

To Be Delivered On: 04 July 2025CE | 08 Muharram 1447H



FRIDAY SERMON

Title:

“SELANGOR IS THE STATE OF AHL AS-SUNNAH WAL-JAMAA‘AH”

Published By:

Unit Khutbah

Bahagian Pengurusan Masjid

JABATAN AGAMA ISLAM SELANGOR

"SELANGOR IS THE STATE OF AHL AS-SUNNAH WAL-JAMAA'AH"

الْحَمْدُ لِلَّهِ الْقَائِلِ : يَوْمَ تَبْيَضُ وُجُوهُ وَتَسْوَدُ وُجُوهُ فَأَمَّا الَّذِينَ
أَسْوَدَتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْفُرُونَ.¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى
آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I sincerely call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all His Commands and leaving out all matters that He prohibited. May we be bestowed with

¹Aal 'Imraan 3:106.

²Aal 'Imraan 3:102.

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 “**SELANGOR IS THE STATE OF AHL AS-SUNNAH WAL-JAMAA‘AH.**”

Dear blessed Friday audience,

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 upon the 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 ‘aqeedah, 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 ﷺ, and *al-jamaa‘ah* refers to the Companions and their followers that remained *istiqaamah* (steadfast) upon the way of Rasulullah ﷺ. Hence, *Ahl as-Sunnah wal-Jamaa‘ah* are those that firmly cling upon the teachings of Prophet Muhammad ﷺ as it was understood and practiced by his 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*.

Beloved audience,

Alhamdulillah, 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 '*aqeedah* 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 *fiqh* (jurisprudence), a ruling is determined according to the *fiqhi 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 *Sufi* scholars.

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 ﷺ 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 ﷺ said:

إِنَّ أُمَّتِي لَا تَجْتَمِعُ عَلَى ضَلَالَةٍ، فَإِذَا رَأَيْتُمْ اخْتِلَافًا
فَعَلَيْكُمْ بِالسَّوَادِ الْأَعْظَمِ

"My ummah will not unite on misguidance, so if you see them differing, follow the great majority (as-sawaad al-a'zham)."

(ibn Maajah)

Aside from that, Imaam Murtada az-Zabeedi mentioned when explaining the book *Ihyaa' 'Uloom ad-Deen*:

إِذَا أُطْلِقَ أَهْلُ السُّنَّةِ وَالْجَمَاعَةِ فَالْمُرَادُ بِهِمُ الْأَشَاعِرَةُ وَالْمَأْتُرِيدَةُ

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

The 'ulamaa' (scholars) and umaraa' (rulers) of Ahl as-Sunnah wal-Jamaa'ah of this interpretation have played significant roles in the development of educational institutions, Islamic administration, judicial institutions, authentic implementation of *jihad*, *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 to the teachings Ahl as-Sunnah wal-Jamaa'ah. Today, almost all states within Malaysia are upon the same religious interpretation with only slight difference linguistically. Moreover, in Selangor, His Majesty the noble Sultans and the scholars have long adhered, practiced, 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 20* (The 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.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 59 of Soorah an-Nisaa':

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

"O you who have believed, obey Allah and obey the Messenger and those in authority among you."

Therefore, obeying *Ulil Amri* is 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.

Respected audience,

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*, *fiqhi* 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, *fiqh*, and *tasawwuf*, namely *Hujjat al-Islam* (Proof of Islam) Muhammad bin Muhammad al-Ghazaali 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 declare as *bid'ah* (religious innovation) upon *khilaafiyyah* (disputed) matters, what more declaring fellow Muslims 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.

In addition, this 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*.

Blessed Friday audience,

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 of the *ummah* while avoiding disputes and disunity.
3. The Muslims must always remain vigilant and avoid from becoming influenced by extreme ideologies that contradicts authentic Islamic teachings, hence always upholding the principles of *Ahl as-Sunnah wal-Jamaa'ah*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ .

"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)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيمُ.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا

بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ
وَيَا قَاضِيَ الْحَاجَاتِ.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ.
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ

³ al-Ahzaab 33:56.

الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُور، تَعْكُو اَمِير شَاه اِبْنِ
السُّلْطَان شَرْفُ الدِّينِ ادریس شاه الحاج، فِي اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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 ﷺ and his Companions *radiyAllaahu 'anhum*, and

spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ An-Nahl 16:90.