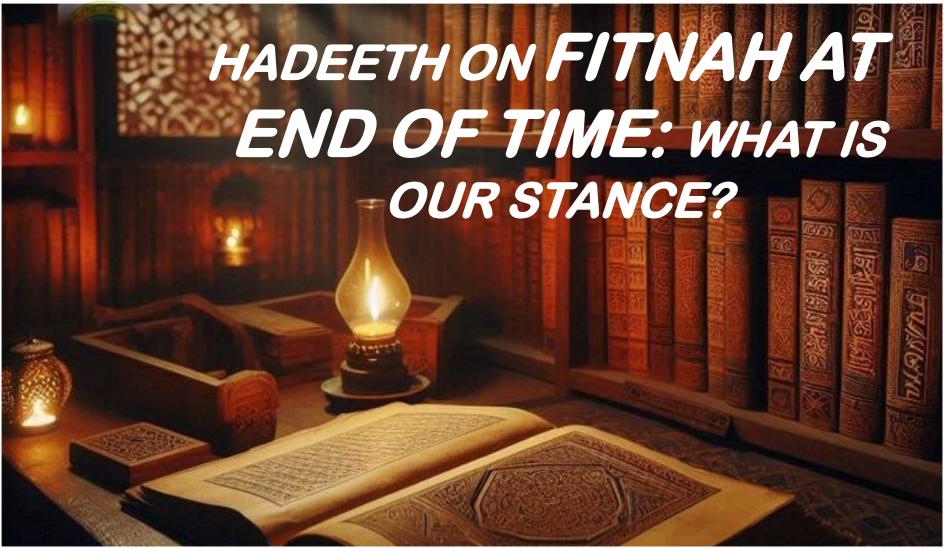


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#bahagianpengurusanmasjid Khutbah Multimedia

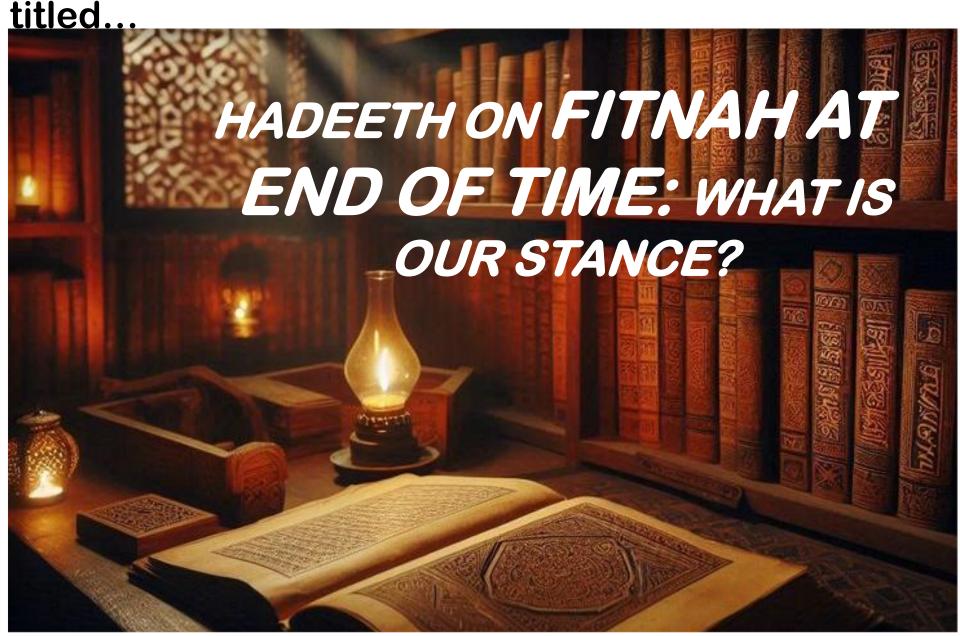


I humbly call upon all of us to altogether strive in increasing our taqwa of Allah Subhaanahu Wa Ta'aala by fulfilling all of His Commands

and abandoning all the things He forbade. May we be bestowed with happiness and salvation in this world and the Hereafter.

Fellow congregants are reminded to not talk and use the cellular phone while the khutbah is being delivered.

On this noble day, I will discuss upon a khutbah.



