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***“UNIFICATION AND UNITY OF THE
UMMAH”***

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Bahagian Pengurusan Masjid

JABATAN AGAMA ISLAM SELANGOR



“UNIFICATION AND UNITY OF THE UMMAH”

الْحَمْدُ لِلَّهِ الْقَائِلِ: يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى
وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ¹

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! أُوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ²

Dear blessed Muslims,

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.

¹ al-Hujuraat 49:13.

² Aal 'Imraan 3:102.



The *khutbah* today will discuss upon a topic, which is the **“UNIFICATION AND UNITY OF THE UMMAH.”**

Blessed Muslims,

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 *radiallahu ‘anh*, Rasulullah ﷺ had said to Sayyidina ‘Ali *radiallahu ‘anh* when he was sent as an envoy to Khaybar, commanding him to call upon the Jews to the teachings of Islam:

فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا، خَيْرٌ لَكَ مِنْ أَنْ
يَكُونَ لَكَ حُمْرُ النَّعَمِ

“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.

Respected audience,

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.

Dear blessed Friday congregants,

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 *haram* (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.

Dear blessed audience,

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.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
لَا يَنْهَىٰكُمْ اللَّهُ عَنِ الَّذِينَ لَمْ يُقْتِلُواكُمْ فِي الدِّينِ وَلَمْ
يُخْرِجُواكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ ﴿٨﴾

“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)



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، أَوْصِيكُمْ 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
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه
الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه
الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِيُوَلِّيَّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا مُصْلِحِينَ لِلْمُؤَظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



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