




جباةان اءاماء اسلام سلانءور
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...



***INFLUENCE &
OBSESSION FUELS
MISGUIDANCE***

#bahagianpengurusanmasjid
Khutbah Multimedia

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly call upon all of us
to strive in increasing our
taqwa of Allah
Subhaanahu Wa Ta'aala
by fulfilling all of His
Commands and avoiding
all of His prohibitions.

Let us fully focus on the sermon that is to be delivered. Do not speak and fiddle with the mobile phone. May this *khutbah* benefit all of us.

Today I will be discussing upon on a *khutbah* titled ...



***INFLUENCE &
OBSESSION FUELS
MISGUIDANCE***

**Allah *Subhaanahu
Wa Ta'aala* mentions
in the third verse of
Soorah al-Maa'idah:**

***“This day I have
perfected for you your
religion and
completed My favor
upon you and have
approved for you Islam
as religion.”***

“Influence” is power or authority born from an individual dominating certain persons due to certain reasons. Influence can be born due to good or adverse effect that is understood,

believed, and practiced by the influencer. Hence, a scenario is born, deemed as being “influenced” by something, whether right or wrong, be it in the worldly or religious matter.

***“Ta‘assub”* or fanaticism (or obsession) is defined as firm belief or conviction that is excessive upon a particular individual or matter. *Ta‘assub* has been a bad and negative**

culture within Muslim societies since early on. *Ta'assub* can also be associated with attitudes that are extreme and overboard in a particular stance or creed, and it is frequently associated

with religion. Such fanaticism is prohibited by Allah *Subhaanahu Wa Ta'aala*, as stated in verse 77 of Soorah al-Maa'idah:

***“Say, “O People of the
Scripture, do not
exceed limits in your
religion beyond the
truth and do not
follow the inclinations
of a people who had***

***gone astray before
and misled many and
have strayed from the
soundness of the
way.””***

Excessiveness also
contradicts being just
and moderate, as
demanded in Islam. Allah
Subhaanahu Wa Ta'aala
mentions in verse 143 of
Soorah al-Baqarah:

“And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you.”

“Deviant teaching” is a term that yields many definitions and portrayal. According to *Kamus Dewan*, teaching is defined as all things that are taught, advised, guidance, theory, and

madhhab (school of thought). Deviant is defined as not adhering to the right path, having erred on the path, confused in the deeds, belief, and others, as well as having gone astray

**from the path of truth.
Therefore, it can be said
that deviant teaching is
knowledge that is taught
and conveyed in secret,
or widespread to those
that have veered off the
actual truth.**

Deviant teaching has been defined by the *'Aqeedah* Division of the Islamic Development Department of Malaysia (JAKIM) as teachings or practices subscribed by the Muslims or

non-Muslims that claim
such teachings and
practices are based on
Islamic teachings, while
in reality, those teachings
and practices
contradicts *'aqeedah
Islamiyyah*, opposes

al-Qur'an and *as-Sunnah*,
contradicting the
established *madhaahib*
(juristic schools of
thought), and contradicts
the creed of *Ahl as-*
Sunnah wal-Jamaa'ah.

Lately, factual evidence has indicated that becoming easily influenced and obsessed have become a conundrum that not only leads to division within the *ummah*, but it leads

to the habit of labeling
fellow Muslims as
deviants, and claiming
the soundness of a
teaching deemed as from
Islamic teaching but in
reality, it contradicts
authentic Islamic

principles. The facts have
shown to us how
ta'assub upon certain
groups have caused the
Muslims to continue
quarreling until today.
Fanaticism upon certain
individuals and people of

knowledge have blinded
the hearts of some
Muslims from identifying
between the falsified truth
for the worldly interest of
a person or group, as
compared to something
that is *haqq* (truth) and

**rightful, as well as room
for differing views.**

**Seeking influence for
one's personal gain,
becoming easily
influenced to something
without having**

knowledge, and *ta'assub* are all detrimental to the Muslim *ummah*. These negative attitudes cannot be allowed to go on for they can halt principles that are espoused within the religion in seeking

knowledge as the guide to the truth, it hinders the implementation of the religion as a whole (*kulli*), kills open-mindedness and unity within diversity of views and differences, fosters positive attitude,

**diminishes forbearance in
inviting others to Islam,
not safeguarding the
rights of Muslim brethren,
and not respecting the
decisions of the Ruler in
affairs pertaining to Islam.**

