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JABATAN AGAMA ISLAM SELANGOR

KHUTBAH JUMAAT

Title:

“GUARD YOUR TONGUE AND HANDS”

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Bahagian Pengurusan Masjid
JABATAN AGAMA ISLAM SELANGOR



“GUARD YOUR TONGUE AND HANDS”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ
قَعِيدٌ ۗ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ۗ ۱۸ ۱
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 ۗ ۱۰۲ ۲

Dear blessed Muslims,

Let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fully abiding by all of His Commands and avoiding all of His prohibitions. May we all become among those that attain the guidance and protection of Allah *Subhaanahu Wa Ta'aala* in this world and the Hereafter.

Let us internalize upon the *khutbah* today titled “**GUARD YOUR TONGUE AND HANDS.**”

¹ Qaf 50:17-18.

² Aal-'Imraan 3:102.



Dear esteemed audience,

It is *wajib* (obligatory) for a Muslim to have good *akhlaaq* (moral conduct). It is a sign, manifestation, and proof of one's *imaan* (faith) in Allah *Subhaanahu Wa Ta'aala*. It is also the spontaneous effect, not a choice in living according to the *Sharee'ah*.

From among the signs and proof of one's Islam is guarding the tongue and hands from harming others. It was narrated from 'Abdullah bin 'Amr *radiyAllaahu 'anhuma* that the prophet صلى الله عليه وسلم said:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ،
وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

"The Muslim is the one from whose tongue and hand the Muslims are safe from and the Muhaajir is the one who forsakes that which Allah has forbidden."

(al-Bukhaari)

This *hadeeth* shows that a true Muslim possessing virtuous *akhlaaq* is capable of restraining evil, whether from his speech or actions, from hurting the feelings and emotions of others, as well as disrupting the peacefulness and wellbeing in the lives of others. Remember, that everything we utter and commit will have direct effect upon our Muslim brethren, and it will always be known to Allah. Moreover, it is the very duty of the angels to record. Allah *Subhaanahu Wa Ta'aala* mentions in verses 17-18 of soorah Qaf, as recited in the *muqaddimah* (introduction) of the *khutbah* earlier, which means:

"When the two receivers receive, seated on the right and on the left. Man does not utter any word except that with him is an observer prepared [to record]."



Respected audience,

Let us have good *akhlaaq* when the tongue utters. Though the tongue is very soft in its physical appearance, it is sharper than the sword. Let us thoroughly ponder before expressing our opinion with gentle words. Do not speak if it may insult, revile, and hurt the feelings of others. Remember that among matters that are irreversible are words originating from the two jaws, aside from time and opportunity that will not reappear. Our words and speech will be held accountable in front of Allah in the Hereafter. Narrated Abu Hurayrah *radiallahu 'anh* that the prophet صلى الله عليه وسلم said:

إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي
مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ

“Allah has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.”

(al-Bukhaari)

Regarding this *hadeeth*, Imaam ibn Hajar al-‘Asqalaani stated that bad *niyyah* (intention) does not make one sinful, but if such evil is translated into speech or action, then it will be recorded and accounted as a sinful act.

Dear blessed audience,

In our excitement while arguing and debating, there are some Muslims that intentionally blasphemed through their tongue and actions for the sake of the heart craving the satisfaction of *shaytaan*'s incitement for



revenge, disgracing and unleashing ad hominem attacks upon individuals or those that oppose them. When engrossed in speech that blatantly degrade the character of the noble and honorable prophet ﷺ, has one not realize that such act is purely vile and immoral, has one forgotten the humiliation that Allah will inflict upon those that insults the beloved of Allah? And while the hands hastily vandalize the mural and artwork of others with despicable sketches and vulgarities, does one not know about the realm of Barzakh that is filled with venomous snakes and scorpions? When the fingers swiftly dance in typing out slander and incitement in the social media, does one not realize the sins and severe torment that awaits? On the authority of Samurah bin Jundub *radiallaahu 'anh* that the prophet ﷺ said:

وَأَمَّا الرَّجُلُ الَّذِي أَتَيْتَ عَلَيْهِ، يُشْرِشِرُ شِدْقَهُ إِلَى قَفَاهُ،
وَمَنْخِرُهُ إِلَى قَفَاهُ، وَعَيْنُهُ إِلَى قَفَاهُ، فَإِنَّهُ الرَّجُلُ يَغْدُو مِنْ
بَيْتِهِ، فَيَكْذِبُ الكَذْبَةَ تَبْلُغُ الأفَاقَ

“As for the man you came upon whose sides of mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells so many lies that it spreads all over the world.”

