



جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

THE FIRE OF RAGE



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Let us remain grateful to Allah *Ta'aala* that by His Grace, we are blessed to be able to convene on the most honorable of all days today. With that,

I sincerely implore upon
myself and fellow
congregation to always
strive in increasing our
taqwa of Allah *Ta'aala* by
performing all of His
Commands and avoiding
all of His prohibitions.

Today I will be delivering a *khutbah* titled ...

THE FIRE OF RAGE



#bahagianpengurusanmasjid

Verse 134 of Soorah Aal-
'Imraan that was recited
in the early part of the
khutbah explains to us
that restraining the anger
and pardoning others are
praiseworthy traits that
are beloved to

Allah *Subhaanahu Wa Ta'aala*.

Anger is one of the detestable traits that must be avoided by the Muslim *ummah*. This is such because it can

bring about negative implications within the human lives. Imaam al-Ghazzaali stated that anger is the flaming fire originating from the fire of Allah *Subhaanahu Wa Ta'aala* that penetrates

deep into the heart.
Those affected by anger
has close relationship
with *shaytaan* for it had
successfully pulled the
nerves of its victim
through the devil's
deception, so much so

**causing the face to
turn red, the eyes
fiery red, and some
would become violent
towards their
surroundings.**

Narrated Abu Hurairah
radiyAllaahu ‘anh that a
man came to Prophet
Muhammad ﷺ and said:
“Counsel me.”

Rasulullah ﷺ said:

لَا تَغْضَبْ

***“Do not become
angry.” (He repeated
it several times).***

(al-Bukhaari)

Anger has significant effect in our lives. Not only upon those being angered at, moreover it is felt by the one in anger himself and those around him. The emotions of the one being angered at

may be disturbed especially if being scolded blindly. The one being scolded will also hold grudge for a period of time. Even more unfortunate is that it will lead to strife, enmity,

and severing the ties of
Wataniyyah (homeland)
and Islamic fraternity.

Those opting for the
flame of anger in speech,
action, and deeds will
make decisions hastily,

**possibly be wrong,
oppressing, and harming
others. In result,
destruction and
casualties will incur in
severing friendship,
family institution, societal
institutions,**

and state nobility.

The fire of anger is the seat of *shaytaan* who will spark actions and utterances that are vile and heinous, swearing, cursing, and hurling

profanities. Even more wicked, the fire of rage can rapidly spread causing *shirk* with Allah *Subhaanahu Wa Ta'aala*, violating the *Shara'*, and inflicting misconception upon Islam as a lofty

religion and the complete way of life.

The prohibition of becoming angry that is destructive is *mutlaq* (absolute). However,

the Muslim *ummah* is required to remain firm and stern in upholding the truth in matters that are *haqq* (truth), and it is a duty binding upon them. The Muslim *ummah* is required to remain

steadfast and principled.
A father must be firm with
his offspring who is
negligent in performing
the *'ibaadah* of *salaah*
according to what has
been prescribed by the
religion.

Let us emulate Rasulullah
ﷺ whom manifested his
firmness that he was
clearly seen to be
angered when the
commands of Allah
Subhaanahu Wa Ta'aala
were abandoned and

the prohibitions of Allah
Subhaanahu Wa Ta'aala
were committed freely.
Once Rasulullah ﷺ went
on a journey with a group
of people, there was an
Ansaari woman that had
scolded and cursed

her lazy camel.

Rasulullah ﷺ heard her
rage and commanded
for the Ansaari woman
to be left there.

Imaam al-Ghazzaali
rahimahullaah mentioned
in his magnum opus
Ihyaa' Uloom ad-Deen
that there are several
types of people when it
comes to managing
anger. Among them are

**those deemed as being
lackadaisical or totally
lacking in their anger.
Such characteristic is
very detested, for these
people are considered as
devoid of the defensive
attitude in protecting**

themselves, their spouses, families, and their rights, especially in religious affairs.

***Allah Subhaanahu Wa Ta'aala* mentions in verse 29 of soorah al-Fath:**

“Muhammad is the Messenger of Allah; and those with him are forceful against the disbelievers...”

**Aside from that are those
that have gone overboard
in anger without knowing
its limits and
circumstances that it
blatantly manifests their
own ignorance,
transgression against**

**the religious teachings,
and deserting obedience.
If the first group is
deemed as detestable,
then this second group is
deemed as very
dangerous. Therefore,
what is good is to choose**

to be angry that is in accordance with the stipulations of the religion and rulings, befitting of its place, and lawful according to the *Sharee'ah*. Anger that is being referred to here

is in matters pertaining to religious interests and it must be according to the proper methodology.

Also, it must be controlled so that it will not be like the blazing fire that destroys itself and

others. This is the most praiseworthy attitude. Firmness and anger must always remain within the framework of preserving the interests of the religion and the purpose of legislation, justice,

prudence, and wisdom.

**There are several ways
for us to restrain our
anger from exploding
within ourselves.**

Among them:

1. Performing *wudoo'*
(ablution). Narrated
'Urwah ibn Muhammad
ibn as-Sa'di *radiyAllaahu*
'anh, on the authority of
his grandfather 'Atiyyah
who reported that
Rasulullah ﷺ said:

“Anger comes from the devil, the devil was created of fire, and fire is extinguished only with water; so when one of you becomes angry, he should perform ablution.”

