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***“CLEANLINESS IS THE IDENTITY OF A
BELIEVER”***

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JABATAN AGAMA ISLAM SELANGOR***

"CLEANLINESS IS THE IDENTITY OF A BELIEVER"

الْحَمْدُ لِلَّهِ الْقَائِلُ: وَثِيَابَكَ فَطَهَّرَ. وَالرُّجْزَ فَأَهْجَرَ.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، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all matters that He forbade. May we all be bestowed with happiness and salvation in this world and the Hereafter.

¹ al-Muddaththir 74:4-5.

² Aal 'Imraan 3:102.

On this noble day, I will expound on a *khutbah* titled "**CLEANLINESS IS THE IDENTITY OF A BELIEVER.**"

Dear blessed Friday audience,

Cleanliness in the Arabic language is often associated with two main terminologies namely النِّظَافَةُ (*an-nazhaafah*) and الطَّهَّارَةُ (*at-tahaarah*), of which each has its own meaning and emphasis.

An-nazhaafah refers to cleanliness in the physical and external aspects, which is taking care of the body, clothing, dwelling, and surroundings from filth, unpleasant smell, and things that can cause discomfort. This is closely intertwined with *adab* (etiquette), politeness, beauty and sustainability of nature in which is demanded in Islam.

While, *at-tahaarah* has a definition that is more specific and in-depth, which is purity according to *shara'*, clean and free from all forms of *najs* (filth or impurities), whether *najs hissi* that is visible through the naked eye in tainting the body or place of *'ibaadah* (worship), or *najs ma'nawi* that destroys the soul such as sins, shame, and acts of disobedience. In this regard, *tahaarah* is a form of *ta'abbud*, which is the obedience of the servant towards the commands of Allah *Subhaanahu Wa Ta'aala* that is *mutlaq* (absolute), whether its *hikmah* (wisdom) is understood or not.

Islam stipulates *tahaarah* as a *shart* (condition) for the validity of certain *'ibaadah* such as *salaah* and *tawaaf* (circumambulation of Ka'bah), at the same time educating the *ummah* upon the values of *tarteeb* (order), discipline, and adherence to the rules of the *Sharee'ah*. Every washing in *wudoo'* (ablution), every steps towards purity, teaches the *mu'min* (believer) to comply with the commandments of Allah *Subhaanahu Wa Ta'aala* with *tarteeb*,

perfection, and *adab*, not purely to follow the heart or comprehension of the 'aql (intellect) which are limited.

Beloved Friday audience,

Allah *Subhaanahu Wa Ta'aala* has stated that He loves His servants who love to purify themselves.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 222 of Soorah al-Baqarah:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ.

"Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."

According to *Tafseer al-Qurtoobi*, what is meant by *al-mutatahhireen*, which are those that are always purifying themselves, is being purified from any physical impurities and also cleansed from any sins. This means that Islam emphasizes upon cleanliness in both the physical and spiritual aspects. This is because cleanliness perfects the *imaan* (faith) of a Muslim. This is as mentioned in the *hadeeth* of Abu Maalik al-Ash'ari *radiyAllaahu 'anh* where Rasulullah ﷺ said:

الطُّهُورُ شَطْرُ الْإِيمَانِ

"Purity is half of faith."

(Muslim)

Dear esteemed Friday congregation,

The author of the book *Fiqh al-Manhaji* explained that one of the main *hikmah* for the legislation of *tahaarah* (purification) is that it coincides with the human *fitrah* (natural disposition). Naturally, human beings love beauty and cleanliness. Due to that, Islam as a religion that is in line with human *fitrah* commands for every believer to always maintain cleanliness and preserve personal purity.

Aside from that, maintaining cleanliness can also preserve the nobility and dignity of a *mu'min*. Usually, we will respect those that are good at taking care of themselves and maintaining cleanliness. We will feel comfortable to sit, discuss, and deal with such individuals. On the contrary, neglecting cleanliness will definitely cause one to be shunned and his or her presence less welcomed.

The Prophet ﷺ had told the Companions as mentioned in the narration of Sahl bin Hanzhaliyyah al-Ansaari *radhiyAllaahu 'anh*, where he ﷺ said:

إِنَّكُمْ قَادِمُونَ عَلَى إِخْوَانِكُمْ فَأَصْلِحُوا رِحَالَكُمْ، وَأَصْلِحُوا
لِبَاسَكُمْ حَتَّى تَكُونُوا كَأَنَّكُمْ شَامَةٌ فِي النَّاسِ، فَإِنَّ اللَّهَ تَعَالَى
لَا يُحِبُّ الْفُحْشَ، وَلَا التَّفَحُّشَ

"You are coming to your brethren; so tidy your mounts and tidy your dress, until you are like a mole among the people. Allah does not like obscene words or deeds, or do intentional committing of obscenity."

