



جہاتن اگامہ اسلام سلاڠور

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...



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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.**

On this noble day, I will expound on a *khutbah* titled...



Cleanliness in the Arabic language is often associated with two main terminologies namely
النَّظَافَة (*an-nazhaafah*) and
الطَّهَارَة (*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 '*aqal* (intellect)
which are limited.

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)

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
radiyAllaahu ‘anh, where
he ﷺ said:

***“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)

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.

**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:

“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.**

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.**

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

(Soorah ash-Shams 91:9-10)



THE SECOND KHUTBAH



**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, 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**