




جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

THE RESPONSIBILITY OF
PRESERVING THE SUNNAH
OF RASULULLAH ﷺ &
WARDING OFF THE
ONSLAUGHT OF ANTI-
HADEETH ADVOCATES



I would like to remind myself
and fellow congregation. Let us
strive our utmost in having the
taqwa of Allah *Subhaanahu*
Wata'aala by fulfilling all of His
Commands and abstaining from
all of His prohibitions.

Verily, all of the commands and prohibitions from Allah can only be truly understood through al-Qur'an and *ahaadeeth* of Rasulullah *sallAllahu 'alayhi wasallam*. Hence, to comprehend and practice authentic Islam,

we definitely must refer to these two important sources. Today's *khutbah* intends to develop the Muslim soul to inculcate ***“The Responsibility Of Preserving The Sunnah Of***



*Rasulullah sallAllahu ‘alayhi
wasallam And Warding Off
The Onslaught Of Anti-
Hadeeth Advocates.”*

Few months ago, we were awakened with the “renewed” dispute regarding the status of *ahaadeeth* of Rasulullah *sallAllahu ‘alayhi wasallam* in Islam. Even more puzzling,

the second part of *kalimah shahaadah* (testimony of faith), which is to bear witness upon the messengership of Prophet Muhammad *sallAllahu 'alayhi wasallam*,

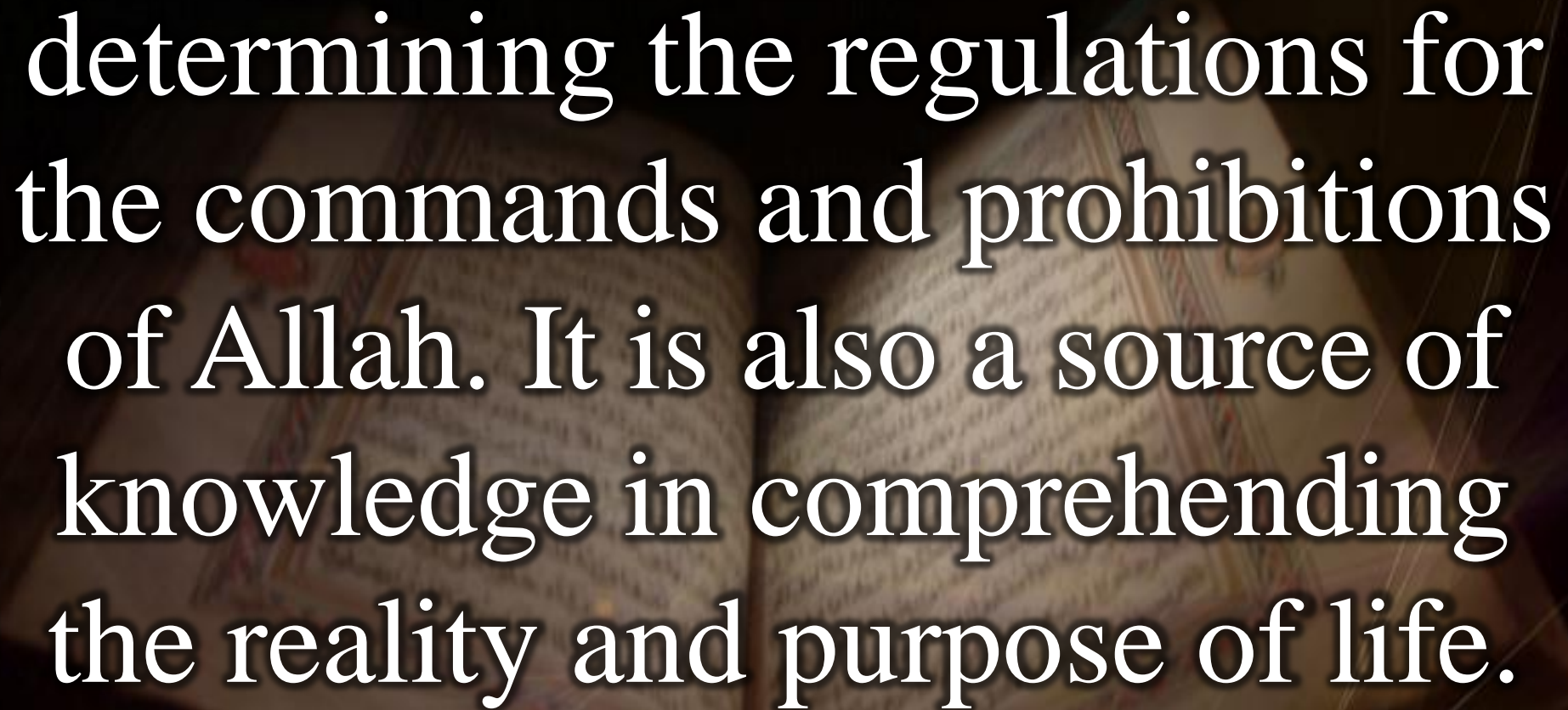
is equated to deifying the
Messenger *sallAllahu 'alayhi
wasallam, wal 'iyaadhubillah.*
This was among the views and
notions mentioned in a
conference that was organized
by certain

groups in the nation's capital.
Therefore, the Friday *mimbar*
(pulpit) as a primary medium
for *da'wah* of the day would
like to shift the attention of the
Muslims to the wicked reality
and peril

of such thoughts. These types of people would go around claiming that it suffices for the Muslim *ummah* to hold firm upon al-Qur'an only without referring to *ahaadeeth* of

Rasulullah as a source for
Islamic rulings.

Hadeeth is the second primary
source of Islamic legislation
after al-Qur'an. It is a primary
source for Islamic rulings in

The background of the image is a close-up, slightly blurred view of an open book. The pages are filled with handwritten text in Arabic script, which is typical of a Quran. The lighting is soft, highlighting the texture of the paper and the ink of the text. The overall tone is warm and scholarly.

determining the regulations for the commands and prohibitions of Allah. It is also a source of knowledge in comprehending the reality and purpose of life.

Furthermore, it aids and

enhances our understanding on matters that are based upon divine revelation and the will of Allah *Subhaanahu Wata'aala*.

This reality was not only emphasized by Rasulullah

sallallahu 'alayhi wasallam, but
also confirmed by Allah
Subhaanahu Wata'aala Himself.
Allah *Subhaanahu Wata'aala*
mentions in al-Qur'an:

“... And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah; indeed, Allah is severe in penalty.”

(al-Hashr 59:7)

This verse clearly asserts that whatever command or prohibition given by Rasulullah *sallAllahu 'alayhi wasallam* must be heeded. It clearly indicates that there could never be any conflict

or contradiction between the commands of Allah and that of His Messenger *sallAllahu 'alayhi wasallam*. Hence, with Allah The Most Wise having chosen His Messenger,

then undoubtedly He has chosen
one who will not order matters
that would contradict His Will.

Allah Subhaanahu Wata'aala
mentions in al-Qur'an:

**“He who obeys the Messenger
has obeyed Allah; but those
who turn away - We have not
sent you over them as a
guardian.”**

(an-Nisaa' 4:80)

So, not only that, the command to obey Allah is clearly associated with obeying the Messenger, as clearly mentioned in al-Qur'an *al-Kareem*.

