



“UPHOLDING ‘AQEEDAH ENSURES THE WELL-BEING OF THE UMMAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ ^ط وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ^ج ذَٰلِكُمْ وَصْنُكُمْ بِهِ ^ب لَعَلَّكُمْ تَتَّقُونَ ¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْحَدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ.

Dear blessed Muslims,

In conjunction with this blessed Friday, let us altogether strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands, as well as avoiding all of His prohibitions. May Allah *Subhaanahu Wa Ta'aala* bless our lives with abundance of favors, guidance, and pleasure that is long-lasting, as well as salvation in this world and the Hereafter.

The title of today's *khutbah* is “**UPHOLDING ‘AQEEDAH ENSURES THE WELL-BEING OF THE UMMAH.**”

Dear blessed audience,

The Islamic ‘*aqeedah* (creed) specifically means to have full certainty upon the six articles of *imaan* (faith) that comprise of belief in Allah *Subhaanahu Wa Ta'aala*, the angels, the scriptures, the messengers, the Judgment Day, and *al-qadaa'* (Divine Will) and *al-qadr* (Divine Decree). All of these beliefs must be firmly placed within the heart, uttered upon the tongue, and carried out through the limbs. ‘*Aqeedah* can produce certainty that is firmly strong and solid while internalizing upon all aspects of life and acts of ‘*ibaadah* (worship) unto Allah.

Respected audience,

What is the very foundation of Islamic ‘*aqeedah*? The essence of Islamic ‘*aqeedah* is upholding the Oneness (*Tawheed*) of Allah *Subhaanahu Wa Ta'aala* in belief, ‘*ibaadah*, and *akhlaaq*. Hence, we must have certainty that ‘*aqeedah* is akin to the taproot that grows vertically downward, firmly rooted within the soil to further strengthen the foundation

¹ al-An'am 6:153.



of the tree. While, *Sharee’ah* or *Fiqh* are likened to the branches of the tree, and *akhlaaq* is likened to the fruits produced. Allah *Subhaanahu Wa Ta’aala* mentions in verse 24-25 of soorah Ibraaheem:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ
 تُوْتِي أكلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا ۗ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ
 يَتَذَكَّرُونَ

“Have you not considered how Allah presents an example, [making] a good word like a good tree, whose root is firmly fixed and its branches [high] in the sky? It produces its fruit all the time, by permission of its Lord. And Allah presents examples for the people that perhaps they will be reminded.”

Respected guests of Allah,

The ‘*aqeedah* of *Ahl as-Sunnah wal-Jamaa’ah* that was further developed by Imaam Abu Hasan al-Ash’ari and Imaam Abu Mansoor al-Maatureedi, is the ‘*aqeedah* inherited from *as-Salaaf as-Saalih* (the Pious Predecessors i.e. the first three generations of the *ummah*) that is based on al-Qur’an and *as-Sunnah*. Imaam Abu Hasan al-Ash’ari had succeeded in breaking down the domination of the Mu’tazilah thought that purely upheld the ‘*aql* (intellect) alone. Therefore, Imaam Abu Hasan al-Ash’ari was recognized as a *mujaddid* (reformer) in the 3rd century, after the *mujaddid* of the 1st century, namely Caliph ‘Umar ‘Abd al-‘Azeez, and the *mujaddid* of the 2nd century, namely Imaam ash-Shaafi’i. Verily, these three were illustrious figures that had successfully revived authentic teachings based on the *sunnah* of Rasulullah ﷺ, which had almost ceased and deviated due to the *bid’ah* (religious innovations) committed by misguided sects.

Ahl as-Sunnah wal-Jamaa’ah is a sect that is *wasatiyyah* in nature, which is moderation, opting for the middle way, and not extreme, whether excessive or deficient. It is in the middle, between the Qadariyyah claiming that humans have absolute authority upon their deeds, and Jabariyyah who claims that humans have no will at all in determining their actions. It is in the middle between the literalists whom fully depend on the apparent (*zhaahir*) meaning of textual evidences from the *shara’* and the rationalists whom fully depend on their intellect. It is in the middle between the Mushabbihah and Mujassimah who liken the attributes of Allah with the creations, and the Mu’attilah who deny the attributes of Allah *Subhaanahu Wa Ta’aala* that befits Him.

The unity of the community firmly under one ‘*aqeedah*, in reality, is the very foundation for the well-being of the *ummah*. This matter was evident as in the past where the Muslim society in Tanah Melayu or Nusantara (Malay Archipelago) lived in prosperity, with harmony and blissfulness, until various Islamic understandings began to creep in and disrupt its harmony. Almost all or the vast majority of communities within Nusantara had subscribed to the ‘*aqeedah* of Imaam Abu Hasan al-Ash’ari, following the *madhhab* (school of thought) of Imaam ash-Shaafi’i in *fiqh* (jurisprudence), and *tasawuf* (spirituality)



according to Imaam al-Ghazzaali, in accordance with Islamic practices upon its three basic pillars, namely *imaan* (*'aqeedah*), Islam (*fiqh*), and *ihsaan* (*tasawuf*).

