



جَابَطَانُ اِسْلَامِ سَلَانْجُور
JABATAN AGAMA ISLAM SELANGOR

SELF-EVALUATION THROUGH THE TRAINING OF *MADRASAH RAMADAAN*



I remind myself and dearest audience to strive in increasing our knowledge and practice so that our *imaan* will continue to become stronger and solid,

founded upon the Islamic
teaching that was revealed by
Allah. May we become among
those having *taqwa* (piety) in
the Sight of Allah

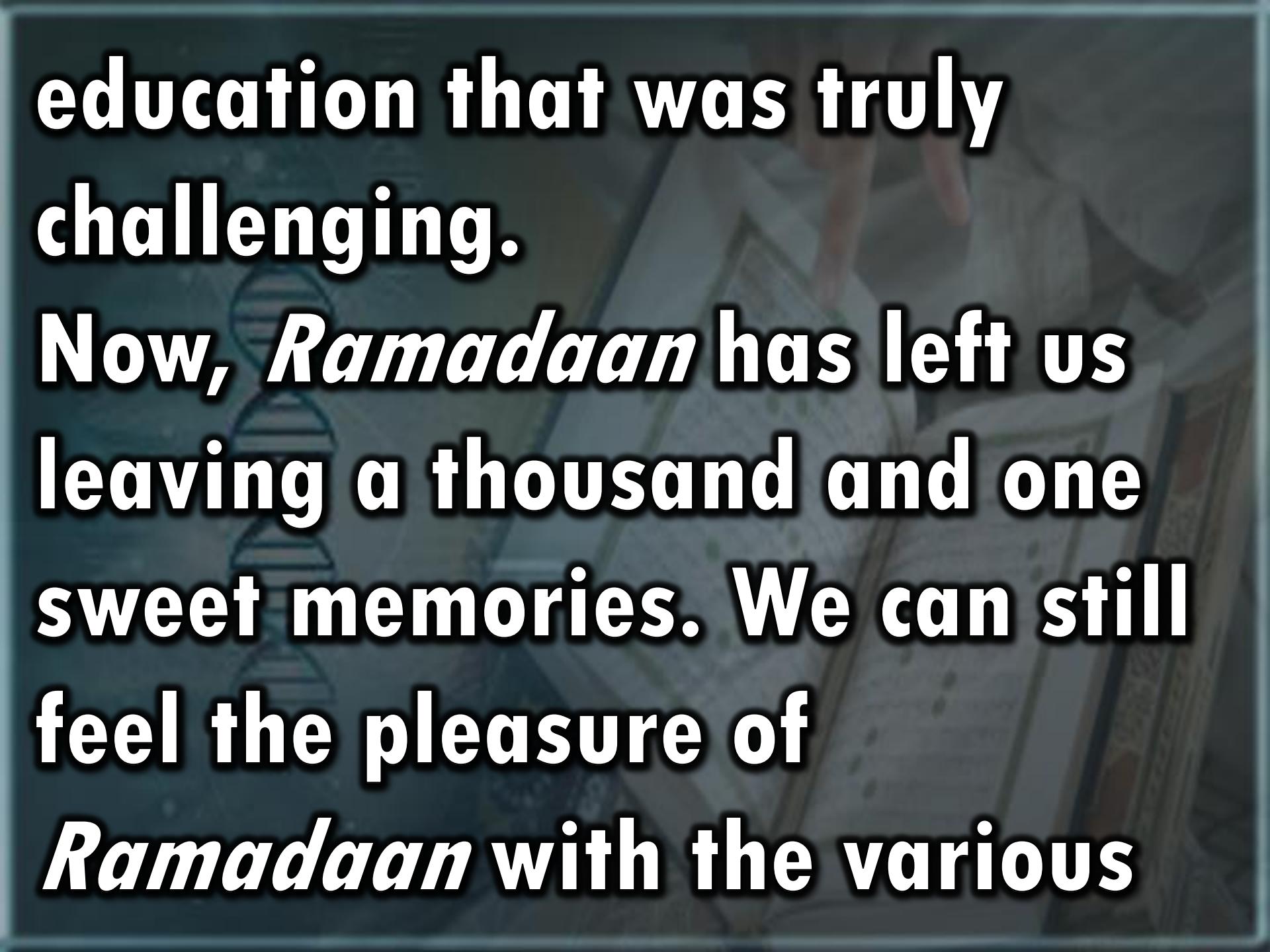
Subhaanahu Wa Ta‘aala.