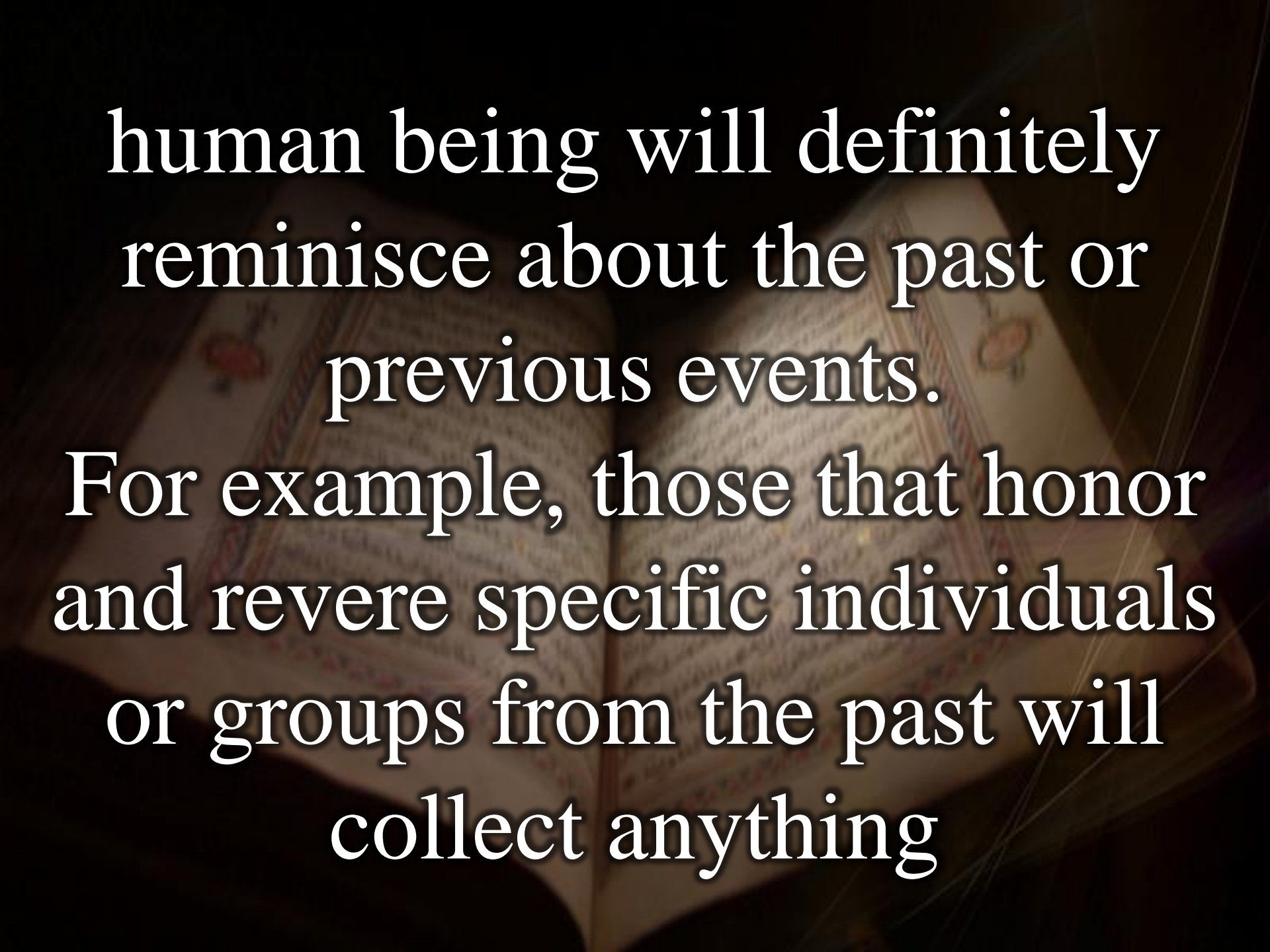
This is just some of the

assertion in al-Qur'an for the Muslim *ummah* to remain in obedience unto Allah and also unto Rasulullah *sallAllahu 'alayhi wasallam*. Obeying Rasulullah *sallAllahu 'alayhi wasallam*

means to abide by his
commands and teachings that
are mentioned in the *ahaadeeth*
of Rasulullah *sallAllahu ‘alayhi*
wasallam. It is based on this
basis that his statements and
remarks in

the *ahaadeeth* are all accepted as
a source of knowledge and
legislation in Islam.

Let us make the first
comparison. As a creation that
understands history,

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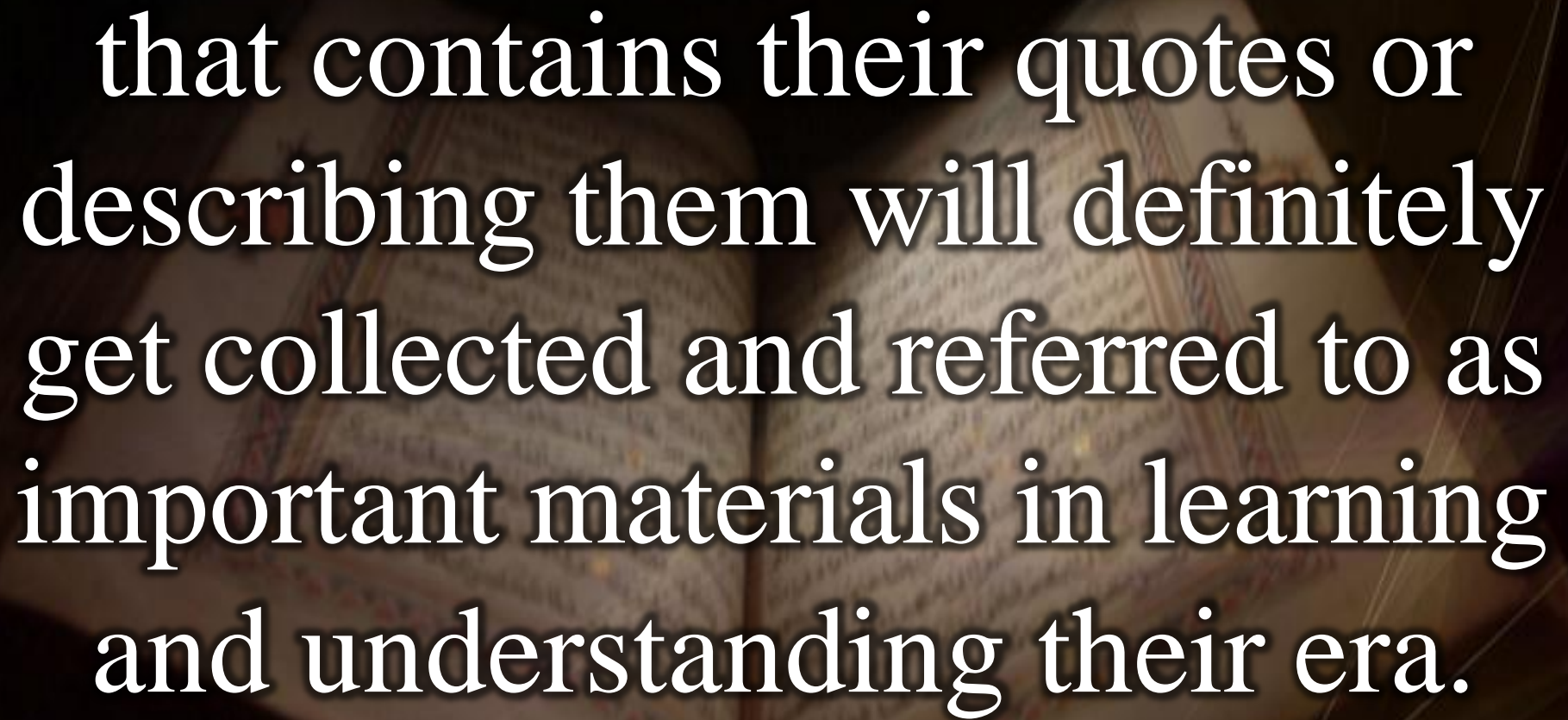
human being will definitely
reminisce about the past or
previous events.

