



ISLAMIC · SAVIOUR · OBEDIENCE

SHAREE'AH UPHELD, PEACE PRESERVED

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**I humbly call upon all of
us to altogether strive
in enhancing our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by
performing all**

**His Commands and
abandoning all matters
that He prohibited. May
we all be bestowed with
blissfulness and
success in this world
and the Hereafter.**

**Fellow congregants
are reminded to not
fiddle with the mobile
phone while the
sermon is being
delivered.**

On this very noble day, I will discuss upon a *khutbah*, titled...



Islam is a religion that conveys the message of peace and security in all facets of life. This principle is firmly emphasized numerous times in both al-Qur'an

and *as-Sunnah*, proving
that Islam never
encourage any type of
violence or hostility,
except when
peacefulness has been
threatened or violated.

Allah *Subhaanahu Wa Ta'aala* has reminded us that the *ni'mah* (favor) of peacefulness is not something that is permanent if we are not grateful upon it.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 112 of Soorah an-Nahl:

***“And Allah presents
an example: a city
which was safe and
secure, its provision
coming to it in
abundance from
every location, but it***

***denied the favors of
Allah. So, Allah made
it taste the
envelopment of
hunger and fear for
what they had been
doing.”***

The gist of this verse explains that the favor of peace and security is not something that can be guaranteed forever if mankind is heedless in their

**absolute responsibility
towards Allah
*Subhaanahu Wa
Ta'aala.* Hence, Islam
enjoins us to preserve
the peacefulness not
only through avoiding**

conflicts, but by
implementing all the
stipulations within the
Sharee'ah of Allah
Subhaanahu Wa Ta'aala
as the basis of living.

In Islam, the principles of peace have been taught from the most trivial matter to the biggest matter, where it is not only limited to the context of nationhood or international relations,

**but it encompasses daily
living matters beginning
from safeguarding
relationship within the
family, neighborhood,
and relatives whether
among the Muslims or
non-Muslims that are**

comprised of diverse
background. This
coincides with what
Allah *Subhaanahu Wa*
Ta'aala mentions in
verse 36 of Soorah an-
Nisaa':

***“Worship Allah and
associate nothing with
Him, and to parents do
good, and to relatives,
orphans, the needy, the
near neighbor, the
neighbor farther away,
the companion at your***

side, the traveler, and those whom your right hands possess. Indeed, Allah does not like those who are self-deluding and boastful.”

Such is that Allah
Subhaanahu Wa Ta'aala
stresses upon the
significance of
preserving rights
among fellow human
beings, maintaining

**peace, as well as
nurturing mutual
respect and having
great concern for those
around us as the early
step in building a
peaceful society.**

In the political and nationhood affairs, Islam outlines that the leader is obligated to be honest, just, and prioritize upon the welfare of the citizens above personal interests. Therefore, in

making decisions, it behooves the leader to prioritize the general welfare of the masses. This adheres to the well-known *fiqhi* (legal) maxim:

تَصَرَّفُ الْإِمَامُ عَلَى الرِّعِيَّةِ
مَنْوُطٌ بِالمَصْلَحَةِ

***“The action of a ruler
for his people is
based on maslahah
(goodness).”***

The Muslim scholars have stipulated that any policies, instructions, or decisions made by the government must be centered on the general welfare of the people and directed towards the

overall benefit of the
people under its
administrative
responsibility. If the
decision deviates from
the principles of
maslahah and
contradicts the

principles of the
Sharee'ah, then it is
no longer deemed as
valid or applicable
from the perspective
of the *shara'*.

At the same time, the citizens are called upon to abide by the laws and regulations that have been enacted based on the principles of truth, justice, and universal welfare. To preserve

peace and stability within society, Islam has stipulated criminal laws that function as one of the ways for prevention and social rehabilitation. Among them is the *hudood* that is imposed

upon serious crimes
such as adultery,
stealing, and other
offenses that involves
hudood punishment.

Similarly with the punishment of *qisaas* that guarantees justice within criminal cases that involves life and physical harm, by providing the rights of retribution for the victim or heirs.

The punishment of *ta'zeer* provides the avenue for the authorities to impose the appropriate punishment based on wisdom, current circumstances, and fair consideration.

