

***To Be Delivered On: 22 August 2025CE / 28 Safar 1447H***



# FRIDAY SERMON

***Title:***

***“UNITY IS THE BASIS OF HARMONY”***

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***Published By:***

***Unit Khutbah***

***Bahagian Pengurusan Masjid***

***JABATAN AGAMA ISLAM SELANGOR***

## “UNITY IS THE BASIS OF HARMONY”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِلنَّاسِ بَشِيرًا وَنَذِيرًا  
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ.<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، أَوْصِيكُمْ 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 sincerely call upon all of us to altogether increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all matters that He forbade. May we all be bestowed with happiness and success in this world and the Hereafter. Fellow congregants

<sup>1</sup> Sabaa' 34:28.

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

are reminded not to fiddle with the cellular phone while the sermon is being delivered.

On this noble day, I will deliver a *khutbah* titled “**UNITY IS THE BASIS OF HARMONY.**”

**Blessed Friday audience,**

Harmony serves as the pillar in the formation of an excellent civilization. This harmony will remain for as long as sound understanding, good relations, and justice are always preserved by all quarters. Good relations and justice can be safeguarded for as long as we abide by basic principles of humanity as stipulated in Islam, which are founded upon ‘*aqeedah*, rights, honor, and human values.

Allah *Subhaanahu Wa Ta’aala* mentions in verse 28 of Soorah Sabaa’ that was recited at the beginning of the *khutbah*, what means:

**“And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know.”**

Verily, Prophet Muhammad ﷺ was sent to bring the *shi’aar* (symbols) of Islam to the entire humanity, in upholding peace and preserve harmony. Islam vehemently rejects any form of oppression and violence upon those who are of different faith, ethnicity, or even culture.

This religion heavily emphasizes the height of virtues and noble *akhlaaq* (character) in the relationship with fellow human beings. Moreover, Rasulullah ﷺ himself was sent to perfect the *akhlaaq* of mankind. He ﷺ manifested utmost

*akhlaaq* not only to the Muslims but also to the non-Muslims, as great exemplary for the entire mankind.

### **Esteemed Friday audience,**

The concept of community relations within the Muslim *ummah* is established upon *imaan* (belief) in Allah *Subhaanahu Wa Ta'aala*. It is from firm *imaan* that the feeling of mutual affection, respect, and responsibility will be born, as enjoined in our religion.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 10 of Soorah al-Hujuraat:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ.

***"The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy."***

Dr. Wahbah az-Zuhayli, when explaining the *tafseer* of this verse, stated that the Muslim *ummah* is united by the same foundation which is *imaan*. It is only through *imaan* that Islamic brotherhood can be preserved. This is because relationship established upon the basis of sound '*aqeedah* is far stronger, permanent, and ensures peaceful and harmonious life.

Hence, due to the basis of *imaan* that serves as the core of this brotherhood, every Muslim is required to avoid all actions that can hurt, oppress, or weaken the relationship among us.

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

***“A Muslim is the brother of a Muslim: he does not oppress him, nor does he fail him, nor does he lie to him, nor does he hold him in contempt. Taqwa (piety) is right here [and he pointed to his chest three times]. It is evil enough for a man to hold his brother Muslim in contempt. The whole of a Muslim is inviolable for another Muslim: his blood, his property, and his honor.”***

(Muslim)

Therefore, the relationship among fellow Muslims is inseparable from the rights and responsibilities that are *wajib* (obligatory) to be fulfilled upon his or her brethren such as rights pertaining to the wealth, life, tongue, heart, promises, and others. In this regard, Imaam al-Ghazaali firmly emphasized on *adab* (etiquette) and *akhlaaq* that are virtuous in all types of relationships between Muslims, and also non-Muslims overall.

Hence, it is *wajib* upon every Muslim to safeguard all of his bodily limbs that are visible such as the hands, feet, ears, tongue, stomach, and genitals from committing acts that can hurt his or her Muslim brethren, or even among fellow human beings, as well as avoiding matters prohibited by Allah *Subhaanahu Wa Ta'aala*.

In addition to that, it is *wajib* to preserve the heart in the best manner so that it will not be infected with destructive diseases such as excessive anger, stinginess, envy, and arrogance. Indeed, these diseases of the heart not only severs the relationship between fellow Muslims and human beings, but it also incurs the wrath of Allah *Subhaanahu Wa Ta'aala*.

**Dear beloved Friday audience,**

As a religion that is truly universal and all-encompassing, Islam has provided guidelines in establishing relationship between Muslims and non-Muslims. Al-Qur'an and *as-Sunnah* has stipulated several bases for the rapport and relationship with the non-Muslims in a peaceful and harmonious way. Among those bases are:

1. **Diversity in Creation.** Diversity, multiplicity, and the existence of differences are part of the *fitrah* (natural disposition) of creations created by Allah *Subhaanahu Wa Ta'aala*. The creation of human beings having various ethnicities, mother tongues, and skin color, in reality, all had originated from Prophet Adam 'Alayhissalaam.

2. **Diversity in faith and religion is *Sunnatullaah*.** However, within that diversity, Islam firmly asserts that there are clear limitations that are to be defended. In matters that are permanent and unchangeable in nature such as 'aqeedah, 'ibaadah, and sharee'ah principles, the Muslim *ummah* must firmly cling upon them without any compromise.

