



JABATAN AGAMA ISLAM SELANGOR



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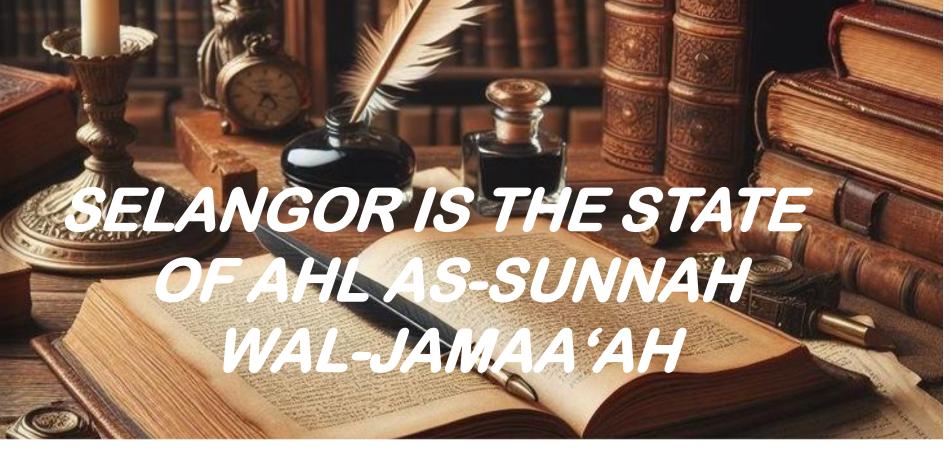


of us to altogether strive in increasing our Allah taqwa of Subhaanahu Wa Ta'aala by performing

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

Fellow audiences are reminded not to use the mobile phone while the khutbah is being delivered.

On this blessed day, I will discuss upon a *khutbah*. titled...



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The 'aqeedah of Ahl as-Sunnah wal-Jamaa'ah is the creed held by the majority of the Muslims all over the world, specifically in the **Southeast Asian region**

including our country, Malaysia. Moreover, it has been stipulated as the official creed of the **Muslims** in this nation based the upon decision of the

National Fatwa Council Committee, views of the muftis, as well as members of Fatwa Committee of all states.

The Special Muzaakarah of the National Fatwa **Council Committee for** Islamic Affairs that convened on the 5th of May, 1996 has clearly determined that:

"The Muslim ummah in Malaysia must only follow Islamic teachings that is based on the creed of Ahl as-Sunnah wal-Jamaa'ah in the aspects of 'ageedah, sharee'ah, and akhlaaq."

The term "Ahl as-Sunnah wal-Jamaa'ah" actually originates from the phrase ahl as-sunnah which refers to those that cling upon the sunnah of the Prophet ¹/₂, and *al*jamaa'ah refers to the

Companions and their followers that remained (steadfast) istiqaamah upon the way of Rasulullah 2. Hence, Ahl as-Sunnah wal-Jamaa'ah are those that firmly cling upon the teachings of

Prophet Muhammad 🗯 as it was understood and practiced his by Companions, the taabi' at-taabi'een (the generation after the taabi'een), all the way to us today.

Ahl as-Sunnah wal-Jamaa'ah are those that would prioritize upon the unity and union within the religion and at the same time, they avoid division and enmity.

Allah Subhaanahu Wa Ta'aala mentions in verse 106 of Soorah Aal 'Imraan that was recited at the beginning of the khutbah: "On the Day [some] faces will turn white and [some] faces will

turn black. As for those whose faces turn black, [to them it will be said], "Did you disbelieve after your belief? Then taste the punishment for what you used to reject.""

According to Imaam as-Suyooti, regarding this verse, those whose faces that will be radiant on the Day of **Resurrection are Ahl as-**Sunnah wal-Jamaa'ah.

Alhamdulillaah, the state government of Selangor along with the consent of **His Royal Highness the** Sultan of Selangor has gazetted a Fatwa **Regarding** Ahl as-Sunnah wal-Jamaa'ah on

the 17th of June, 2025. This fatwa clearly stated that Ahl as-Sunnah wal-Jamaa'ah in terms of 'ageedah and tawheed (Oneness of Allah), is upon the

manhaj (methodology) of Imaam Abu al-Hasan al-Ash'ari, Imaam Abu Mansoor al-Maatureedi, and the Ash'ari and Maatureedi scholars.

In terms of sharee'ah and figh (jurisprudence), a ruling is determined according to the fighi madhhab (juristic school of thought) of Imaam ash-Shaafi'i, or in certain circumstances it is

permissible to follow the opinion from the Hanafi, Maaliki, and Hanbali madhaahib, or the ijtihaad (independent reasoning) reached by the Fatwa Committee.

In the aspects of akhlaaq (character) and tasawwuf (self-reformation), it is according to the manhaj of Imaam Junayd al-Baghdaadi, Imaam al-Ghazaali, or prominent Sufischolars.

This explanation has basis, and it originated from the opinions and beliefs of majority of the Muslim scholars and the Muslim ummah for many years. It is the religious ideology and practices

inherited from Rasulullah and his Companions radiyAllaahu 'anhum, then conveyed through erudite scholars from among the generation of the salaf (early generation of Islam that

includes the Companions, taabi'een, and taabi' at-taabi'een) and khalaf (later generation after the salaf who continued the tradition of Islamic scholarship) until today.

This is also considered as a consensus that has saved the *ummah* throughout times.