The truth is that not all of these are intended solely to punish but it intends to function as a guardian of peace that includes the physical, social, and moral aspects that are in line with the higher

objectives of the *Sharee'ah*, which is highly emphasized, so that the society can live in peace and free from chaos and injustices.

**Al-Qur'an also has
taught us to always
remain just and do good
towards anyone that
does not oppose this
religion and does not
expel us from our
homeland.**

**Allah *Subhaanahu*
Wa Ta'aala mentions
in verse 8 of Soorah
al-Mumtahinah:**

***“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.”***

This verse shows that Islam demands justice and good treatment upon those that do not oppose the Muslims irrespective of their religious or ethnic background. The principles outlined in this

verse also serves as
the backbone for the
relationship and
mu'ammalaat
between Muslim and
non-Muslim societies.

**Furthermore, Islam
clearly forbade the
Muslims from insulting
the belief of others, as
He mentions in verse
108 of Soorah al-
An'aam:**

***“And do not insult
those they invoke
other than Allah, lest
they insult Allah in
enmity without
knowledge. Thus, We
have made pleasing***

***to every community
their deeds. Then to
their Lord is their
return, and He will
inform them about
what they used to do.”***

**This prohibition is
purely due to *adab*
(etiquette) but it
conforms with the
principle of *Sadd adh-
Dhara'i'* (سَدُّ الدَّرَائِعِ), which
is one of the principles**

in the science of *Usool al-Fiqh* (Principles of Islamic Jurisprudence) that explains on the preference to block all means that leads to destruction or harm. Know that insulting the

**religion of others has a
high potential of
causing a great conflict
and enmity. Therefore,
Islam shuts all these
doors before it can take
place.**

**In preserving the favor of
peacefulness that we
have been enjoying for a
long while, we must
acknowledge that
differences of opinion
are a reality that cannot
be avoided living in a**

society. However, Islam does not at all allow for such disagreement to be addressed with hatred, insults, or provocations that can threaten the harmony.

Moreover, in interactions with fellow Muslims or even non-Muslims, we have been taught to unravel those differences with noble *akhlaaq*, clinging onto meaningful arguments and advise.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 125 of Soorah an-Nahl:

“Invite to the way of your Lord with wisdom and good instruction

and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”

This advice did not just end with verses of al-Qur'an but it was further explained in the narration of the Prophet ﷺ that necessitates for us to utilize good words or to remain silent as

measures in avoiding
conflicts and preserving the
harmonious atmosphere
within the society.

In the *hadeeth* of Abu
Hurayrah *radiyAllaahu 'anh*,
Rasulullah ﷺ said:

***“Whoever believes
in Allah and the
Last Day should
speak what is good
or keep silent.”***

(al-Bukhaari and Muslim)

To end the *khutbah* today, let us derive several lessons as guidance in our daily lives, namely:

1. The Muslim *ummah* are called upon to always preserve social relations in a diverse society by having noble *akhlaaq*, respect differences

**and diversity, and
remain just, in
accordance with
the objective of
preserving
universal peace.**

2. The Muslim *ummah* must be cognizant that the favor of peacefulness is not something that is permanent. Furthermore, it can be

revoked at any time, if
we remain ungrateful
upon the favors from
Allah *Subhaanahu Wa
Ta'aala* and negligent in
implementing His
Sharee'ah.

3. Islam emphasizes on *adab* in interactions by selecting words that are kind or remain silent, especially when encountering differences of opinion.


