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**جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانِغُورِ**  
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# FRIDAY SERMON

***Title:***

***“SOUND EMOTIONS AND INTELLECT”***

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## “SOUND EMOTIONS AND INTELLECT”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ  
اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ<sup>1</sup>

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 وَآيَاتِي بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ<sup>2</sup>

Dear blessed Muslims,

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

Let us listen and ponder upon the *khutbah* today titled “**SOUND EMOTIONS AND INTELLECT.**”

<sup>1</sup> al-Qasas 28:50.

<sup>2</sup> Aal-‘Imraan 3:102.



**Dear esteemed audience,**

At a time when many would first ponder before taking action, there are some that would actually act first and ponder upon its consequences afterwards. They only follow their heart and desire. When discussing, they would be governed by their emotions, and when taking actions, their anger takes charge.

Verily, following the lustful desire alone is a calamity and destruction in this world and the Hereafter. The Prophet صلى الله عليه وسلم mentioned, as in the narration of Anas bin Malik *radiyAllaahu 'anh*:

ثَلَاثٌ مُّهِلِكَاتٌ : شُحٌّ مُطَاعٌ وَهَوًى مُتَّبَعٌ وَإِعْجَابُ الْمَرْءِ

بِنَفْسِهِ

***“Three destructive matters: stinginess that is obeyed, desires that are pursued, and admiration of one own self.”***

*(al-Bayhaqi)*

As a result of obeying the lust and disregarding the sane mind, many have fallen into regret due to their utterances and actions. The husband that truly regrets after the words of divorce have been uttered without thinking thoroughly, only to become “*gila talak*” afterwards (meaning: desperation in returning to one’s ex-spouse that one goes insane). The son or daughter that is remorseful for not being dutiful to the parents prior to their demise. Early regret is a blessing, but after the fact it is meaningless. What more if such penitence occurs on the Day of Judgment, where nothing can be retracted or reversed. At that time, mankind would rather become dust than held accountable and punished by Allah ‘Azza wa Jalla. Allah *Subhaanahu Wa Ta’aala* mentions in verse 40 of soorah an-Nabaa’:



إِنَّا أَنْذَرْنَاكُمْ عَذَابًا قَرِيبًا يَوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدَاهُ  
وَيَقُولُ الْكَافِرُ يَلَيْتَنِي كُنْتُ تُرَابًا ۝

***“Indeed, We have warned you of a near punishment on the Day when a man will observe what his hands have put forth and the disbeliever will say, “Oh, I wish that I were dust!””***

**Dearest audience,**

Let us think before uttering or taking action. Let us utilize the intellect that Allah had bestowed upon us. All of our words and deeds are born from our mind. However, what sort of mind do we want? Is it a mind that is free even though in reality it is limited? Truthfully, it is only the mind that is driven by divine revelation and the *shara'* that will produce words and deeds that are righteous. On the contrary, the mind that is further away from divine guidance and shackled by the lustful desire will fall into misguidance. Allah *Subhaanahu Wa Ta'aala* mentions in verse 26 of soorah Sad:

يَدَاوُدُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ  
النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ

***“[We said], “O David, indeed We have made you a successor upon the earth, so judge between the people in truth and do not follow [your own] desire, as it will lead you astray from the way of Allah.””***

**Respected guests of Allah,**



Let us speak with a sound mind. Let us act with *hikmah* (wisdom). Do not even once submit to our emotions and lusts that are adorned with the devil's deceptions. Emotions can eliminate the function of the sound mind or 'saleem'. When one's mind is unsound or no longer 'saleem', all arguments that are 'aqli (rational) in nature will be rejected, what more with proofs from the *nusoos* (religious texts) that are rejected from early on. For surely, acts that are outside of the boundaries of the *shara'* will be strictly prohibited by the *shara'*.

As a consequence of blindly following one's short-sighted mind and surrendering to the angry heart and dissatisfaction towards an individual or group, some are willing to sabotage others or their own companions with various ways that will also harm himself along with the destruction of others. It is due to this selfish attitude for short-term gain that results in behaviors causing the annihilation of an organization, and subsequently societal living. With that, lost is the legacy of integrity and the greatness of an organization, bit by bit, causing to vanish the dignity of a people, *ummah*, and the religion of Islam that is glorious and revered.