(al-Bukhaari)

Allah *Subhaanahu Wa Ta'aala* had also threatened those that harm others, as He mentions in verse 58 of soorah al-Ahzaab:

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغَيْرِ مَا اكْتَسَبُوا فَقَدِ
أَحْتَمَلُوا بُهْتَنَا وَإِنَّمَا مَبِينَا ٥٨



“And those who harm believing men and believing women for [something] other than what they have earned have certainly born upon themselves a slander and manifest sin.”

Dearest audience,

Verily profanities and vulgarities spewed against fellow Muslims are actually great fitnah upon Islam and the Muslim *ummah*. It instantaneously tarnishes, tears, and adversely affects the image of Islam, whose nature is to rescue and reconcile amongst Muslims and even the non-Muslims. Even worse than that, the collapse of Islamic *akhlaaq* will contribute to the collapse of the dignity of the Muslim *ummah* and Islam itself. The strife amongst Muslims will open up the door for the enemies to take advantage in attacking Islam and the Muslims without feeling guilty at all. Moreover, they would feel proud and confident for it was all initiated and intensified by the Muslims themselves. They have become bold in stomping, defacing, burning, and committing anything at will. All because of a handful of Muslims that behave with disrespect and immorality, purely for the sake of worldly interest and authority. In reality, it is these uncouth Muslims that are causing the Muslim *ummah* to become increasingly despised and suppressed.

Know that those evil words uttered by the tongue and acts of disobedience committed by the hands and the five senses will corrode and destroy all of our righteous deeds. Not just that, one will bear the sins from the evil of others even without committing them. This is the true *mufлис* (bankrupt). It was narrated from Abu Hurayrah *radiallahu ‘anh* that the prophet صلى الله عليه وسلم said:



إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ
وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا،
وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ،
وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا
عَلَيْهِ أَخَذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ

“The bankrupt in my Ummah is the one who comes with Salaat and fasting and Zakaat on the Day of Judgment, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire.”

(Muslim)

Dearest guests of Allah,

Come on, let us all decorate ourselves with noble *akhlaaq*. It is as manifested by our beloved prophet Muhammad صلى الله عليه وسلم. Virtuous *akhlaaq* is absolute from Allah *Subhaanahu Wa Ta’aala*. *Akhlaaq* is a matter that is apparent and final, not relative according to circumstances, traditional customs, ethics, morals and local values that have generally failed in manifesting the objectives and purpose of human creation.

Truthfully, with community living in this nation, good character is the very foundation of harmony and wellbeing. It is further solidified by the principles of *Rukun Negara* that is truly based on core values that are emphasized in Islam, believed to be capable of safeguarding stability



within diversity. Moreover, these principles were first taught in Islam such as the reality of living with God-consciousness and upon a religion, the necessity of living with civility and virtuous manners, obeying the *ulil amri* (Muslim authority), and the stipulation to living within the society with full harmony, as well as upholding the laws enforced by the Ruler.

Blessed audience,

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

Dearest Muslims,

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

1. It is *wajib* upon the Muslim *ummah* to have belief that every words uttered and actions committed in this world will be accounted for and recompensed by Allah *Subhaanahu Wa Ta'aala* in the Hereafter.
2. The Muslim *ummah* must guard its tongue and limbs from harming others.



3. The Muslim *ummah* must keep its tongue moist with *dhikr* and supplicating to Allah *Subhaanahu Wa Ta'aala* so that the COVID-19 pandemic will be lifted soon.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ ۚ

"On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do."

(an-Noor 24:24)

بَارِكِ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ 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. اَللَّهُمَّ 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.

Dear respected audience,

In our effort to break the chain of Covid-19, it necessitate every Masjid attendees are to remain disciplined and that it is *wajib* (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*.

اَللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ. اَللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ
الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ
تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ،



جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرْفِ
الدِّينِ اِدْرِيسِ شَاهِ الْحَاجِّ، ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ
عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِّ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ
وَالْتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُونِ،
تَغْكُو اَمِيرِ شَاهِ، ابْنِ السُّلْطَانَ شَرْفِ الدِّينِ اِدْرِيسِ شَاهِ
الْحَاجِّ، فِي اَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ
وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا، مُصْلِحَيْنِ لِلْمُوظَّفِيْنَ 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.

اَللّٰهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ اِنَّكَ عَلٰى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْاِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ وَاَجْعَلْنَا لِلْمُتَّقِيْنَ
اِمَامًا. رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْاٰخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ.



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.