Today, we will discuss upon

an excellent topic titled:

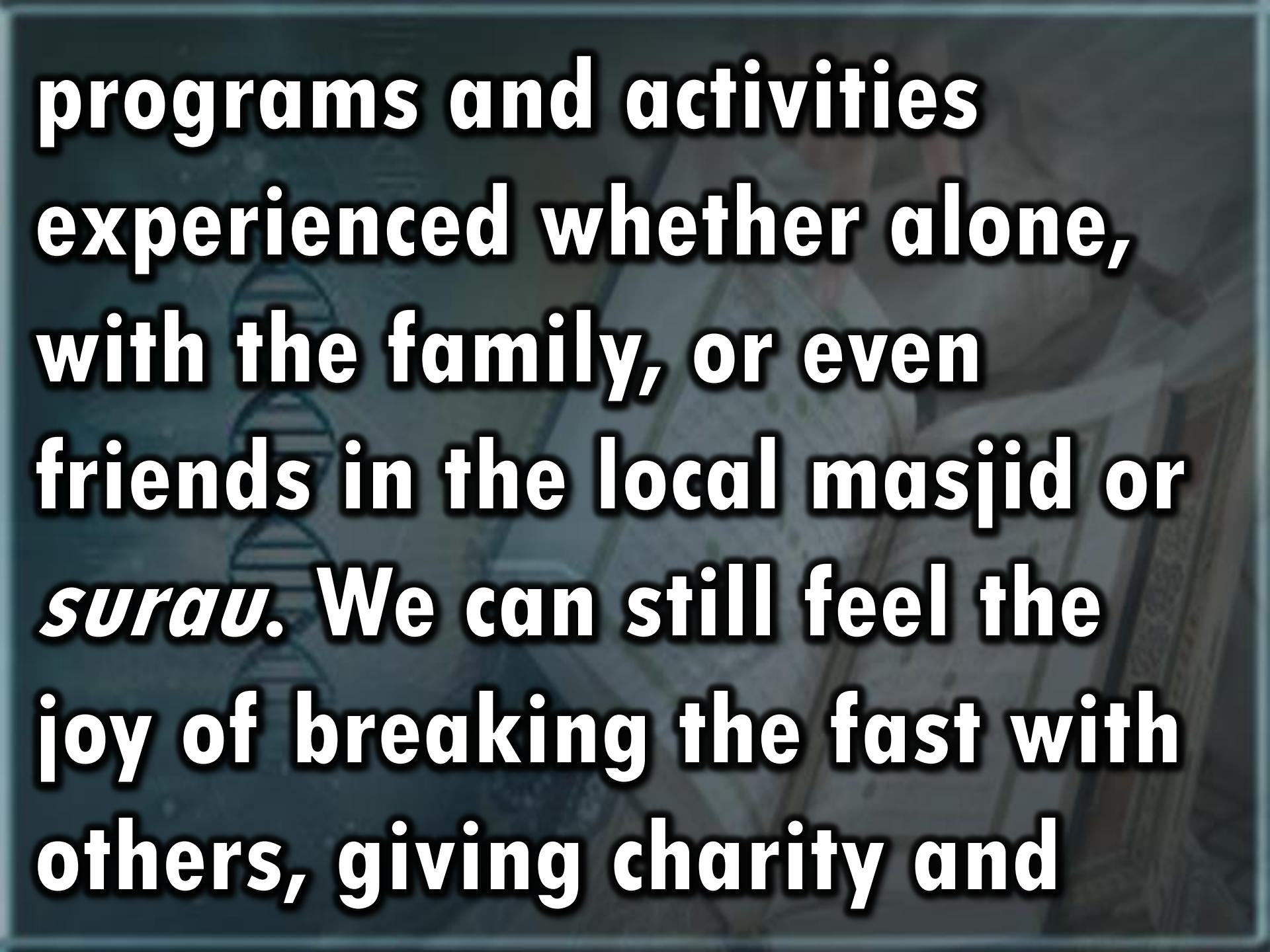
**“SELF-EVALUATION
THROUGH THE TRAINING OF
MADRASAH RAMADAAN”**

Alhamdulillaah, together we have successfully endured a training module for one month through madrasah *Ramadaan*. Together we had completed a *tarbiyyah* or physical and spiritual



