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***“WISDOM IN DEALING WITH
DIFFERENCES OF OPINION”***

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JABATAN AGAMA ISLAM SELANGOR



“WISDOM IN DEALING WITH DIFFERENCES OF OPINION”

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ فَإِن تَنَزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ
وَالرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَ خَيْرٌ وَأَحْسَنُ
تَأْوِيلًا ﴿٥٩﴾¹

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 وَأَنتُمْ
مُسْلِمُونَ ﴿١٠٤﴾²

Dear blessed Muslims,

I remind myself and fellow respected audience to altogether strive in strengthening our *taqwa* of Allah *Subhaanahu Wa Ta'aala* with absolute

¹ an-Nisaa' 4:59

² Aal 'Imraan 3:102.



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

Today I will be discussing upon a *khutbah* titled "**WISDOM IN DEALING WITH DIFFERENCES OF OPINION.**"

Dear blessed Friday congregants,

Differences of opinion stems from the influence of a particular person or a group with regard to their experience, surrounding, knowledge, skills, and cognizance. Among the factors causing differences and disagreements is the attitude of always wanting to put forth the thoughts and paradigms of each respective groups, not celebrating different political ideologies even though they do not contradict the *Sharee'ah*, craving for praises and flattered by it, always deem being right while others are mistaken. This is the reality of today, that clear disagreements and disputes in matters of political ideology truly manifests whether online through various social media platforms, or even in real life with slanders, insults, ad hominem attacks, and belittling individuals, groups or even certain organizations. It is as if it has become the norm within one's life without feeling guilty or sinful. When an issue becomes viral or hotly discussed, then comes the humiliation of one's dignity and even more saddening is the exposing of fellow Muslims.

Therefore, due to differences and disagreements, without realizing it, we have gravely hurt the feelings of our Muslim brethren. Differences of opinion must be based on the spirit of seeking the truth. Let us discuss in harmony, instead of competing to discover the winner and the loser. On the contrary, let us come into agreement in seeking the truth and perform *muhaasabah* (self-evaluation) upon our shortcomings. Hence, the Muslim



ummah must prioritize upon *ukhuwwah Islaamiyyah* (Islamic brotherhood) by rejecting provocation and acts that can cause *fitnah* (slander) within the society.

Dear blessed Muslims,

Islam is a religion that encourages its adherents to interact, socialize, and establish good relationship, remaining harmonious and peaceful in life. Islam heavily emphasizes on unanimity and reconciliation, enjoining upon the *mu'min* (believer) to foster brotherhood by greeting others, visiting the sick, paying respect to the deceased, giving charity, visiting one another and responding to invitations. These practices can be carried out regardless whether upon the Muslims or non-Muslims. Therefore, the most accurate measures for interactions when faced with differences of opinion or political ideology are:

First: In essence, one must place family relationship and friendship above all matters including politics. Islam deems *silaaturrahm* (ties of kinship) and *ukhuwwah Islaamiyyah* as being above all matters. We must preserve and safeguard the bond of *silaaturrahm* so that we will not plunge into greater sin. In the *hadeeth* of Abu Bakrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ لِمُصَاحِبِهِ الْعُقُوبَةَ فِي
الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ

“There is no sin more deserving that Allah hasten the punishment in this world, in addition to what is stored up for him in the Hereafter – than injustice and severing the ties of kinship.”



(at-Tirmidhi and ibn Maajah)

Second: Instill open-mindedness and nurture love and affection for fellow Muslims. To be open-minded means to have *sabr* (patience), *ikhlaas* (sincerity), and contentment while enduring every trials, specifically tribulations of various hardships in life. The Muslims are taught to remain open-minded and learn to accept the realities of all matters including politics, even though it always turns us into fanatics and become heedless in our *adab* (etiquette) as Muslims. Moreover, Rasulullah ﷺ had forbade us from spreading the seeds of enmity. This is because it is truly useless, only causing *fitnah* and spreading hatred, where spreading *fitnah* is an act that was strongly condemned by Rasulullah ﷺ, as narrated by Hudhayfah *radhiyAllaahu ‘anh*, which means:

“The tale-bearer shall not enter Paradise.”