For example, those that honor
and revere specific individuals
or groups from the past will
collect anything



that they could find regarding them from historical treasures.

As an example, the legendary Hang Tuah and his four warrior friends. So, any manuscripts or historical records

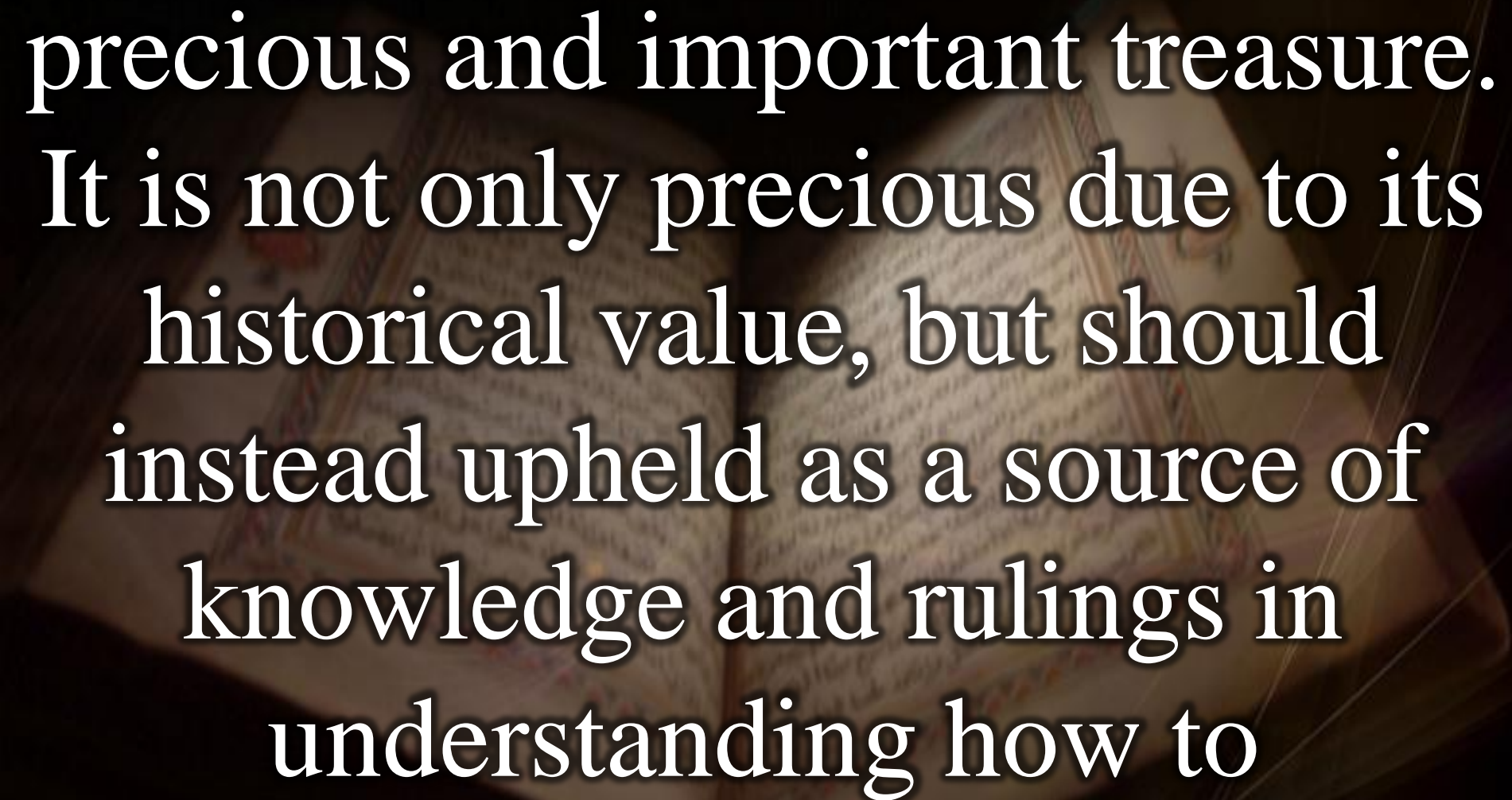


that contains their quotes or describing them will definitely get collected and referred to as important materials in learning and understanding their era.

Similarly with Rasulullah
sallAllahu 'alayhi wasallam and
the period that he lived in. The
Companions and scholars from
time to time have accumulated,
compiled, and narrated
everything

related to Rasulullah *sallAllahu*
'alayhi wasallam and his era.

That is what is meant by
hadeeth and *sunnah* of
Rasulullah *sallAllahu 'alayhi*
wasallam. Hence, they are very



precious and important treasure.
It is not only precious due to its
historical value, but should
instead upheld as a source of
knowledge and rulings in
understanding how to

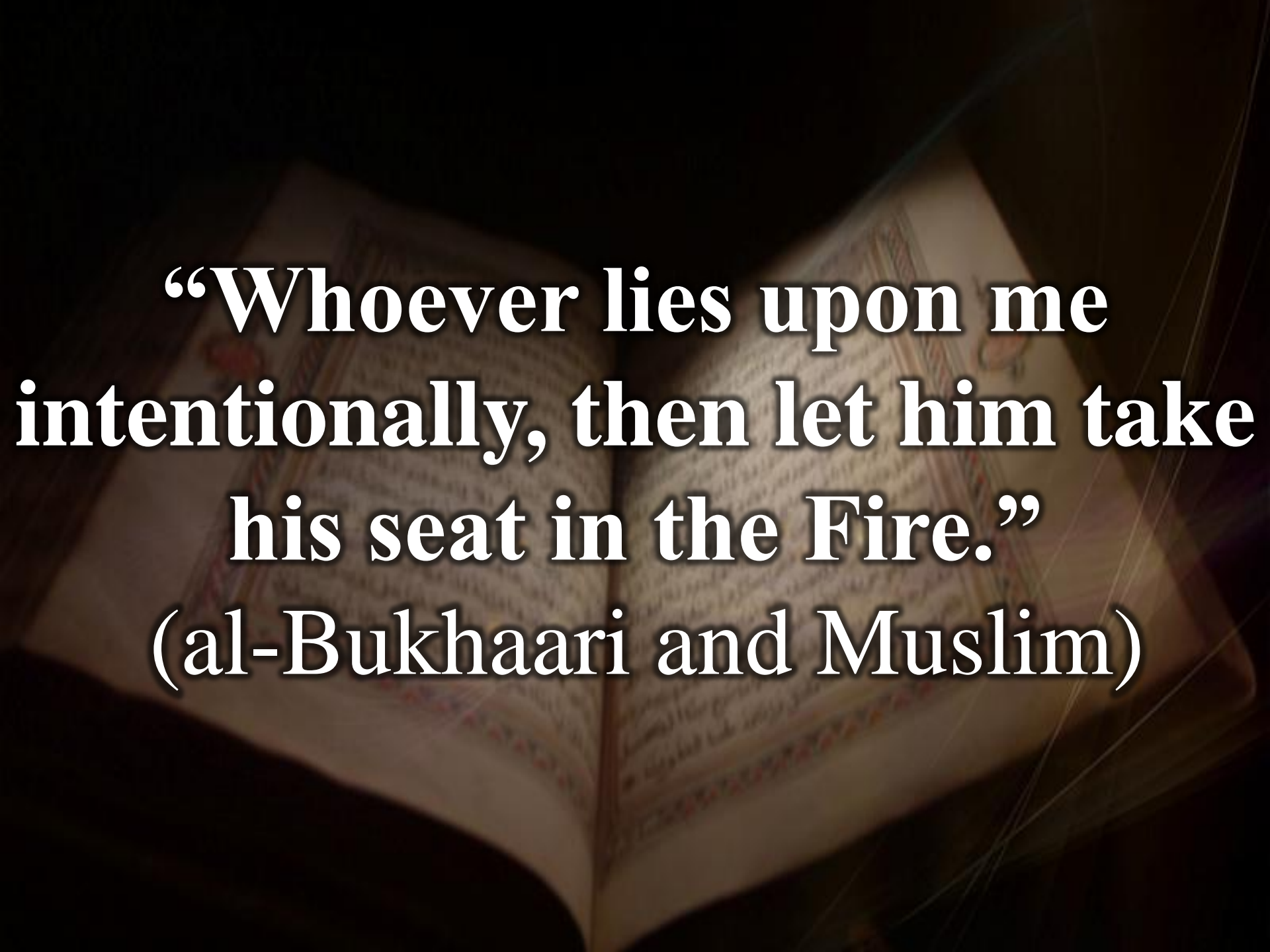
become obedient slaves of Allah
Subhaanahu Wata'aala. The
sunnah should be made as the
reference and manual in
implementing the *Sharee'ah* and
fulfilling the commands