**education that was truly
challenging.**

**Now, *Ramadaan* has left us
leaving a thousand and one
sweet memories. We can still
feel the pleasure of
Ramadaan with the various**



programs and activities experienced whether alone, with the family, or even friends in the local masjid or *surau*. We can still feel the joy of breaking the fast with others, giving charity and

providing food, praying in congregation and performing *taraweeh*, reciting al-Qur'an, performing *i'tikaaf* in the masjid and other charitable activities. It is as if all these have become oft-repeated

conversation every year. The question begs, what is intended with the *tarbiyyah* of *Ramadaan* that we all endured? The people of wisdom have stated that:

“For the believer, his today must be better than yesterday. If his today is the same or worse than yesterday, then it will take him to destruction”

Likewise, it is hoped that madrasah *Ramadaan* that we recently endured will groom us into becoming Muslims having true *imaan* and better than the previous days. Even more, leading us to the

**path of those having utmost
taqwa in the Sight of Allah
*Subhaanahu Wa Ta‘aala.***

***Ramadaan* would leave fond
memories to the hearts and
soul of the believers.**

**Madrasah *Ramadaan* is the
“training ground” in
nurturing *imaaan* through the
physical and spiritual
tarbiyyah. Externally, the
physical state of the fasting
person is better than the one**

who is always having a full stomach. Rasulullah ﷺ would always opt to fast or empty his stomach for the purpose of engaging in ‘ibaadah to Allah Subhaanahu Wa Ta‘aala.

This is because he stated that having an empty stomach makes it easier to control the desire. Indeed, corruption and destruction in the human lives in this world are often driven by the evil of

uncontrolled desire. This was mentioned by Allah

Subhaanahu Wa Ta‘aala in al-Qur'an (interpretation of the meaning):

“And I do not acquit myself. Indeed, the soul

*is a persistent enjoiner
of evil, except those
upon which my Lord
has mercy. Indeed, my
Lord is Forgiving and
Merciful”*

(Yoosuf 12:53)

Salaah (prayer) is the main
'ibaadah for every individual
having *imaan*. Madrasah
Ramadaan has trained us to
remain *istiqaamah* (steadfast)
in the *'ibaadah* of
supererogatory

(*naafilah*) prayers, in addition to the five obligatory prayers. Many would fast but do not fulfill the five obligatory prayers. Similarly, many would perform *salaat at-taraweeh*

but do not remain *istiqaamah* in fulfilling the five daily prayers. Furthermore, many would flock to the mosques to perform ‘ibaadah in *Ramadaan*, but fail to do so

after *Ramadaan*. Truly they are losers for failing to internalize and attain the blessings bestowed by Allah throughout *Ramadaan*. The question begs, how could it be as such?

**Narrated Abu Hurayrah
*radiyAllaahu 'anh: Rasulullah***

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said:

***“The first of his actions
for which a servant of
Allah will be held
accountable on the Day
of Resurrection”***

will be his prayers...”

(Abu Dawood and at-Tirmidhi: saheeh)

The month of *Ramadaan* is also the month in which al-Qur'an was revealed. Al-Qur'an is the book of

guidance in guiding human lives in this world and the Hereafter. It is undeniable that it is the norm for the Muslims to recite al-Qur'an diligently in *Ramadaan*, hoping for its multifold

**reward. But it must be
realized that al-Qur'an is not
just about mere recitation.
Instead, it necessitates
comprehension,
internalization, practice, deep
study, and spreading its**

knowledge and sciences so as to attain blessings in this world and Divine intercession in the Hereafter. Typically, rigorous recitation of al-Qur'an is only done in *Ramadaan* and it withers

**away without the Divine call
being heard in other months.
How can al-Qur'an be deemed
as the ultimate guidance in
managing our affairs at all
times if it is repeatedly
recited only in**

Ramadaan? How can
mankind take al-Qur'an as
the Criterion in all matters
when al-Qur'an is only
recited and its verses
contemplated upon once a
year? Take heed upon the

words of Allah *Subhaanahu Wa Ta‘aalaa:*

*“But no, by your Lord,
they will not [truly]
believe until they make
you, [O Muhammad],
judge concerning that
over which*