Influencers are usually individuals that will benefit from those that are easily influenced, added with obsession, where those influenced and obsessed will become agents in

spreading their
influence, becoming
those that will pressure,
spreading perception
and provocation to the
authorities. The
influencer will then attain
the rank and position for

**the worldly life with the
blind following of their
followers.**

**In result, aside from
conflicts among the
Muslims that will never
seem to cease, records**

**from Selangor Islamic
Religious Department
(JAIS) indicated that
there are many cases
involving deviant
teachings because they
were accepted by some
within the society. Some**

of them have made bold claims regarding certain individuals that are truly illogical and contradicts the fundamental principles of divinity (*ilaahiyyah*), the principles of prophethood (*nubuwwah*), and

heavenly matters
(*sam'iyah*).

Some Muslims that do not
have proper *tasawwur*
Islam (Islamic worldview)
as well as comprehensive
outlook of Islam are easily

**influenced and duped by
appearance and
eloquence, becoming
excessively obedient to
certain teachers, seeking
shortcuts in religious
matters, and
surrendering to the**

nafs (desire) and
shaytaan. Those are
among the main cause for
the Muslims to become
entrapped in arguments
and misguidance in
comprehending and
practicing authentic

teachings of Islam. The Muslim *ummah* must avoid from getting swayed and influenced by matters pertaining religion that are doubtful or by any individuals attempting to instill

fanaticism upon oneself or others. If this continues to persist, it will have a great impact upon the religion of Islam itself, the Muslims, and the society as a whole. To avoid such predicament

**from continuing to spread,
the Muslims must:**

**First: Always enhancing
religious knowledge within
the self by seeking
knowledge from teachers
that are upon authentic**

teachings of al-Qur'an
and *Hadeeth*, with
explanation according to
the views of erudite
scholars. Frequent the
masjid and *surau* to learn
from teachers that have
been authorized by

Selangor Islamic Religious Council (MAIS).

Second: Parents must provide the proper understanding of *'aqeedah* and *Sharee'ah*, as well as manifesting

virtuous *akhlaaq*
(character) to members
of the household. Only
tarbiyyah (education) and
religious upbringing can
erect a fortress that will
prevent one from being
easily influenced and fall

into extreme obsession,
only to succumb to
misguidance.

Allah *Subhaanahu Wa
Ta'aala* mentions in verse
6 of Soorah at-Tahreem:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنفُسَكُمْ
وَأَهْلِيكُمْ نَارًا

***“O you who have
believed, protect
yourselves and your
families from a Fire.”***

Third: Members of society must attain explanation and views in matters that are unclear with regard to the religion from religious authorities for verification and true understanding.

Fourth: The society must report religious activities that are conducted in secret and small scale in premises other than masjid and *surau*, to religious authorities for further investigation,

because Islam is a religion
that is open to everyone.

In the *hadeeth* of Abu
Sa'eed al-Khudri
radiyAllaahu 'anh,
Rasulullah ﷺ said:

“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue;

and if he is not able to do so, then with his heart — and that is the weakest of faith.”

(Muslim)

Ibn Rajab stated: “This *hadeeth* obligates renouncing evil according to one’s ability. The ruling of renouncing evil is *waajib* (obligatory), for those that do not reject evil indicates that

imaan (faith) has departed from their hearts.”

To end the *khutbah* today, let us altogether ponder upon the following matters:

1. The Muslim *ummah* must firmly cling upon the teachings of al-Qur'an and *as-Sunnah*, based on the understanding of *Ahl as-Sunnah wal-Jamaa'ah*.

2. Build a fortress within oneself with sound religious comprehension so as to avoid from becoming influenced and obsessed with matters that are wrong and from inauthentic Islamic teachings.

3. The Muslim *ummah* must remain vigilant with its surroundings, referring to religious authorities if there are allegations or sects resembling the Muslims that appears doubtful.


