



جہانگیر اسلام آباد
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AVOID BLAMEWORTHY TRAITS



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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.**

***“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 *radiyAllaahu ‘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)

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 *radhiyAllaahu*
'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':

***“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:

“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)

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:

***“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.”***

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.

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.

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


(Soorah an-Nahl 16:23)



**THE SECOND
KHUTBAH**



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.




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 our wealth (*infaaq*) 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.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