*they dispute among
themselves and then
find within themselves
no discomfort from
what you have judged
and submit in [full,
willing] submission”*

(an-Nisaa' 4:65)

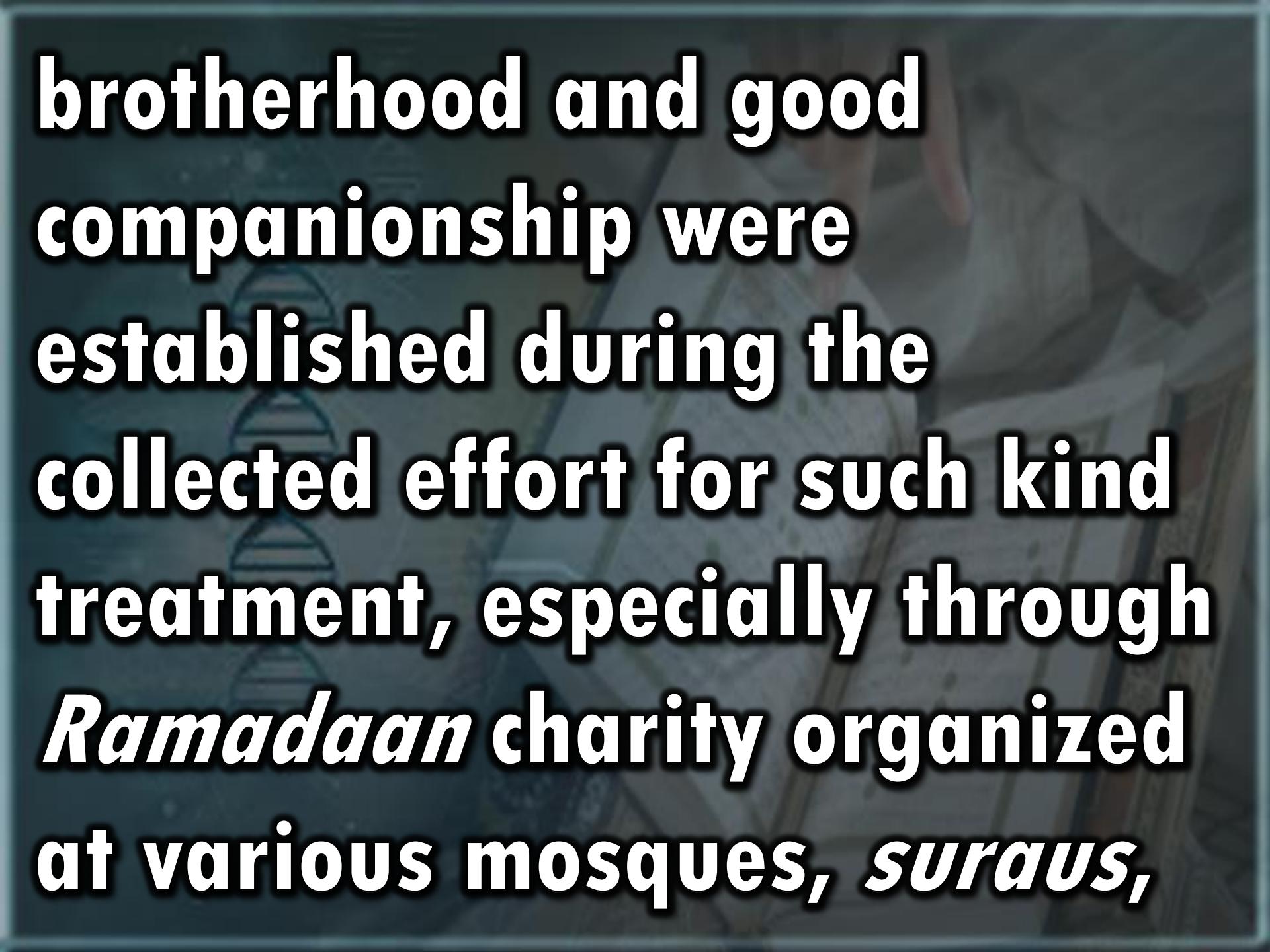
Silaaturrahm (ties of kinship)

within the *ummah* is a great example from Rasulullah ﷺ that must be followed.