(Abu Dawood)

2. Uttering *ta'awwudh*
(seeking refuge in
Allah). Allah
Subhaanahu Wa Ta'aala
mentions in verse 200
of soorah al-A'raaf,
which means:

“And if an evil suggestion comes to you from Satan, then seek refuge in Allah. Indeed, He is Hearing and Knowing.”

3. Changing one's position from standing to sitting. If the anger has yet to recede, then change position from sitting to lying down.

Narrated Abu Dharr *radiyAllaahu 'anh:*

Rasulullah ﷺ said to us:

“When one of you becomes angry while standing, he should sit down. If the anger leaves him, well and good; otherwise he should lie down.” (Abu Dawood)

**Therefore, anger is to
be properly managed
and expunged by
always practicing
praiseworthy traits.**

To end our Friday
khutbah today, let us
altogether reflect
upon the essence of
the sermon delivered
just now:

1. The Muslim *ummah* must avoid vile characteristics that can ignite anger such as arrogance, egotistic, degrading others, excessiveness in joking with others, and always argumentative.

2. The Muslim *ummah* must possess anger that is in accordance with Islamic teachings and suitable for its circumstances.


3. The Muslim *ummah* must emulate the firmness possessed by Rasulullah ﷺ as mentioned earlier in the sermon.

“O Prophet, strive against the disbelievers and the hypocrites and be harsh upon them. And their refuge is Hell, and wretched is the destination.”


(at-Tahreem 66:9)




**THE SECOND
KHUTBAH**




**Let us unite upon the basis
of authentic Islamic
'aqeedah that is certain and
sound. 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.**



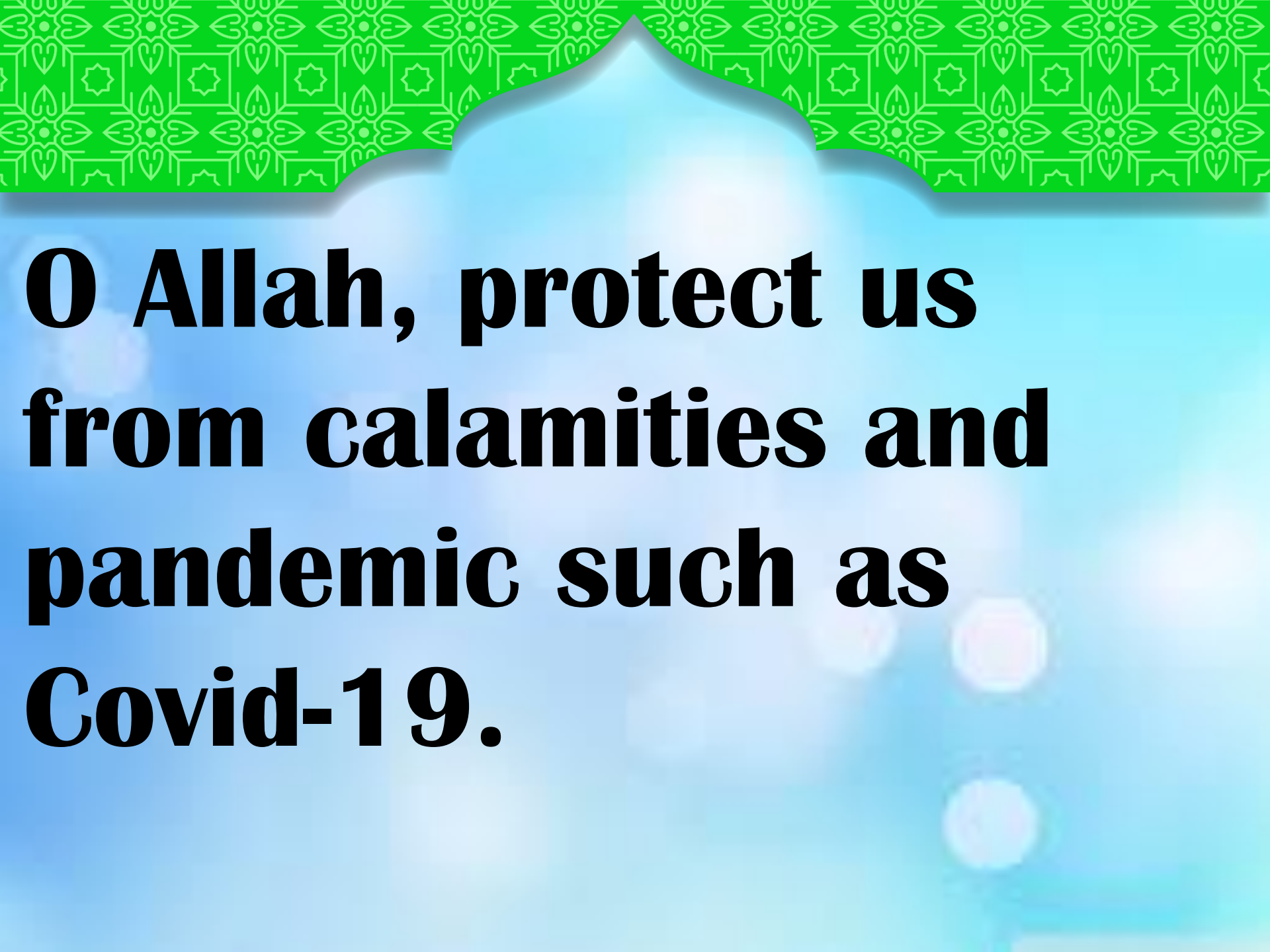
**Those that are unhealthy
or unwell are prohibited
from performing *salaah*
in the Masjid and *Surau*.**



**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**