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Title:

***“READ FIRST, SCRUTINIZE AND
UNDERSTAND”***

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"READ FIRST, SCRUTINIZE AND UNDERSTAND"

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا. ¹

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. ²

Dear blessed Muslims,

I sincerely 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 matters that He forbade. May we all be bestowed with happiness and success in this world and the Hereafter. Fellow congregants

¹ al-Israa' 17:36.

² Aal 'Imraan 3:102.

are reminded to not speak and use the cellular phone while the *khutbah* is being delivered.

On this blessed day, I will expound on a *khutbah* titled **"READ FIRST, SCRUTINIZE AND UNDERSTAND."**

Dear blessed Friday audience,

Have we ever come across any news or saw a video clip, and straightaway we made our own conclusion without even reading it completely or knowing the actual story? This is among the diseases within our society today. Quick in judging others and jumping the gun, and swift in disseminating information before validating its authenticity.

Islam teaches us the principle of *tathabbut*, which is to ensure beforehand prior to making a statement or conveying information to the masses. Therefore, the *khutbah* today intends to remind us to not only read the title or headline, listen partially, then continue to pass judgment, accusing and slandering others.

Sometimes we feel that we are upon the truth due to emotional factors or maybe because many people are on our side. But the reality is that truth is not measured by the amount of support it has, but it is measured with knowledge, facts and information that have been verified as *saheeh* (authentic). Therefore, dearest brothers, let us learn to read with our hearts, listen with *adab* (manners), and evaluate with *'ilm* (knowledge).

Beloved Friday audience,

In Islam, there is one great principle that is often forgotten, which is remaining silent is better than excessive speech. In a well-known *hadeeth* narrated by Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ

"Whoever believes in Allah and the Last Day, should speak what is good or keep silent."

(al-Bukhaari and Muslim)

Taking the crux of this *hadeeth*, there is *hikmah* (wisdom) in silence, there is knowledge in listening. Unfortunately, in our time today, many are quick to speak rather than think, quick to judge instead of validating.

Allah *Subhaanahu Wa Ta'aala* has reminded us in verse 36 of Soorah al-Israa':

"And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned."

This verse clearly teaches us to not become hasty in drawing conclusion, what more to spread something that is uncertain. Every ear that hears, every eye that sees, and every heart that evaluates will be held accountable in the Hereafter. Hence, think thoroughly before speaking, investigate and ensure the authenticity of that information before disseminating or making any statements. At times, silence is not a sign of weakness or not being proactive, but it is a sign of wisdom. That is the symbol of maturity in Islam that

recognizes silence as a way of preventing the spread of fitnah, avoid tarnishing one's dignity, and saves one from committing sins without cognizance.

Respected Friday congregation,

Every conclusion reached must be based upon examination and research that are thorough. It is not just by following *firaasah* (intuition) and prejudice alone. Within intellectual discipline, there is an important method that is known as *istiqraa' at-taam* (الاستقراء التام) which is to evaluate by scrutinizing all evidence and information that are sound, not just haphazardly take one or two examples and straightaway conclude. Unfortunately, today many are quick to judge just from reading the headline or title, without even comprehending the crux of the matter.

Just imagine, if a physician makes a decision without conducting thorough examination upon the patient, only by observing the symptoms alone, and then straightaway prescribes the medication without perusing through laboratory reports or medical history. Surely it will incur great risk and danger. Similarly, when we make statements based on our personal inclination without complete information, only based upon the title, initial perception or word of mouth, then our decision can be wrong and oppressive upon others.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 15 of Soorah an-Noor:

إِذْ تَلَقَّوْنَهُ بِالْأَسِنَّتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
وَتَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ.

“When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.”

This verse was revealed regarding the incident of *hadeeth al-ifk* or the great fitnah that befell Sayyidatuna ‘A’ishah *radiyAllaahu ‘anha* and it served as a stern warning upon the Muslim *ummah* to not hastily believe or disseminate information or news without knowledge and authentic proof.

