



جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

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***FITNAH
DESTROYS THE
UMMAH***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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***

[#bahagianpengurusanmasjid](#)

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 *radiyAllaahu*
'anh:

لَا يَدْخُلُ الْجَنَّةَ تَمَامًا

***“The tale-bearer shall
not enter Paradise.”***

(Muslim)

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:

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

**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.**

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:

“(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)

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:

“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.”

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.

“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)



**THE SECOND
KHUTBAH**



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.



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 our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**