of Allah *Subhaanahu Wata'aala*
in our lives. By not accepting
ahaadeeth, mankind will be
unable to fulfill the commands
of Allah. Moreover, there are
many *ahaadeeth* collected,

purified and authenticated, for it has undergone filtration through rigorous authenticating process of its chain of narration (*isnaad*) and the strict discipline of *hadeeth* sciences so as to

reject fabricated narrations that
are associated with Rasulullah
sallAllahu ‘alayhi wasallam.

Narrated Abu Hurayrah
radiyAllaahu ‘anh: Rasulullah
sallAllahu ‘alayhi wasallam
said:

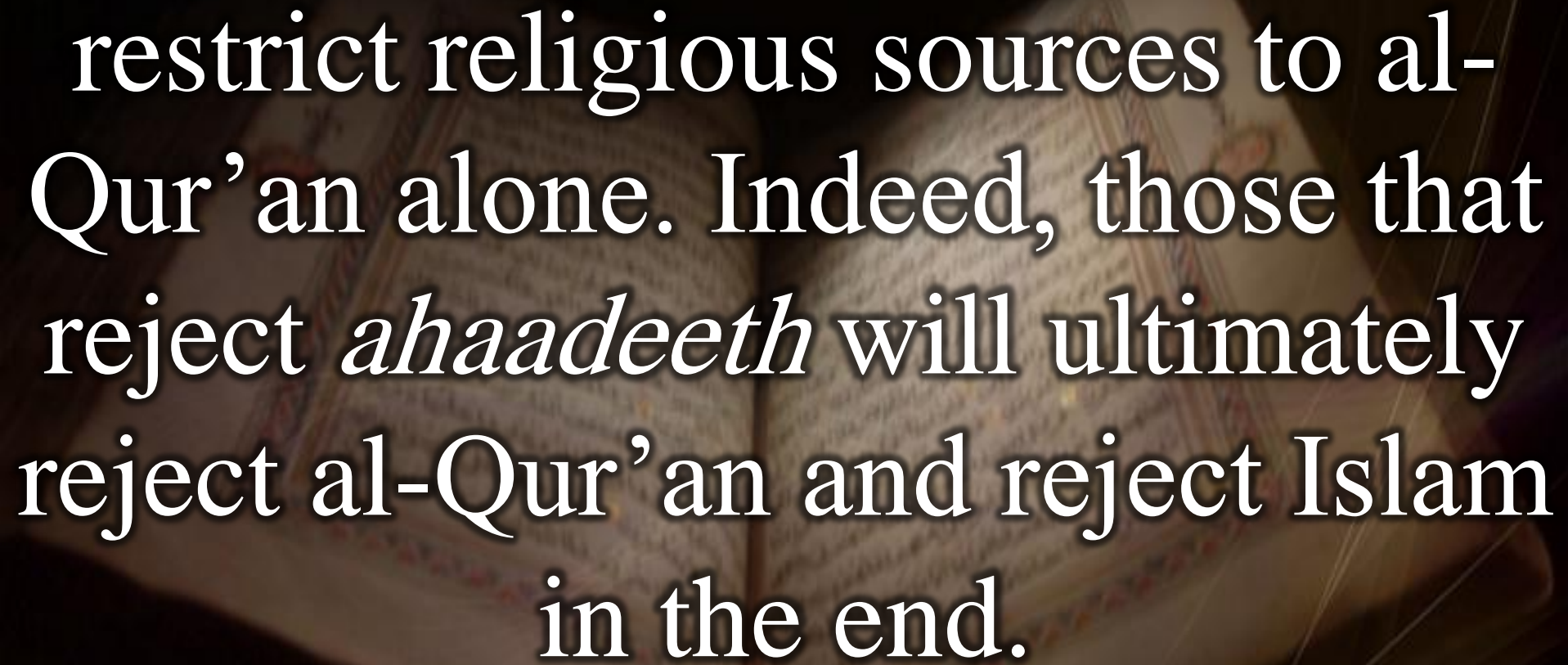


**“Whoever lies upon me
intentionally, then let him take
his seat in the Fire.”
(al-Bukhaari and Muslim)**

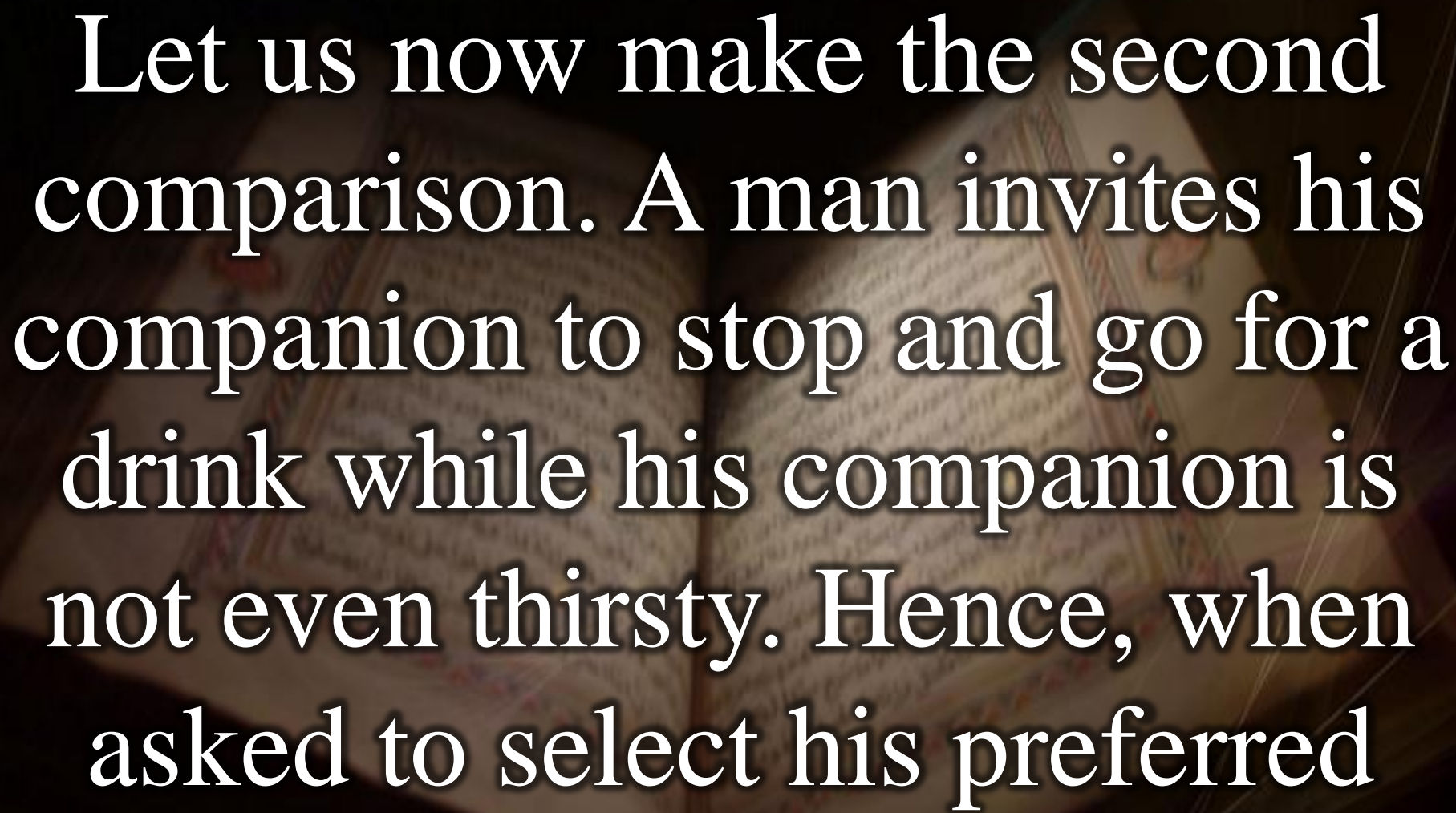
Rejecting *ahaadeeth* on the pretext of clinging only upon al-Qur'an will cause our understanding to be distorted and deviating from the real intent of al-Qur'an. This is because Rasulullah