Try to imagine, dear brothers, the feeling of a person when slandered with something that was never committed. Imagine his or her face, imagine family members who also bear the shame due to unfounded accusations. Friends are distancing themselves, society becomes skeptical, reputation and dignity that has been built over the years can just annihilate in the blink of an eye. What if that fitnah is purely fabrication, are we willing to bear the sin for being the cause of disgrace and suffering of others?

That is why if we traverse through this verse, its meaning is very clear. If we do not know, then do not make assumption, do not quickly jump the gun, do not quickly share with others, but first ask the experts. That is the *adab* in seeking truth. In Islam, seeking the accurate information is an *amaanah* (trust). So, before we evaluate a matter, investigate its sources, understand its context, and refer to those having knowledge regarding the matter. Only then does our evaluation becomes just and not oppressive upon others.

Esteemed Friday congregants,

In a world today that is filled with tremendous information, the challenge is not only in reading, but to comprehend. Islam teaches us the concept of *iqraa’*, which is not to just read or see, but to read, repeat, and understand

many times. Do not easily draw conclusion due to one headline or sentence. We must practice the culture of inquiring, verifying, and digesting thoroughly. Verily, those that are wise will not be quick in judging, instead they will always remain meticulous in seeking the meaning behind such news or information.

There is the *hadeeth* of Sahl bin Sa'd *radiyAllaahu 'anh* where Rasulullah ﷺ said:

مَنْ يَضْمَنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ، أَضْمَنْ لَهُ

الْجَنَّةَ

"Whosoever gives me a guarantee to safeguard what is between his jaws and what is between his legs, I shall guarantee him Paradise."

(al-Bukhaari)

If only we truly ponder upon such great effect of certain utterances or writing. Sometimes, one sentence, one status update, or even one comment is all it takes to cause misunderstandings and disputes within the public. That is why the elders used to advise: *"Terlajak perahu boleh diundur, terlajak kata buruk padahnya"* (meaning: a spoken word is past recalling).

That is how Islam educates us, which is to think first before speaking, read thoroughly before concluding, and inquire from subject matter experts before making decision or releasing statement. That is the sign of *munsif*, which is being just and impartial in considering a matter. We are not quick to jump the gun, rather seek the truth, even if sometimes the truth is not on our

side. This is the characteristic of the believer who would always judge with knowledge, not with prejudice, evaluate with wisdom, not with lustful desire.

Dear noble guests of Allah,

To conclude the *khutbah* today, let us derive several lessons that can be garnered as guidance in our daily life:

1. We must always read and evaluate all matters with full scrutiny and proper *adab*. It is not only through reading the headline or partial listening, and then quickly making conclusion. Islam teaches us to examine the information received, understand its context, and evaluate with knowledge before discussing or spreading it to others.

2. We must safeguard our tongue and speech from causing any fitnah and hatred. Verily, the tongue that is unrestrained can be the source of division and incurs the wrath of Allah *Subhaanahu Wa Ta'aala*. If we are not sure of the ins and outs of a matter and unable to find authentic information, then it is better that we supplicate for the best outcome or remain silent.

3. We must remain just (*munsif*) and always find the time to ask the experts in all matters before making judgment. Do not be quick to punish or reject just because it does not coincide with our personal inclination.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ وَلَوْ رَدُّوهُ إِلَى
الرَّسُولِ وَإِلَى أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ
وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا.

“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who [can] draw correct conclusions from it would have known about it. And if not for the favor of Allah upon you and His mercy, you would have followed Satan, except for a few.”

(Soorah an-Nisaa' 4:83)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ 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 أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ 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.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ، وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ.

³ Al-Ahzab: 56.

اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلاَةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of Ahl
as-Sunnah wal-Jamaa'ah, which is upon the path of Prophet Muhammad ﷺ
and his Companions radiyAllaahu 'anhum. Spare us from all forms of bribery

and 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 disaster, *fitnah* and calamities such as murder, bullying, and oppressing others. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.