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# FRIDAY SERMON

***Title:***

***“SHAREE‘AH UPHELD,  
PEACE PRESERVED”***

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## "SHAREE'AH UPHELD, PEACE PRESERVED"

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً أَنْتُمْ عَامِنَةٌ مُطْمَئِنَّةٌ  
يَأْتِيهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ فَأَذَاقَهَا اللَّهُ  
لِبَاسَ الْجُوعِ وَالْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ.<sup>1</sup>

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، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى  
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى : يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا  
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.<sup>2</sup>

Dear blessed Muslims,

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

<sup>1</sup> an-Nahl 16:112.

<sup>2</sup> Aal 'Imraan 3:102.

**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 **"SHAREE'AH UPHELD, PEACE PRESERVED."**

**Dear blessed audience,**

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.

**Esteemed audience,**

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.

**Esteemed audience,**

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:

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ 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.

### **Beloved Friday audience,**

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.

### **Blessed Friday audience,**

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)*

### **Blessed Friday congregation,**

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.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَلَا تَسْتَوِ الْحَسَنَةُ وَلَا السَّيِّئَةُ أَدْفَعُ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي  
بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ.

***"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)*

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 أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ  
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا.<sup>3</sup>

<sup>3</sup> al-Ahzaab 33:56.

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 أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِيْنَ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانِ صَلَاحُ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ السُّلْطَانِ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ

عُمْرُهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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 ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.<sup>4</sup>

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>5</sup>

<sup>4</sup> al-Furqaan 25:74.

<sup>5</sup> al-Baqarah 2:201.

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ  
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.<sup>6</sup>

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

<sup>6</sup> an-Nahl 16:90.