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***“EMULATING THE AKHLAAQ OF AHL
AS-SUNNAH WAL-JAMAA‘AH”***

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Bahagian Pengurusan Masjid

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“EMULATING THE AKHLAAQ OF AHL AS-SUNNAH WAL-JAMAA‘AH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ.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 humbly call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all of the matters He forbade. May we all be bestowed with

¹ al-Hashr 59:18.

² Aal ‘Imraan 3:102.

happiness and salvation in this world and the Hereafter. Fellow congregants are reminded to not use the mobile phone while the *khutbah* is being delivered.

On this noble day, I will discuss upon a *khutbah* titled “**EMULATING THE AKHLAAQ OF AHL AS-SUNNAH WAL-JAMAA‘AH.**”

Blessed Friday audience,

In the history of this *ummah*, there were times where the purity of ‘*aqeedah* were greatly tested by various challenges through *fitnah* (trial) in thoughts, deviant beliefs, and misguided ideologies. However, it is during those crucial moments that the scholars would rise to defend the religion, not through emotions but with *hujjah* (arguments), *hikmah* (wisdom), and intellectuality of knowledge.

Ahl as-Sunnah wal-Jamaa‘ah is well-known for virtuous *akhlaaq* (character) that manifests in their speech, actions, and *da‘wah* (calling to Islam). As adherents of *Ahl as-Sunnah wal-Jamaa‘ah*, it behooves us to always prioritize upon *hikmah* and affection in conveying *naseehah* (advice). This is the legacy from the *akhlaaq* of Prophet Muhammad ﷺ, which is to reprimand with gentleness and *hikmah*, not being harsh without justification or condemnation in rectifying mistakes.

In the *hadeeth* of ‘A’ishah *radiyAllaahu ‘anha*, Rasulullah ﷺ said:

إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرِّفْقَ وَيُعْطِي عَلَى الرِّفْقِ مَا لَا يُعْطِي
عَلَى الْعُنْفِ وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ.

“Verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness).”

(Muslim)

This *hadeeth* serves as the principle of *Ahl as-Sunnah wal-Jamaa'ah* in conveying the truth with *hikmah* so that the hearts of mankind will easily accept the *hidaayah* (guidance) from Allah *Subhaanahu Wa Ta'aala*.

Ahl as-Sunnah wal-Jamaa'ah would always observe mutual respect even though there are differences of opinion in minor or non-fundamental issues (branches of religion). Hence, we should realize that differences of opinion in *ijtihad* (through independent reasoning) matters is *rahmah* (mercy) and norm within Islamic *sharee'ah*, not as the source of division or enmity. The great *imaams* such as Imaam ash-Shaafi'i and Imaam Maalik had tremendous respect for one another even though there were differing views between them. We never hear from these two luminaries insulting words hurled at their brethren of the same *'aqeedah* due to disagreements in rulings pertaining to non-fundamental or minor issues. Therefore, as Muslims in the state of Selangor, we must emulate the *adab* (etiquette) of the *'ulamaa'* (scholars) in disagreements and not 'rub salt into the wound' with hurtful words.

Ahl as-Sunnah wal-Jamaa'ah would always remind the Muslims to remain cautious with utterances upon the tongue, especially when having differing views. To label, insult, or claiming misguidance upon fellow Muslim without sound foundation of knowledge can lead to division and opens the door of fitnah within society.

Allah Subhaanahu Wa Ta'aala mentions in verse 11 of Soorah al-Hujuraat:

"O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nickname."

Such is the danger of speech that is not founded upon sound knowledge and *hikmah*, while every utterance exiting our mouth will be questioned about in front of Allah Subhaanahu Wa Ta'aala in the Hereafter. To sever *silaaturrahm* (ties of kinship) just because of the difference in *ijtihad* in non-fundamental matters of the religion is not from the principles of *Ahl as-Sunnah wal-Jamaa'ah*. On the contrary, that disagreement is to be handled with *adab*, mutual respect, and positive thinking, not with insults, envy, or degrading labels. The reality that we must be cognizant of is that mistakes within the branches of the religion will not make one a *faasiq* (transgressor) or deviant, for as long as he or she clings upon the basis of truth.

Narrated Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

إِذَا قَالَ الرَّجُلُ لِأَخِيهِ يَا كَافِرُ، فَقَدْ بَاءَ بِهِ أَحَدُهُمَا

"If a man says to his brother, 'O kaafir (disbeliever)!' Then surely one of them is such (i.e., a kaafir)."

(al-Bukhaari)

This is the precautionary principle of *Ahl as-Sunnah wal-Jamaa'ah*, which prioritizes the dignity of the Muslim *ummah* over following the *nafs* (desire) in passing judgment as astray or *kaafir* (disbeliever) upon other Muslims.

Blessed Muslims,

Let us reflect upon how the giants of *Ahl as-Sunnah wal-Jamaa'ah* manifested exemplary virtuous *akhlaaq* between them though having different opinions.

