



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...



***SOUND EMOTIONS
AND INTELLECT***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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***

#bahagianpengurusanmasjid

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 ﷺ
mentioned, as in the
narration of Anas bin
Maalik *radiyAllaahu ‘anh:*

“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’:

“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!"***

**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:

“[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.””

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 ﷺ 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 *radhiyAllaahu ‘anh,*

the Prophet ﷺ said:

“A judge should not judge between two persons while he is in an angry mood.”

(al-Bukhaari)

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:**

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

(al-Majmoo‘ of Imaam an-Nawawi)

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 ﷺ forbade us from

becoming those having
no principles like the
lalang (tall weedy grass).
Hudhayfah *radiyAllaahu*
'anh narrated that the
Prophet ﷺ said:

“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 ﷺ 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.

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 *waajib* 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.

***“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)




**THE SECOND
KHUTBAH**




**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 إِلَهَ إِلَّا اللَّهُ, affirmative
principles within al-Qur'an**



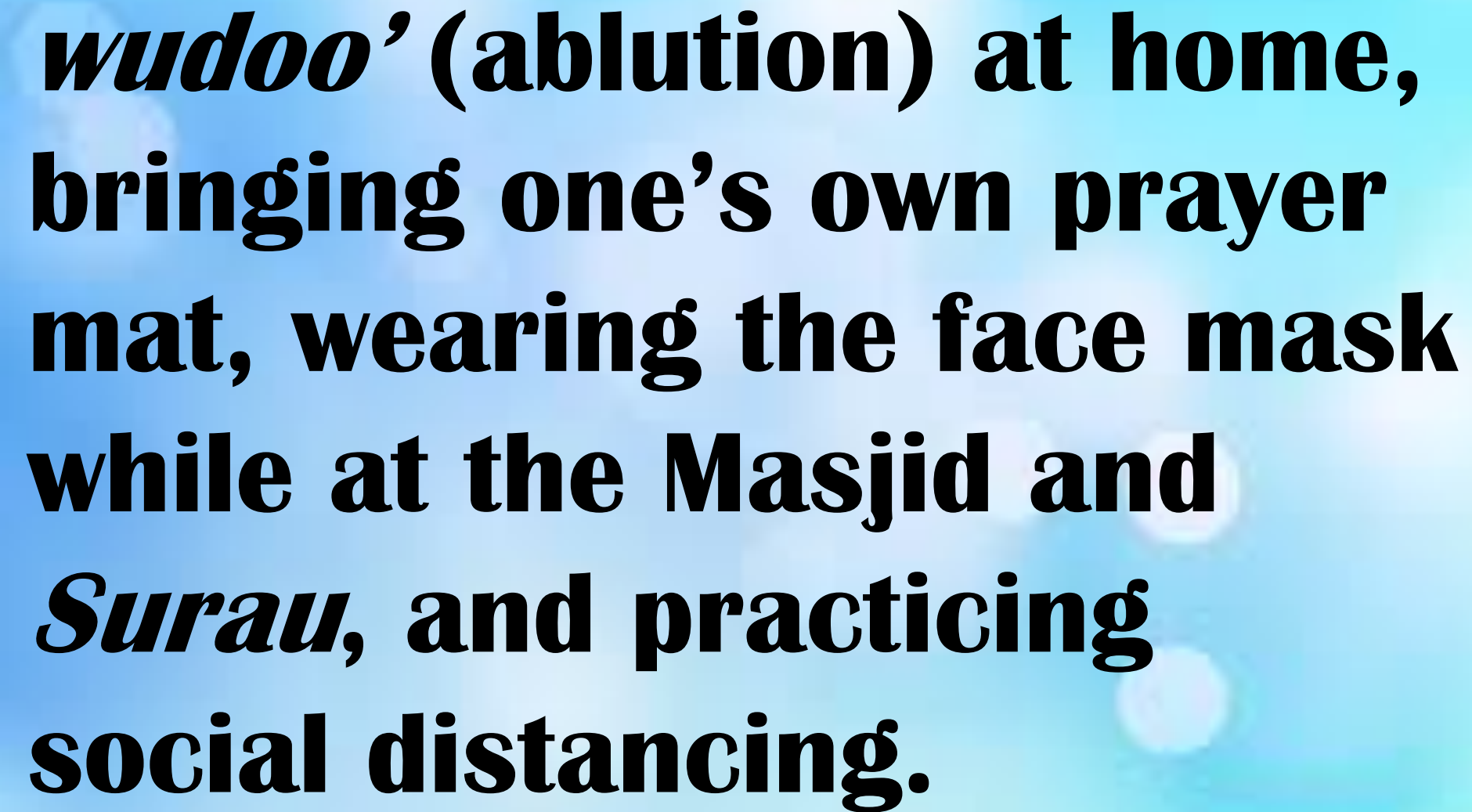
**and *al-Hadeeth*, as well as
sound Islamic brotherhood
principles.**




