



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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...



#bahagianpengurusanmasjid

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.

**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:

“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.”

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 *iblees* 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
excluding 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 *radiyAllaahu*
‘anhuma: I heard
Rasulullah ﷺ saying:

“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)

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:

“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.

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.


“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)




**THE SECOND
KHUTBAH**




**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
the Muslims and 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 *masaajid* and *suraus* in**



**the state of Selangor as
Your peaceful homes,
uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**