of Allah. In the hadith of Anas bin Maalik radiyAllaahu ‘anh, the Prophet ﷺ said:

إِنِّهَا هَذِهِ السَّاجِدَةُ، لَا تَصْلُحُ لَّيْنَى مِنْ هَذَا البَوْلِ، وَلاَ الْقُدُرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ، وَالصَّلَاةُ، وَقِرَاءَةُ الْقُرْآنِ

“These mosques are not the places meant for urine and filth, but are only for the remembrance of Allah, prayer and the recitation of the Qur'an.”

(Muslim)

Blessed audience,

Since the time of Rasulullah ﷺ, the masjid was not only limited as a place of worship but also served as the center for da'wah activities. Therefore, the role of the masjid today must include various aspects such as organizing religious programs and community activities in the aspects of living affairs, education, social welfare, and those that solidifies the unity of the ummah. This includes activities involving lessons, da'wah, youth programs, Islamic celebrations, and also encouragement upon the community to always perform their five daily prayers in congregation. Hence, every Muslim and local communities must exercise its role in keeping the masjid active and vibrant, for enlivening the house of Allah is proof for gratefulness upon the favors of Allah Subhaanahu Wa Ta‘aala, and a sign of imaan (faith). The Prophet ﷺ mentioned, on the authority of Abu Sa’eed al-Khudri radiyAllaahu ‘anh:

إِذَا رَأَيْتُمُ الرَّجُلَ يَعْتَادُ الْسَاجِدَةَ، فَاشْهَدُوا لَهُ بِالْيَمَانِ

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

(at-Tirmidhi)

Blessed audience,

To end the khutbah today, the conclusions in which lessons can be derived from are as follows:

1. The Muslim ummah must have certainty that the masjid is a place to nurture the taqwa of Allah Subhaanahu Wa Ta’ala.
2. The Muslim ummah must utilize the masjid as a platform in uniting the Muslim ummah, as well as reinvigorating the role of the masjid with various types of Islamic programs and activities.

3. All parties including the masjid administrator and community members must work hand in hand to safeguard the sanctity, cleanliness, and security of the masjid.

“[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.”
(an-Noor 24:36)
THE SECOND KHUTBAH

Dear blessed audience,

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 ﷺ was sent to perfect akhlaaq and as mercy for the entire mankind and the worlds. Therefore, let us always increase our salawaat and salaam upon our Prophet Muhammad ﷺ. Allah Subhaanahu Wa Ta’aala mentions:

“Therefore, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”

(al-Ahzaab 33:56)
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, 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 righteous deeds, cultivate our soul with good mannerisms, unite our hearts, bestow upon us rizq with blessings, enrich us with beneficial knowledge, protect us from disasters and save us from teachings that are outside the fold of Islam such as Qadiyaani, deviant teachings such as Shee’ah, and other teachings deemed as deviating from Islamic teachings or contradicting the creed of Ahl as-Sunnah wal-Jamaa’ah. O Allah, open up our hearts in performing the five daily prayers, fulfilling zakaat through Lembaga Zakat Selangor (Selangor Zakaat Board), making waqf and infaaq of our wealth to Perbadanan Wakaf Negeri Selangor (Selangor Waqf Corporation), and Tabung Amanah Pembangunan Islam Selangor (Islamic Development Trust Fund of Selangor).

ربنا هب لنا من أزوجنا وذرئتنا فرحة أعبد واجعلنا للمتقين إمامًا ربيّنا أيتانا في الدنيا حسنة وفي الآخرة حسنة وقيّم وغداً أدرك عيننا.

عبادة الله، إن الله يأمر بالعدل والإحسان وإيتاً إلى القيّم وينهى عن الفحشاء والمنكر والأعداء يعظكم لعلكم تذكرون.

فاذكرنا الله العظيم، يذكركم واشتركوا على نعمه، واسألوه من فضله، يعطيكم ولذكّر الله أكبر واللهم تعقل ما تصنعون.

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