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“FITNAH DESTROYS THE UMMAH”

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“FITNAH DESTROYS THE UMMAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾¹
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى ءَالِهِ وَأَصْحَابِهِ
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 ﴿١٠٢﴾²

Dear blessed Muslims,

I solemnly remind myself and respected audience that let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. May our lives in this world and the Hereafter remain in the pleasure of Allah *Subhaanahu Wa Ta'aala*.

On this blissful day, let us perform *muhaasabah* (evaluation) of ourselves through a *khutbah* titled “**FITNAH DESTROYS THE UMMAH.**”

Respected audience,

¹ an-Noor 24:19.

² Aal 'Imraan 3:102.



Verily, fitnah is an act to slander or degrade a person or other party that is very damaging, and causes the society to fall apart. The dissemination of fitnah, false accusations, or rumors in the advanced and modern age today are not only through speech or writing, but it can be easily committed through mass media technology that are commonly used today. Technological advancement has provided us with a lot of convenience, but unfortunately many would actually abuse them, triggering a phenomenon that inflicts harm upon various quarters. Not only through words and expressions that fitnah is hurled to debase the dignity of others, even the fingers bestowed by Allah that are utilized to utter the *shahaadah* (testimony of faith) during *tahiyyaat* in *salaah* are also used to propagate fitnah and sinful materials.

In the name of freedom of expression, the tongue and fingers are often abused for personal gain and those scheming. Though freedom of expression is embraced by many countries around the globe, why must one opt for slandering in bringing down others to the point of causing difficulties upon various quarters. Then it is only befitting for the filthy soul that loves to spread fitnah to be severely rebuked by Rasulullah ﷺ, as narrated in the *hadeeth* of Hudhayfah *radiallaahu ‘anh*:

لَا يَدْخُلُ الْجَنَّةَ نَمَّامٌ

“The tale-bearer shall not enter Paradise.”

(Muslim)

Respected audience,

Today, we are taking and accepting from sources that are unknown whether they are legit or not. We are disseminating information without knowing whether it is accurate or not. Moreover, we like to convey stories



without verifying whether it is authentic or not. Sometimes, we would receive information which we are not even sure whether it is true or not, and yet we would proceed to share it with others. If a particular matter is cooked up or fabricated, and yet we had shared it through the media platform that reaches out to thousands of users where the entire world would know about it, then will we be able to seek apology from the person being slandered? How would it be if it was to happen to us? Where is the *imaan* (faith) and *yaqeen* (certainty) in Allah that we are engrossed in sowing fitnah, disturbing and causing difficulties in the lives of others.

Today, fitnah is not just hurled between individuals, but it is also committed by various groups within the society in various forms. For example, we often hear about a group of leaders in an organization that would willingly curse and bring down other groups by spreading various fitnah, in order to achieve the ambitions and interests of their group. There are also those from among the members of political parties that would create fitnah and incite the people with various allegations and false accusations against each other with the intention of becoming the people's hero. *Surau* and masjid administrators are also not spared from the devil's deceptions, through provocation and tale-bearing to bring down certain factions in gaining control of the administration. Moreover, fitnah is also not spared from our colleagues whom are willing to hurl fitnah and defame their own companions, in order to gain position and rank.

In Islam, the end does not justify the means. Fitnah is born out of one's heart that is arrogant, conceited, filthy, troubled, and not fortified with firm *imaan*. Indeed, *shaytaan* would not remain idle just so that mankind will always remain in conflict and arguing



with each other. This is as Allah *Subhaanahu Wa Ta'aala* has mentioned in verse 91 of soorah al-Maa'idah:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

“Satan only wants to cause between you animosity and hatred.”

Dear respected audience,

It must be reminded that slandering and sowing fitnah will lead to disunity, as well as serving as the source for misunderstanding and disagreement within the society. Similarly, the animosity between leaders whom utilizes the weapon of fitnah mongering will cause the state and nation to plunge into the valley of destruction. From the danger of hurling fitnah and tale-bearing, it can eliminate the people's trust in the leaders, whom are supposed to be good exemplary in harmonizing one another. Furthermore, this culture of fitnah mongering must be avoided for its speech and writing can give rise to misconceptions and misperceptions that leads to hatred, quarrel, character assassination, and causing humiliation to a person, only to trigger bigger problems. In reality, the slanderer is not worried about one's failure but instead truly fears the success of others.

Dear blessed Muslims,

We all realize that our religious teachings mention about the evil of fitnah, and that the ruling of causing fitnah is clearly *haraam* (impermissible) and forbidden. Remember upon the severe warning by the Prophet ﷺ mentioned in the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, where he ﷺ said:



يَتَقَارَبُ الزَّمَانُ وَيُقْبَضُ الْعِلْمُ وَتَظْهَرُ الْفِتْنُ وَيُلْقَى
الشُّحُّ وَيَكْثُرُ الْهَرْجُ. قَالُوا وَمَا الْهَرْجُ قَالَ "الْقَتْلُ"

“(When) the time would draw close to the Last Hour, knowledge would be snatched away, turmoil would be rampant, miserliness would be put (in the hearts of the people) and there would be much al-harj.” They (the Companions) asked: “What is al-harj?” Thereupon he said: “It is bloodshed.”

(al-Bukhaari and Muslim)

Respected audience,

Indeed, the evil habit of accusing others and hurling fitnah will lead to the destruction of one another, and it will not bring about any benefit. It causes disharmony within the life of our society today. It severs the *silaaturrahm* (ties of brotherhood) among mankind. It breeds the desire for revenge within mankind and the society’s life becomes chaotic, where many will greatly suffer. All of these are caused by *madhmoomah* (dispraised) traits.

Therefore, as Muslims, we must always remain cautious upon everything that we utter or write and disseminate, for it will have great effect upon others. Even more important is that everything will be accounted for by Allah *Subhaanahu Wa Ta’aala* in the Hereafter.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 65 of soorah Ya-Seen:

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا
كَانُوا يَكْسِبُونَ ﴿٦٥﴾



“That Day, We will seal over their mouths, and their hands will speak to Us, and their feet will testify about what they used to earn.”

Dear blessed audience,

To conclude the *khutbah* today, let us altogether internalize upon the following matters:

1. The Muslim *ummah* must have certainty that spreading fitnah is a major sin and committing it will cause one to plunge into Hellfire.
2. The Muslim *ummah* must realize that fitnah and tale-bearing can cause disunity within the society and ultimately destroys an organization or even a nation.
3. The Muslim *ummah* must realize that remaining silent is a better option, where we only utter what is necessary, and only disseminate matters that are beneficial.
4. The Muslim *ummah* must always safeguard the tongue, properly and wisely, so as to become among those granted protection by Allah *Subhaanahu Wa Ta'aala* in this world and the Hereafter.
5. The Muslim *ummah* must remain vigilant upon receiving news that are unverified of its authenticity, so as to not become ensnared and entangled in causing fitnah.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا
بِجَهْلَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾



“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.”

(Soorah al-Hujuraat 49:6)

بَارِكْ 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 وَآيَاتِي
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.

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. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدَى وَالرِّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.