



“OUR NEIGHBORS, OUR BRETHREN”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَعَبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ
إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا¹

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ
وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ 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 تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

On this noble Friday, I sincerely remind myself and fellow blessed congregation, that let us strive to increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. Maybe Allah *Subhaanahu Wa Ta'aala* bless our lives with *ni'mah* (favours), *tawfeeq* (aid), and *hidaayah* (guidance) that are long lasting, attaining salvation in this world and the Hereafter.

Today, I would like to invite fellow audience to ponder upon a *khutbah* titled “**OUR NEIGHBORS, OUR BRETHREN.**”

Dear blessed audience,

The main important matter that must be taken into consideration in community living is doing good to fellow neighbors. Neighbors actually refer to those living within 40 homes from our homes.

Once a man came to see Rasulullah صلى الله عليه وسلم to complain about his neighbor. He صلى الله عليه وسلم then asked the man to make an announcement at the masjid stating: “**Know that 40 homes surrounding your homes [in all directions] are your neighbors.**”

(Abu Dawood and at-Tabraani)

Based on verse 36 of soorah an-Nisaa' that was recited at the beginning of the *khutbah*, the neighbors comprise of the near ones and the farther ones. The close by

¹ an-Nisaa' 4:36.

² Aal-'Imraan 3:102.



neighbors are those that have blood ties, while the farther neighbors refer to those that do not have family ties.

Dear beloved Muslims,

Verily, Allah *Subhaanahu Wa Ta'aala* truly love His slaves that maintain good relationship with their neighbors. In the *hadeeth* of Mu'aadh bin Jabal *radiallaahu 'anh*, Rasulullah صلى الله عليه وسلم said:

خَمْسٌ مَنْ فَعَلَ وَاحِدَةً مِنْهُنَّ كَانَ ضَامِنًا عَلَى اللَّهِ: مَنْ عَادَ مَرِيضًا أَوْ خَرَجَ غَازِيًا
أَوْ دَخَلَ عَلَى إِمَامِهِ يُرِيدُ تَعْزِيرَهُ وَتَوْقِيرَهُ أَوْ قَعَدَ فِي بَيْتِهِ فَسَلِمَ النَّاسُ مِنْهُ وَسَلِمَ مِنَ
النَّاسِ.

"Five things that whoever does one of these, Allah will grant him a guarantee: One who visits the sick, or someone who fights in the way of Allah, or someone who goes to a leader to uphold and honor him, or someone who sits in his house so that others can be safe from harm, so that he will also be safe from being harmed by others."

Dear blessed audience,

To have good neighbors, we must first educate ourselves to become a good neighbor, and vice versa.

Why must we have good conduct towards our neighbors? Because the neighbors would be the first ones to aid us when we are in dire need or experiencing an emergency situation. While at the same time, our family members live further away and they cannot provide help immediately. If we do not even know our neighbors, surely we will feel ashamed to sought help from them. Moreover, the neighbors themselves would feel shy from helping, worried that it may be mistakenly misunderstood.

How can we know our neighbors if we do not even greet each other? How can we know our neighbors if we do not even know their names? How can we know our neighbors if we do not come across them at the *surau* and masjid? How can we know our neighbors if we do not visit them on the days of *'Eid*?

Dear blessed audience,

The importance of neighbors in societal living was mentioned in the *hadeeth* narrated by 'A'ishah *radiallaahu 'anha*, where the Prophet صلى الله عليه وسلم said:

مَا زَالَ جِبْرِيلُ يُوصِيَنِي بِالْجَارِ ، حَتَّى ظَنَنْتُ أَنَّهُ يُورِثُهُ



"Jibreel continued to recommend me about (treating) the neighbors so (kindly and politely), that I thought he would order me to make them heirs."

(Muslim)

Therefore, I sincerely implore upon my beloved audience to preserve the rights of our neighbors as a manifestation of a good *ummah* and harmonious society.

It was narrated from Abu Hurayrah *radiallahu 'anh* that Rasulullah صلى الله عليه وسلم said:

وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ، وَاللّٰهُ لَا يُؤْمِنُ. قَالُوا: وَمَا ذَاكَ يَا رَسُولَ اللّٰهِ؟ قَالَ:
الْجَارُ لَا يُؤْمِنُ جَارُهُ بِوَأْتَقَهُ

"By Allah, he does not believe! By Allah, he does not believe! By Allah, he does not believe!" It was said, "Who is that, O Allah's Apostle?" He said, "That person whose neighbor does not feel safe from his evil."