Dear blessed Muslims,

In the *hadeeth* of Abu ad-Dardaa' *radiyAllaahu 'anh*, Rasulullah ﷺ said:

مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ وَلَا تَقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدْ اسْتَحْوَذَ عَلَيْهِمُ
الشَّيْطَانُ فَعَلَيْكَ بِالْجَمَاعَةِ فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ

“If there are three men in a village or in the desert among whom prayer is not offered (in congregation), the devil has got the mastery over them. So observe (prayer) in congregation, for the wolf eats only the stragglng animal.”

(Abu Dawood)

The *hadeeth* mentioned, aside from stating the importance of praying in congregation (*jamaa'ah*) within a locality, it also mentions the need to live as a community (in *jamaa'ah*). Indeed, the *jamaa'ah* is the very basis of the *ummah's* strength. All aspects of our lives, be it social, economic, political, technological, and others, will all become sound with the unity of the *jamaa'ah*. The unity achieved can manifest the strength and stability of a nation. For the Muslim *ummah*, *'aqeedah* is the very essence for its unity and strength.

Duli Yang Maha Mulia, the Sultan of Selangor, Sultan Sharafuddin Idris Shah, in the official Ceremony for Awarding the Title of Appointment for the Imaams of Mosques in Selangor at the Balairung Seri, Istana Alam Shah on the 8th of March 2019, had expressed his worry regarding the spread of deviant teachings within Selangor. His Majesty reminded: “To overcome this very threat, I decree for lessons of *'aqeedah* according to the teachings of *Ahl al-Sunnah wal-Jamaa'ah* to be taught and enhanced in the mosques so that the creed of *Ahl as-Sunnah wal-Jamaa'ah* will continue to remain as the foundation of belief for the Muslim *ummah* in this country.”

Respected audience,

It is clearly evident that *'aqeedah* is not just imperative in the role of developing complete individuals, but *'aqeedah* plays a vital role in producing a prosperous *ummah*, as well as a harmonious and peaceful country.

To end the *khutbah* this time, I earnestly implore and invite fellow Muslims to ponder upon the following lessons as guidance in our lives:

1. It is *waajib* (obligatory) upon the Muslim *ummah* to cling firmly upon the *'aqeedah* of *Ahl as-Sunnah wal-Jamaa'ah* in ensuring success and well-being in this world and the Hereafter that is based on Islamic *'aqeedah*.



2. The Muslim *ummah* must unite upon sound Islamic ‘*aqeedah* as the basis for the strength and well-being of the *ummah*.

3. The Muslim *ummah* must always remain vigilant upon any teachings that deviates, misguides, and contradicts the creed of *Ahl as-Sunnah wal-Jamaa’ah*, which can lead to destruction and division.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

“O you who have believed, obey Allah and obey the Messenger and those in authority among you. And if you disagree over anything, refer it to Allah and the Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

(an-Nisaa’ 4:59)

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.

وَقَالَ اللَّهُ تَعَالَى : إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.”

(al-Ahzaab 33:56)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ وَدَمَّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ. وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم



سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِّ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ،
وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَغْكُو اَمِيْرَ شَاهِ ابْنِ السُّلْطَانِ شَرْفُ
الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِّ، فِيْ اَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ
وَ الْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا
لِطَرِيْقِ الْهُدَى وَالرَّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed *rahmah* and *barakah* upon this state, which continues to remain advanced and prosperous, with its residents united under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*, and protect us from teachings that are outside the fold of Islam such as *Qadiyaani* and deviant teachings such as *Shee'ah*. O Allah, *Ya Rahmaan, Ya Raheem*, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from calamities. O Allah, bestow upon us guidance in performing the five daily prayers in congregation, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board), making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor).

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا. رَبَّنَا اِنَّا فِي
الدُّنْيَا حَسَنَةٌ وَفِي الْاٰخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ
عِبَادَ اللّٰهِ، اِنَّ اللّٰهَ يَأْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَاِيتَايْ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاۗءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿١٦٦﴾
فَاذْكُرُوْا اللّٰهَ الْعَظِيْمَ يَذْكُرْكُمْ وَاشْكُرُوْهُ عَلٰى نِعْمِهِۦٓ يَزِدْكُمْ، وَاَسْأَلُوْهُ مِنْ فَضْلِهِۦٓ
يُعْطِكُمْ وَلَذِكْرُ اللّٰهِ اَكْبَرُ وَاللّٰهُ يَعْلَمُ مَا تَصْنَعُوْنَ.

