



جڙبان آءاماء اسلام سءانءور
JABATAN AGAMA ISLAM SELANGOR

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***NORMALIZATION OF VICE:
FIRE CONCEALED WITHIN HUSKS***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I humbly 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 abstaining from all
of the matters He
forbade. May we be
bestowed with salvation
and blissfulness in this
world and the Hereafter.**

Fellow congregants
are reminded to not
speak and fiddle with
the cellular phone
while the *khutbah* is
being delivered.

On this blessed day, I will discuss upon a *khutbah* titled...



***NORMALIZATION OF VICE:
FIRE CONCEALED WITHIN HUSKS***

**Today we are living in a
time that is very
challenging. Acts of
disobedience are no
longer committed in
secret, instead they are
committed openly and
without shame.**

**Now, they are being
normalized as if they
are generally accepted,
and as if there is no
direct prohibition within
the religion. While, in
the sight of**

Allah *Subhaanahu Wa Ta'aala*, whatever is *haraam* (unlawful) remains *haraam*, even if the entire world deems it as the norm.

**This culture is
happening openly all
around us. Games that
involves gambling in
nature are now at our
fingertips, easily
accessible via**

**smartphones and
websites. Unrestricted
free mixing is now
taking place openly in
public, without feeling
shame or embarrassed.**

**Social media statuses
and content nowadays
would often lead to sin.
Some have no qualms in
exposing their *'awrah*,
spreading lies, and even
take pride in the vice that
they have committed.**

Pictures and videos that crystal clear display the *'awrah* are projected under the pretext of fashion, while vulgarity and obscene jokes are made as laughing matter just to gain popularity.

This is the reality of
sinfulness that is no
longer felt as sins, and
shamefulness towards
Allah *Subhaanahu Wa
Ta'aala* seems to be
nonexistent, as if there

**is no one watching and
judging.**

**Truthfully, many have
plunged into
disobedience not due to
ignorance (*jahl*) upon
religious rulings, but due**

**to hearts that have been
desensitized to sins that
have been often repeated
that in the end the sense
of guilt disappears. There
are also Muslims that are
proud of their evil deeds
under the banner of**

freedom and human rights. This is the very effect of hedonistic culture and liberal ideology that is too open to the point of eliminating the boundaries of *halaal* (lawful) and *haraam* that

have been decreed by
Allah *Subhaanahu Wa*
Ta'aala.

If we were to observe,
there are some that are
drowning in vice but never
returned to

Allah *Subhaanahu Wa Ta'aala* with sincere *tawbah* (repentance). Some would temporarily quit when afflicted with *museebah* (calamity), whether illness or loss of wealth, or plainly not

having the availability to perform them. The truth is that it is not genuine *tawbah*. It is just quitting due to circumstances, but not due to regret and fear of Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* has reminded us in verse 63 of Soorah al-Mu'minoon that was recited during the early part of the *khutbah*:

“But their hearts are covered with confusion over this, and they have [evil] deeds besides disbelief which they are doing.”

Every human is blessed
with body parts as
amaanah (trust) from
Allah *Subhaanahu Wa
Ta'aala*. The eyes, ears,
tongue, hands, feet, and
the entire body is loaned
to us, not absolutely

owned by us. In this world, they should serve as tools for us to indulge in righteous deeds, while in the Hereafter, they will become witnesses upon all our deeds.

**The eyes, when not
safeguarded, will
become easily
attracted to prohibited
matters. The ears, when
left unsupervised,
become heedless in**

**listening to matters that
are idle and in vain. The
unrestricted tongue will
spread lies, expose
disgrace, ignite slander,
and incite strife.**

Similarly, the stomach that is not preserved will be nourished with *haraam* food or obtained from unlawful sources. The private parts, if unrestrained, will be the cause of adultery and all

forms of wickedness. The hands can also become tools for sinfulness if they are abused. And the feet, when heading towards places of immoralities, each step is a journey towards

incurring the wrath of Allah
Subhaanahu Wa Ta'aala.

Rasulullah ﷺ had firmly
stated in the *hadeeth* of
Abu Hurayrah *radiyAllaahu*
'anh, where he ﷺ said:

“Verily Allah has decreed for man his portion of fornication which he will inevitably commit. The fornication of the eye consists in looking,

***and of the tongue in
speech. The soul
wishes and desires,
and the private parts
accord with that or
reject it.”***

(al-Bukhaari and Muslim)

The sinful habit is strange, where it begins with fear and shame. However, when the *nafs* (lustful desire) is stimulated and *shaytaan* begins to whisper, humans will become

intrigued in trying. Once, twice, the hearts become restless. But when that sin is not quickly atoned with *tawbah*, it becomes a norm that is oft repeated until in the end, it becomes part of one's

lifestyle. The heart becomes dark, with loss of sensitivity, and sinning no longer feels strange when committed.

