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“AVOID BLAMEWORTHY TRAITS”

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JABATAN AGAMA ISLAM SELANGOR



“AVOID BLAMEWORTHY TRAITS”

الْحَمْدُ لِلَّهِ الْقَائِلِ : إِنْ تَمَسَّكُمْ حَسَنَةٌ تَسُوهُمُ وَإِنْ تُصِيبْكُمْ
سَيِّئَةٌ يَفْرَحُوا بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا إِنَّ

اللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٢٢﴾²

Dear blessed Muslims,

Let us strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. May we attain success in this world and the Hereafter.

¹ Aal 'Imraan 3:120

² Aal 'Imraan 3:102



Dear blessed audience,

“AVOID BLAMEWORTHY TRAITS.” *Akhlaaq* originates from the word *khuluqun*, which means courtesy, meaning something that is kept inside the heart, very subtle, and unknown to others, but having a great impact upon the behaviors of mankind. *Akhlaaq* is divided into two, namely *mahmoodah* (praiseworthy) and *madhmoomah* (blameworthy).

Akhlaaq that is *madhmoomah* refers to acts that are reprehensible according to the intellect and Islamic *Sharee'ah*. They are known as blameworthy traits, which contradicts the teachings of al-Qur'an and *as-Sunnah*. Among the traits of *madhmoomah* are committing shirk against Allah *Subhaanahu Wa Ta'aala*, lying, vanity, jealousy, betrayal, stinginess, anger, and many more. These dispraised *akhlaaq* is not from the characteristics of Rasulullah ﷺ. In the *hadeeth* of 'Abdullah bin Mas'ood *radiallaahu 'anh*, Rasulullah ﷺ said, which means:

“He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.”

(Muslim)

Dear blessed Friday audience,

Among the traits of *madhmoomah* is jealousy (*hasad*). Jealousy means envy, which is hoping for the *ni'mah* (favor) and blessings that are found in others to be removed and instead given to the person with envy. Those whom are envious cannot stand to see others possessing more bounties than them in matters of good. Those having this trait, it is as if they are opposing Allah *Subhaanahu Wa Ta'aala* for bestowing certain favor to others. *Hasad* can erase all of the charitable deeds performed, as in the narration of



Rasulullah ﷺ, on the authority of Abu Hurayrah *radiyAllaahu ‘anh*, which means:

“Avoid envy, for envy devours good deeds just as fire devours firewood.”

(Abu Dawood)

Such feeling or attitude is a *madhmoomah* trait that is truly despised by Allah. Moreover, Allah *Subhaanahu Wa Ta’aala* has firmly stated in al-Qur’an in verse 32 of soorah an-Nisaa’:

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ

“And do not wish for that by which Allah has made some of you exceed others...”

To avoid envy, jealousy, and covetousness, one must praise and give thanks to Allah for the favors enjoyed by our Muslim brethren. May we also be bestowed by Allah with the same favors.

While, anger stems from having little patience (*sabr*) in facing any situation, which is usually driven by the whispers of *shaytaan*. Rage that is reprehensible is anger that is out of place and not with any good reason. Usually the grumpy person inherits traits such as arrogance, pride, refusal to accept criticisms, and others. However, Islam does not forbid its adherents to have anger in certain matters, as Allah mentions in verse 9 of soorah at-Tahreem:



يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ
جَهَنَّمُ وَبِئْسَ الْمَصِيرُ ﴿٩﴾

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”

Those whom are hot-tempered will usually stir up arguments just to win them. This is prohibited by Rasulullah ﷺ through the *hadeeth* of Abu Umaamah *radiyAllaahu ‘anh*, which means:

“No people go astray after having followed right guidance, but those who indulge in disputes.”

(at-Tirmidhi and ibn Maajah)

Dear blessed Friday congregation,

Fitnah can be interpreted as inciting, meaning to convey the words of a person to others by adding details that are untrue so that those at the receiving end will become hateful and inflamed by it. Such act is abhorred in Islam. It is deemed as *faasiq* and such person’s testimony will not be accepted. Allah *Subhaanahu Wa Ta’aala* mentions in verse 6 of soorah al-Hujuraat:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾



“O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful.”

A huge portion of these instigators intend to sever the relationship between individuals and as a consequence of their incitement, many have been oppressed. While, backbiting is to speak about a person behind their back. Typically, what is mentioned is with regard to a person’s behavior, physical appearance, conduct, and others. All of these have been prohibited in Islam and they fall within the category of major sins. Allah *Subhaanahu Wa Ta’aala* mentions in verse 12 of soorah al-Hujuraat, which means:

“O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful.”

Esteemed Muslims,

The next *madhmoomah* trait is arrogance or pride, meaning self-conceit. One that is arrogant would always see himself or herself as being more worthy and of higher stature compared to others, looking down upon others and deem them lowly. Pride and arrogance bring about no benefit, moreover it leads to the hatred of Allah and also mankind, and can even cause one to leave the fold of Islam for rejecting to submit to the truth. Allah *Subhaanahu Wa Ta’aala* mentions in verse 206 of soorah al-Baqarah, which means:

“And when it is said to him, “Fear Allah,” pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.”



To avoid this trait of arrogance, one must practice *tawaddu'* or staying humble by increasing interactions with all walks of society, and training oneself to listen to others' views in all matters.

Honorable audience,

To end the *khutbah* today, let us altogether internalize upon its essence, as in the following:

1. The Muslim *ummah* must have certainty that all matters will be accounted for in the Hereafter, whether it is the excellent or dispraised *akhlaaq*.
2. The Muslim *ummah* must strive its level best to avoid *madhmoomah* traits for they are blameworthy.
3. We must comprehend that noble *akhlaaq* will attain good in this world and the Hereafter, and even loved by all creations.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ
الْمُسْتَكْبِرِينَ ﴿٢٣﴾

“Assuredly, Allah knows what they conceal and what they declare. Indeed, He does not like the arrogant.”

(Soorah an-Nahl 16:23)



بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا
فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ
هُوَ السَّمِيعُ الْعَلِيمُ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ



الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ
وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه
الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَعَكُّوْ أَمِيرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