Throughout the history of Islam, we were never taught to demolish the houses of worship belonging to other religion. Moreover, history has proven that Rasulullah ﷺ and his Companions respected the existence of adherents of other faiths and their places of worship. The only exception was the action of Rasulullah ﷺ in purifying Ka'bah from the presence of deities during the Conquest (or Opening) of Makkah, for it is the House of Allah *Subhaanahu Wa Ta'aala* that must be cleansed from any element of shirk.

Allah *Subhaanahu Wa Ta'aala* mentions in the entire Soorah al-Kaafiroon:

***“Say, “O disbelievers, I do not worship what you worship. Nor are you worshippers of what I worship. Nor will I be a worshipper of what you worship. Nor will you be worshippers of what I worship. For you is your religion, and for me is my religion.””***

**3. *Hidaayah* (guidance) belongs to Allah *Subhaanahu Wa Ta’aala Alone*.** The Muslims have been ingrained within their *‘aqeedah* that *hidaayah* belongs to Allah *Subhaanahu Wa Ta’aala* in its absolute sense (*mutlaq*). Only Allah *Subhaanahu Wa Ta’aala* can grant *hidaayah* to whomever He wants. We have no authority to grant *hidaayah* upon others, even to our own children and family. The task of a Muslim is to strive in conveying *da’wah* (calling to Islam).

Allah *Subhaanahu Wa Ta’aala* mentions in verse 272 of Soorah al-Baqarah:

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

***“Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills.”***

On this basis, it is clear that it is not the duty of a Muslim to give judgment upon his or her brethren who had externally rejected the *da’wah* of Islam. Verily, only Allah *Subhaanahu Wa Ta’aala* knows the actual truth in their hearts, and He will recompense them on the Day of Reckoning in the Hereafter. With this understanding, the conscience of a Muslim will be calm and tranquil in fulfilling the obligation of kind treatment upon the non-Muslims and will be more respectful of diverse faiths and its adherents.

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

***"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."***

The *tafseer* of this verse is in relation with the *hadeeth* of Asmaa' bint Abi Bakr *radiyAllaahu 'anha*, where she narrated:

***"My mother who was a polytheist came to me when he (ﷺ) entered into treaty with the Quraysh. I inquired from the Messenger of Allah (ﷺ) saying: "Messenger of Allah, there has come to me my mother and she is inclined; should I show her kindness?" He said: "Yes, treat her kindly.""***

*(al-Bukhaari and Muslim)*

Based on this incident, Islam allows us to foster good relationship among humans and render kind treatment. Moreover, to provide aid and assistance when requested by the non-Muslims so as to preserve well-being and harmony within societal living.

**Beloved audience,**

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

1. The Muslim *ummah* must have certainty that only through *imaan* that is truly genuine upon Allah *Subhaanahu Wa Ta'aala* that brotherhood and



harmony can be preserved, even though we are inundated with political, economical, and technological challenges that are ever developing today.

2. The Muslim *ummah* must always preserve relationship that is cordial, peaceful, and harmonious among citizens irrespective of religious and cultural backgrounds, in maintaining the peacefulness and assuring the progress of this nation that we love.

3. Muslims and non-Muslims in this country must comprehend the rights, fulfill the responsibilities, and remain dignified as citizens, as enshrined within the Federal Constitution, without ever compromising on the status of Islam as the Federal Religion, a noble religion, and there is nothing more sacred above it.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً وَلَا يَزَالُونَ مُخْتَلِفِينَ. إِلَّا  
مَنْ رَحِمَ رَبُّكَ وَلِذَلِكَ خَلَقَهُمْ وَتَمَّتْ كَلِمَةُ رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ  
الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ.

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

*(Soorah Hood 11:118-119)*

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 أَنْزَلَ الشَّرِيعَةَ هُدًى لِلنَّاسِ وَرَحْمَةً،  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا  
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَأَصْحَابِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا  
بَعْدُ، فَيَا عِبَادَ اللَّهِ اتَّقُوا اللَّهَ أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ  
فَازَ الْمُتَّقُونَ.

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

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ  
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.  
اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ،  
وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ  
بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ  
لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمَدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفُ الدِّينِ ادريس شاه

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

الحاج ابن المرحوم سُلْطَان صَلَاحُ الدِّين عبد العزيز شاه  
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُور، تَغْكُو أَمِير شَاهِ ابْنِ  
السُّلْطَانِ شَرْفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ أَطْلُ  
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمَوْظَفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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*. Spare us from all forms of abuse, misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all worldly destruction due to the actions of our own hands. Grant us leaders that have integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Guide us to remain *istiqaamah* in fulfilling all Your Commands and abandoning all of Your prohibitions. Nurture love and *ukhuwwah* among us and decorate us with noble *akhlaaq*.

O Allah! We beseech Your protection from the evil of the enemies and traitors. Protect us from the temptations of *shaytaan* and his armies. Guide us so that we will always draw closer to You.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.<sup>4</sup>  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.<sup>5</sup>  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.<sup>6</sup>  
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.

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

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

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