Seeing the danger of emotions overpowering the intellect and logical reasoning, the Prophet صلى الله عليه وسلم had forbade a judge (*qaadi*) from giving a ruling while in the state of anger. On the authority of 'Abd ar-Rahmaan bin Abi Bakrah *radiyAllaahu 'anh*, the Prophet صلى الله عليه وسلم said:

لَا يَقْضِيَنَّ حَكْمٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانٌ

***"A judge should not judge between two persons while he is in an angry mood."***

(*al-Bukhaari*)

**Blessed Muslims,**



Indeed, the true believer is one who is obedient to Allah and His Messenger. His mind fully abides by the divine revelation, not his lustful desire. His speech is that of pearl of wisdom and goodness. While his actions are *da'wah* (calling to Islam) and good exemplary. What he hastens to is not worldliness and luxury, but what is yearned are *barakah* (blessings) and blissfulness.

There! Look at the precision and subtlety of compassion of the *imaam* of our *madhhab*, al-Imaam ash-Shaafi'ee *rahimahullaah*, who was very meticulous and truly ponders before stating his opinion. Al-Imaam ash-Shaafi'ee stated the reason for his silence, saying:

حَتَّىٰ أَدْرِيَ أَنَّ الْفَضْلَ فِي السُّكُوتِ أَوْ فِي الْجَوَابِ

***“Until I am able to know whether remaining silent or to answer (the question) is more preferred.”***

*(al-Majmoo' of Imaam an-Nawawi)*

**Dearest audience,**

As Muslims that work every single day seeking livelihood for the wife and children, it is *waajib* (obligatory) to ensure that the *rizq* (provision) is *halaal* (permissible) and that it is spent for a good cause. There is no shortcut in accumulating wealth if it goes against the *sharee'ah*.

The righteous individual will remain upright wherever he or she may be. He or she will not cave in to the surrounding, but instead such individual will be the one bringing change towards the better. The Prophet صلى الله عليه وسلم forbade us from becoming those having no principles like the *lalang* (tall weedy grass). Hudhayfah *radhiyAllahu 'anh* narrated that the Prophet

صلى الله عليه وسلم said:



لَا تَكُونُوا إِمَّعَةً، تَقُولُونَ: إِنْ أَحْسَنَ النَّاسُ أَحْسَنَّا،  
وَإِنْ ظَلَمُوا ظَلَمْنَا، وَلَكِنْ وَطِنُوا أَنْفُسَكُمْ، إِنْ أَحْسَنَ  
النَّاسُ أَنْ تُحْسِنُوا، وَإِنْ أَسَاءُوا فَلَا تَظْلِمُوا

**“Do not let yourselves be ‘yes-men’, saying: ‘If the people are good then we will be good, and if they are wrong then we will be wrong.’ Rather, make up your own minds, if the people are good then you are good, and if they are evil, then do not behave unjustly.”**

(at-Tirmidhi)

The Companions of the Prophet صلى الله عليه وسلم whom have taken this guidance had become the best generation by spreading Islam to all corners of the world while engaging in commerce and trade. It is these souls instilled with religious teachings and the minds driven by the *wahy* (revelation) that had caused others to embrace Islam.

**Dear blessed audience,**

Let us give priority to public interest (*maslahah*) over our own personal interests. Being selfish by surrendering to our own *nafs* (desire) will only damage the sanctity of the religion and the Muslim *ummah* in entirety. The success of life in this world will only be attained by utilizing the intellect according to the guidance of the *shara'*, not according to the feelings and hearts only. Remember, obeying the heart, one perishes. Surrendering to the feelings, one is ruined.

To end the *khutbah* this time, I solemnly remind fellow audience to take the following guidelines:



1. It is *wajib* upon the Muslim *ummah* to have certainty that all speech and actions in this worldly life will be accounted for in the Hereafter.
2. The Muslim *ummah* must think thoroughly first before taking action, so as to not regret later.
3. The Muslim *ummah* must curb its lust and leave behind legacies or heritage that are upright for the generations to come.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ۗ فإِنَّ  
الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

***"But as for he who feared the position of his Lord and prevented the soul from [unlawful] inclination, Then indeed, Paradise will be [his] refuge."***

(an-Naazi'aat 79:40-41)

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، أُوصِيكُمْ وَإِيَّايَ  
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

### Respected audience,

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 إله إلا الله, 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 JAIS (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*.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ  
وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ  
الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ  
تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ،  
جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ  
الدِّينِ ادریس شاه الحاج، ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ  
عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهِدَايَةَ  
وَالْتَوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُونَ،  
تغكو أمير شاه، ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه  
الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ  
وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا، مُصْلِحِينَ لِلْمَوْظَفِينَ وَالرَّعِيَّةِ  
وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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.



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

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ  
إِمَامًا. رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا  
عَذَابَ النَّارِ.

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.

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