Fitnah (tribulation) at the end of time refers to any matter that is not good, whether disobedience, munkar (evil), and mischiefs taking place at the end of time. The classical scholars had

paid great attention to ahaadeeth (prophetic narrations) regarding the end of time for they are among the matters of ghayb (unseen) foretold by the Prophet . They accumulated them and

recorded them in their writings so that the ummah will be prepared, not to scare them aimlessly.

This proves the significance of the

chapter on the trials at the end of time within traditional Islamic scholarship. However, what worries us today is the trend within certain society that attempts to 'beautify' ahaadeeth on

of time by the end matching them with conspiracy theories. This further creates an paranoid extremely atmosphere, as if every news from around globe must be paired up with

ahaadeeth certain without sound fundamentals of knowledge.

It is undeniable that creating awareness on

the coming of the Day of Judgment to the masses is truly noble. However, that must awareness built upon true facts and knowledge,

not upon perceptions, assumptions, and analogies that are misleading.

Allah Subhaanahu Wa Ta'aala mentions in verse 6 of Soorah al-Hujuraat:

"O you who have believed, if there comes to you a disobedient one with information, investigate, lest you harm a people out of ignorance and become, over what you have done, regretful."

Our scholars from the past and until present have placed important guidelines so that we will not go astray or plunge misunderstanding into interacting with when narrations pertaining to

fitnah at the end of time. It guides us to strictly cling upon authentic knowledge, not assumptions or fears that are unfounded. I would like to share two main principles in

comprehending ahaadeeth pertaining to end of time.

First, do not interpret hadeeth according to assumptions without authentic daleel (proof).

For example, referring to world history, when the Gulf War took place in 1990, some quarters hastily associated that prophetic event with without narrations authentic evidence.

This approach would only stir up unfounded confusion and anxiety.

Second, do not associate certain *hadeeth* with certain events unless if its signs and signals are

clear, and the scholars did not disagree about it. If unclear, the scholars then advised us to utter these words with full adab (manners):

"Perhaps hadeeth is referring to this incident, and Allah knows best."

Only those who are truly 'aalim (knowledgeable) in the science of hadeeth, understands the entire riwaayah (narration), proficient in harmonizing ahaadeeth that appears to be contradicting, and

comprehends realities contemporary with great depth, are qualified to associate hadeeth with contemporary events. This is because world events are vast,

not everything that we assume will be precisely accurate with what was meant by the Prophet ...

In comprehending narrations pertaining to end of time, we must first

authentic examine sources with knowledge discipline that is comprehensive, for it is a great amaanah (trust) that must be conveyed with great care, adab, and responsibility. Let us

not rush to interpret and disseminate ahaadeeth on fitnah at end of time without knowledge and guidance of the scholars, for its ending would be sinful and confusion within the ummah.

Allah Subhaanahu Wa Ta'aala mentions in verse 33 of Soorah Luqmaan:

"O mankind, fear your Lord and fear a Day when no father will avail his son, nor will a son avail

his father at all. Indeed, the promise of Allah is truth, so let not the worldly life delude you and be not deceived about Allah by the Deceiver."

This verse came with a clear call, which is to equip oneself with taqwa and righteous deeds, for on the Day of Resurrection there will be no one that can aid others. Ironically, some

of us today would prefer to be "unaccredited researchers," rushing to guess when Dajjaal (Anti-Christ) would appear, when Ya'jooj and Ma'jooj (Gog and Magog) would

come out, or when the sky would split while at the same time our salaah is still performed at the end of its prescribed time, our sadaqah (charity) is difficult to come by, and our

akhlaaq (character) neither here nor there. Is it not best that such availability is utilized to rectify ourselves, instead of adding the collection of theories and assumptions on the

Day of Judgment that does not increase anything on our scale of good deeds?

Allah Subhaanahu Wa Ta'aala concludes this verse with a reminder that pierces through the heart, the promise of Allah Subhaanahu Wa Ta'aala is true, so do not allow this worldly life deceive us, and do not allow shaytaan to deceive us regarding

Allah Subhaanahu Wa But Ta'aala. unfortunately, some of us would prefer to believe in videos that are shared from social media instead of believing in the promise of

Allah Subhaanahu Wa Ta'aala. The world continues to deceive by making us fanatical in chasing after the theory of the apocalypse, conspiracy, and forecast, so much so that we forget

that the ultimate real solution is in sincere righteous deeds and hearts that are humbly submissive to Allah Subhaanahu Wa Ta'aala.

