



جانشین اسکیم اسلام آباد گور

...



***READ FIRST,
SCRUTINIZE
AND UNDERSTAND***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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
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***

**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).

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:

“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.

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:

“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.

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:

“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.**

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.**

“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)



THE SECOND KHUTBAH



**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, 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*.**



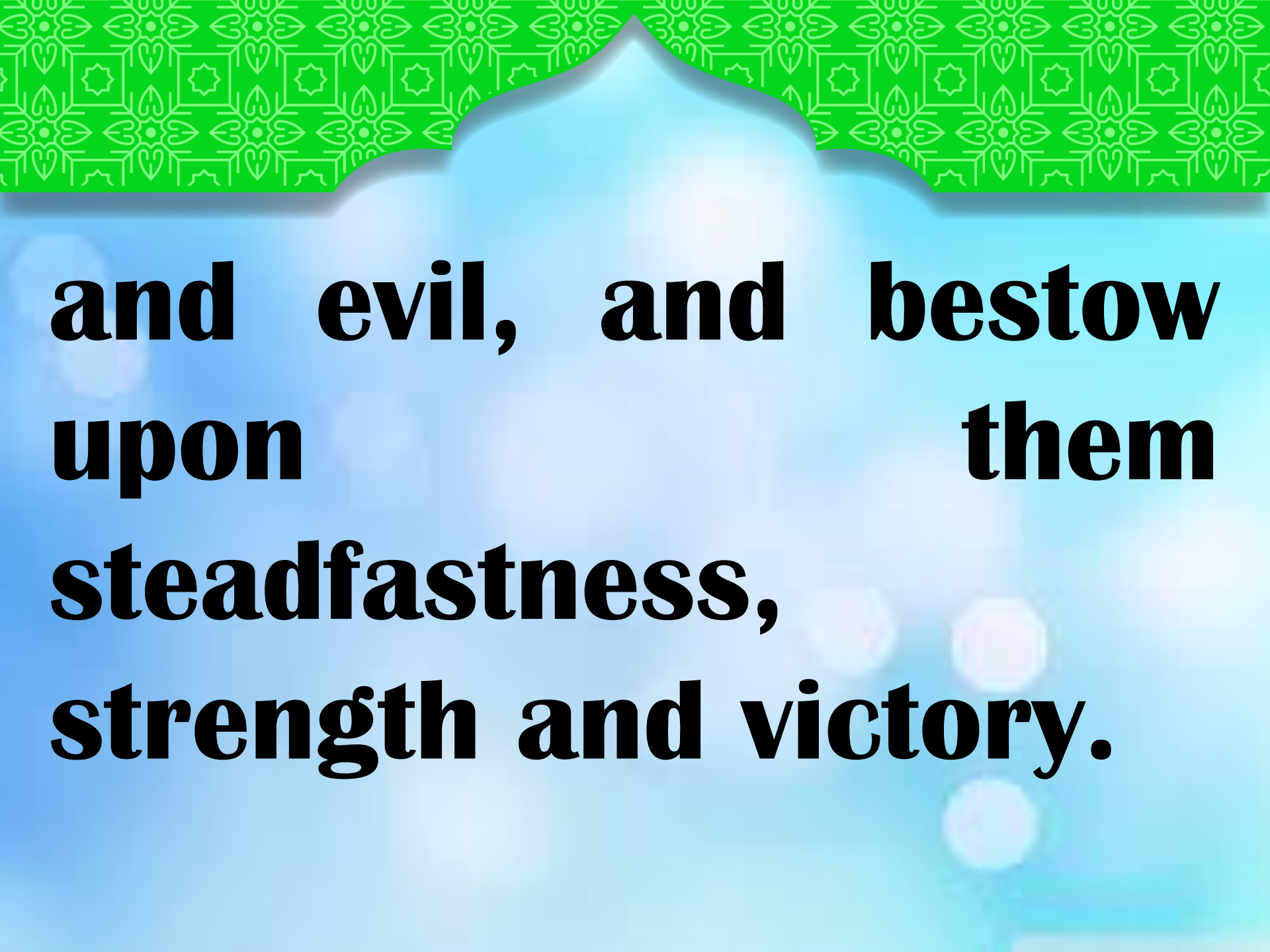
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamities such as murder, bullying, and



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**