



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

***HOW BEAUTIFUL
IS YOUR CHARACTER,
O RASULULLAH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us strive to
increase our *taqwa* of
Allah *Subhaanahu Wa
Ta'aala* by fulfilling all
of His Commands

**and avoiding all of
His prohibitions. May
we all attain success
in this world and the
Hereafter.**

I humbly invite fellow congregation to altogether ponder
upon the *khutbah* today titled



***HOW BEAUTIFUL
IS YOUR CHARACTER,
O RASULULLAH***

The beauty of the *akhlaaq* (character) of Rasulullah ﷺ truly manifests the beauty of Islam. This is proven when the beauty of his character was successful in attracting the

non-Muslims to come
close and embrace Islam.
Among the beauty and
loftiness of the *akhlaaq*
of Rasulullah ﷺ that we
can emulate is when the
Prophet ﷺ prevented the
Companions from

taking actions against the
Bedouin Arab that had
urinated inside Masjid an-
Nabawi. He عليه السلام then
mentioned as narrated by
Abu Hurayrah
radhiyAllaahu 'anh:

“Leave him alone, and pour a bucket of water over what he has passed, for you have been sent only to make things easy and not to make things difficult.”

(al-Bukhaari)

Let us emulate the
beautiful *akhlaaq* of
Rasulullah ﷺ as
mentioned in the
hadeeth of Abu Qatadah
radiyAllaahu 'anh, where
the Prophet ﷺ said:

***“When I stand for prayer,
I intend to prolong it but
on hearing the cries of a
child, I would shorten it,
as I dislike to trouble the
child’s mother.”***

(al-Bukhaari)

Rasulullah ﷺ had never committed aggression against anyone, not even against his own family members. He ﷺ would treat his wives and grandchildren with kindness and respect.

He ﷺ would assist his
wives by actually helping
in their household chores.
Sayyidatina 'A'ishah
radiyAllaahu 'anha
mentioned how
Rasulullah ﷺ would repair
his sandals, sew his

garments, and indulge in physical work with his own hands. He ﷺ washed his own clothes, milked his sheep, and resolved his own affairs.

Rasulullah ﷺ was also forebearing and he would openly express his love to his grandchildren. Once a man by the name of al-Aqra' bin Haabis saw the Prophet ﷺ hugging and kissing his young

grandchildren,
whereupon he said, “*I
have ten children and I
have never kissed any
one of them.*” He ﷺ then
said in a *hadeeth*
narrated by Abu Hurayrah
radiyAllaahu ‘anh:

مَنْ لَا يَرْحَمُ لَا يُرْحَمُ

“Whoever is not merciful to others will not be treated mercifully.”

(al-Bukhaari)

Furthermore, Rasulullah ﷺ was a very good husband, as testified by Sayyidatina 'A'ishah *radiyAllaahu 'anha* in her narration where Rasulullah ﷺ had said:

***“The best of you is
the best to his
family, and I am the
best of you to my
family.”***

(at-Tirmidhi)

Rasulullah ﷺ was a person who was humble or down-to-earth when he mixed and interacted with the society, as mentioned in the *hadeeth* of Anas bin Malik *radiyAllaahu ‘anh*, where he said:

***“Any of the female slaves
of Madeenah could take
hold of the hand of
Allah’s Messenger (ﷺ)
and take him wherever
she wished.”***

(al-Bukhaari)

Look at the great leader such as Rasulullah ﷺ, who remained humble even when interacting with a slave. He ﷺ was willing to spend time and fulfil his or her request. This mannerism should be

emulated by all of us.
Moreover, one who is
pious and humble will
be elevated in rank by
*Allah Subhaanahu Wa
Ta'aala.*

Rasulullah ﷺ was a great leader for the Muslim *ummah* that is unparalleled. He possessed leadership qualities in every aspect necessary, coupled with his upright persona that are adorned with

noble and praiseworthy
akhlaaq. The history of the
leadership of Rasulullah ﷺ
clearly serves as proof
that he was not one that is
aggressive or behaved
recklessly when insulted
or faced with difficulties.

