



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورْ
JABATAN AGAMA ISLAM SELANGOR

...

EMULATING THE AKHLAAQ OF AHL AS-SUNNAH WAL-JAMAA'AH

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 fulfilling all of
His Commands and
abandoning all of**

**the matters He
forbade. May we all
be bestowed with
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***

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

naseelah (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:

***“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
ijtihaadi (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 *ijtihaad* 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:

***“If a man says to his
brother, ‘O kaafir
(disbeliever)!’ Then surely
one of them is such.”***

(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.

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:

*“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:**

***“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.**

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:

“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).

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 *ijtihaad* 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.


***“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)




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**