(al-Bukhaari and Muslim)

Third: Regardless of ideologies subscribed and supported, we must continue to unite as close companions and share the same hope, dream, and objective in building this nation. This is because the nation’s stability and harmony necessitate conducive environment so that the citizens can live with peace and prosperity. If the nation remains unstable, then there will be enemies from outside or even inside that will exploit and take advantage with the intention of disrupting the nation’s unity and stability. Have we forgotten that Rasulullah ﷺ had great love and affection for Makkah as a land that he once lived in? In the *hadeeth* of ibn ‘Abbaas *radhiyAllaahu ‘anhuma*, Rasulullah ﷺ said about Makkah:



مَا أَطْيَبَكَ مِنْ بَلَدٍ وَأَحَبَّكَ إِلَيَّ وَلَوْلَا أَنَّ قَوْمِي أَخْرَجُونِي
مِنْكَ مَا سَكَنْتُ غَيْرَكَ

“How sweet of a land you are and how dear you are to me, and if it were not that my people expelled me from you, I would not have lived in other than you.”

(at-Tirmidhi)

Fourth: Refrain from causing *fitnah* and provocative statements, as well as acts that can cause tension and anxiety within the society by insulting certain quarter, culture, ethnicity, organization, or even religion by sparking racist political sentiments. This coincides with what Allah *Subhaanahu Wa Ta’aala* mentions in verse 93 of Soorah an-Nahl:

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَٰكِن يُضِلُّ مَنْ يَشَاءُ
وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

“And if Allah had willed, He could have made you [of] one religion, but He causes to stray whom He wills and guides whom He wills. And you will surely be questioned about what you used to do.”

Fifth: Differences must not be based upon one’s desire but instead strive to seek the truth and the pleasure of Allah. Therefore, differences do not make us quarrel, let alone hostile. As Muslims, we must be wise in dealing and managing different political ideologies based on the time, situation, and place. Allah *Subhaanahu Wa Ta’aala* mentions in verse 118 of soorah Hood:



وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ



“And if your Lord had willed, He could have made mankind one community; but they will not cease to differ.”

Dear blessed Muslims,

Allah can create mankind having only one single mindset and sharing the same thoughts. However, Allah being The Most Compassionate and The Most Merciful, He bestowed the opportunity for mankind to taste the sweetness of differences of opinion.

Differences of opinion is actually sweet and tasteful for it broadens our perspective. Embrace those differing opinions as an upliftment and empowerment for the Muslim *ummah*. This is because all differing opinions and views are based upon *daleel* (proof) and critical thinking. Hence, we find some of the Islamic thinkers stating that differences are paths to unity. It builds up strength for every school of thoughts so as to derive benefits from one another. In the end, it forms a mature and sound worldview.

Therefore, we must neutralize political enmities and build ethnic bridges, instead of becoming ethnic heroes. On the authority of Abu Umaamah *radiyAllaahu ‘anh*, Rasulullah ﷺ said:

“I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking,



and a house in the upper part of Paradise for a man who made his character good.”

(Abu Dawood, at-Tirmidhi, ibn Maajah and al-Bayhaqi)

Dear respected audience,

The conclusion and lessons that we can reflect on from this sermon are as the following:

1. The Muslim *ummah* must avoid strife, confrontation, and dispute in any issues especially concerning political ideological matters.

2. We must be intelligent in embracing differences of opinion especially in political issues that are *ijtahaadi* (independent reasoning) in nature.

3. Those hated by Allah are those that are always seeking and opening up the door for enmity among mankind, except for those that are always pleading for *rahmah* (mercy) from Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِلَّا مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ
لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١١٩﴾

“Except whom your Lord has given mercy, and for that He created them. But the word of your Lord is to be fulfilled that, “I will surely fill Hell with jinn and men all together.””

(Hood 11:119)



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 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، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.



Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ



الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْرٍ، تَعَكُوْا اَمِيْرَ شَاهِ اِبْنِ
السُّلْطَانِ شَرْفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

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 (*infaaq*) our wealth 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 *masajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah's* strength.



اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



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