On the contrary, he would always opt for the patient and poised approach. He would not even hold grudge or take revenge upon his enemies. This was

clearly mentioned in
the books of *seerah*,
particularly in the
historical event of the
Conquest of Makkah.

Ibn Katheer explained in his *tafseer* by stating that *“Allah does not prohibit you (i.e. Muslims) from doing good to non-Muslims that are not waging war against you, such as kind treatment*

of women and the weak ones among them.

Prophet Muhammad ﷺ
also forbade oppression upon kuffaar mu'aahad (non-Muslims under treaty with the Muslims) within ahl adh-dhimmah

(non-Muslims under the Muslim's protection) and others.”

This very matter was expounded in the *hadeeth* of Safwaan bin Sulaym, where the Prophet ﷺ said:

“Beware, if anyone wrongs a contracting man (mu‘aahad), or diminishes his right, or forces him to work beyond his capacity, or takes from him anything without his consent, I shall plead for him on the Day of Judgment.”

(Abu Dawood)

Verily, none can deny the
the beautiful *akhlaaq* of
Rasulullah ﷺ. Just praises
upon the beauty of his
akhlaaq is inadequate if
we as the Muslim *ummah*
do not sincerely attempt
to follow the footsteps

of our beloved
Rasulullah ﷺ in
manifesting the beauty
of Islam upon humanity
as a whole.

To end the *khutbah* today, let us derive several essential key points from the *khutbah* as our guidance, namely:

1. The Muslim *ummah* must have certainty that Rasulullah ﷺ was sent by Allah *Subhaanahu Wa Ta'aala* to perfect excellent *akhlaaq*.

2. The Muslim *ummah* must display noble *akhlaaq* as a manifestation of Islam's beauty.


3. The Muslim *ummah* must emulate the *akhlaaq* of Rasulullah ﷺ in all aspects of life.

“There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often.”


(al-Ahzaab 33:21)




**THE SECOND
KHUTBAH**




**Let us unite upon the basis
of authentic Islamic
'aqeedah that is certain and
solidified. Let us unite upon
any situations, firmly united
facing any circumstances**



**and enemy's threat,
whether hidden or
apparent. The unity of the
Muslim *ummah* is the
foundational strength
towards the nurturing of**




***Khayra Ummah* (the best nation). Muslims are entitled to have differing views, what more in worldly matters, but the Muslim *ummah* must continue to**