In the *hadeeth* of Anas bin Maalik *radiyAllaahu 'anh*, he heard that Rasulullah ²⁶ said:

"My ummah will not unite on misguidance, so if you see them differing, follow the great majority (assawaad al-a'zham)." (ibn Maajah) Aside from that, Murtada az-Imaam Zabeedi mentioned when explaining the book Ihyaa' 'Uloom ad-Deen:

"When the term Ahl as-Sunnah walis Jamaa'ah mentioned, then what is meant by them are the Ash'arees and Maatureedis."

The *'ulamaa'* (scholars) and umaraa' (rulers) of Ahl as-Sunnah walthis Jamaa'ah of interpretation have played significant roles in the development of educational institutions,

Islamic administration, judicial institutions, authentic implementation of jihaad, amar ma'roof nahy munkar (enjoining good, forbidding wrong), and the development of Islamic sciences such as

'aqeedah, fiqh, tasawwuf, qira'aat (Qur'anic recitation), *hadeeth*, and others.

Since the arrival of Islam to Malaya, the Sultans, *'ulamaa', qaadi* (judges),

and commonfolk have subscribed the to teachings Ahl as-Sunnah wal-Jamaa'ah. Today, almost all states within Malaysia are upon the religious same interpretation with only

slight difference linguistically. Moreover, in Selangor, His Majesty the noble Sultans and the scholars have long practiced, adhered, and spread the

teachings and practices of Ahl as-Sunnah wal-Jamaa'ah, upholding it as religious shi'aar (symbols).

His Highness as-Sultan al-Mu'azzam **'Alaeddin** Sulaiman Shah Alhaj, the fifth Sultan of Selangor, had authored a book titled Pohon Agama (The Tree Of Religion), which is an 'aqeedah book on

Sifat (The 20 20 **Attributes**) that is based on the manhaj of Abu al-Hasan al-Ash'ari, a key figure in the 'aqeedah of Ahl as-Sunnah wal-Jamaa'ah.

Wa Allah Subhaanahu Ta'aala mentions in verse 59 of Soorah an-Nisaa': "O you who have believed, obey Allah and obey the Messenger and those in authority among you."

Therefore, obeying Ulil Amris an obligation for as long as one is not commanded to commit disobedience and evil. **Everything good that has** maslahah (benefit), when commanded or stipulated,

must be obeyed and followed.

The manhaj of al-Asha'irah and al-Maaturidiyyah is one that is moderate, and it

is not a manhaj that is narrow and extreme that easily declares kufr upon those that are not upon their belief. The manhaj of al-Asha'irah and

al-Maaturidiyyah is one that is very broad, encompassing scholars and Muslims from various madhaahib, fighi schools, and tasawwuf.

Imaam Abu al-Hasan al-Ash'ari himself was very firm in prohibiting making takfeer upon people praying to the same qiblah.

Moreover, a prominent figure of Ahl as-Sunnah wal-Jamaa'ah in 'aqeedah, figh, and tasawwuf, namely Hujjat al-Islam (Proof of Islam) Muhammad bin al-Ghazaali Muhammad had stated:

"To wrongly assume 1000 disbelievers as Muslims is much lighter [less severe] than wrongly declaring kufr upon one Muslim."

These words should serve as a major reminder and guidance for us all. It showed how the scholars of Ahl as-Sunnah wal-Jamaa'ah was very careful in the matter of takfeer, far in

comparison with approaches that are extreme. Al-Asha'irah and al-Maaturidiyyah scholars, whom are upon this moderate manhaj, will not easily

bid'ah declare as (religious innovation) khilaafiyyah upon (disputed) matters, what more declaring Muslims fellow as disbelievers.

This creed does not deny the permissibility and validity of praying behind an imaam from a different madhhab. This is because in the Shaafi'i madhhab,

praying behind an imaam from a different madhhab is valid, with the condition that the imaam is a legitimate Muslim.

If the phrase Ahl as-Sunnah wal-Jamaa'ah is not interpreted clearly and comprehensively, it is feared that this phrase will be hijacked and misused by those propagating deviant

teachings such as Shee'ah, Arqaam, Hizb at-Tahreer, liberalism, religious pluralism, and others. They may claim to be from among Ahl as-Sunnah wal-Jamaa'ah, while the reality is that

they reject all of the main principles that have been agreed by the jumhoor (majority) of the scholars of Ahl as-Sunnah wal-Jamaa'ah throughout times.

addition, this In interpretation does not take out any groups or entities ascribing to the same manhaj and understanding with al-Asha'irah and al-Maaturidiyyah from being

Ahl as-Sunnah wal-Jamaa'ah. As long as one adheres to the same manhaj, though having a different name and attribute, one remains to be among Ahl as-Sunnah wal-Jamaa'ah.

To conclude the khutbah today, let us derive several lessons as guide in our life, namely:

1. The Muslim ummah must cling upon the teachings of Ahl as-Sunnah wal-Jamaa'ah with the interpretation subscribed by the vast majority of the Muslim ummah worldwide, as mentioned in the fatwa.

2. The Muslim ummah must remain in adherence to the fatwa gazetted, for the sake of maintaining and preserving the unity ummah while of the avoiding disputes and disunity.

3. The Muslims must always remain vigilant and avoid from becoming influenced by extreme ideologies contradicts that authentic Islamic

teachings, hence always upholding the principles of Ahl as-Sunnah wal-Jamaa'ah.

"But as for those whose faces will turn white, [they will be] within the mercy of Allah. They will abide therein eternally." (Soorah Aal 'Imraan 3:107)



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 8 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, 'ageedah that is upon the creed of Ahl as-Sunnah wal-Jamaa'ah, which is upon the path of

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

INDERASING DEEDAWANOLEH

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