



جَابَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
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UNIFICATION AND UNITY OF THE UMMAH

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I earnestly remind myself
and fellow audience that
let us altogether strive to
strengthen our *taqwa* of
Allah *Subhaanahu Wa*
Ta'aala with the truest of

taqwa by fulfilling all of His Commands and avoiding all of His prohibitions. May we all attain success in this world and the Hereafter.

The *khutbah* today will discuss upon a topic, which is the: ...



UNIFICATION AND UNITY OF THE UMMAH

In the context of Malaysia's plural society, unification and unity of the *ummah* is seen as a comprehensive unification regardless of the religious, racial, and cultural background,

**for the sake of the
nation's stability and
harmony. In societal
living, we cannot escape
from interacting and
mingling with the
community and society
that is multi-ethnic and**

multi-religion. Moreover, it is the moral and personal responsibility of every Muslim to give *da'wah* (calling to Islam) and promoting good relationship with the non-Muslims. In the *hadeeth*

of Sahl bin Sa'd
radiyAllaahu 'anh,
Rasulullah ﷺ had said to
Sayyidina 'Ali
radiyAllaahu 'anh when
he was sent as an envoy
to Khaybar, commanding
him to call upon the Jews

to the teachings of Islam:

“By Allah, if Allah gives guidance to somebody through you, it is better for you than possessing red camels.”

(al-Bukhaari and Muslim)

This also coincides with the command of Allah *Subhaanahu Wa Ta'aala* in verse 13 of soorah al-Hujuraat that was recited earlier in the sermon, what means:

***“O mankind, indeed We
have created you from
male and female and
made you peoples and
tribes that you may
know one another.
Indeed, the most noble***

***of you in the sight of
Allah is the most
righteous of you.
Indeed, Allah is
Knowing and
Acquainted.”***

Among the essence in
verse 13 of soorah al-
Hujuraat is that Allah
Subhaanahu Wa Ta'aala
had created human
beings on the face of this
earth hailing from
different race and

ethnicities, subscribing to various creed and cultures. Therefore, in societal living, we do not need to differentiate a person due to different religion and race. Allah had created mankind

**differently so that we may
learn and mutually
appreciate one another.
Moreover, we are
prohibited from
despising, insulting, and
spewing offensive words
at others on the grounds**

**of different religion and
race.**

**The history of the
formation of the Islamic
state in Madeenah proves
that Islam was successful
in governing a plural**

society that it brought
upon strength to
Madeenah. Differences in
religion, belief, skin color,
tribe, custom, and
culture were all managed
with wisdom by our
beloved ﷺ.

Prophet Muhammad ﷺ, as the head of state, had drafted the Charter of Madeenah that intended to foster good relations within a diverse society comprising of various ethnicities, tribes, and

clans such as the Arabs that were made up of the tribes of Aws and Khazraj whom were immigrants from southern Arabia, while other Arabian tribes that have been residing in Madeenah.

However, it is undeniable that sometimes in every relationship and life affairs, there will be differences upon certain matters or issues, especially those involving ideological

**differences. In turn, it
can trigger and drag all
of us into the valley of
endless discord and
racism with bigotry.
Hence, ideological
differences must be
handled with**

appropriateness and maturity so that there will not be animosity and racial tension within the local community. Therefore, let us return to the unification and unity of the *ummah* so that

**continuous development
of human capital in our
nation can be further
strengthened.**

**Similarly, in solidifying the
unity of diverse
ethnicities in our nation,**

the scenario of narrow-minded racial mentality must be scrapped and avoided from the framework of a pluralistic society in Malaysia. This is because this situation is detrimental to the

**country and future
generations. The
foundation of stability
and prosperity of the
country needs to be
sown so that nation
building will be spared
from division, which**

**leads to weakness in
national governance.
Therefore, community
leaders must find the
best ingredients in
continuing to highlight
the agenda of
togetherness and unity**

of the people. This very mold can be seen with the establishment of the Islamic state in Madeenah, comprised of the diversity in a pluralistic society that requires a social contract

in building good
relationship within the
community. Therefore, he
ﷺ had outlined several
matters that must be
given priority with the
rights and
responsibilities of the

Muslims and the residents of Madeenah, sound understanding with non-Muslim communities especially the Jews, and the organization of the political system. As such,

efforts towards the
unification of the *ummah*
must be nurtured
beginning today and
nourished in building the
spirit of a harmonious
pluralistic society.
However, it is

fundamentally undeniable
that there lies a difficult
road that is full of bumps
and thorns in the effort to
uphold the agenda of
unification and unity of
the *ummah*. Its solution
can be seen with the

**effort of having tolerance
and taking into
consideration the current
situation while finding the
best solution for the
turmoil afflicting the
people today.**

Let us altogether
empower the agenda of
unifying and uniting the
ummah by finding the
starting point and
common ground on
issues that can trigger
disagreements, for the

sake of preserving the
nation's stability and
harmony. May this
sincere intention for the
unity of the *ummah*
become a solid fortress
in upholding
togetherness and

prosperity, thus lifting
the country to a higher
level of achievement.
The unification and
unity of the *ummah*
signifies the
continuation for the

main mission of the
da'wah of Rasulullah ﷺ
when he was in Madeenah.

The success of Rasulullah
ﷺ in establishing and
developing the state of
Madeenah that had a

plural society depicts a historical event and serves as the model that is to be emulated by the *ummah* in the history of the development of Islamic civilization. Efforts undertaken by

Rasulullah ﷺ were never easy, where it required great sacrifice and diligence within the soul, mutual tolerance, and cultivates great deal of patience, even though the fruits of prosperity

and harmony will only manifest after a thousand years. We need to know that unity having elements of oppression is absolutely wrong and *haraam* (unlawful) in Islam. On the contrary,

it is the unity and cooperation on the basis of good, *islah* (reform), and justice for the nation's stability that must be worked on. Of course, the effect of the unification and unity of

the *ummah* is truly significant upon the society and masses. It will serve as an inspiration and strength within the self-identity in the lives of individuals and communities, as well

**as sowing unity and
harmony within the
nation.**

**The conclusions that can
be derived from the
sermon today are:**

1. Islam is a religion that invites to the unification and unity of the *ummah* despite differences in religion, belief, and culture.

2. The leaders must be responsible in ensuring that the unity and unification of the *ummah* gets implemented and preserved.

3. The nation will become chaotic and gets ruined and destroyed if the unity and unification of the *ummah* does not become a reality.


***“Allah does not forbid
you from those who
do not fight you
because of religion
and do not expel you
from your homes -
from being righteous***

***toward them and
acting justly toward
them. Indeed, Allah
loves those who act
justly.”***


(al-Mumtahanah 60:8)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)




through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),




**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**




**Make us among Your slaves
that fulfills the *amaanah*.
Strengthen our *imaan* so that
we avoid treachery, protect us
from becoming among those
that neglect their
responsibilities, and protect**



**our state and nation from
destruction due to bribery.
Render the duty to lead our
country upon Your slaves
whom are trustworthy and
honest, as well as firm and
courageous 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**