**unite in *fikrah* (thoughts)
and understanding
according to the guidelines
of the *kalimah* (phrase)**


**لا إِلَهَ إِلَّا اللَّهُ, affirmative
principles within al-Qur'an**



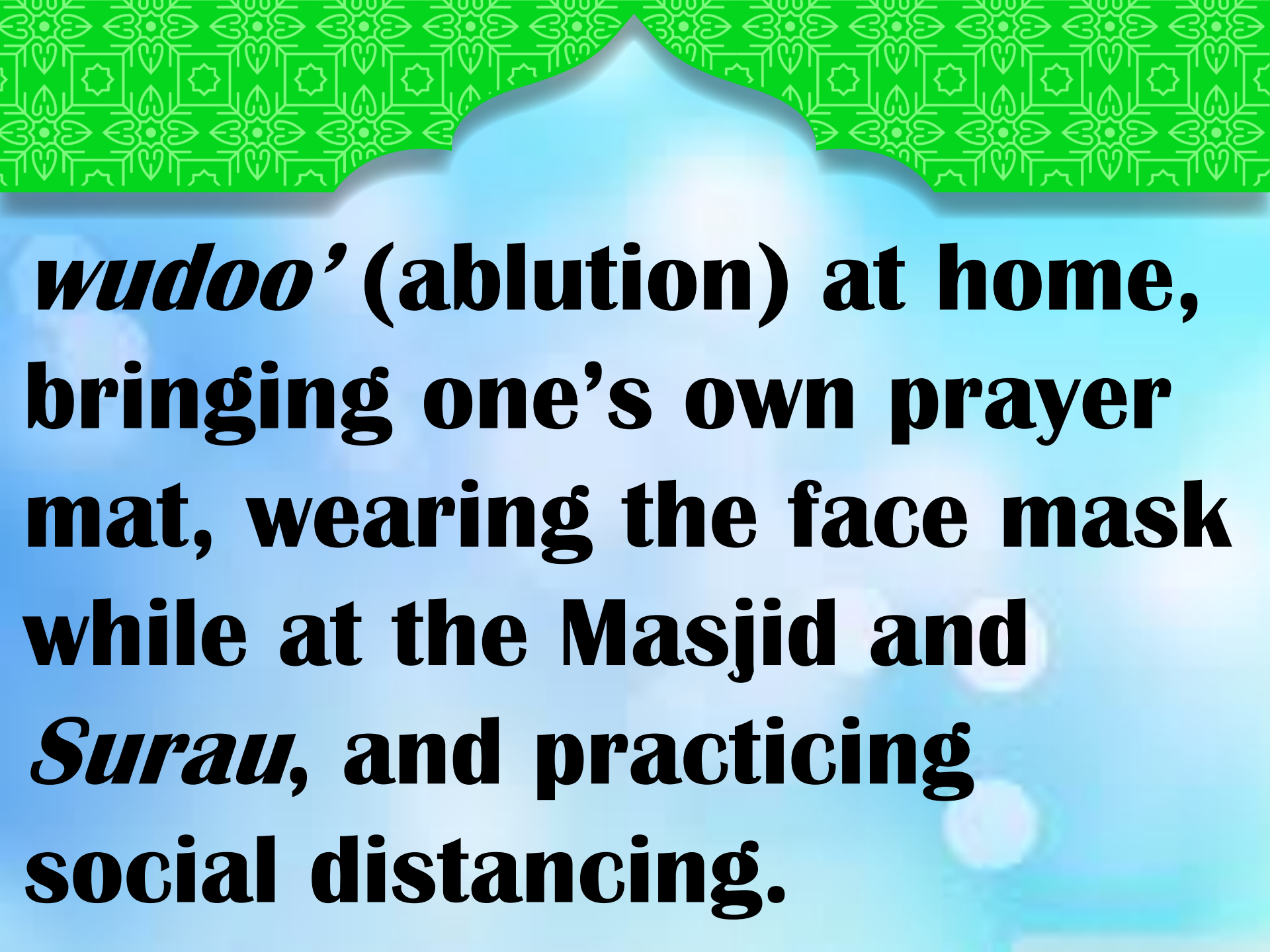
**and *al-Hadeeth*, as well as
sound Islamic brotherhood
principles.**




In our effort to break the chain of Covid-19, it necessitate every masjid attendees to remain disciplined and that it is *waajib* (obligatory) to abide




by the Standard Operating Procedure (SOP) that has been outlined by JALS (Selangor Islamic Religious Department) specifically in performing the




***wudoo'* (ablution) at home, bringing one's own prayer mat, wearing the face mask while at the Masjid and *Surau*, and practicing social distancing.**