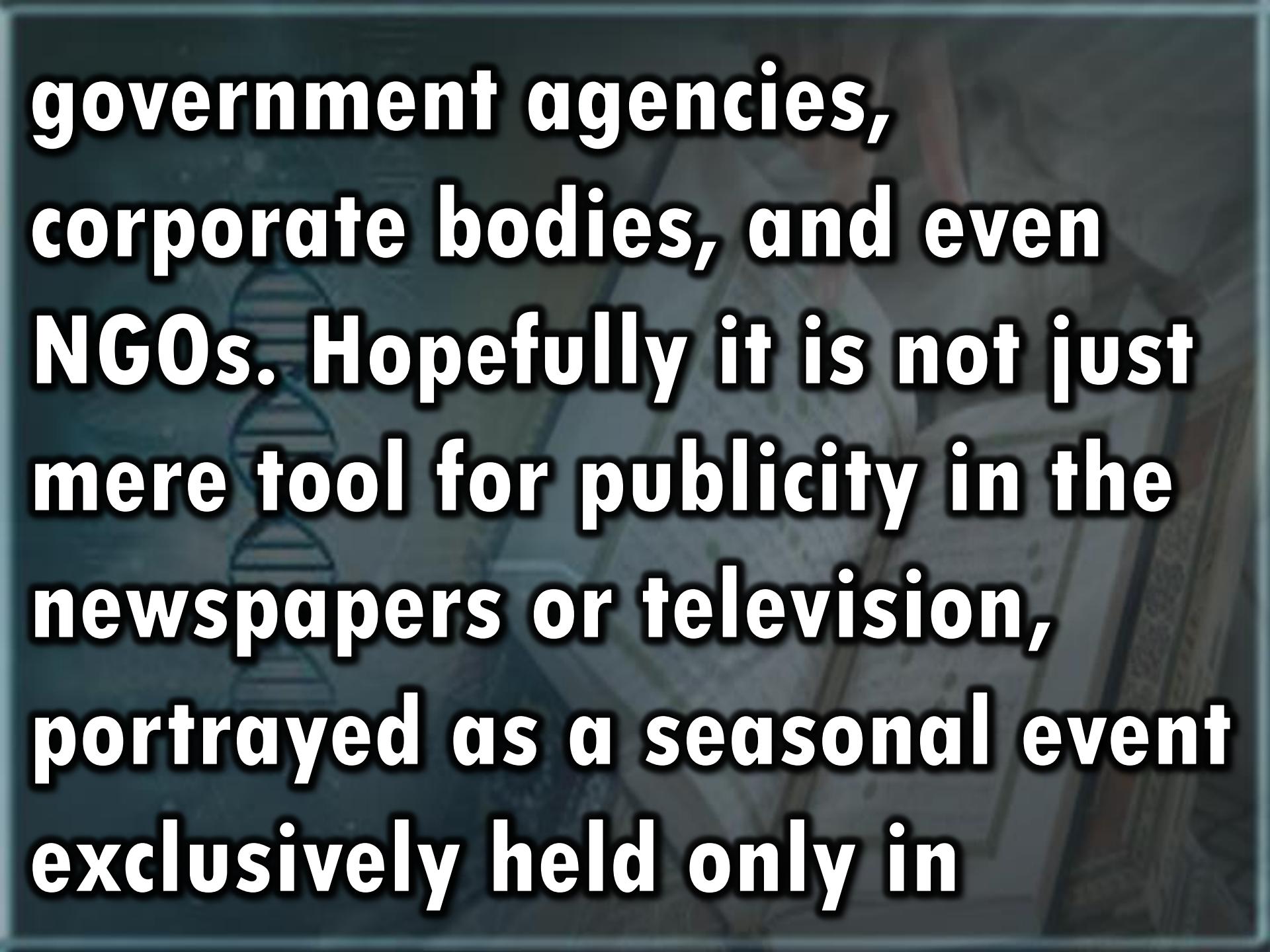
The believers will not allow their Muslim brethren to live in difficulty,

صلى الله عليه وسلم

destitution or ignorance.
Through madrasah
Ramadaan, we see all over
the world that Muslims would
race in the kind treatment of
the poor, needy, and orphans.
It is clear that



brotherhood and good
companionship were
established during the
collected effort for such kind
treatment, especially through
Ramadaan charity organized
at various mosques, *suraus*,



**government agencies,
corporate bodies, and even
NGOs. Hopefully it is not just
mere tool for publicity in the
newspapers or television,
portrayed as a seasonal event
exclusively held only in**

Ramadaan. Remember, that it
is Allah *Subhaanahu Wa
Ta‘aala* who wants us to treat
them kindly at all times, with
sincerity.