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 JALS
(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.**



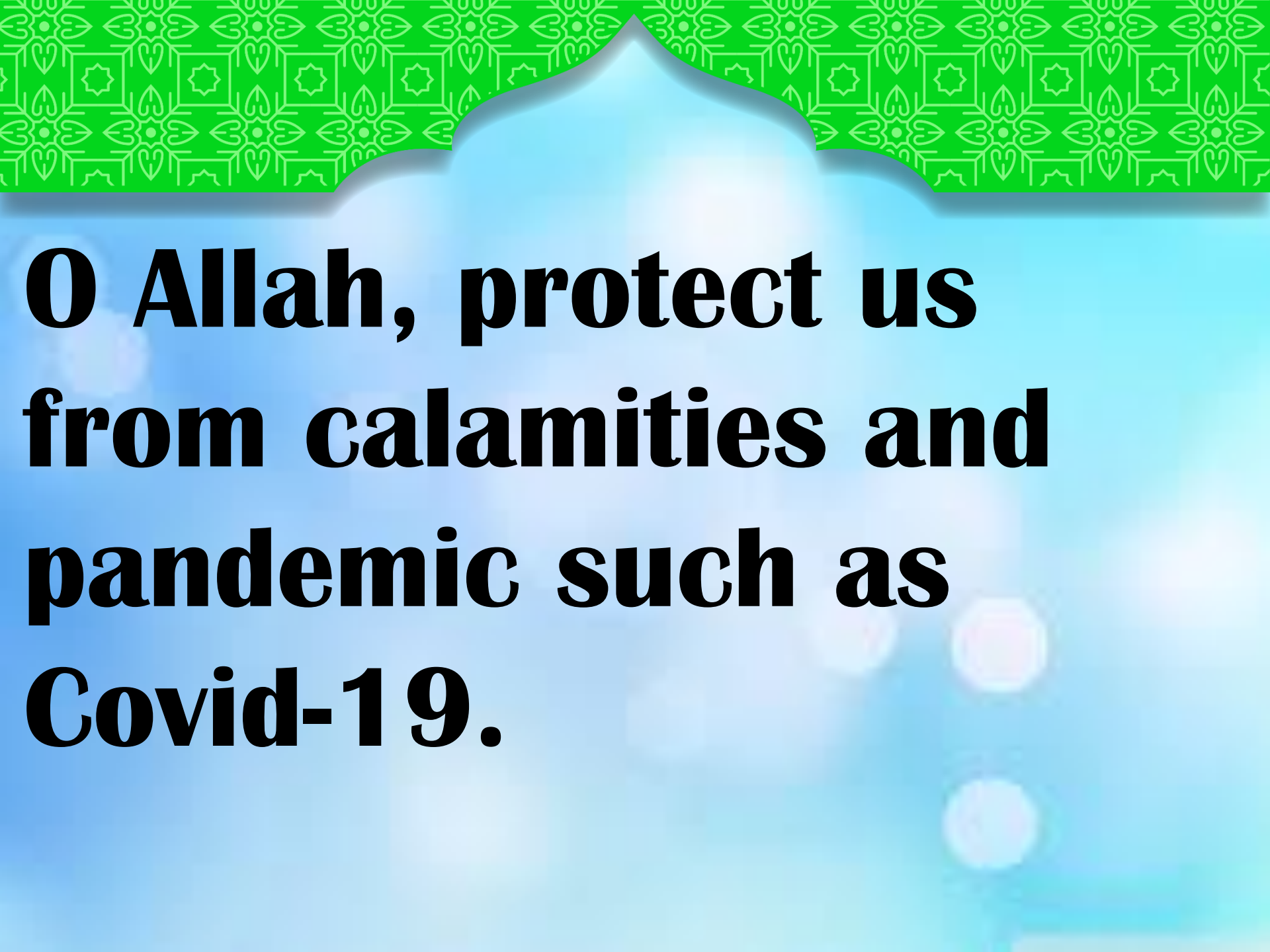
**Those that are unhealthy
or unwell are prohibited
from performing *salaah*
in the Masjid and *Surau*.**



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**