In another *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

“Verily, when the slave (of Allah) commits a sin, a black spot appears on his heart. When he refrains from it, seeks forgiveness and repents, his heart is polished clean. But if he returns, it

***increases until it covers
his entire heart. And
that is the 'Raana' which
Allah mentioned: 'Nay,
but on their hearts is the
Raana which they used to
earn.'"[83:14]***

(at-Tirmidhi)

Such is the nature of sins that are not purified with *tawbah*. It accumulates, hardens, then envelopes the heart until vanished are the feelings of guilt and shame. In the end, humans would cease

from sinning not because
of *tawbah* but due to
fatigue from sinning. While
genuine *tawbah*
necessitates three things,
namely to halt, remorse,
and determination to not
repeat it.

Allah *Subhaanahu Wa*
***Ta'aala* mentions in verse 17**
of Soorah an-Nisaa':

“The repentance
accepted by Allah is
only for those who do
wrong in ignorance [or
carelessness] and then

***repent soon after. It
is those to whom
Allah will turn in
forgiveness, and
Allah is ever Knowing
and Wise.”***

The moment that vice becomes widespread to the point of becoming a culture, at a time when sins are deemed as trivial and no longer shakes the heart, the Muslim *ummah* can no

longer choose to
remain silent. Our
silence towards *munkar*
(evil) will only incur
calamity. Hence, it is
waajib (obligatory)
upon us to state the

**truth, prevent what is
wrong, and preserve
the surrounding
community from
drowning in the tidal
wave that normalizes
immorality.**

Rasulullah ﷺ had
provided clear
guidance in the
hadeeth of Abu Sa'eed
al-Khudri *radiyAllaahu*
'anh, stating:

***“Whoever amongst
you sees an evil, he
must change it with
his hand; if he is
unable to do so, then
with his tongue;***

***and if he is unable
to do so, then with
his heart; and that
is the weakest form
of Faith.”***

(Muslim)

All three levels
mentioned by Rasulullah
ﷺ are heavy
responsibilities upon the
Muslim *ummah* in
preventing evil. The first
level is for those with
authority and stature,

where it is *waajib* to act using their 'hands' which is utilizing their capacity, laws, and power to curb evil. The second level is for the '*ulamaa*' (scholars) and *du'aat* (callers to Islam) in exercising their

**very role through the
tongue, which is giving
advice, admonition, and
explanation so that the
society will not continue
to drown in their acts of
disobedience. And the
third level is for the**

***‘awwaam* (masses or
laymen) who most
probably do not
possess any authority
or capability but still
shoulders the
responsibility with their**

heart, which is
rejecting immorality,
not supporting and not
sharing them even with
“like” or *“share”* on the
social media.

Shaytaan will never quit
but do not allow us to use
shaytaan as an excuse.
We are fully aware that
its whispering may cause
us to despair. Some
intend to change but are
trapped with guilt,

thinking that their
sins are just too
unbearable, too
much. Hence, they
assume that the
rahmah (mercy) of

Allah *Subhaanahu Wa Ta'aala* for them has expired. While Allah *Subhaanahu Wa Ta'aala* stated in verse 53 of Soorah az-Zumar:

***“Do not despair of the
mercy of Allah.
Indeed, Allah forgives
all sins. Indeed, it is
He who is the
Forgiving,
Merciful.”***

**Therefore, let us not even
once normalize acts of
disobedience. Every
heart that still has a
sense of guilt actually
still have hope within it.
Every tear of regret that
flow still have the**

opportunity to return.

Verily, Allah

Subhaanahu Wa

***Ta'aala* does not look at
how much sins we have
committed, but how
determined are we in**

returning to Him with
repentance and
istighfaar in seeking
forgiveness, and also
our resoluteness in
improving ourselves.

To end the *khutbah*
today, let us derive
lessons that can be
garnered as
guidance in our lives:

1. We must abstain from
sinning and
disobedience, for each
sins committed will
darken the heart and
distance ourselves from
the *rahmah* of Allah
Subhaanahu Wa Ta'aala.

2. We must repent in its truest sense, not out of compulsion, but that it is born from regret and determination in not repeating the sins anymore.