This is clearly reminded to us
in al-Qur'an

(interpretation of the meaning):

“And they give food in spite of love for it to the needy, the orphan, and the captive, [Saying], “We feed you only for the

*countenance of Allah.
We wish not from you
reward or gratitude””*

(al-Insaan 76:8-9)

**There are many lessons to be
internalized through the**

tarbiyyah of madrasah

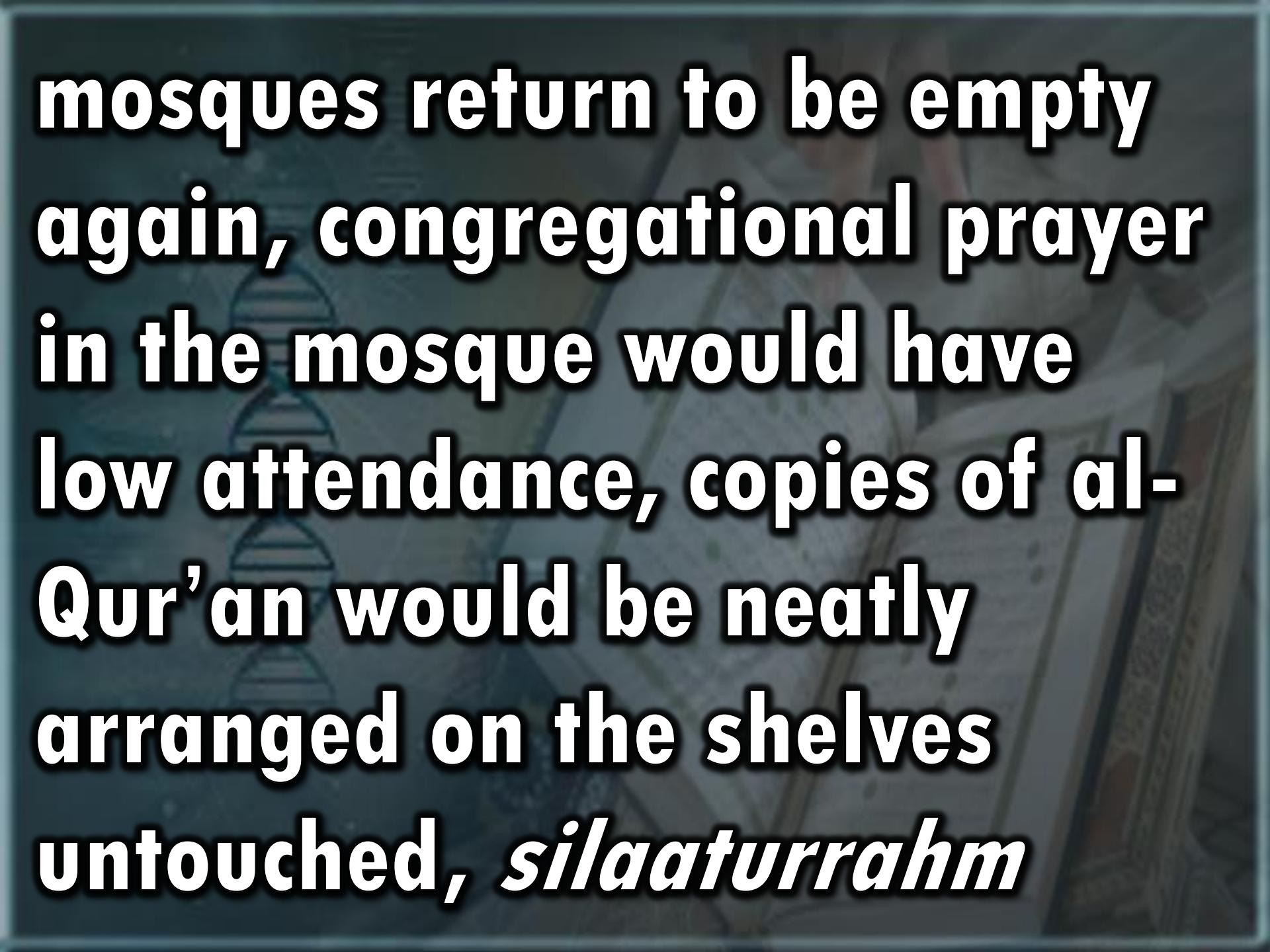
Ramadaan for those who
really want to incorporate
them. This is because the