“You are the best nation produced [as an example] for mankind. You enjoin what is right and forbid what is wrong and believe in Allah. If only the People of the Scripture had believed,

***it would have been
better for them.
Among them are
believers, but most of
them are defiantly
disobedient.”***


(Aal ‘Imraan 3:110)



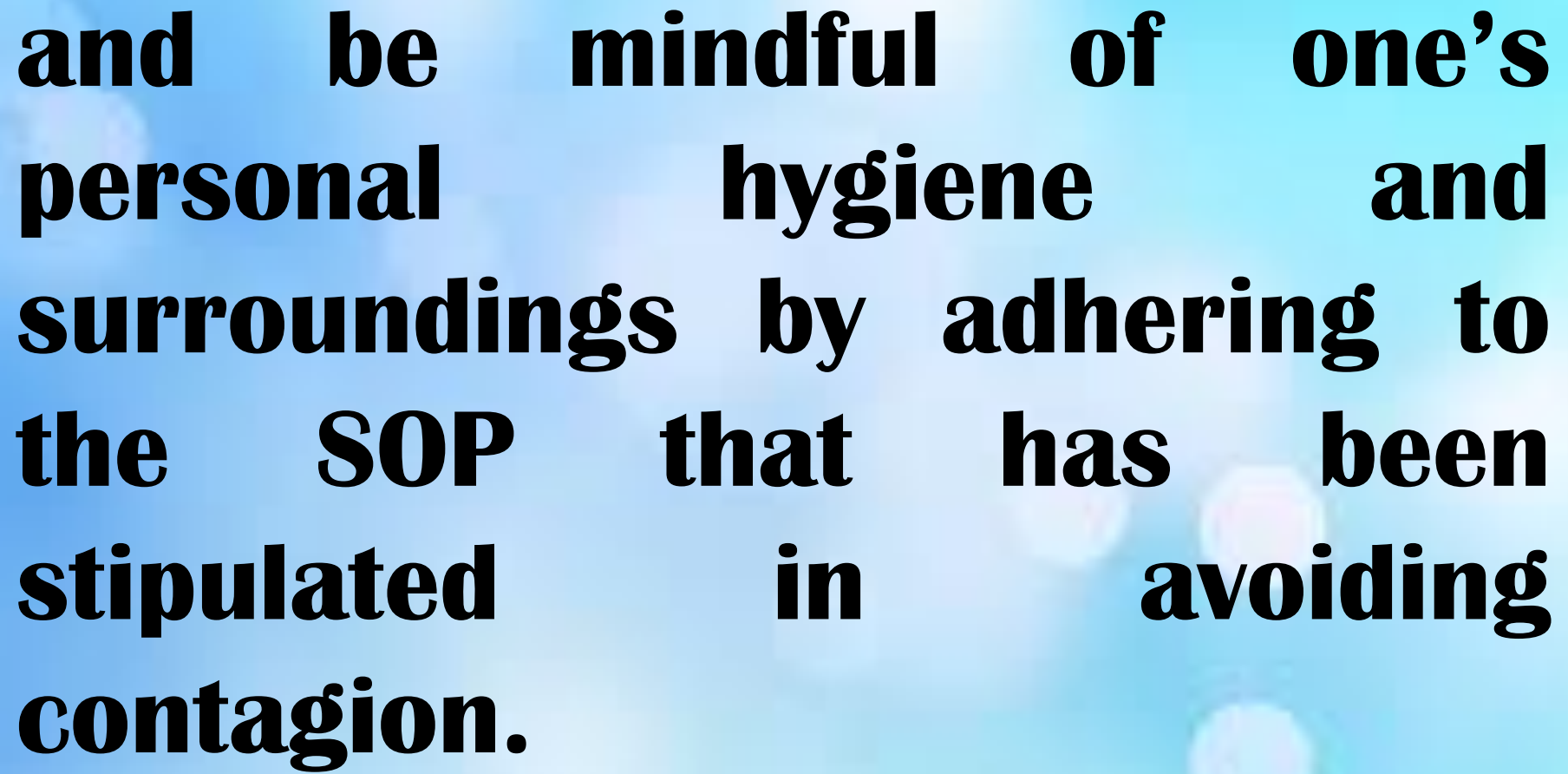
**THE SECOND
KHUTBAH**



Once more, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by protecting ourselves and our families from committing acts of disobedience and abominable




deeds. At the same time, we continue to supplicate so that we will always be blessed and protected from all forms of threat and the spread of Covid-19 endemic. The Muslims are advised to practice self-care




**and be mindful of one's
personal hygiene and
surroundings by adhering to
the SOP that has been
stipulated in avoiding
contagion.**




**O Allah, O our Lord! Save
our Muslim brethren
whom are oppressed in
the land of Palestine, and
wherever they may be.**




**Remove all the tyranny
that exist on this earth.
Bestow justice upon those
that have been mistreated
and oppressed.**




O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest,



**as well as firm and
courageous in upholding
the truth and executing
justice according to the
Sharee'ah. O Allah, make
the *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**