



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورْ
JABATAN AGAMA ISLAM SELANGOR

...

METICULOUSNESS IN ISSUING FATWA



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I humbly call upon all of
us to altogether strive
in increasing our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by
performing all of**

**His Commands and
leaving out all matters
that He forbade. May we
be bestowed with
blissfulness and
success in this world
and Hereafter.**

Let us altogether give our attention and fully internalize on today's *khutbah* titled...

METICULOUSNESS IN ISSUING FATWA



According to *Kamus
Dewan Edisi Keempat*,
fatwa refers to the
decision regarding a
particular religious ruling
that has not been
determined based upon
evidence from al-Qur'an,

hadeeth, and other religious sources including *ijtihaad* of muftis. While ar-Raaghib al-Asfahaani stated that fatwa is the answer to questions pertaining to religious rulings.

Therefore, it can be understood that fatwa is a notification of *shar'i* ruling upon a particular matter. And for such definition, we find the term fatwa mentioned in al-Qur'an, in verse 127 of Soorah an-Nisaa':

“And they request from you, [O Muhammad], a [legal] ruling [fatwa] concerning women. Say, “Allah gives you a ruling [fatwa] about them.””

In the affairs pertaining to issuing a particular fatwa, an individual who holds the title of mufti is a person who assumes a very significant role. Mufti refers to one who possess sound religious

knowledge, well-versed
in *shar'i* rulings,
appointed by the Ruler to
answer questions that
arise. The mufti is
supported by a group of
'*ulamaa*' (scholars) who
are referred to as

Members of the Fatwa Committee.

In the context of the state of Selangor, a fatwa can be issued whether through the request of any individual within the

society in this state, or at the request of Members of the Fatwa Committee itself, or upon the decree of His Majesty the Sultan of Selangor as the Head of Islam in this state. Among its objective is to

**clarify and as guidance
pertaining to *shar'i* ruling
for a particular issue.**

**Before deciding on a
fatwa, a thorough study
and research must be
undertaken before it is**

**discussed in great details
at the Selangor State
Fatwa Committee
meeting. This indicates
that any fatwa that is to
be issued must be
subjected to a complete
data collection process,**

**with comprehensive
information and accurate
depiction of the issue
before it is discussed.
This necessitates very
detailed and in-depth
research.**

It is this type of meticulousness that was demonstrated by the founder of our *madhhab* (school of thought), Imaam ash-Shaafi'i, who was *a mujtahid mutlaq* (absolute *mujtahid*).

He would not straightaway answer questions that were posed to him, but instead he would think and ponder before answering them. Here is a reply of Imaam ash-Shaafi'i in a narration that was

mentioned by Imaam an-Nawawi:

“(I waited) until I know whether remaining quiet is better or to answer (that question).”

This careful and cautious nature is truly needed when issuing a fatwa to the society for it is a very heavy task and a great *amaanah* (trust). It is this trait of

**perseverance that is
practiced when
determining a
particular fatwa, so that
the best decision is
made, coinciding with
religious stipulation,**

and safeguards the
maslahah (interest) of
the society. Imaam an-
Nawawi mentioned in
his work *Adaab al-
Fatwa Wal Mufti Wal
Mustafti*:

“Know that the act of issuing fatwa is a task of very high risk and danger, a position of great honor with many merits.”

**Because of that,
meticulousness is a
matter that is truly vital
when it comes to issuing
a fatwa. This is because
the fatwa declared, which
serves as guide in
religious rulings for the**

society, will be
implemented and
enforced when it is
gazetted. Representing
Ulii *Amr* (ruling
authority), Members of
Selangor State Fatwa
Committee are

responsible in ensuring
the decision made is
accurate and conforms
with the requirements
of the *shara'*. May all
efforts and earnestness
exerted attain

tremendous reward
from Allah *Subhaanahu
Wa Ta'aala*. It was
narrated from 'Amr bin
al-'As that he heard
Rasulullah ﷺ said:

***“When a judge gives
a ruling, having tried
his best to decide
correctly, and is
right, he will have a
double reward; and***

***when he gives a
ruling having tried his
best to decide
correctly, and is
wrong, he will have a
single reward.”***

(al-Bukhaari)

During the study and research process, a *Muzaakarah* (Discussion) of Experts will be held to unravel a particular issue comprehensively. It is attended by prominent Muslim scholars,

**academicians, and those
possessing expertise
regarding the issue being
discussed, as well as the
involvement of officials
from authoritative
bodies. If there is a need
and a solid resolution has**

yet to be achieved, then a session of *Bahth al-Masaa'il* (Discussion of Issues) will be held. It is a discussion on a smaller scale to further resolve a complex matter in greater detail and accuracies.

