



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

**HONORING**

صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ  
اَسْرًا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

***Alhamdulillah, let us  
altogether strive to  
increase our *taqwa* of  
Allah *Subhaanahu Wa  
Ta'aala*, by abiding all of***

**His Commands and  
avoiding all of His  
prohibitions. May we all  
be granted with *tawfeeq*  
(aid) and *hidaayah*  
(guidance), as well as  
success in this world  
and the Hereafter.**

On this glorious day, I sincerely invite fellow audience to  
altogether internalize upon a *khutbah* titled ...

# HONORING

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَبِي سُوَيْدٍ



**Allah *Subhaanahu Wa Ta'aala* has sent a messenger to mankind as a guide to the path that is pleasing to Him. Allah *'Azza wa Jall* will not leave us to remain in a state of darkness and**

confusion in this worldly  
life without guidance. He  
ﷺ who has been sent as a  
messenger is one that is  
most loving towards all  
mankind and creations,  
for every pearls uttered  
and every actions taken,

**all became guidance  
for humanity in  
attaining success and  
salvation in this world  
and the Hereafter.**

Allah *Subhaanahu Wa Ta'aala* mentions in verse 128 of soorah at-Tawbah that was recited earlier at the beginning of the *khutbah*, which means:



***“There has certainly  
come to you a Messenger  
from among yourselves.  
Grievous to him is what  
you suffer; [he is]  
concerned over you and  
to the believers is kind  
and merciful.”***

**Allah *Subhaanahu Wa Ta'aala* has specified several verses in al-Qur'an which explained the nobility of the Prophet ﷺ as His messenger at the end of time, among them is the honor in**

mentioning his name **كَانَ اللَّهُ**  
**عَلِيًّا**  
**وَسَيِّدًا**,  
mentioned in verse 4 of  
soorah al-Inshirah:

***“And raised high for  
you your repute.”***

According to *Tafseer ibn  
Katheer*, Qatadah  
explained in interpreting  
this verse, that “Allah  
*Subhaanahu Wa Ta’aala*  
elevated the mentioning  
of the name of the  
Prophet ﷺ in this world

and the Hereafter,  
whereby no one  
serving as *khateeb*, or  
giving testimony  
(*shahaadah*), or  
performing *salaah*,  
except that his name

صَلَّىٰ  
عَلَيْهِ  
وَسَلَّمَ

will be mentioned,  
which is in the  
proclamation of the  
declaration of faith  
(*shahaadatayn*) that  
is obligatory.”

This privilege was not bestowed by Allah *Subhaanahu Wa Ta'aala* upon other creations, not to other prophets, and not even to the Angels.

***“I bear witness that there is no deity worthy of worship but Allah, and I bear witness that Muhammad is the messenger of Allah.”***



To love and honor the Prophet ﷺ is a matter that is truly significant and it is the key to success for any Muslim in perfecting his faith. How can one who does not love the Prophet

actually practice his  
*sunnah* with *ikhlaas*  
(sincerity) and diligence?  
How can one who does not  
honor the Prophet ﷺ  
accept all of the teachings  
that he brought with a  
sincere and open heart?

In the *hadeeth* of  
Anas bin Maalik  
*radhiyAllaahu 'anh*, he  
narrated that  
Rasulullah ﷺ said:

***“None of you will  
have faith till he loves  
me more than his  
father, his children  
and all mankind.”***

***(al-Bukhaari)***

In ensuring that we become Muslims that are always honoring Rasulullah ﷺ, we must comprehend his *sunnah* comprehensively and in great details. This is to ensure that we will not go

overboard in understanding the *sunnah*, such that we would loosely label *Ahl al-Qiblah* (the people facing the same *qiblah* in prayer) as committing *bid'ah* (religious innovation),

gone astray, and committing *kufr* (disbelief) within the Muslim *ummah*. Also, not to become too free without limitation that the religion becomes diluted and distorted.

Al-Imaam Abu Ja'far  
at-Tahaawi mentioned  
in his monumental  
work titled "*al-  
'Aqeedah at-  
Tahaawiyyah*" stating  
that:



**“We name the people  
who pray towards  
Makkah (*Ahl al-  
Qiblah*) as ‘Muslims’  
and ‘believers’ as  
long as they remain**

upon what was  
brought by the  
Prophet ﷺ,  
recognizing and  
confirming as true  
everything he said and  
reported.”

While we contemplate upon the meaning of honoring and loving the messenger ﷺ, let us also reflect upon the story of a companion named Sayyidina

Hassan bin Thaabit al-Ansaari *radhiyAllaahu ‘anh*, who was a great poet in defending Rasulullah ﷺ after he embraced Islam:

***“And more excellent  
than you, my eye has  
never seen, and  
more beautiful than  
you, no woman ever  
gave birth to.***

***You were created  
free from any flaw  
whatsoever, as  
though you were  
created just the way  
you wanted.”***

Indeed, loving and honoring Rasulullah ﷺ is a condition for the perfection of one's *imaan*. Therefore, insulting and harming him ﷺ is an act that is utterly uncouth and truly

deserving the wrath of Allah *Subhaanahu Wa Ta'aala*. Allah *Subhaanahu Wa Ta'aala* mentions in verse 57 of soorah al-Ahzaab:



***“Indeed, those who abuse Allah and His Messenger - Allah has cursed them in this world and the Hereafter and prepared for them a humiliating punishment.”***

The scholars are unanimous that the ruling for insulting the Prophet ﷺ is *haraam* (unlawful) in Islam. This is very clear based on the Qur'anic verse that mentions the threat of severe

**punishment upon the  
doer.**

**On the contrary, we have  
been commanded to  
appreciate and emulate  
the great exemplary  
displayed by the**

messenger ﷺ for us.

Following all the *sunnah* and the teachings of the Prophet ﷺ indicate that we have become closer in attaining the pleasure of Allah *Subhaanahu Wa Ta'aala*. While, staying

away from the way of  
life demonstrated by the  
Prophet ﷺ is a bad sign  
and indication, for our  
future in this world and  
the Hereafter.

To end the *khutbah* this time, I sincerely implore and invite fellow Muslims to ponder upon the following lessons so as to be taken as our living guidelines:

1. It is *waajib*  
(obligatory) upon the  
Muslim *ummah* to have  
certainty that loving and  
honoring the Prophet ﷺ  
is an *'ibaadah*  
(worship), and the

**prerequisite for having  
belief in Allah**

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

**2. The Muslim *ummah*  
must strive to increase in  
righteous deeds  
recommended by**



Rasulullah ﷺ and avoid  
all of his prohibitions,  
for that will be the proof  
of our love and honor  
towards Prophet  
Muhammad ﷺ.


3. It is *waajib* for the Muslim *ummah* to educate the children and spouses by introducing the personality and *akhlaaq* of the Prophet ﷺ, so as to nurture the seeds of love for him ﷺ.

***“Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and last of the prophets. And ever is Allah, of all things, Knowing.”***


***(al-Ahzaab***



**THE SECOND  
KHUTBAH**




***“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 *barakah* upon this state, which continues to remain advanced and prosperous, with its residents**




**united 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*, and protect us  
from teachings that are**






**outside the fold of Islam such as *Ahmadiyyah* or *Qadiyaani* and teachings declared as astray such as *Shee'ah* and *Ajaran Ilmu Shahadah Zikir Nafas* of Ismail Kassim.**



**O Allah, *Ya Rahmaan, Ya Raheem*, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from calamities. O Allah, bestow upon us guidance in**



**performing the five daily  
prayers in congregation,  
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).**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**