3. We must have certainty that the *rahmah* of Allah *Subhaanahu Wa Ta'aala* is always available for His slaves that yearns to return, so do not despair from the mercy of Allah *Subhaanahu Wa Ta'aala*.

***“And those who, when
they commit an
immorality or wrong
themselves [by
transgression],
remember Allah and
seek forgiveness for***

***their sins - and who can
forgive sins except
Allah? - and [who] do
not persist in what they
have done while they
know.”***

(Soorah Aal ‘Imraan 3:135)



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*.**



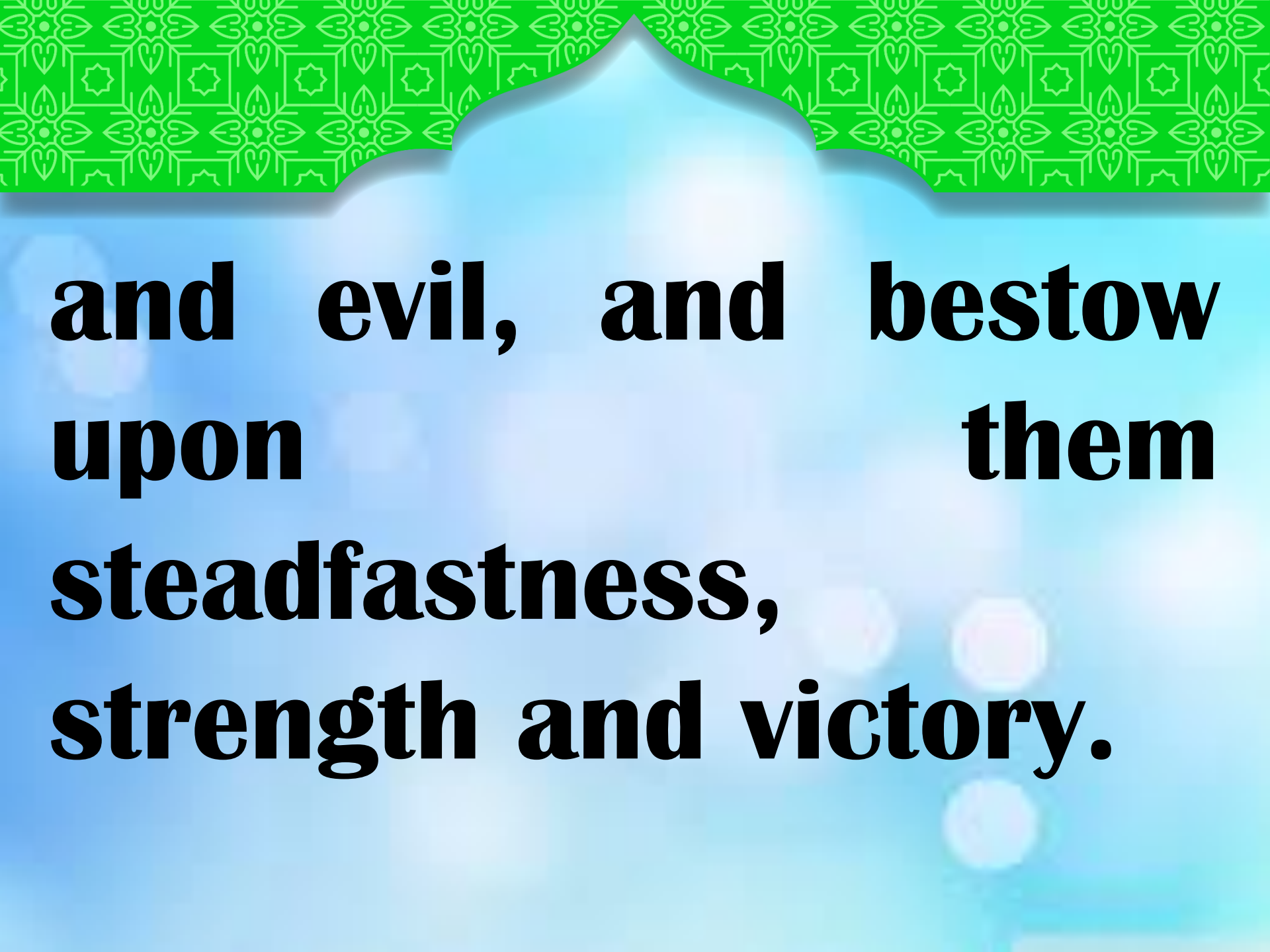
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamities such as murder, bullying, and



**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**