sallAllahu 'alayhi wasallam is
the one having the best
understanding of al-Qur'an.
Similarly with the early
generation of Muslims, they
understood al-Qur'an well for
they had lived during the

period when al-Qur'an was being revealed. It is unbefitting and highly ignorant if we deny such valuable treasure in knowledge (*'ilm*) and practice (*'amal*) solely to



restrict religious sources to al-Qur'an alone. Indeed, those that reject *ahaadeeth* will ultimately reject al-Qur'an and reject Islam in the end.



Let us now make the second comparison. A man invites his companion to stop and go for a drink while his companion is not even thirsty. Hence, when asked to select his preferred

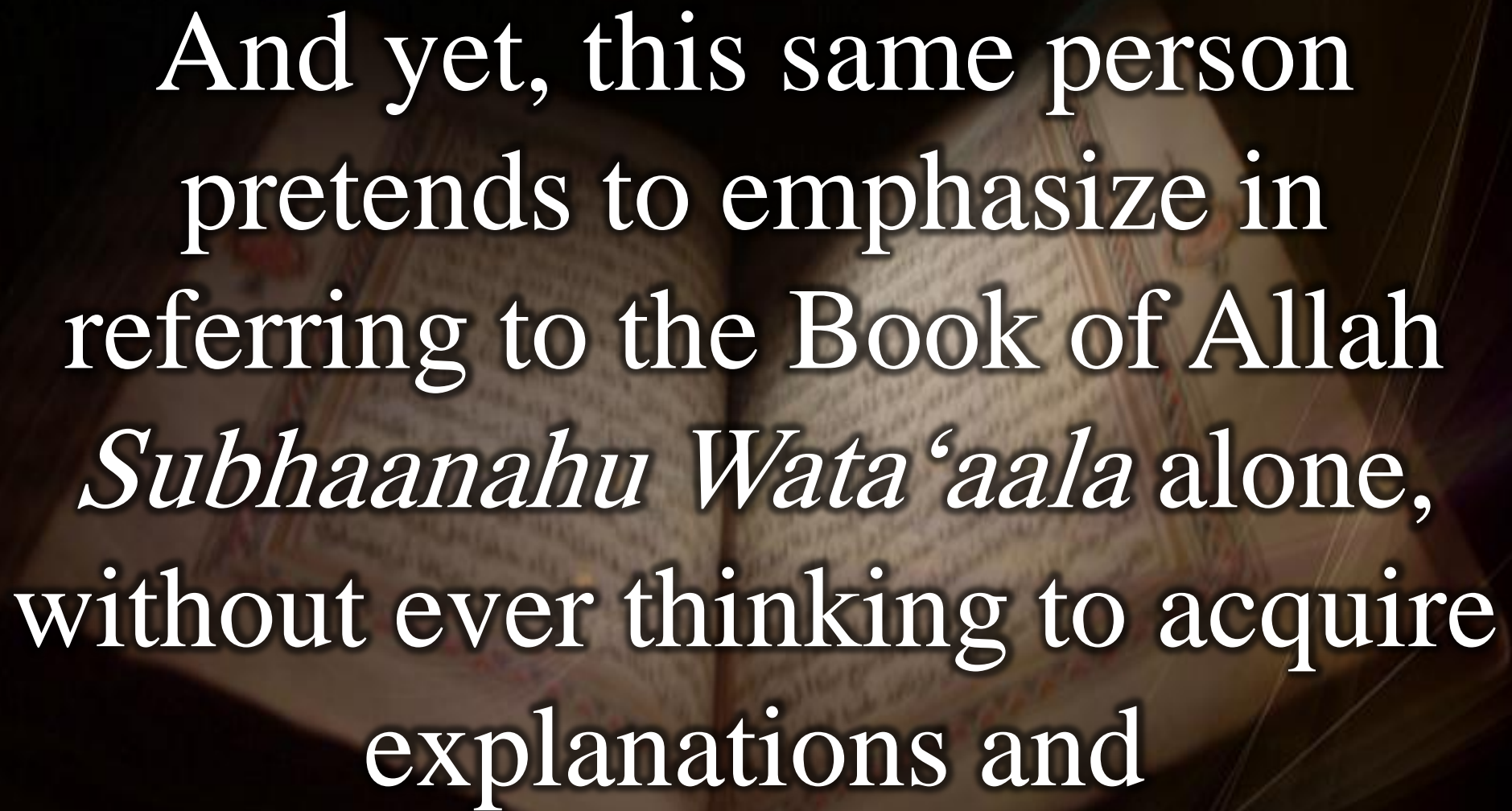
beverage, his companion replied saying that he is in no need of any beverage. An engineer who constructs a building will surely need building materials. He will definitely ensure that his

supplies are adequate until the building's completion.

However, for the engineer who is not planning to construct anything at that moment, he will not need any building materials or

supplies to be purchased or kept. Therefore, it is similar with matters in implementing Islam and the *Sharee'ah* in our lives. For the one who does not intend to practice Islam and uphold

the *Sharee'ah*, it becomes meaningless for him regarding anything attributed to Rasulullah *sallAllahu 'alayhi wasallam*, whether his words, actions, or tacit approval in all matters.

