



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ  
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***THE SANCTITY OF THE  
WORD ALLAH THE  
ALMIGHTY***

اَللّٰهُ اَكْبَرُ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I humbly remind myself  
and respected audience  
to have the *taqwa* of  
Allah *Subhaanahu Wa*  
*Ta'aala* by performing all  
of His Commands and

leaving out all of His  
prohibitions. May we all  
become among the  
servants of Allah  
*Subhaanahu Wa Ta'aala*  
whom He is pleased with  
in this world and the  
Hereafter.

On this glorious day, I will be discussing upon a *khutbah* titled

***THE SANCTITY OF THE  
WORD ALLAH THE  
ALMIGHTY***

The image features the Arabic word 'Allah' (الله) rendered in a highly stylized, bold, and calligraphic font. The letters are thick and black, with a slight shadow effect, giving them a three-dimensional appearance. The word is positioned on the right side of the slide, partially overlapping the main title text.

Recently, the Muslims were stunned with the issue of using the word Allah whereby this issue had actually persisted for a while and there have been resolutions made and decided with regard

to it. His Royal Highness  
the Sultan of Selangor, as  
the Head of Islam in the  
state of Selangor had  
forbade the utilization of  
the word Allah in  
publications related to  
Christianity in the state

**of Selangor. His Majesty asserted that the use of the word Allah in the Bahasa Malaysia translation of the Bible or any type of publications and writings related to Christianity in any form**

whatsoever, are still prohibited within the state of Selangor. His Majesty's decree was based on the decision made by the Selangor *Fatwa* Committee regarding the demand



**made by the Christians  
in using the word Allah,  
which was gazetted on  
the 18<sup>th</sup> of February  
2010.**

**At the same time, the  
Non-Islamic Religions  
(Control of Propagation  
Among Muslims)  
Enactment 1988 has  
been enforced in the  
state of Selangor  
stipulating that the use of**

**the word Allah is an offense when utilized by adherents of religion other than Islam. This is further strengthened with the legal position related to the ban and prohibition on the use of**

the word Allah upheld by  
the Federal Court of  
Malaysia in 2014 in the  
case of the *Home  
Minister v. Titular Roman  
Catholic Archbishop of  
Kuala Lumpur.*

**In this very case, the court ruled that the word Allah cannot be used in Christian publications.**

The word Allah is not the translation for the word 'God' in Bahasa Malaysia. On the contrary, the word that befits the translation is *'tuhan'* or *'dewa'*. If one is to refer to dictionaries,

**one will find that the word 'Allah' refers to the name of God for the Muslims, the only God worthy of worship in the religion of Islam, or that it is the name of God originating from Arabic**

that is referred to by all Muslims regardless of their mother tongue. There is a reason put forth stating that the use of the word Allah is demanded for it is used in the Arabic and Bahasa Indonesia



**version of the Bible. In reality, it was a mistake from early translation works. The proof is that the English Bible does not utilize the word Allah at all, but instead uses the word 'God' referring**

to God the Father and  
'Lord' referring to God  
the Son. Therefore, why  
does one want to  
translate the word 'God'  
with the word Allah? With  
that, the use of the word  
Allah by religions other

than Islam is a contradiction to the very concept of the Oneness of Allah *Subhaanahu Wa Ta'aala*, and it can lead to confusion among Muslims.

**The word Allah is a proper noun that refers to God in the religion of Islam. When it is a proper noun, then it is specific, special, and determined or allocated for its nominee. It is unlike**

common nouns that can be used in general such as god, humans or animals. Allah

*Subhaanahu Wa Ta'aala* is the name of God for the Islamic faith. Hence, does the religion that

**demands to use the word  
Allah not have a name for  
their god?**

**The entity that is named  
with a proper noun has its  
very own identity,  
characteristics, and**

attributes that introduces or distinguishes itself from others. For example, a house of worship is a common noun that is shared by all, but terminologies such as masjid, church, and

**gurdwara are words that have identity that distinguishes itself from others. Therefore, is it rational that the word Allah can be referred to two gods with differing concepts and identities?**



The concept of godliness or divinity is the very essence that distinguishes one religion from another. The identity and attributes of Allah *Subhaanahu Wa Ta'aala*, the Divine Being that is

worshipped by the  
Muslims, have been  
comprehensively  
mentioned in the entire  
soorah al-Ikhlaas. Allah  
*Subhaanahu* *Wa*  
*Ta'aala* mentions:

***“Say, “He is Allah,  
[who is] One, Allah,  
the Eternal Refuge.  
He neither begets nor  
is born, nor is there to  
Him any equivalent.””***