(Ahmad)

The Muslims are forbidden from harming, hurting, or causing their neighbors to feel uncomfortable. Among matters that should not be committed are parking one's vehicle in the neighbor's area without their permission, causing ruckus especially when the neighbors are resting, allowing leaves and fruits from our plants to fall into the neighbor's yard without permission, and allowing animals that we keep to defile our neighbor's home.

Such matter may seem trivial to us but it can pierce through the hearts and feelings of others. At times, the neighbors do not know the best way to address those issues. There also those that do not want to mention them for fear that it may affect their relationship.

Hence, as good Muslims, we must not become the very reason for our neighbors to feel uncomfortable or offended due to our own doing that we deem as trivial or petty.

Blessed Muslims,

We must demonstrate excellent exemplary to our family members by fostering firm *silaaturrahm* (ties of kinship) with our neighbors for they are our brethren. We must always remind our family members to always prioritize on harmonious neighborhood living and safeguard good relationship with the neighbors. This is because doing good to neighbors is a proof and manifestation of *imaan* (belief) in Allah *Subhaanahu Wa Ta'aala* and the Last Day.

Narrated Abu Shurayh *radiallahu 'anh* that Rasulullah صلى الله عليه وسلم said:

مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ

"Whoever believes in Allah and the Last Day, should honor his neighbor."

(al-Bukhaari)



Even though today our lives are preoccupied with our career and worldly affairs, let us not deprive ourselves at all from the good deeds that can be accumulated from fostering *silaaturrahm* with our neighbors such as spreading the greetings of *salaam*, visiting them when they are sick, congratulating them when they are blessed with success, extending sympathy when they are struck with calamity, and aiding them in times of difficulty.

Dear beloved Muslims,

In neighborhood living, we will not escape from committing mistakes and errors. In the event that we have hurt our neighbor's feelings in the past, let us reconcile and build a new *ukhuwwah* (brotherhood). Apologizing is an excellent and commendable effort in the sight of Allah *Subhaanahu Wa Ta'aala*.

If there are neighbors that come forward to admit their mistakes, then let us accept and forgive them with open hearts. Furthermore, this is the best approach in resolving the situation. Indeed, Allah *Subhaanahu Wa Ta'aala* truly loves those that are forgiving.

Respected audience,

To end the *khutbah* today, I implore and invite all Muslims to internalize upon the following lessons, so as to serve as guidance and guidelines in our lives:

1. The Muslim *ummah* must have certainty that Allah *Subhaanahu Wa Ta'aala* promises various rewards and virtues in this world and the Hereafter for His slaves that preserve good relationship with their neighbors.
2. It is *wajib* (obligatory) upon the Muslim *ummah* to fulfill the rights of its neighbors so that the community becomes safe and prosperous.
3. The Muslim *ummah* is prohibited from harming its neighbors for such deed is greatly forbidden by the religion.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ١٠

"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."

(*al-Hujuraat* 49:10)

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،
فَأَسْتَغْفِرُوهُ 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. وَقَالَ اللَّهُ تَعَالَى : إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

"Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace."

(al-Ahzaab 33:56)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ. اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ وَدَمَّرْ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ. وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونَ، تَغْكُو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ



وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقاصِدَهُمَا
لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed *rahmah* and *barakah* upon this state, which continues to remain advanced and prosperous, with its residents united under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

Hence, we sincerely beseech You, O Allah, strengthen our *imaan* and creed according to that of *Ahl as-Sunnah wal-Jamaa'ah*, and protect us from teachings that are outside the fold of Islam such as *Ahmadiyah* or *Qadiyaani* and teachings declared as astray such as *Shee'ah* and the perverted teachings of *Ilmu Shahadah Zikir Nafas* by Ismail Kassim. O Allah, *Ya Rahmaan*, *Ya Raheem*, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from calamities. O Allah, bestow upon us guidance in performing the five daily prayers in congregation, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board), making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf* Corporation) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor).

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَأَجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦١﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ
يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.
