



# ***WISDOM IN DEALING WITH DIFFERENCES OF OPINION***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

with absolute *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***

**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.

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:

***“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 *radiyAllaahu*  
*'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  
*radiyAllaahu ‘anhuma,*  
Rasulullah ﷺ said about  
Makkah:

***“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:

***“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:



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

**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)***

**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 *ijtihaadi* (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*.**


***“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)***






**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**