



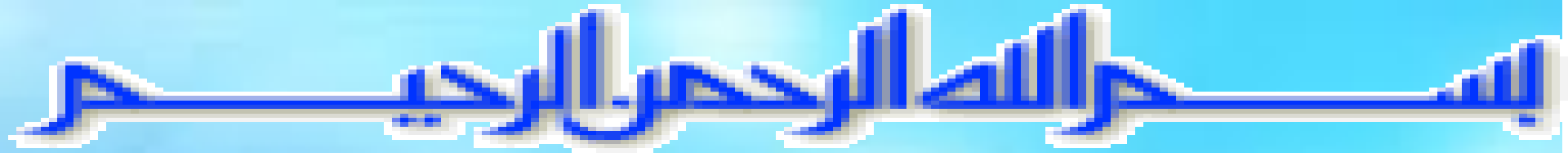
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JABATAN AGAMA ISLAM SELANGOR

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# ***NOBLE AKHLAAQ IS A REFLECTION OF THE PERFECT PRAYER***





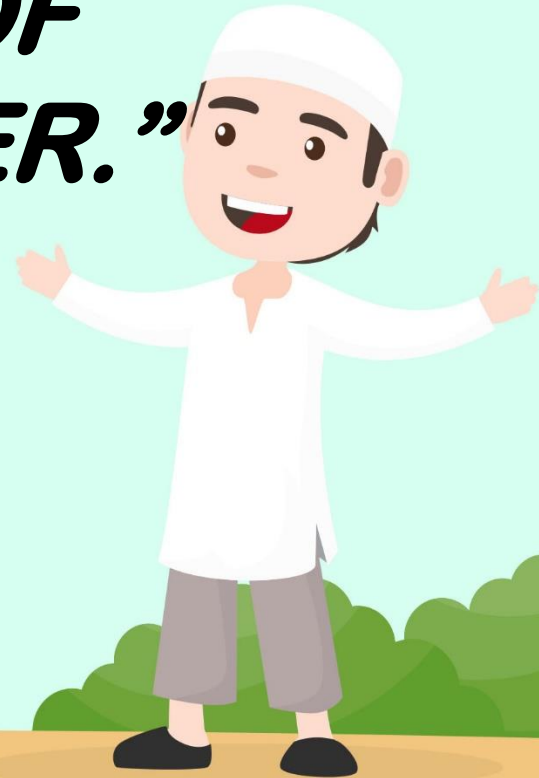
***Alhamdulillah***, on this  
blessed Friday, let us  
altogether strive to  
increase our servitude  
and *taqwa* of Allah  
***Subhaanahu Wa Ta'aala***  
in its truest sense.

I remind myself and fellow audience to remain diligent in fulfilling all of the commands decreed by Allah and avoid all of His prohibitions. May we all attain *tawfeeq* (aid) and *hidaayah* (guidance),

as well as salvation in this world and the Hereafter.

I also would like to invite my esteem audience to contemplate upon the *khutbah* on this noble day titled

***“NOBLE AKHLAAQ  
IS A REFLECTION OF  
THE PERFECT PRAYER.”***



**The integrity of a society largely depends on the loftiness of its character. That is with individuals becoming noble, respectful, and highly regarded, living with blissfulness and**

**perfection. Hence, noble character would include the following aspects:**

**First: Speech.**

**Speech is from among the main form of**

**communication  
between a person and  
others. This technique  
can create various  
forms of interactions,  
whether good or bad.  
Without the supervision**



of a sound heart, it can manifest evil speech.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, he narrated that:

***The Messenger of Allah  
(ﷺ) was asked about  
that for which people  
are admitted into  
Paradise the most, so  
he said: “Taqwa of Allah  
and good character.”***

***And he (ﷺ) was asked about that for which people are admitted into the Fire the most, and he said: “The mouth and the private parts.”***

***(at-Tirmidhi)***

**This indicates that verbal utterances can lead a person to Hellfire if it is not kept in check.**

**Second: Behavior.**

**Behavior is the actions**

or manners of a person that can be easily seen by the eyes. Such deed is deemed as having noble character when its doer performs a righteous deed. That is known as praiseworthy

*(mahmoodah)* trait. On the contrary, a deed is deemed as bad when its doer performs an act that is evil and wicked. And that is from the traits of *madhmoomah* (despicable).