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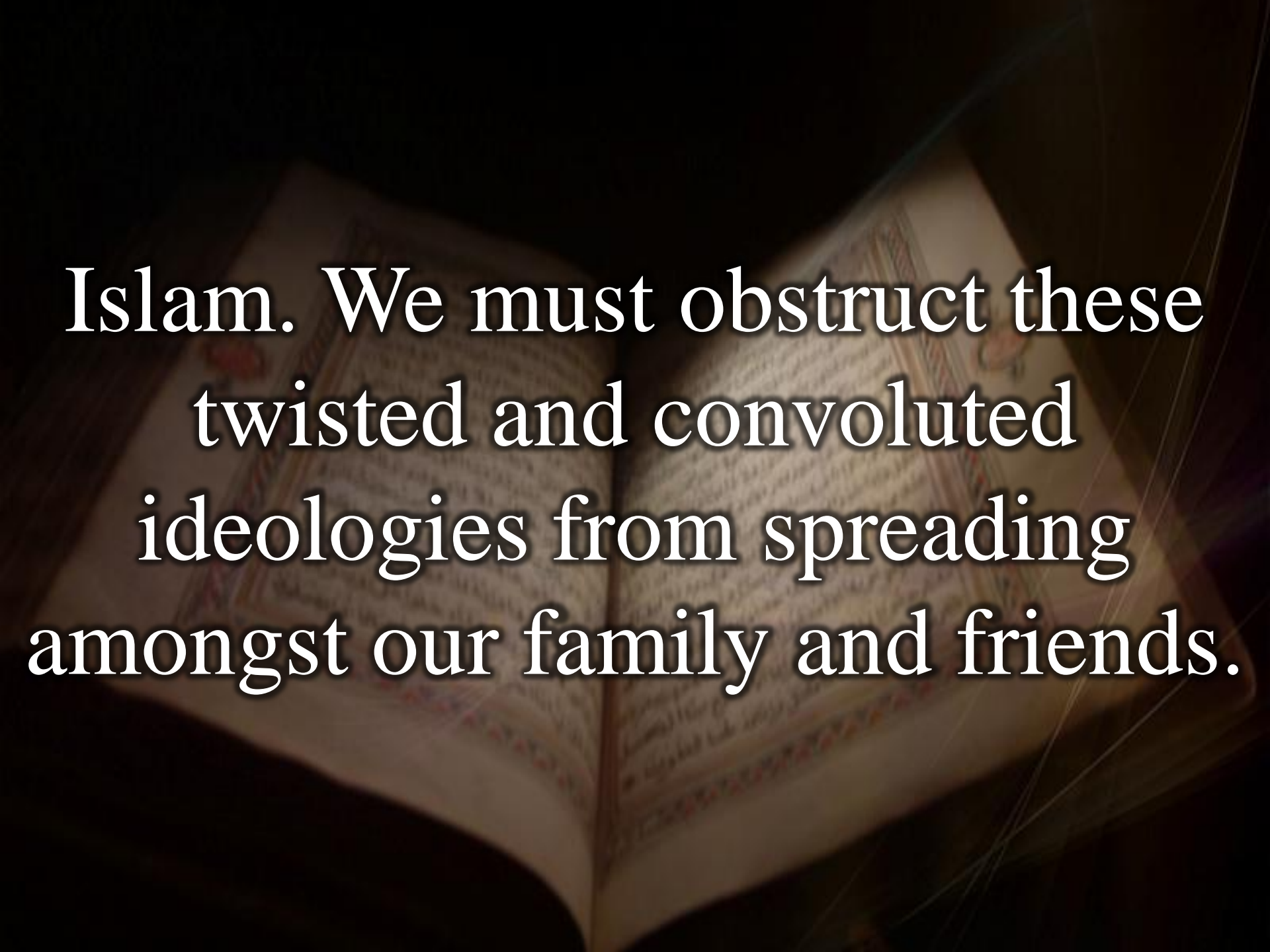
And yet, this same person
pretends to emphasize in
referring to the Book of Allah
Subhaanahu Wata'aala alone,
without ever thinking to acquire
explanations and

clarifications regarding the
purpose and decree of Allah
Subhaanahu Wata'aala upon His
slaves, whilst all the explanation
and clarification are found in
the *ahaadeeth* of Rasulullah
sallAllahu

'alayhi wasallam.

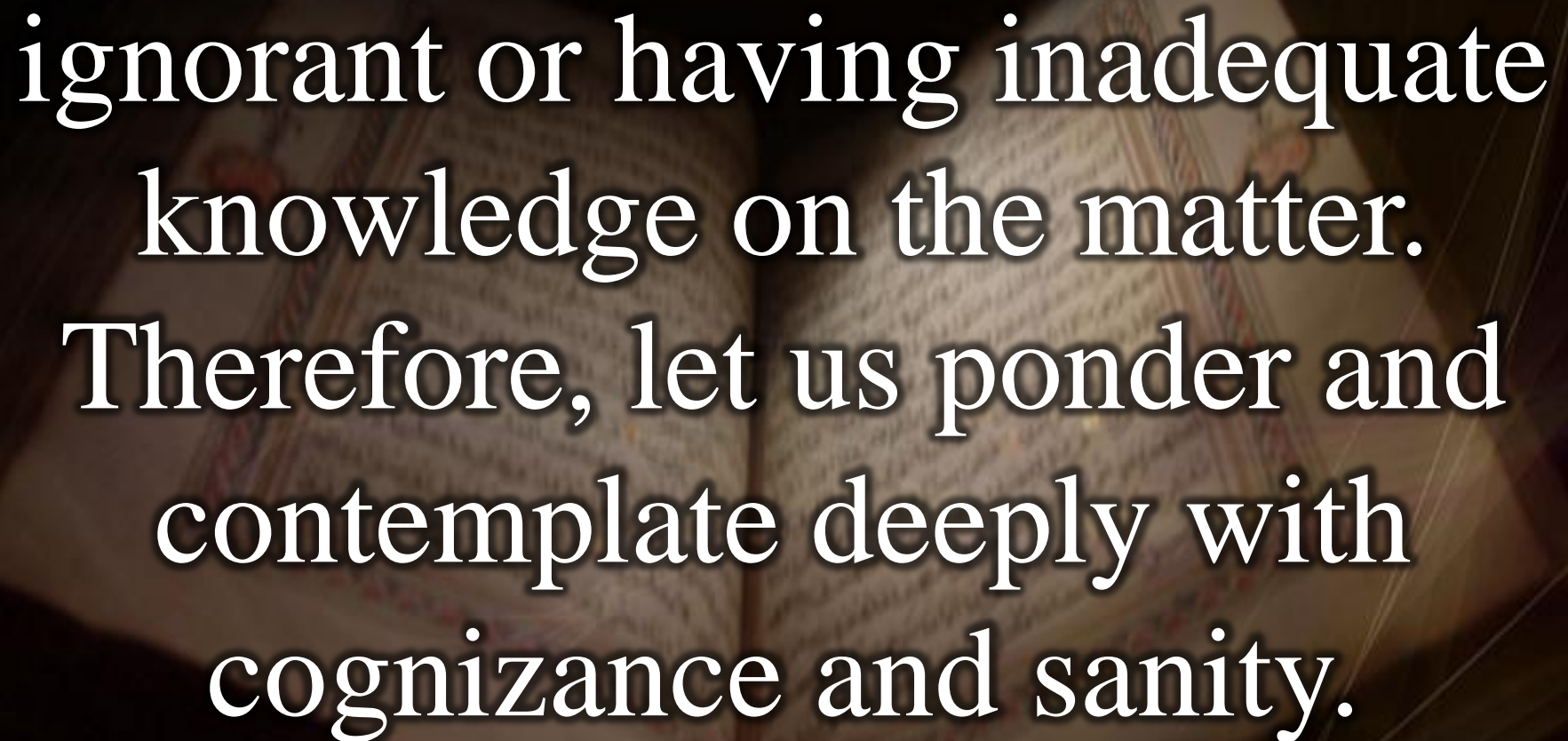
Hence, the hidden reality of those rejecting *ahaadeeth* of Rasulullah *sallAllahu 'alayhi wasallam* is their attitude in refusing to implement Islam and upholding the *Sharee'ah*

in our lives. Therefore, the Muslim *ummah* must exercise their role in rejecting any deviating thoughts and heresy in preserving the purity and authenticity of the sources of