'ibaadah that is decreed by
Allah *Subhaanahu Wa
Ta'aala* in one complete

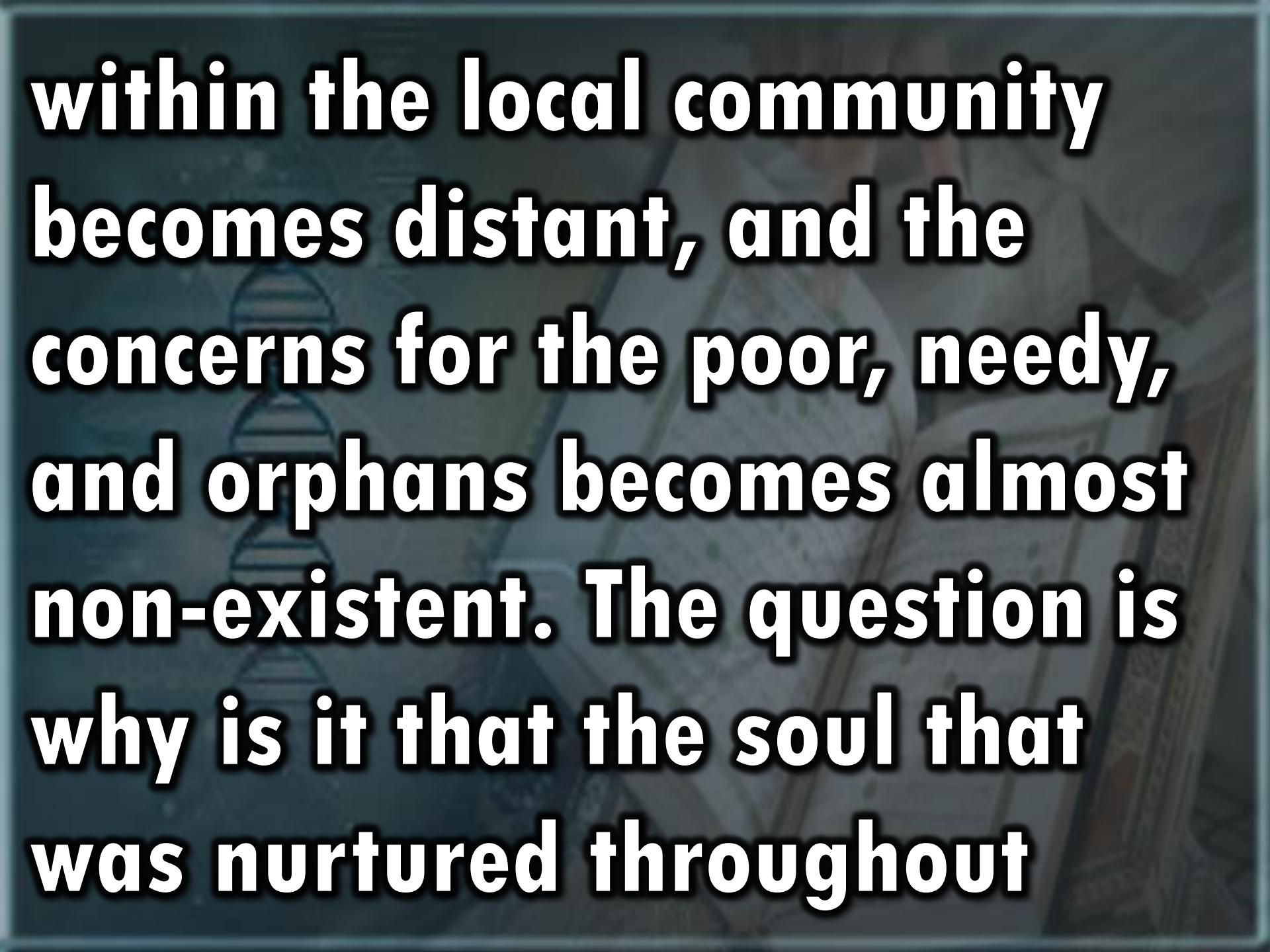
package such as *Ramadaan* entails the obligation of fasting, the revelation of al-Qur'an, and the night of al-Qadr that is better than a thousand months. Hence, it behoove us having sound