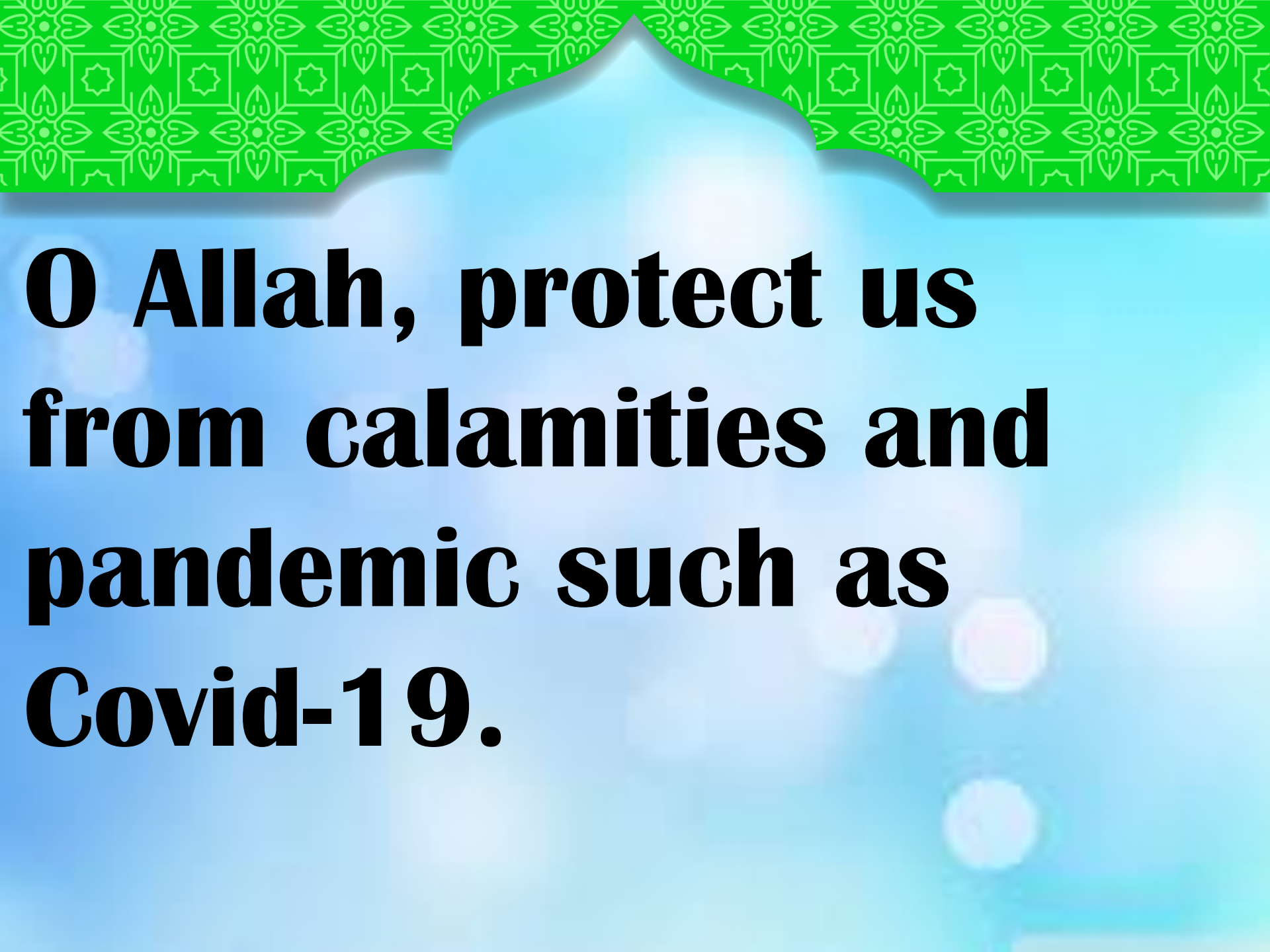
**Those that are unhealthy
or unwell are prohibited
from performing *salaah*
in the Masjid and *Surau*.**



**O Allah, You are the Lord
that is All Mighty, we are
grateful to You for having
bestowed upon us *rahmah*
and blessings upon this
state that continues to**



**prosper and progress, and
that its residents remain
united, under the auspices
and leadership of our Ruler
as the Head of Islamic
affairs in this state.**



**O Allah, protect us
from calamities and
pandemic such as
Covid-19.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**