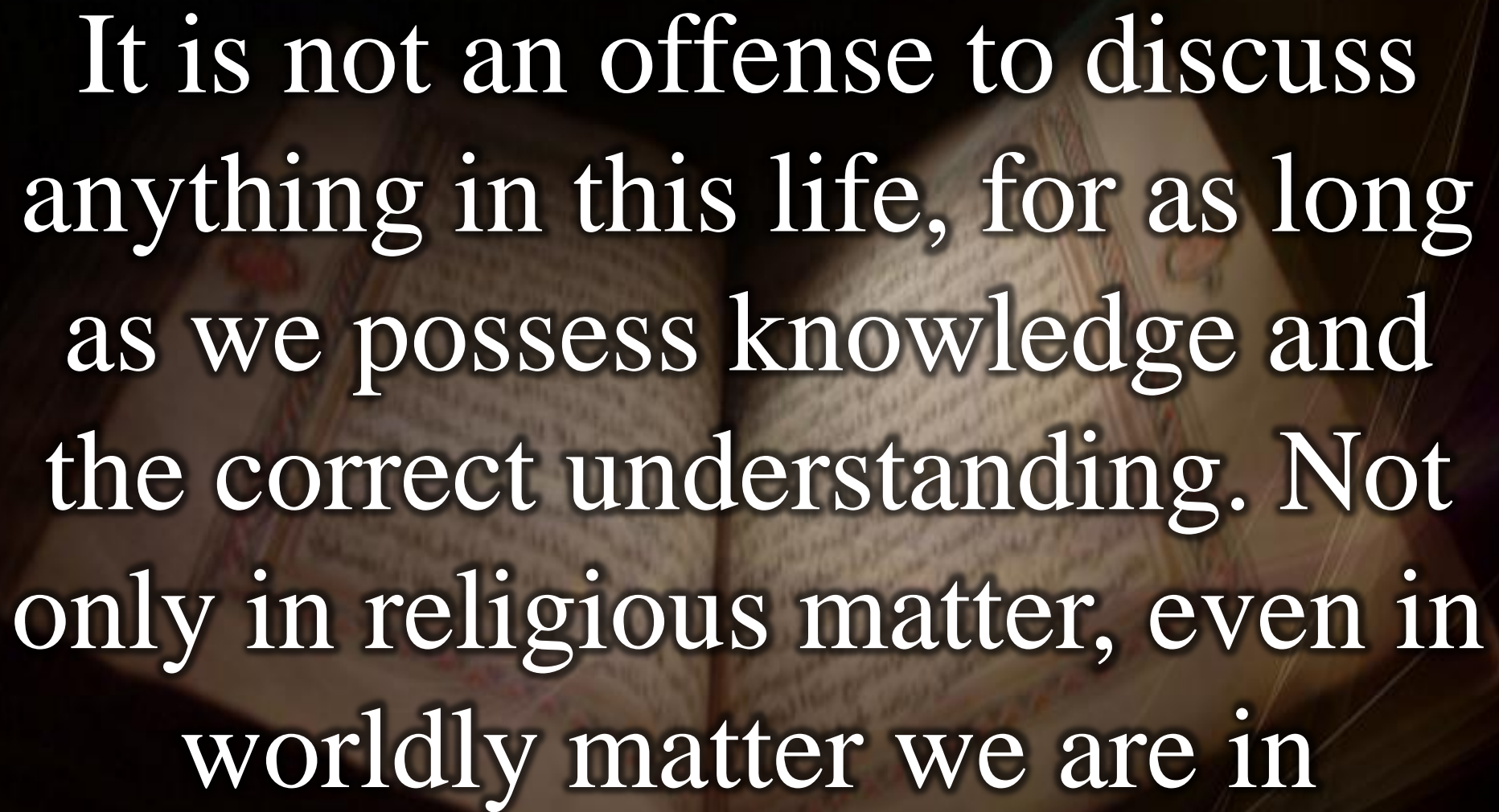


Islam. We must obstruct these
twisted and convoluted
ideologies from spreading
amongst our family and friends.

In reality, the attitude of rejecting *ahaadeeth* is deeply influenced by the modern day movement of freedom and liberalism. It retorts that everyone is free to speak about religion even if



ignorant or having inadequate
knowledge on the matter.
Therefore, let us ponder and
contemplate deeply with
cognizance and sanity.

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It is not an offense to discuss anything in this life, for as long as we possess knowledge and the correct understanding. Not only in religious matter, even in worldly matter we are in

need of proper knowledge.

Would we ever refer to one who

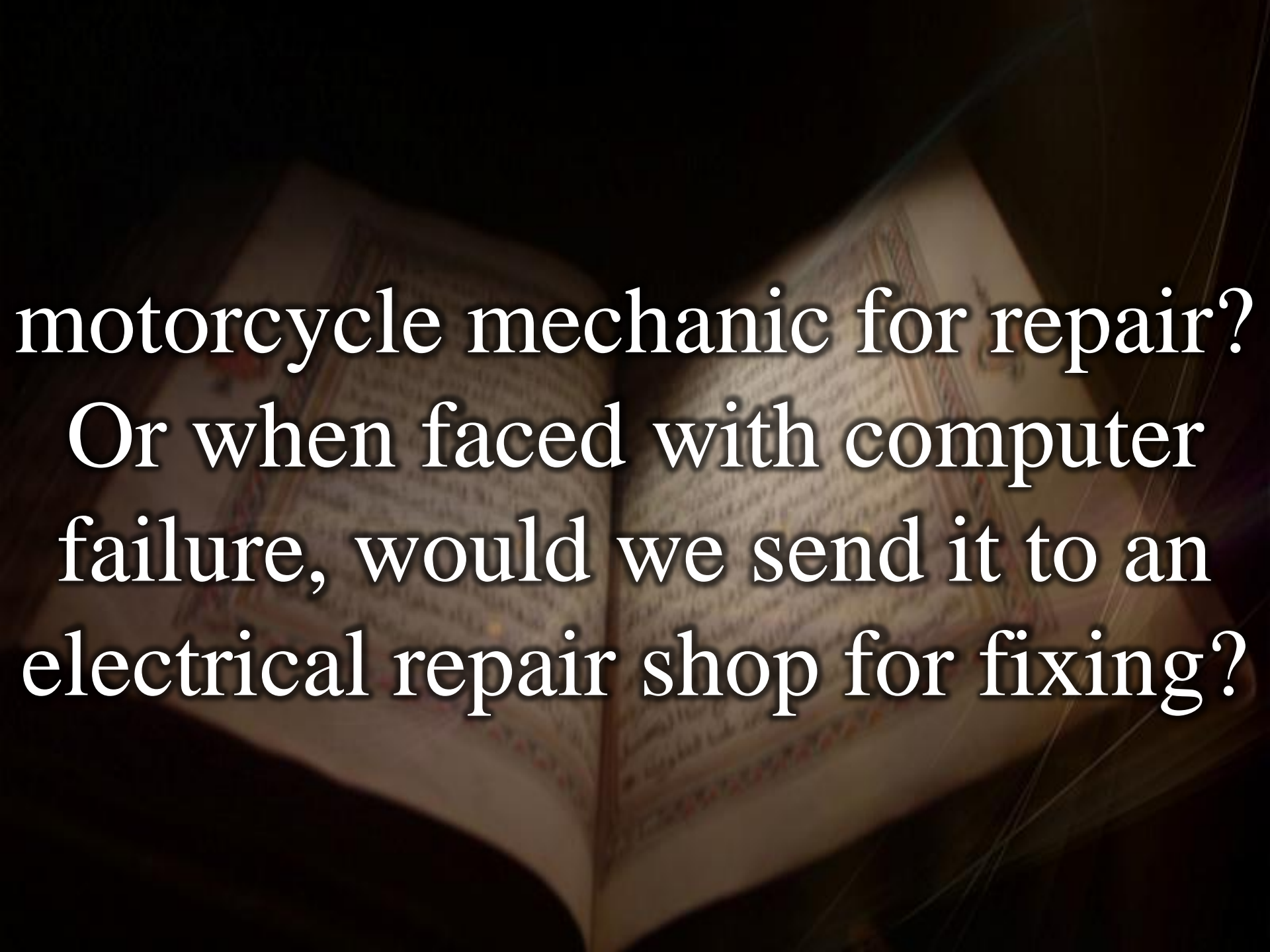
knows nothing about the

knowledge of medicine when

we are suffering from illness?

