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“SUPPRESS DESIRE, AVOID ANGER”

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"SUPPRESS DESIRE, AVOID ANGER"

الْحَمْدُ لِلَّهِ الْقَائِلِ : الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكُظُمِينَ
الْغَيْظِ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ^١

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ^٢

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. May we all attain happiness and success in this world and the Hereafter.

On this very noble day, I will expound on a *khutbah* titled "**SUPPRESS DESIRE, AVOID ANGER.**"

Dear blessed Friday audience,

¹ Aal 'Imraan 3:134

² Aal 'Imraan 3:102



Anger is from the traits of *madhmoomah* (blameworthy) and a branch of *nafs* (desire) that exist within the human soul. As believers, we are demanded to control our *nafs* from destroying our hearts and *imaan* (faith). Often times mankind would commit sin due to the failure in suppressing their desire and the fire of anger, but we must attempt our utmost in managing our anger. Similarly, the need to satiate our *nafs* in our lives are related with our daily affairs such as eating, drinking, and getting married. Anger that is uncontrolled will lead to vile behavior such as harming and assaulting others, hurling profanities including in the written format such as slander, cursing, obscenities, and other form of actions including injuring others.

Anger can only be curbed by truly practicing *sabr* (patience) in one's daily affairs. However, to remain *sabr* while in the state of anger is no easy feat to be accomplished. It necessitates the endurance and firmness of *imaan* to rationalize aggressive emotions and tangled thoughts.

On the authority of Abu Sa'eed al-Khudri *radiyAllaahu 'anh*, Rasulullah

صلى الله
عليه وسلم said:

إِنَّ الْغَضَبَ جَمْرَةٌ فِي قَلْبِ ابْنِ آدَمَ

"Verily, anger is an ember in the heart of the son of Adam."

(at-Tirmidhi)

Dear beloved guests of Allah,

Of late, we have been shocked by various tragic criminal cases reported in the newspapers and social media. A series of murderous crimes that are causing worries within the society are circulating within the social media. It truly manifests the acts of cruelty that totally contradict the norm and common sense of human beings. They were committed by the assailant who succumbs to the



evil lustful desire and failed in suppressing his or her anger that has overtaken the soul. A series of events that had taken place and even repeatedly occurring has made us ponder and look far within our own souls, where have the traits of *ihsaan* (compassionate) and humane vanished that gone are compassion and kind consideration among humans. While, Rasulullah ﷺ firmly stated that his *ummah* must always have affection for one another and with other creations.

‘Abdullah bin ‘Amr *radiallaahu ‘anhuma* narrated that Rasulullah ﷺ said:

“The merciful are shown mercy by Ar-Rahmaan. Be merciful on the earth, and you will be shown mercy from Who is above the heavens.”

(at-Tirmidhi)

The truth is, we know that every cruelty is wrong both morally and from the religious aspect. However, efforts in curbing and preventing such heinous act within the society have failed, and even destroys universal human values. Whatever given as excuse by the perpetrator in taking away the life of others unrightfully, he or she remains sinful and it is from among the major sins. The murderer must perform *tawbah* (repentance) with earnestness by returning to the obedience in Allah *Subhaanahu Wa Ta’aala* and must have full regret upon the sin committed, as well as seeking forgiveness from Allah *Subhaanahu Wa Ta’aala*. Similarly, Allah *Subhaanahu Wa Ta’aala* threatened those that have committed those sinful act and transgressed with the torment of Hellfire.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 14 of soorah an-Nisaa’:

وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا

وَلَهُ عَذَابٌ مُهِينٌ ﴿١٤﴾



“And whoever disobeys Allah and His Messenger and transgresses His limits - He will put him into the Fire to abide eternally therein, and he will have a humiliating punishment.”

Blessed Muslims,

It is undeniable that sometimes the deeds and actions that are beyond human control stems from anger that keeps on intensifying until it becomes grudge. Aside from that, unstable emotional pressure and succumbing to the whispers of the devil's deception that is misleading, seduces mankind into committing acts of *munkar* (evil). This is because those that surrenders to anger will be easily trapped and duped by the temptation of the *nafs* into committing indecency.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, he reported:

أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي قَالَ: لَا تَغْضَبُ فَرَدَّدَ مِرَارًا قَالَ: لَا تَغْضَبُ

A man asked the Prophet (ﷺ) to give him advice, and he (ﷺ) said, “Do not get angry.” The man repeated that several times and he (ﷺ) replied (every time), “Do not get angry.”

