



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

***'AQEEDAH
EMPOWERED,
SHAREE'AH
REALIZED***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I remind myself and fellow audience to always strive in having the *taqwa* of Allah by performing all of

**His Commands and
avoiding all of His
prohibitions. What that,
may we become
among the successful
ones in this world and
the Hereafter.**

During these blessed moments, let us altogether give full ...
undivided attention to today's *khutbah* titled

***'AQEEDAH
EMPOWERED,
SHAREE'AH
REALIZED***



In al-Qur'an, Allah mentions in verse 36 of soorah an-Nahl:

“And We certainly sent into every nation a messenger, [saying],

“Worship Allah and avoid Taghoot.” And among them were those whom Allah guided, and among them were those upon whom error was

***[deservedly]
decreed. So proceed
through the earth
and observe how
was the end of the
deniers.”***

This verse explains to us that Allah has sent down Messengers for every nation (*ummah*) throughout time since the time of Prophet Adam *'alayhis salaam* up until the final *ummah*, which is

the *ummah* of Prophet Muhammad ﷺ. Their very task is to convey and lead to the path of religion that is straight and upon truth. Those that are obedient and steadfast in following them are known as

Muslims, having *imaan*
(belief) unto Allah
Subhaanahu Wa
Ta'aala. While those
that reject and refuse to
accept the teachings
brought by the

Messengers are those that have committed *kufur* (disbelief).

The journey of *da'wah* in conveying the *risaalah* (message) by the Messengers, as

commanded by Allah to
the entire mankind, is
akin to a very long parade
that is administered by
the Prophets and
Messengers. This
marching parade is led by
Prophet Muhammad ﷺ,

as the chief of all
Prophets and
Messengers, where he
upholds the *kalimah*
(word) of *tawheed*
(Oneness of Allah):



It is this *kalimah* of *tawheed* that serve as the very essence of the teachings conveyed in the *da'wah* of the Prophets and Messengers beginning from Prophet Adam *'alayhis salaam*.

It is a declaration of *tawheed* that is digested and flows through the body of an *ummah* having belief in Allah

Subhaanahu Wa Ta'aala.

This is the very creed that is firm and *'aqeedah* that

is sound. Moreover, it digs deep and pierces into the hearts, hence their potent and unshakable *imaan*.

Such matter was depicted by Allah *Subhaanahu Wa Ta'aala* through verse 24 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?”

If we are to reflect within ourselves and hold ourselves accountable (*muhaasabah*), can we say that we are also amongst those in the middle of that procession, along with

the prophets? Hence, we become successful in reaching the objectives determined by Allah, which is to attain His Pleasure and paradise. Or rather the opposite, we would choose another

path that is filled with attractions and excitement but its end result is misguidance and the wrath of Allah.

Wal 'iyaadhu billaah.

Actually, we can

determine which sides
are we on when we
fully refer to al-Qur'an
and *as-Sunnah*. Such
determination was
mentioned by our
Prophet, Muhammad ﷺ,

in a *hadeeth* narrated
by Abu Hurayrah
radiyAllaahu 'anh
where Rasulullah ﷺ
said:

“I have left you with two matters which will never lead you astray, as long as you hold to them: the Book of Allah and my Sunnah.”

(al-Haakim)

In understanding the two primary sources stipulated, one must learn them as much as possible so that one's understanding will adhere to the authentic teachings, through

**teachers that are
recognized and
possessing the expertise
in Islamic sciences.**

**Lessons conducted at
masaajid and *suraus* are
filled with programs that
intend to clarify and teach**

**true authentic Islamic
knowledge. Therefore, do
we feel enticed to embark
on such endeavor?**

**Verily, the strength of our
'aqeedah remains
imperfect for as long as**

we do not practice all of
the commands
entrusted upon us. Such
is the will of Allah,
where those claiming to
have *imaan* must truly
prove their faith through

**righteous deeds. This
was explained by
Allah in verses 1-3 of
soorah al-‘Asr:**

***“By time, Indeed,
mankind is in loss, Except
for those who have
believed and done
righteous deeds and
advised each other to
truth and advised each
other to patience.”***

In a different verse, Allah has affirmed that those claiming to have believed have no other choice but to submit and adhere in fulfilling all of the commands of Allah

Subhaanahu Wa Ta'aala,

as in verse 65 of soorah
an-Nisaa’:

*“But no, by your Lord,
they will not [truly]
believe until they make
you, [O Muhammad],*

***judge concerning that
over which they dispute
among themselves and
then find within
themselves no discomfort
from what you have
judged and submit in [full,
willing] submission.”***

Traversing through the *khutbah* today, let us derive lessons and reflections from the following matters, to be taken as guidance in our lives:

1. It is *waajib*
(obligatory) upon the
Muslim *ummah* to
have certainty that
the '*aqeedah* that we
subscribe to is the

true *'aqeedah* for it is
in accordance with
the teachings brought
by previous Prophets.

2. It is *waajib* for the Muslim *ummah* to learn and practice matters that are related to Islamic teachings so as to

remain upon the path
that is straight and
pleasing to Allah
*Subhaanahu Wa
Ta'aala.*

3. Every individual that has been authorized to administer the masjid must fulfill the *amaanah* (trust) by

ensuring that all lessons are taught by teachers that are certified and skilled in various branches of Islamic sciences.


“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated

***from His way. This
has He instructed you
that you may become
righteous.”***


(al-An‘aam 6:153)



**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 *Ahmadiyyah* or
Qadiyaani and teachings
declared as astray such as
Shee'ah and *al-Arqam* sect.**



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).**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**