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# FRIDAY SERMON

***Title:***

***“INTERNALIZING THE ATTRIBUTE OF  
THE EXISTENCE OF ALLAH”***

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## **"INTERNALIZING THE ATTRIBUTE OF THE EXISTENCE OF ALLAH"**

الْحَمْدُ لِلَّهِ الْقَائِلِ: فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنْبِكَ  
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ.<sup>1</sup>

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.<sup>2</sup>

**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 leaving out all of the matters He prohibited. May we be bestowed with blissfulness and success in this world and the Hereafter. Fellow congregants

<sup>1</sup> Muhammad 47:19.

<sup>2</sup> Aal 'Imraan 3:102.

are reminded to not converse and utilize the mobile phone while the *khutbah* is being delivered.

On this noble day, I will discuss upon a *khutbah* titled "**INTERNALIZING THE ATTRIBUTE OF THE EXISTENCE OF ALLAH.**"

**Dear blessed Friday audience,**

Islam is the only religion that is pleasing to Allah *Subhaanahu Wa Ta'aala*, revealed as guidance that is complete for the entire mankind. In the great teachings of Islam, the most fundamental and important matter is *ma'rifatullaah*, which is knowing Allah *Subhaanahu Wa Ta'aala* in the truest sense. *Ma'rifatullaah* is the core for all the branches of *imaan* (faith), the basis for every *'ibaadah* (worship), and the source of spiritual strength that strengthens the human heart. Without *ma'rifatullaah*, deeds lose out its meanings, *du'aa* (supplication) becomes utterances without a soul, and the lives of mankind would adrift without a guide.

Among the fundamentals of *ma'rifatullaah* is to have certainty upon the attribute of *wujood* (existence) of Allah *Subhaanahu Wa Ta'aala*. *Wujood* is the first attribute that is *waajib* (obligatory) to be believed by every Muslim. Rejecting the existence of Allah *Subhaanahu Wa Ta'aala* tantamount to pure *kufr* (disbelief). Life without having *yaqeen* (certainty) upon the *wujood* of Allah *Subhaanahu Wa Ta'aala* leads mankind to rebel against *fitrah* (natural disposition), rejection upon the truthfulness of *wahy* (revelation), and surrendering to the *nafs* (desire) that is destructive. In short, having *yaqeen* upon the existence of Allah *Subhaanahu Wa Ta'aala* is not merely knowledge, but a declaration that distinguishes between the believing slave and those that disbelieve in their Lord.

In an era of technological sophistication and a world of information without borders, the Muslim *ummah* is inundated with challenges in '*aqeedah* that is worsening. Modern contemporary thoughts have given birth to ideologies that clearly threatens *ma'rifatullaah* such as atheism, which rejects the existence of God in the absolute sense, and agnosticism, which sows seeds of doubt regarding the reality of God that it cripples the sense of responsibility of a slave towards his Creator. Both ideologies would seep within society when the human soul is separated from the comprehension and internalization upon the attribute of *wujood* of Allah *Subhaanahu Wa Ta'aala*.

**Beloved audience,**

To achieve *ma'rifatullaah* that is *saheeh* (authentic), the scholars of *Ahl as-Sunnah wal-Jamaa'ah* have outlined a structured method, which is through the teachings of *Sifat 20* (the 20 Attributes) that gathers attributes that are *waajib*, *mustaheel* (impossible), and permissible for Allah *Subhaanahu Wa Ta'aala*. This method not only explains who is the God that is worthy of worship, moreover it trains the '*aql* (intellect) to comprehend the real nature of divinity with arguments based upon divine proofs (*naqliyyah*) and the rational mind ('*aqliyyah*).

*Wujood* is the first attribute from the 20 obligatory attributes for Allah *Subhaanahu Wa Ta'aala* that are *waajib* for every Muslim to believe in. The *wujood* of Allah *Subhaanahu Wa Ta'aala* is unlike the existence of others. His Existence is One without partners. Every existence in this world, from the tiniest of particles to gigantic galaxies, all are clear signs upon the existence of Allah *Subhaanahu Wa Ta'aala*. Nothing happens by itself. Everything has been intelligently organized by the power and wisdom of the Almighty Creator. Proofs on the existence of Allah *Subhaanahu Wa Ta'aala* are just too many to

be enumerated because everything in this universe indicates the existence of Allah *Subhaanahu Wa Ta'aala*, the Creator of everything.