(al-Bukhaari)

In living life as the caliph of Allah *Subhaanahu Wa Ta'aala*, we must suppress our desire and avoid anger by adhering to the commands and prohibitions of Allah *Subhaanahu Wa Ta'aala*. Every human must treat the various types of illness within the soul.



The meaning of diseases within the soul is not mental illnesses, but diseases of the heart. They are *madhmoomah* traits that entangle and encircle the heart such as revenge, *hasad* (envy), anger, jealousy, and others. Moreover, *madhmoomah* diseases serve as the main source and cause for external diseases. This means that if diseases within the soul and mind can be treated, then definitely external diseases can also be treated.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 53 of soorah Yoosuf:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي إِنَّ رَبِّي غَفُورٌ رَحِيمٌ

“Indeed, the soul is a persistent enjoiner of evil, except those upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.”

Next, let us get closer to al-Qur'an in our daily affairs. Take al-Qur'an as a companion in every single affair of our lives. This is because reciting al-Qur'an is a priority, for those that love al-Qur'an are promised with various virtues and wisdoms that are unparalleled. Through reflection and *tadabbur* (contemplation) of al-Qur'an, the soul becomes serene and tranquil, the heart and mind are also educated and trained with regard to the greatness and power of Allah *Subhaanahu Wa Ta'aala*, the existence of Paradise, Hellfire, and other Unseen matters. At this stage, the *imaan* begins to sprout, piercing through the heart and soul of the *mu'min* (believer), founded upon revealed knowledge and divine words.

Esteemed audience,

Let us learn and attempt our level best to restrain and control our anger. This is because it is a praiseworthy trait and practice, and also demanded by Allah *Subhaanahu Wa Ta'aala*. The reality is that we are incapable of holding



back our anger when being tested, be it major or minor. Sometimes, when the trial appears, restraining oneself from anger is very difficult to be practiced, even when it comes to trivial matters. As believers, we must realize and strive diligently to control our anger. This is because suppressing the anger teaches the soul to remain calm and adapting to changes within, due to emotions and stress that overwhelms oneself.

Let it be known that the process of holding back anger is no easy feat, for it necessitate diligence with *istiqamah* (steadfastness) and *sabr* upon the trials of life.

Dearest blessed Muslims,

There are severe impact upon individuals, communities, and societies due to indecencies stemming from anger. The doer that has been punished will surely regret upon his or her actions, suffering throughout the entire life, and haunted with guilt for the rest of his or her life, just like the saying: early regret is beneficial, but regretting afterwards is futile. From another angle, one who is close with the doer from among the relatives, colleagues, and local community will also endure its adverse effect. The family members will be engulfed with shame, embarrassed to be out in public. These are all the long-term effect upon the actions and deeds that went overboard, which only took several moments but destroys the entire life.

Therefore, as believers we must become individuals that are considerate and patient, even though sometimes we endure difficult situations so as to calm our hearts that we can educate the soul unto becoming righteous and responsible Muslims. Hence, treat the variety of emotions namely anger, sadness, grief, fear, happiness, and disappointment, by strengthening our *imaan* and *tawheed* (asserting the Oneness of Allah), instilling *sabr* within the heart, increasing our good deeds, and *istiqamah* in performing prayers in congregation.



Allah *Subhaanahu Wa Ta'aala* mentions in verse 277 of soorah al-Baqarah:

“Indeed, those who believe and do righteous deeds and establish prayer and give zakaah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.”

Blessed Muslims,

To end the sermon today, let us derive several lessons from this *khutbah* as guidance in our lives, namely:

1. The Muslim *ummah* must have certainty that Allah *Subhaanahu Wa Ta'aala* loves His servants whom are loving and merciful to fellow human beings and other creations.
2. The Muslim *ummah* must know that anger is one of the branches of *nafs* within the human that can destroy the heart and *imaan*.
3. The Muslim *ummah* must avoid from succumbing to anger, for then it becomes easy to get entrapped and deceived by the temptation in committing indecent acts.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾ أَرْجِعِي إِلَىٰ رَبِّكَ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

فَادْخُلِي فِي عِبَادِي ﴿٢٩﴾ وَادْخُلِي جَنَّتِي ﴿٣٠﴾

“O reassured soul, Return to your Lord, well-pleased and pleasing [to Him], And enter among My [righteous] servants, And enter My Paradise.”

(Soorah al-Fajr 89:27-30)



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! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ
مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ
الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أُمَّةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطِينِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ



الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَغْكُو أَمِيرِ شَاهِ ابْنِ
السُّلْطَانِ شَرْفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

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, embezzlement, and power abuse. 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 *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.



رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.