




جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

***UPHOLDING
'AQEEDAH ENSURES
THE WELL-BEING
OF THE UMMAH***





**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.**

Today, I solemnly invite fellow congregation to internalize ...
upon a *khutbah* titled

***UPHOLDING
'AQEEDAH ENSURES
THE WELL-BEING
OF THE UMMAH***



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.

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 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:

“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.”

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*).

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

“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
straggling 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 Imamaams 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.”*

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 *umamah*,
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.

“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)



**THE SECOND
KHUTBAH**



“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)



O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *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).



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