



#bahagianpengurusanmasjid
Khutbah Multimedia

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

Fellow congregants
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***

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*.

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:

“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.

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 *haraam* (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 titled
*Ihya' 'Uloom ad-
Deen:*

“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.”*

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.

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

(Soorah al-Hashr 59:19)



THE SECOND KHUTBAH



**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, 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**