The main reason that Rasulullah کالاالله عالی م وسیاری had conveyed those ahaadeeth is not to scare his ummah or tossing them into excessive anxiety. On the contrary, it is a form of

and rahmah (mercy) guidance the from Prophet , so that his will always ummah remain ready with righteous deeds, taqwa, istiqaamah and (steadfastness) in the

## obedience of Allah Subhaanahu Wa Ta'aala.

The Qiyaamah (Day of Resurrection) is certain, but he taught us to fill our spare time before the Hereater with good deeds,

not just sitting idle waiting for the signs, guessing on the events or trapped within theories that are not necessarily true, what more if they are taken from fabricated hadeeth.

This is the great hikmah (wisdom) behind the reminders of Rasulullah , so that the ummah will always remain cognizant, aware, and vigilant, not heedless or negligent.

The ahaadeeth on the end of time that mentions the fitnah of wealth, Dajjaal, authority, and others all came with guidance and the way out. The Prophet did not only mention about fitan and

but also its dangers provided the path to salvation. Salaah, dhikr, knowledge, seeking ukhuwwah fostering (brotherhood), and living in jamaa'ah (community), all these are fortresses

taught so that we will be spared from the tidal waves of fitnah of end of time. Hence, it is a great mistake if we only focus upon the signs and sensational news pertaining to end of time,

but we neglect the guidelines in the prescribed practices that Rasulullah had passed down to us.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah **said**:

"Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. A man would be a believer in the morning and turn to disbelief in the

evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his religion for worldly goods."

(Muslim)

Rasulullah had reminded us to hasten in righteous performing deeds before the fitnah of end of time arrives, not to be overwhelmed in searching for signs of the Day of Judgment and

theories. conspiracy These events will surely pass but the come to question begs, "where at?" Are we are we with imaan preparing (faith) and 'amal (good deeds), or drowning with

negative assumptions and idle talk that do not at all strengthen our faith? This is the very time for us to perform muhaasabah (selfevaluation), before it becomes too late.

Aside from that, narrations that explains all the fitnah and events at end of time is in fact a tarbiyyah (educational) process, which is educational teachings of the Prophet to

his ummah. He has taught us to remain vigilant and avoid the fitnah of end of time, which in the end will lead to division and strife.

In another narration of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah said:

"There will be afflictions (in the near future) during which a sitting person will be better

than a standing one, and the standing one will be better than a walking one, and the walking one will be better than a running one, and whoever will

expose himself to these afflictions, they will destroy him. So, whoever can find a place of protection or refuge from them should take shelter in it."

(al-Bukhaari)

To end the khutbah today, let us derive lessons as guidance in our lives, namely:

1. The Muslim ummah must have the taqwa of Allah Subhaanahu Wa Ta'aala by preserving righteous deeds and remain istiqaamah in performing them.

Every good deed, even if it is the size of a mustard seed, will serve as a valuable provision on the Day of Reckoning.

2. The Muslim ummah must avoid sinning and disobedience for they will become a heavy load that is burdensome and if they are not followed

tawbah up with (repentance), they will serve as proof that destroys us in the Mahshaar.

3. The Muslim ummah must remain penitent that the real preparation for the Hereafter is not guessing the signs or conspiracy theories

that are unbeneficial, but it is by seeking authentic knowledge so that all our deeds will serve as provisions that will save us in the Aakhirah (Hereafter).

"People ask you concerning the Hour. Say,"Knowledge of it is only with Allah. And what may make you perceive? Perhaps the Hour is near.""

(Soorah al-Ahzaab 33:63)

# THE SECOND KHUTBAH

#### O Allah! Strengthen the 'ageedah of the Muslims upon the creed of Ahl as-Sunnah wal-Jamaa'ah, which is upon the path of

Prophet Muhammad and his Companions radiyAllaahu 'anhum. Spare us from all forms of bribery, abuse of power, as well as

### misguidance, shirk and superstition, and protect us from fitan that can harm the union and unity of the Muslim ummah.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of fitnah and calamities such as murder, bullying, and oppressing others.

Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding Truth the according Your to Sharee'ah.

O Allah! We beseech Your protection from the evil of the enemies and traitors. Protect us from the temptations of shaytaan and his armies.

#### Guide us to always remain istiquamah in fulfilling all of Your Commands and abandoning all of Your prohibitions.