intellect to realize that it is not a *tarbiyyah* that is to be taken lightly as compared to what we would normally practice.

The typical scenario after *Ramadaan* has gone is that



mosques return to be empty again, congregational prayer in the mosque would have low attendance, copies of al-Qur'an would be neatly arranged on the shelves untouched, *silaaturrahm*



within the local community becomes distant, and the concerns for the poor, needy, and orphans becomes almost non-existent. The question is why is it that the soul that was nurtured throughout

Ramadaan failed to be sustained and maintained outside of *Ramadaan*? It is only appropriate that the *tarbiyyah* of *Ramadaan* leaves a large-scale impact upon the Muslims who

underwent *Ramadaan*
education having full *imaan*
and practicing with full
sincerity. Every matter
commanded by Allah upon
His slaves surely has
profound lessons and

education that are beneficial to mankind.

Allah *Subhaanahu Wa Ta‘aala* mentions in al-Qur‘an (interpretation of the meaning):

“We relate to you, [O Muhammad], the best of stories in what We have revealed to you of this Qur'an although you were, before it, among the unaware”

(Yoosuf 12:3)

It is hoped that we do not become forgetful of all the bounties enjoyed during *Ramadaan* by increasing our '*ibaadah*' and performing them with diligence, for that would signify the

**effectiveness of *Ramadaan*
in our hearts.**

**To conclude today's *khutbah*,
let us take several lessons
that can serve as guidance:**

1. The Muslim *ummah* must strengthen their ‘*aqeedah*, the implementation of the *Sharee’ah*, and possess Islamic *akhlaaq* at all times.

2. The Muslims should fully

embrace the *tarbiyyah* of
madrasah *Ramadaan*
especially in having *akhlaaq*
with *mahmoodah*
(praiseworthy) traits and
avoiding *madhoomah*
(reprehensible) ones.

3. The Muslim *ummah* must have patience when afflicted with trials from Allah, just like the patience during fasting, refraining the self from hunger, thirst, and lust.

4. The Muslims must always engage in '*ibaadah* as slaves of Allah, with full sincerity and humility purely for His sake, as it is the main condition for deeds to be accepted and rewarded.

“And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give zakaah. And that is the correct religion”

(al-Bayyinah 98:5)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ
وَنَفَعَنِي وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ
الْحَكِيمِ وَتَقْبَلَ مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِيْ
وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ فَاسْتَغْفِرُوهُ



THE SECOND KHUTBAH

Once again, I would like to remind all of us that Islam teaches its adherents to remain moderate in every actions and deeds. At the same time, the Muslims are to avoid any form of deviant ideologies and

extremism in which its consequences will only disrupt the harmony, unity, and security of the Muslim *ummah* and our nation. 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.**

**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
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*,
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, so
that our state will
become more peaceful
and blessed.**

O Allah, we sincerely beseech You, strengthen our beliefs according to the creed of *Ahl as-Sunnah wal Jamaa'ah*, and protect us from the practices and 'aqeedah that are astray such as *Shee'ah*, *Qadiyaani*, and other ideologies.

**O Allah, open up our hearts
in fulfilling the five daily
prayers, performing *zakaat*,
and other obligations, as
well as making *waqf* and
infaaq of our wealth
especially to *Perbadanan
Wakaf Negeri Selangor*
(Selangor *Waqf*)**

Corporation) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor). With these deeds, O Allah, bless our lives and widen our *rizq* with perpetual rewards until the Last Day.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
جَاْهِلْيَةِ اَمَّاْرِيْكَا

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