(Abu Dawood)

Ennobled Friday congregants,

From the perspective of health and perfection of *'ibaadah*, the human body that is clean, often cleansed and tidied with *wudoo'* and bathing can be spared from various illnesses. Body parts that are often exposed to filth such as the hands, face, feet, and nose, if they are always kept hygienic then it will help in maintaining good health and reducing the risk of infectious diseases. This indicates that the *sharee'ah* of purification is not only a matter of *'ibaadah* rituals, but it also provides benefit in terms of healthcare.

It is also mentioned that from among its *hikmah*, cleanliness will enable the believer to perform *salaah* facing towards Allah *Subhaanahu Wa Ta'aala* in a state of purity, both internally and externally. Hence, the *mu'min* is to be purified externally with *wudoo'* and clean garments, as well as purified internally with a heart that is free from sins, *hasad* (envy), and other traits of *mazhmoomah* (blameworthy), so that the *'ibaadah* is filled with *khushoo'* (humility) and pleasing to Allah *Subhaanahu Wa Ta'aala*.

O my brothers, fellow respected Muslims,

Looking at today's reality, it is clear that there still exists casual attitude towards purification and cleanliness. Just look at the public restrooms, they are still tarnished with impurities that have not been cleaned off, garbage thrown at will on the streets, unpleasant odor at shophouse premises.

Moreover, the *adab* regarding cleanliness at *masaajid* and other public places are increasingly eroded.

Indeed, these acts of polluting and destroying truly reflects the superficial, ignorant, and selfish attitude, not a reflection of the true teachings of Islam. A *mu'min* whose *imaan* and *akhlaaq* (character) are in accordance with Islamic teachings will not neglect cleanliness and instead will always strive to fulfill the responsibility of preserving the comfort and rights of others.

We need to be confident and believe, with the integrity and continuous efforts undertaken by the local authorities (PBT) in administering the cleanliness of this state, it will create a beautiful panorama and a clean and even more conducive atmosphere, in line with the principles and identity of Islam. The equipment and services provided must always be improved in line with technological developments, while governance that is based on planning, analysis and close monitoring must be implemented for the sake of cleanliness of the surroundings and comfort of the community.

Therefore, fulfill the *amaanah* that was given in the best manner. Take heed of the threat of The Messenger ﷺ upon those that did not fulfill the *amaanah*, as in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where Rasulullah ﷺ said:

آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا
أُتْمِنَ خَانَ

"The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays."

(al-Bukhaari)

It is interesting for us to ponder that in some of the countries in the Far East, the aspects of cleanliness and environmental management are given a lot of attention. This should make us realize that these values have long been taught in Islam. As an *ummah* that embraces Islam as the way of life, it behooves us to be further advanced in practicing cleanliness externally and internally. All of these, in reality, reflects the personality of the individual and community of believers.

Esteemed guests of Allah,

To end the *khutbah* today, let us altogether derive lessons as guidance in our lives:

1. We must embrace cleanliness and purity as comprehensive internalization of *imaan*, by taking care of personal hygiene, the cleanliness of our garments, place of worship, and surrounding because from them emanates the beauty of the believers' *akhlaaq*.
2. We must, together with relevant authorities, work collectively on the basis of awareness and responsible attitude, so that efforts in maintaining the cleanliness of our surroundings can be implemented continuously and benefiting everyone.
3. We must be concerned about the comfort and rights of others by maintaining cleanliness, preserving *adab* and behavior so that our presence

would bring about good and becomes a manifestation of the beauty of the teachings of Islam in societal living.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
قَدْ أَفْلَحَ مَنْ زَكَّاهَا. وَقَدْ خَابَ مَنْ دَسَّاهَا.

"He has succeeded who purifies it, and he has failed who instills it [with corruption]."

(Soorah ash-Shams 91:9-10)

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 أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.
إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

³ al-Ahzaab 33:56.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
اللَّهُمَّ أعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أَيْمَةَ الْمُسْلِمِينَ وَوُلاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانِ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَغْكُو أَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ

وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Bestow tremendous reward upon those who fulfill their *zakaah*, bless their wealth and lives, replace the *zakaah* that they have fulfilled with something better, and accept their *zakaah* as purification for all sins.

O Allah! Open up the hearts of Muslims that are eligible to give *zakaah* in fulfilling their obligations upon their wealth. Keep us away from stinginess, cultivate compassion, and unite our hearts in goodness.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴

⁴ al-Furqaan 25:74.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.