Imaam ibn Juzayy al-Gharnaatiyy, a distinguished Andalusian scholar who died in 741H, elaborated in his work titled *an-Noor al-Mubeen* that the existence of Allah *Subhaanahu Wa Ta'aala* can be proven through three types of proofs that are strong and rational.

The first one is the *daleel* (proof) that is based on the signs of Allah's creations that are vastly laid out before the human eyes. Look at how the sky is very high without being supported by any pillars, the earth that is spread out with amazing order, and the human body itself, all hinting at the greatness of Allah *Subhaanahu Wa Ta'aala*, the Almighty Creator.

Allah *Subhaanahu Wa Ta'aala* mentions in verses 20-21 of Soorah adh-Dhaariyaat:

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ. وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ.

***"And on the earth are signs for the certain [in faith]. And in yourselves. Then will you not see?"***

Humans, who originated from drops of despised fluid, then evolved into the most complex creatures in the universe. Concealed within the human body is a genetic system that contains thousands of information regarding the origin, traits, and capabilities of the body. The brain becomes the platform for thoughts, memory, and emotions, unmatched by any other creation.

The second one is evidence through *khabr* (news) and teachings of the prophets sent by Allah *Subhaanahu Wa Ta'aala* in conveying the *risaalah* (message) of Truth. Their truthfulness was proven through *mu'jizah* (miracles).

Those *mu'jizah* served as a sign that their *risaalah* were not made up, but instead *wahy* (revelation) that came from the heavens. And Allah *Subhaanahu Wa Ta'aala* Himself defended them from nations that denied them. There were people that were destroyed by violent winds, some were rained down with rocks from the sky, some were swallowed by earth, and some were drowned in the sea. All served as signs of truthfulness of the revelation brought by the prophets.

The third one is proofs based on human *fitrah* that is pure. *Fitrah* is the clear conscience, which naturally acknowledges that there is God without having been taught, commanded, and coerced. From the beginning of human creation, embedded within the soul is the feeling of dependence upon a Divine Being, that prevails over all weaknesses and limitations of a human being. When the human being is in a state of peacefulness, he often forgets. But when calamity strikes, at a time where all efforts and exertions have ceased, then spontaneously his tongue will utter the name of God. At that time, the *fitrah* that is hidden within expresses the truthfulness of the existence of God.

### **Respected audience,**

When certainty upon the attribute of *wujood* of Allah *Subhaanahu Wa Ta'aala* is not solidified and not founded upon authentic understanding, then various ailments would arise within one's *'aqeedah*. At the very worst, there arises a group of people that do not acknowledge the existence of God or that they live as if they do not have a God. This is the plague of contemporary and modern thoughts that is seeping into our society, whether we are aware or not. These ideologies sprouted from the materialistic way of thinking, which evaluates existence based on what can be seen and measured. Everything

that cannot be touched is deemed non-existent. This is the perverted logic that ultimately shuts down the human heart from the reality of godliness.

While the *wujood* of Allah *Subhaanahu Wa Ta'aala* is very unlike the existence of the creatures. His Existence is Perfect and incomparable. Allah *Subhaanahu Wa Ta'aala* had firmly state in verse 11 of Soorah ash-Shoora:

***"There is nothing like unto Him, and He is the Hearing, the Seeing."***

Pondering upon this verse, the bigger question that we must ask ourselves is what happens when certainty upon the existence and Oneness of Allah *Subhaanahu Wa Ta'aala* is not solidified within the human soul?

First, humans will lose their purpose in life. When one no longer have *yaqeen* in Allah *Subhaanahu Wa Ta'aala* as the Supreme Creator and Ruler of life, then he no longer knows his actual origin, what is his purpose of life, and where will he ultimately return to. His life becomes empty, only to be filled with temporary pleasure. Thus, born is a generation that only knows how to seek the meaning of life in this world, but fails to find the true meaning of life itself.