Would we send our broken

down car to a



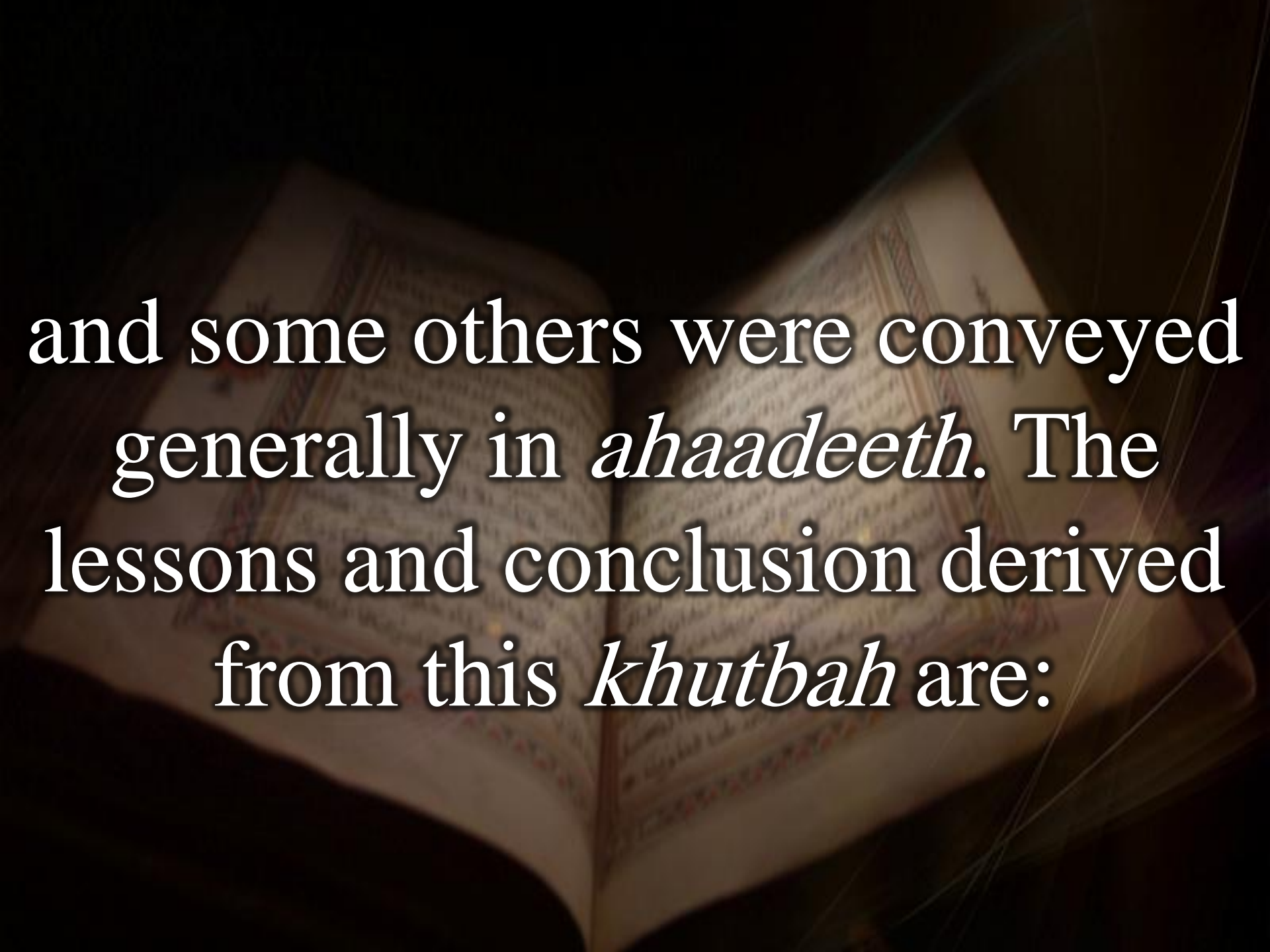
motorcycle mechanic for repair?
Or when faced with computer failure, would we send it to an electrical repair shop for fixing?

Why is it when one who is devoid of religious knowledge makes a wrong statement regarding religious matters and then corrected, he becomes angry and claims being denied the

freedom of speech? Those who attempt to restrict religious sources to only al-Qur'an have actually restricted the rights of Allah *Subhaanahu Wata'aala* to address to His slaves.

They actually think that Allah
Subhaanahu Wata'aala could
only convey His Message and
Risaalah through only one book.
While it is Allah *Subhaanahu*
Wata'aala who

had revealed the religious scriptures and He had communicated with His Messengers regarding all matters. Some of it were conveyed by His Messenger specifically as *hadeeth qudsi*

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and some others were conveyed
generally in *ahaadeeth*. The
lessons and conclusion derived
from this *khutbah* are:

1- Everyone from the common folk to leaders, all walks of life, from the lowest level to the top truly shoulders the role in rejecting these anti-*hadeeth* zealots, resorting to serious

measures according to
respective jurisdictions and
authority.

2- The Muslim *ummah* must
firmly hold and refer to
ahaadeeth as a primary source
of Islamic legislation

after al-Qur'an.

3- The dissemination and teachings of authentic *ahaadeeth* of Rasulullah *sallAllahu 'alayhi wasallam* and relevant sciences must be intensified and extended.

4- The Muslim *ummah* must not be easily duped and influenced by supporting, aiding, and spreading anything related to these anti-*hadeeth* zealots for it may lead to apostasy.

**“Indeed, those who disbelieve
in Allah and His messengers
and wish to discriminate
between Allah and His
messengers and say, “We
believe in some and disbelieve
in**

others,” and wish to adopt a way in between - Those are the disbelievers, truly. And We have prepared for the disbelievers a humiliating punishment.”

(an-Nisaa' 4:150-151)

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ
بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ
تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا
وَأَسْتَغْفِرُ اللهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,
we are grateful unto You for
having bestowed upon us Mercy
and Blessings, nourishing us to
strive to continue in strengthening
the Muslim nation especially the
state of Selangor, as an advanced,
progressive, peaceful, and
benevolent state.**

**We beseech and beg You, Ya Allah,
to strengthen our *imaan*, increase
our good deeds, strengthen our
unity, increase our provision,
enrich us with beneficial
knowledge, nourish our soul with
beautiful *akhlaaq*, guide us to the
Path that is Pleasing to You,**

protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.

O Allah, we implore upon you, keep us steadfast upon the methodology of *Ahlus Sunnah wal Jamaa'ah*, and protect us from *'aqeedah* and practices that are misguided and deviated such as extreme Shee'ism, Qaadiyani, and others.

Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.

**and also those that have given
away and endowed (*waqf*) their
wealth to the Selangor Islamic
Development Trust Fund (*Tabung
Amanah Pembangunan Islam
Selangor*) with eternal rewards
until the Hereafter.**

**Purify their wealth and soul so that
they will live according to that
which pleases You. Protect the
poor and needy from disbelief and
everlasting poverty. *Allaahummaa
ameen***



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR