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# FRIDAY SERMON

***Title:***

***“THE DANGER & THREAT OF ATHEISM”***

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## "THE DANGER & THREAT OF ATHEISM"

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَقَالُوا مَا هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَا إِلَّا الدَّهْرُ وَمَا لَهُم بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾<sup>1</sup>  
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 ﴿١٠٢﴾<sup>2</sup>

**Dear blessed Muslims,**

I humbly call upon all of us to strive in increasing our *taqwa* of Allah by fulfilling all of His Commands and leaving out all of His prohibitions. May we all attain success and happiness in this world and the Hereafter.

On this noble day, I will be discussing upon a *khutbah* titled "**THE DANGER & THREAT OF ATHEISM.**"

**Dearest esteemed guests of Allah,**

<sup>1</sup> al-Jaathiyah 45:24.

<sup>2</sup> Aal 'Imraan 3:102.



Let us refer to verse 24 of soorah al-Jaathiyah that was recited earlier in the *khutbah*:

***“And they say, “There is not but our worldly life; we die and live, and nothing destroys us except time.” And they have of that no knowledge; they are only assuming.”***

This verse refers to a group among humans that had long existed before. They are those who do not believe in the existence of the *aakhirah* (Hereafter), they have no certainty in the existence of Allah *Subhaanahu Wa Ta’aala* and the realm of the Unseen. They believe that life only takes place in its worldly sense. That it is a rotation that keeps on turning. Everything goes through the living process, which ends with destruction. The thing that is causing us to die and perish is time or time that has passed on. This group is known as *dahriyyoon*, *mulhid*, or atheists.

**Dear beloved audience,**

Atheism originated from human’s failure in recognizing Allah *Subhaanahu Wa Ta’aala* as the Creator of the worlds. They may have a bit of exposure to religion. However, it did not increase them in knowledge, for they only studied on their own and simply conclude that Allah *Subhaanahu Wa Ta’aala*, the Unseen, and *aakhirah* never existed.

The very ideology of atheism is very dangerous for they believe that there is no Creator, that this world existed without a Creator, there is no need to be bounded to God or religion. There is no need for religion, there is no need to proclaim the Oneness of God and the messengership of Prophet Muhammad ﷺ, as well as not believing in the Hereafter.

This ideology had long existed, and they were addressed by the classical scholars through lessons, books, and open debates. However, this ideology kept on spreading until today.



The number one factor contributing to the existence of atheism is religious ignorance, especially in comprehending the *shahadatayn* (two testimonies of faith). They only accepted God according to logical reasoning alone, while 'aqeedah encompasses three aspects, namely the 'aql (intellect), internalization within the heart, and action of the limbs. Such ignorance presents a great challenge for the Muslim *ummah* to explain the reality of the truth.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 33 of soorah al-An'aam:

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَٰكِنَّ  
الظَّالِمِينَ بَاءْتِ اللَّهَ يَجْحَدُونَ ﴿٣٣﴾

***“We know that you, [O Muhammad], are saddened by what they say. And indeed, they do not call you untruthful, but it is the verses of Allah that the wrongdoers reject.”***

**Respected audience,**

The second factor that contributed to the emergence of atheism is the internal dilemma in understanding the existence of evil, which led to the question: does God truly exist? Then followed by questioning God's justice. Well, if God exists then why does He allow oppression and suffering to continue afflicting humans? If God is All-Wise and Most Just, then why are there still evil, cruelty, and chaos in the world? However, the problem in comprehending evil was actually created by humans themselves. They purposely attributed the problems of evil to Allah *Subhaanahu Wa Ta'aala* to the point of questioning God's justice and existence. It was the brainchild of *ibbles* in creating doubt within humans regarding God, the Creator of all things.

The third factor in the spread of atheism ideology is the conflict between those who are *munaafiqoon* (hypocrites), ignorants, and others deeming



themselves as religious scholars. Moreover, there are always opinions from among the laymen who would frequently comment regarding religious matters that they too are deemed as religious scholars. Hence, great confusion would arise regarding true religion. Aside from exuding perverted views, it solidifies the atheists' claim that the truthfulness of religion is not something that is absolute, hence they reject adherence to religion in its entirety.

Narrated 'Abdullah bin Amr *radiallahu 'anhuma*: I heard Rasulullah ﷺ saying:

إِنَّ اللَّهَ لَا يَقْبِضُ الْعِلْمَ انْتِزَاعًا، يَنْتَزِعُهُ مِنَ الْعِبَادِ، وَلَكِنْ  
يَقْبِضُ الْعِلْمَ بِقَبْضِ الْعُلَمَاءِ، حَتَّى إِذَا لَمْ يُبْقِ عَالِمًا، اتَّخَذَ  
النَّاسُ رُءُوسًا جُهَالًا فَسُئِلُوا، فَأَفْتَوْا بِغَيْرِ عِلْمٍ، فَضَلُّوا  
وَأَضَلُّوا

***“Verily, Allah does not take away knowledge by snatching it from the people but He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge. So they will go astray and will lead the people astray.”***

(al-Bukhaari)

**Dearest Friday congregants,**

These are among the main factors for the spread of atheism today. These atheists would utilize social media, though privately, to share their views and propagate their ideas. Therefore, to address this matter, all quarters are obligated to exercise its very role in defending the *'aqeedah* of the Muslim



*ummah* and rescue mankind from getting duped by this deviant ideology, which is very detrimental.

From the creedal aspect, we must fully realize that the existence of Allah *Subhaanahu Wa Ta'aala* is embedded within human *fitrah* (natural disposition). This was clearly explained in al-Qur'an with the question posed by Allah *Subhaanahu Wa Ta'aala* to the progenies of Prophet Adam 'Alayhissalaam, as mentioned in verse 172 of soorah al-A'raaf:

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ  
أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَن تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا  
عَنْ هَذَا غَافِلِينَ ﴿١٧٢﴾

***“And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], “Am I not your Lord?” They said, “Yes, we have testified.” [This] - lest you should say on the day of Resurrection, “Indeed, we were of this unaware.””***

The peak of the matter is the existence of Allah *Subhaanahu Wa Ta'aala*. How is it that we need to see Him first before we would acknowledge His very existence? So how would it be if a farmer saw tiger footprints on his farm. Must he first see the tiger physically, or should he prepare to save himself before encountering the tiger?

From the aspect of messengership, we have full certainty that Allah *Subhaanahu Wa Ta'aala* exists after understanding His Signs. Not only He exists, Allah *Subhaanahu Wa Ta'aala* had sent down messengers to teach mankind about Allah The Almighty. There were messengers sent to teach mankind regarding Allah *Subhaanahu Wa Ta'aala* and the obligation to



worship Him. The final messenger was Prophet Muhammad ﷺ, who perfected the religion and corrected all of the deviations that mankind had committed against the *sharee'ah* of previous prophets.

While, from the aspect of God's justice and retribution of evil, mankind had been informed by the messengers that this worldly life is a trial. It will determine who will be bestowed with good and bad reward. What is important is that mankind must endure those moments with the authentic creed so as to be able to remain patient with all of the tribulations faced and attain tremendous reward from Allah *Subhaanahu Wa Ta'aala*.

### **Dear blessed Muslims,**

To end the sermon today, let us derive several lessons as guidance in our lives, as follows:

1. The Muslim *ummah* must have certainty that the existence of beautiful nature and the alteration between day and night are actual proof of the existence of God the Creator, which is Allah *Subhaanahu Wa Ta'aala*, who is *waajib* (obligatory) to be worshipped.

2. The Muslim *ummah*, irrespective of age and background, must learn the religion with perfection and to never cease from seeking authentic knowledge, whether through lessons at the local *surau* and masjid, or the formal route.

3. The Muslim *ummah* must be aware of the development of deviant thoughts and ideologies especially within the online media. Any confusion regarding *'aqeedah* and religion necessitates explanation or seeking response from authoritative bodies.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ



وَإِذَا جَاءَهُمْ أَمْرٌ مِّنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ ۖ وَلَوْ رَدُّوهُ إِلَى الرَّسُولِ  
وَإِلَىٰ أُولِي الْأَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْلَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَاتَّبَعْتُمُ الشَّيْطَانَ إِلَّا قَلِيلًا ﴿٨٣﴾

***“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.”***

*(an-Nisaa' 4:83)*

بَارَكَ 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 وَإِيَّايَ بِتَقْوَى اللَّهِ  
فَقَدْ فَازَ الْمُتَّقُونَ.

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.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ  
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ  
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا  
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ  
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ  
الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ  
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ



عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

O Allah! We seek refuge in You from severe trials, from being afflicted with calamities, from evil in destiny, and from the joy of the enemies upon the tribulations and misfortunes that befell us. O Allah! We beseech Your protection, from losing the favors that You have bestowed, from the loss of health that You have granted, protect our state from calamity and disaster. O Allah! You are our One and Only Savior, we humbly beg You to save Masjid al-Aqsa in Palestine.

O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾  
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايِ ذِي الْقُرْبَى وَيَنْهَى عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾



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