**Allah *Subhaanahu Wa Ta'aala* mentions in verse 134 of soorah Aal-'Imraan, which means:**

***“Who spend [in the cause of Allah] during ease and hardship and who restrain anger and who pardon the people - and Allah loves the doers of good.”***



# Third: Attire.

In Islam, the way of dressing has been taught with ease and completeness, which are in accord with the *fitrah* (natural disposition)

**of human lives. However, this matter has been infiltrated with elements and culture that are foreign, which only contaminates and adversely affects the Muslims. This results in**

the Muslim attire being no longer *'ibaadah*-based but merely fashion-based, purely following the desires. Allah

*Subhaanahu Wa Ta'aala* mentions in verse 26 of soorah al-A'raaf:

***“O children of Adam,  
We have bestowed  
upon you clothing to  
conceal your private  
parts and as  
adornment. But the  
clothing of***

***righteousness - that is best. That is from the signs of Allah that perhaps they will remember.”***

Verily Allah *Subhaanahu  
Wa Ta'aala* has taught us  
to manifest all aspects of  
the noble *akhlaaq*  
through the *'ibaadah* of  
*salaah* (prayer). When we  
truly comprehend the  
reality of *salaah*

performed, it enables us to nurture and develop the Muslim personality in demonstrating noble *akhlaaq* through speech, behavior, and attire. Beginning with the *niyyah* (intention), all the way

until the *tasleem*  
(greetings in completing  
*salaah*), the *salaah* that  
has been commanded by  
Allah *Subhaanahu Wa*  
*Ta'aala* covers the  
complete way of life for a  
believer.



For example, in the *akhlaaq* for speech, the recitation in *salaah* that is recited with *khushoo'* (humility) and perfection teaches us to speak in a well-mannered way outside of *salaah*.

While the movements and actions during *salaah* translates into the obligation of demonstrating good actions and behavior outside of *salaah*. Not to mention, when such deed

is performed in congregation, indicating the significance of respecting each other and obedience within the society. Similarly, the *salaah* performed gives a clear message that

the appearance for the males and females are different, with each having *'awrah* that are to be covered. Ultimately, this shows that dignity and self-respect are truly important in Islam.

All in all, noble *akhlaaq* is a reflection of the perfect prayer. In an authentic narration from Abu ad-Dardaa' *radiyAllaahu 'anh*, the Prophet ﷺ mentioned:

***“Nothing is heavier  
on the believer’s  
Scale on the Day of  
Judgment than  
good character.”***

***(at-Tirmidhi)***

The perfect prayer serves as the main pillar in shaping the personality of a Muslim so that solid *imaan* and *taqwa* can be attained. It is not just with complete and good appearance during

*salaah* only, but outside of *salaah*, we are obligated to have good appearance just as how we prayed. In other words, if one can perform *salaah* with perfection and full comprehension,



then outside of *salaah*,  
the same person will  
carry that same image  
of perfection  
throughout his or her  
lives. It is for this very  
reason that

Sayyidina 'Umar  
*radiyAllaahu 'anh*  
placed grave emphasis  
on the *'ibaadah* of  
*salaah* upon his officers  
by stating:

***“Verily, what is most important in your affairs is the salaah. Whoever safeguards and protects it, then he has protected his***

*religion. And  
whoever neglects it,  
then his other  
deeds will become  
neglected.”*

To end the *khutbah* today,  
I humbly implore and  
invite fellow Muslims to  
internalize upon several  
lessons to be inculcated  
as guidance in our lives,  
among them:

1. It is *waajib* (obligatory) upon the Muslim *ummah* to have certainty that the *'ibaadah* of *salaah* will be the first deed to be questioned by Allah *Subhaanahu Wa Ta'aala*.

**2. The Muslim *ummah* must perform *salaah* with perfection, for only perfected *salaah* will be able to prevent evil deeds and wrongdoings.**

3. It is *waajib* for the Muslim *ummah* to have noble *akhlaaq*, which is to decorate the personality with praiseworthy traits and avoid despicable traits.



**4. The Muslim *ummah* must ensure that its individuals, families, and societies do not abandon *salaah* for it can incur the wrath of Allah in this world and the Hereafter.**

***“[And asking them],  
“What put you into  
Saqar?” They will  
say, “We were not of  
those who prayed.””***

***(al-Muddaththir 74:42-43)***



**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 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:**



***“Indeed, 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*. 0 Allah, open up our hearts in performing the five daily**



**prayers, fulfilling *zakaat*  
through the Selangor *Zakaat*  
Board, making *waqf* and *infaaq*  
of our wealth to Selangor *Waqf*  
Corporation and Islamic  
Development Trust Fund of  
Selangor.**



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**DISEDIAKAN OLEH / PREPARED BY :**

**UNIT KHUTBAH,**

**BAHAGIAN PENGURUSAN MASJID,**

**JABATAN AGAMA ISLAM SELANGOR**