Allah *Subhaanahu Wa Ta'aala* is The Almighty God, the One or Unique. According to *Ahl as-Sunnah wal-Jamaa'ah*, the Oneness (*Tawheed*) of Allah *Subhaanahu Wa Ta'aala* is in His Essence (*Dhat*),

**Attributes, and Actions.**  
**The Oneness of Allah**  
***Subhaanahu Wa Ta'aala*** in  
**His Essence** means that  
**there is no fraction** (لَا قِسْمَ لَهُ)  
**or equivalent to Him.** The  
**Oneness in His Essence** is  
***mutlaq*** (absolute), not

meaning one having two  
elements or one having  
three elements. The  
Oneness of Allah  
*Subhaanahu Wa Ta'aala*  
in His Attributes means  
that there is nothing like  
unto Him (لَا شَيْءَ لَهُ) or no

comparison to Him. Allah  
*Subhaanahu Wa Ta'aala*  
is not Almighty God  
having human-like  
attributes and there is no  
human being possessing  
His Attributes. The  
Oneness of

Allah *Subhaanahu Wa Ta'aala* in His Actions means there is no associate of Him (لَا شَرِيكَ لَهُ) or nothing matches Him. Allah *Subhaanahu Wa Ta'aala* had firmly stated in al-Qur'an,



in verse 73 of soorah al-Maa'idah:

*“They have certainly disbelieved who say, “Allah is the third of three.” And there is no god except one God.*

***And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.”***

This verse clearly indicates that one becomes a *kaafir* (disbeliever) when stating gods other than Allah as Allah. This means that the word Allah cannot be used for

gods other than Allah The Almighty, which leads to *kufr* (disbelief).

The Federal Constitution and the Laws of the Constitution of Selangor have placed Islam as the

official religion of the Federation and this state. This is a legal guarantee and it becomes the main principle within the government policy and religious authorities in protecting the *'aqeedah*

and Islamic *Sharee'ah*.

With policies that preserve the interests of Islam, the Muslims must take full advantage in increasing their religious practice and manifest upright

**Islamic** *akhlaaq*  
(character), as well as  
reflecting the beauty of  
Islam within the society,  
organization, and  
nationhood. Non-Muslim  
societies must respect  
the religion of Islam and

**the Muslims, just as the  
Muslims respect the  
belief of the non-  
Muslims. Avoid at all  
costs any matters,  
issues, or questions that  
touches upon the  
sensitivities and beliefs**



**within the multi-faith  
society of this country.**

**His Royal Highness the  
Sultan of Selangor firmly  
asserted in his decree that**

**His Majesty always  
emphasizes the citizens to**

**respect the religious beliefs of everyone and not meddle upon the sensitivity of other religions, which could destroy racial unity within the state of Selangor. If the Muslims can respect**

adherents of other  
religion by not interfering  
in matters pertaining to  
their faith, then His  
Majesty also urges  
adherents of religions  
other than Islam to  
respect the adherents of

**Islam specifically in the utilization of the word Allah, which is from the main beliefs of the Muslims.**

To end this *khutbah*,  
let us altogether  
internalize and derive  
lessons as in the  
following:

1. The Muslim *ummah* must truly comprehend that the word Allah is an honorable speech (لَفْظُ الْجَلَالَةِ) whose sacredness must be safeguarded from being mocked, ridiculed, or misused.

**2. The Muslims must know that Allah *Subhaanahu Wa Ta'aala* is The One God in His Essence, Attributes, and Actions (*af'al*) with the explanation that there is no equivalent, comparison, and rival to Him.**


***“That is Allah, your Lord; there is no deity except Him, the Creator of all things, so worship Him. And He is Disposer of all things.”***

***(al-An‘aam 6:102)***






**THE SECOND  
KHUTBAH**



**Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.**




**O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)**




**through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),**




**and to the orphans through  
Darul Ehsan Islamic  
Foundation (YIDE).**



**Make us among Your slaves  
that fulfills the *amaanah*.  
Strengthen our *imaan* so that  
we avoid treachery, protect us  
from becoming among those  
that neglect their  
responsibilities, and protect**



**our state and nation from  
destruction due to bribery.  
Render the duty to lead our  
country upon Your slaves  
whom are trustworthy and  
honest, as well as firm and  
courageous in upholding**



**the truth and executing  
justice according to the  
*Sharee'ah*. O Allah, make the  
*masaajid* and *suraus* in the  
state of Selangor as Your  
peaceful homes,**





**uniting everyone, and  
serve as the heart of the  
*ummah's* strength.**



**ILUSTRASI INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**