***“And not equal are
the good deed and
the bad. Repel [evil]
by that [deed] which
is better; and
thereupon the one***

***whom between you
and him is enmity
[will become] as
though he was a
devoted friend.”***

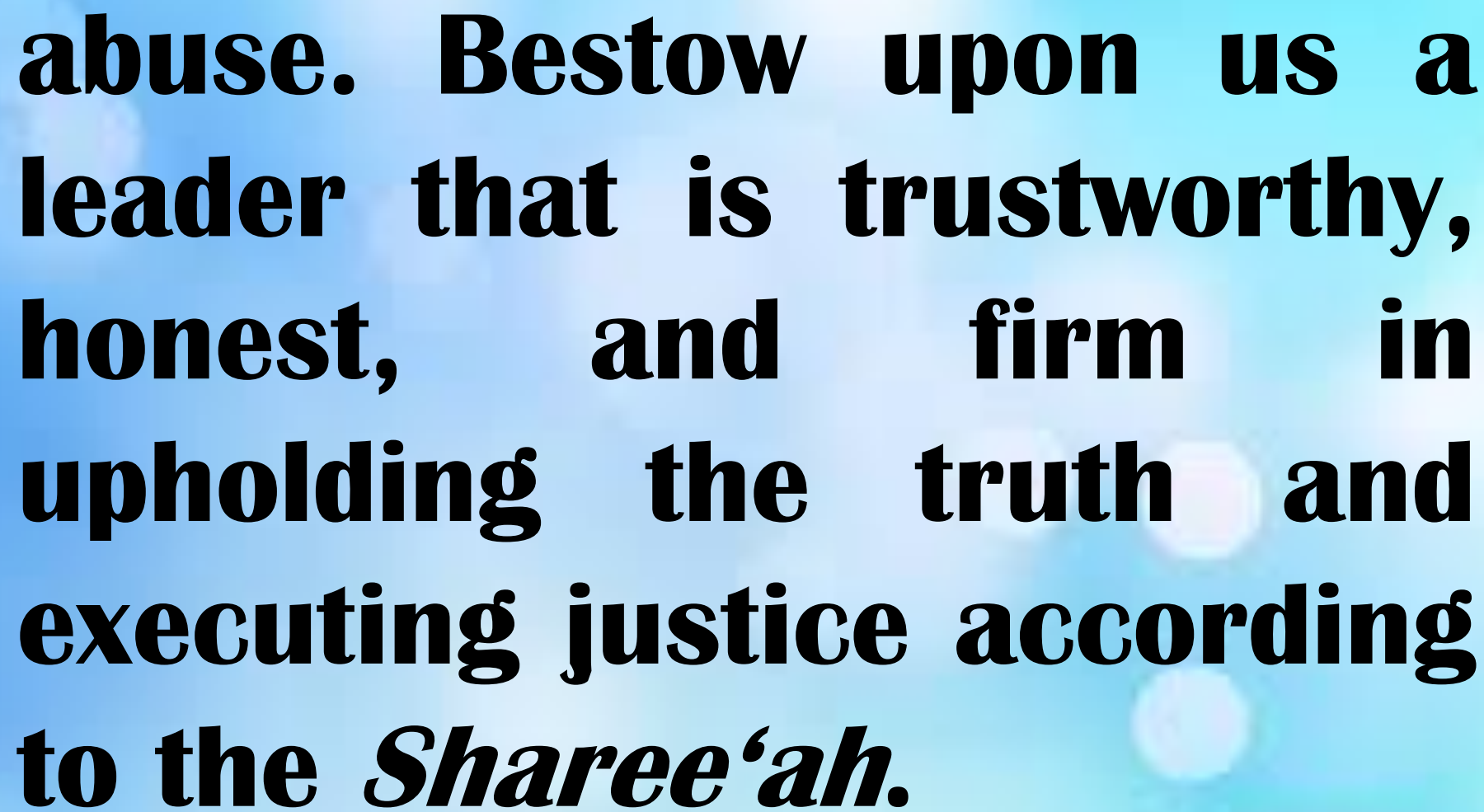
(Soorah Fussilat 41:34)




THE SECOND KHUTBAH



**O Allah! Make us among
Your slaves that preserves
the *amaanah*. Protect our
state and nation from
destruction due to bribery,
embezzlement, and power**




abuse. Bestow upon us a leader that is trustworthy, honest, and firm 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.**



**O Allah! Protect the Muslims
and Masjid al-Aqsa in
Palestine. Safeguard them
from oppression and evil, and
bestow upon them
determination, courage, and
victory.**



**O Allah! Strengthen the
'*aqeedah* of the Muslims in
this state, '*aqeedah* that is
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**



Prophet Muhammad صلی اللہ علیہ وسلم
and his Companions
radiyAllaahu ‘anhum, and
spare us from all of the *fitan*
that can harm the union and
unity of the Muslim *ummah.*



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**