Second, humans will live without laws and moral values that govern. When belief in Allah *Subhaanahu Wa Ta'aala* is eroded, then gone are the terms *halaal* (lawful) and *haram* (unlawful), sins and reward, good and bad. If everything is weighed according to the logic of reason (*'aql*) without the guidance of Divine Revelation, then normalization of disobedience will occur upon the pretext of human rights and sinfulness becomes rampant under the guise of popularity. The culture of disobedience is not a sign of modernity and progress, but it is a signal of a society that has lost its way.

Third, humans will lose their place of dependence and live in emptiness. When the heart is no longer tied to Allah *Subhaanahu Wa Ta'aala*, then the soul becomes fragile. Life is haunted by anxiety, easily disappointed, drowned in depression, and in the end despondent upon the mercy of Almighty God.

In reality, there is no solution that is more potent other than returning to the fundamentals of *imaan*, which is *ma'rifatullaah*, knowing Allah *Subhaanahu Wa Ta'aala* and internalizing it in life. It is only by knowing Allah *Subhaanahu Wa Ta'aala* that humans will know their purpose of being, knowing the reality of this world, and knowing where they will eventually return to. Therefore, let us return to learning the intricacies of *'aqeedah* by internalizing *Sifat 20* (The 20 Attributes), specifically the attribute of *wujood* as the core of understanding that Allah *Subhaanahu Wa Ta'aala* exists and that only He Alone is worthy of worship and obedience.

Imaam al-Ghazaali mentioned in his magnum opus *Ihya' 'Uloom ad-Deen*:

وَأَشْرَفُ أَنْوَاعِ الْعِلْمِ هُوَ الْعِلْمُ بِاللَّهِ وَصِفَاتِهِ وَأَفْعَالِهِ، فَبِهِ  
كَمَالُ الْإِنْسَانِ، وَفِي كَمَالِهِ سَعَادَتُهُ وَصَلَاةُ لِحَوَارِ  
حَضْرَةِ الْجَلَالِ وَالْكَمَالِ

"The noblest type of knowledge is knowledge of God, His attributes, and His actions. Through it, man attains perfection, and in his perfection lies his happiness and righteousness in being near the presence of Majesty and Perfection."



**Dear esteemed Muslims,**

To conclude the *khutbah* today, let us altogether reflect and derive lessons as follows:

1. The Muslim *ummah* must truly realize that the entire universe and our very own creation are very clear signs upon the existence and authority of Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must always remain cognizant upon the existence of Allah *Subhaanahu Wa Ta'aala* so as to remain meticulous and vigilant upon all actions undertaken.
3. The Muslim *ummah* must strive to revive the internalization of the knowledge of 'aqeedah within the household, for only by truly knowing Allah *Subhaanahu Wa Ta'aala* in its truest sense that humans can live as servants that are mindful, obedient, and safeguarded from misguidance.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ أُولَٰئِكَ هُمُ  
الْفَاسِقُونَ .

***“And be not like those who forgot Allah, so He made them forget themselves. Those are the defiantly disobedient.”***

*(Soorah al-Hashr 59:19)*



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 SCOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَأَصْحَابِهِ 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.<sup>3</sup>

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

<sup>3</sup> al-Ahzaab 33:56.



اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَذِلَّ الشِّرْكَ وَالْمُشْرِكِيْنَ،  
وَدَمِّرْ اَعْدَاءَ الدِّيْنِ، وَاَجْعَلْ هٰذَا الْبَلَدَ اَمِنًا مُّطْمَئِنًّا وَسَائِرَ  
بِلَادِ الْمُسْلِمِيْنَ.

اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلَاةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ  
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ  
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ  
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ  
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُوْر، تَعَكَوْ اَمِيْر شَاهِ ابْنِ  
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ

عُمْرُهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلَّغَ  
مَقاصِدَهُمَا لَطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamities such as murder, bullying, and oppressing others. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.<sup>4</sup>  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>5</sup>  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.<sup>6</sup>

<sup>4</sup> al-Furqaan 25:74.

<sup>5</sup> al-Baqarah 2:201.

<sup>6</sup> an-Nahl 16:90.



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