Only then the Meeting of the Fatwa Committee will take place. This is according to the Administration of the Religion of Islam (State of Selangor) Enactment 2003, Section 48 (2) which state:

Whenever the Committee proposes to make a fatwa the Mufti shall call a meeting of the Fatwa Committee for the purpose of discussing the proposed fatwa.

**It is in this Meeting of
Fatwa Committee that all
research and study
findings will be
presented in a scholarly
manner and a two-way
discussion held between
the researchers and**

**Members of Fatwa
Committee, comprised of
distinguished scholars
and qualified
academicians within the
fields of *'aqeedah,*
sharee'ah, and *akhlaaq*
(character).**

Following that, *seeghah*
(formal statement) of the
fatwa that has been issued
by the Fatwa Committee
will be revised and
harmonized in the Meeting
of Fatwa Harmonization
Technical Committee to

ensure that *seeghah* of the fatwa issued is clear and organized without violating any laws enforced. Then, *seeghah* of the fatwa will be raised to the Meeting of Members of

**Selangor Islamic
Religious Council (MAIS).**

**The Selangor Islamic
Religious Council (MAIS)
plays the role to
meticulously examine the
fatwa being**

**recommended and then
making recommendation
to His Royal Highness the
Sultan of Selangor to
gazette a particular
fatwa. If His Majesty
gives consent to gazette
a particular fatwa,**

**that fatwa will be
reported to the State
Government Meeting
Council. This fatwa will
be then reviewed by the
Selangor State Legal
Advisor Office before it is
published in the**

Government of Selangor Gazette.

**It is clear to us that a
fatwa is issued
collectively by Members
of the Selangor State
Fatwa Committee, and it is**

not merely individual
opinion. Verily, the
opinion of many is better
than the opinion of a
single person. Moreover,
it conforms to the
concept of *shuraa*
(consultation) that is

enjoined by al-Qur'an and
as-Sunnah.

Similarly, it is clear to us
that a fatwa is only issued
after having gone through
a rigorous and arduous
process. In this regard,

**His Majesty the Sultan
of Selangor stated
during the officiating of
Multaqa Sultan
Sharafuddin Idris Shah
Alhaj in November 2024
that:**

*“...the process of
issuing a fatwa is
conducted with
thoroughness by
considering the views
of many parties
especially members of*

***Selangor State Fatwa
Committee and experts
in shar‘i rulings, before
it is taken up for My
approval and then
gazetted.”***

Hence, as residents of this state, we must adhere to the fatwa that has been issued for the sake of harmony and *maslahah* of the *ummah*. Indeed, the

fatwa in a particular state
represents the belief or
madhhab for the general
masses living in that state.

Shaykh Hasanain
Muhammad Makhluf, one
of the former members of
Senior Council Members

of al-Azhar University,
Egypt, had stated:

*“The madhhab of the
layman is according
to the opinion (fatwa)
of his mufti.”*

To end the *khutbah*
this time, I implore
and invite all Muslims
to ponder upon
several lessons as
guidelines in our lives:

1. The Muslim *ummah* must accept and respect *fataawa* for they had been issued collectively, carefully, and meticulously in ensuring that the

**principles of *shar'i*
rulings are upheld,
and the interest of
the Muslims are
preserved.**

2. The Muslim *ummah* must always remain attentive and cognizant upon *fataawa* that have been gazetted, and aid the authorities in

**its enforcement, so
as to preserve the
well-being and
peacefulness for all
quarters.**

3. The Muslim *ummah* must refer to Islamic religious authorities when dealing with arising issues within the society that are intertwined with *shar'ī* ruling.


“And when there comes to them information about [public] security or fear, they spread it around. But if they had referred it back to the Messenger or to those of authority among them, then the ones who

***[can] draw correct
conclusions from it would
have known about it. And
if not for the favor of Allah
upon you and His mercy,
you would have followed
Satan, except for a few.”***


(Soorah an-Nisaa' 4:83)




THE SECOND KHUTBAH



**O Allah! Make us among
Your slaves that preserves
the *amaanah*. Protect our
state and nation from
destruction due to acts of
disobedience, bribery,**




**embezzlement, and power
abuse. Bestow upon us a
leader that is trustworthy,
honest, and firm 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.**



**O Allah! Protect the Muslims
and Masjid al-Aqsa in
Palestine. Safeguard them
from oppression and evil, and
bestow upon them
determination, courage, and
victory.**



**O Allah! Strengthen the
'*aqeedah* of the Muslims in
this state, '*aqeedah* that is
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**



Prophet Muhammad صلی اللہ علیہ وسلم
and his Companions
radiyAllaahu ‘anhum, and
spare us from all of the *fitan*
that can harm the union and
unity of the Muslim *ummah.*



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**