Among them is Imaam ash-Shaafi'i *Rahimahullaah*, who was well-known for his wisdom in managing differences of opinion with noble manners. Yoonus as-Sadafi said:

"I have not seen anyone wiser than Imaam ash-Shaafi'i, may Allah be pleased with him. I argued with him one day over an issue and then we departed. He later met me and took my hand, then he said, "O Abu Moosa, can we not continue to be brothers even if we disagree on an issue?""

In another instance, Imaam Maalik *Rahimahullaah* once advised a youth from among the Quraysh:

تَعَلَّمِ الْأَدَبَ قَبْلَ أَنْ تَتَعَلَّمَ الْعِلْمَ

"You need to learn etiquette before you acquire knowledge."

This indicates how significant is *akhlaaq* as the foundation in seeking knowledge. His student, 'Abdullah bin Wahb, had also narrated that what they inherited from Imaam Maalik with regard to *adab* is far greater than his knowledge. Moreover, Imaam Maalik himself would mention how his mother

had commanded him to attend the sitting of a great scholar in Madeenah named Rabee'ah bin Abi 'Abd ar-Rahmaan, with a firm message:

فَتَعَلَّمْ مِنْ أَدَبِهِ قَبْلَ عِلْمِهِ

"Learn from his manners before his knowledge."

This tradition depicts how in the realm of Islamic scholarship, *adab* is not just to complement, but it is the main condition for blessings within knowledge.

Respected Muslims,

In our earnestness to defend the truth, at times we are tested with an attitude that we may not be aware of, which is hastiness in evaluating or making judgment upon our Muslim brethren. Hence, it is best that we altogether make *muhaasabah* (self-evaluation), does our approach actually bring the hearts together or pushes people away from the mercy of Allah *Subhaanahu Wa Ta'aala*? Remember, Allah *Subhaanahu Wa Ta'aala* had commanded both Prophet Moosa 'Alayhissalaam and Prophet Haroon 'Alayhissalaam to speak to Fir'awn gently, not because Fir'awn deserves to be dignified, but because gentleness itself is one of the methodology of *da'wah* that is praiseworthy.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 44 of Soorah Ta-Ha:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَىٰ.

"And speak to him with gentle speech that perhaps he may be reminded or fear [Allah]."

Therefore, since there will be those among us that will have differing views in secondary religious matters or *da'wah* approach, then it is best that we preserve our *adab* and decorate ourselves with forbearance and openness. Shaykh Muhammad 'Awwaamah, a *muhaddith* (*hadeeth* scholar) from Syria, mentioned in his book *Adab al-Ikhtilaaf Fee Masaa'il al-'Ilm wa ad-Deen*:

"If the difference is only in a small part of the matters of 'aqeedah (its branches), then it is allowed and does not constitute a sin. It is not unclear to a rational person that the difference in the branches of Islamic law is something that is permissible in terms of reason and Islamic law."

This means that there is room for us to recognize differences with affection, and not with negative assumptions or putting each other down.

Perhaps our *niyyah* (intention) is *ikhlaas* (sincere) to admonish, but the methodology and circumstances that lacks *hikmah* can lead to unfavorable outcome. Therefore, it is best that each admonition begins with the intention to correct, not to expose or instill hatred.

Verily, the nobility of *Ahl as-Sunnah wal-Jamaa'ah* is not only upon the truthfulness of its *'aqeedah* and *manhaj* (methodology), but also upon the gentleness of their *akhlaaq*. The authentic creed must be complemented with *adab* in tolerating differences, *hikmah* in reprimand, and affection in *da'wah*. This is the moderate path that we inherited from the *salaaf as-saalih* (pious predecessors) and the scholars of *Ahl as-Sunnah wal-Jamaa'ah* who would always preserve the truth without severing *ukhuwwah Islaamiyyah* (Islamic brotherhood).

Dear beloved audience,

To end the *khutbah* today, let us derive several lessons from this *khutbah* as guidance in our lives:

1. The Muslim *ummah* must abstain from *ghuluww*, which is excessiveness in judging others, as well as firmly clinging upon the principle of *tasaamuh* (tolerance) in matters of *khilaafiyyah* (disagreement).

2. The Muslim *ummah* must always safeguard its *adab* when dealing with differences of opinion, as demonstrated by the prominent *imaams* of *Ahl as-Sunnah wal-Jamaa'ah*.

3. The Muslim *ummah* must remain penitent that differing *ijtihad* should not lead to division, but instead it is mercy and must be dealt with proper *adab* and positive thoughts, not through chastisement and labeling.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَا أَيُّهَا الَّذِينَ ءَامَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَن
يَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

"O you who have believed, remember the favor of Allah upon you when a people determined to extend their hands [in aggression] against you, but He withheld their hands from you; and fear Allah. And upon Allah let the believers rely."

(Soorah al-Maa'idah 5:11)

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.



ISLAMIC SAVOUR OBEEDIENCE

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 وَوُلاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرْفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُور، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ

³ al-Ahzaab 33:56.

السُّلْطَانُ شَرَفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِبَطْرِيقِ 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

⁴ al-Furqaan 25:74.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ 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.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.