



جڙات آءِ اسلام سلاڠور

JABATAN AGAMA ISLAM SELANGOR

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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
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... ..



#bahagianpengurusanmasjid

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.

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:**

“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 *waajib* (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 *waajib* 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
waajib 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.*

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:

***“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.”***

(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.**

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.**


“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)




THE SECOND KHUTBAH




**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*.**



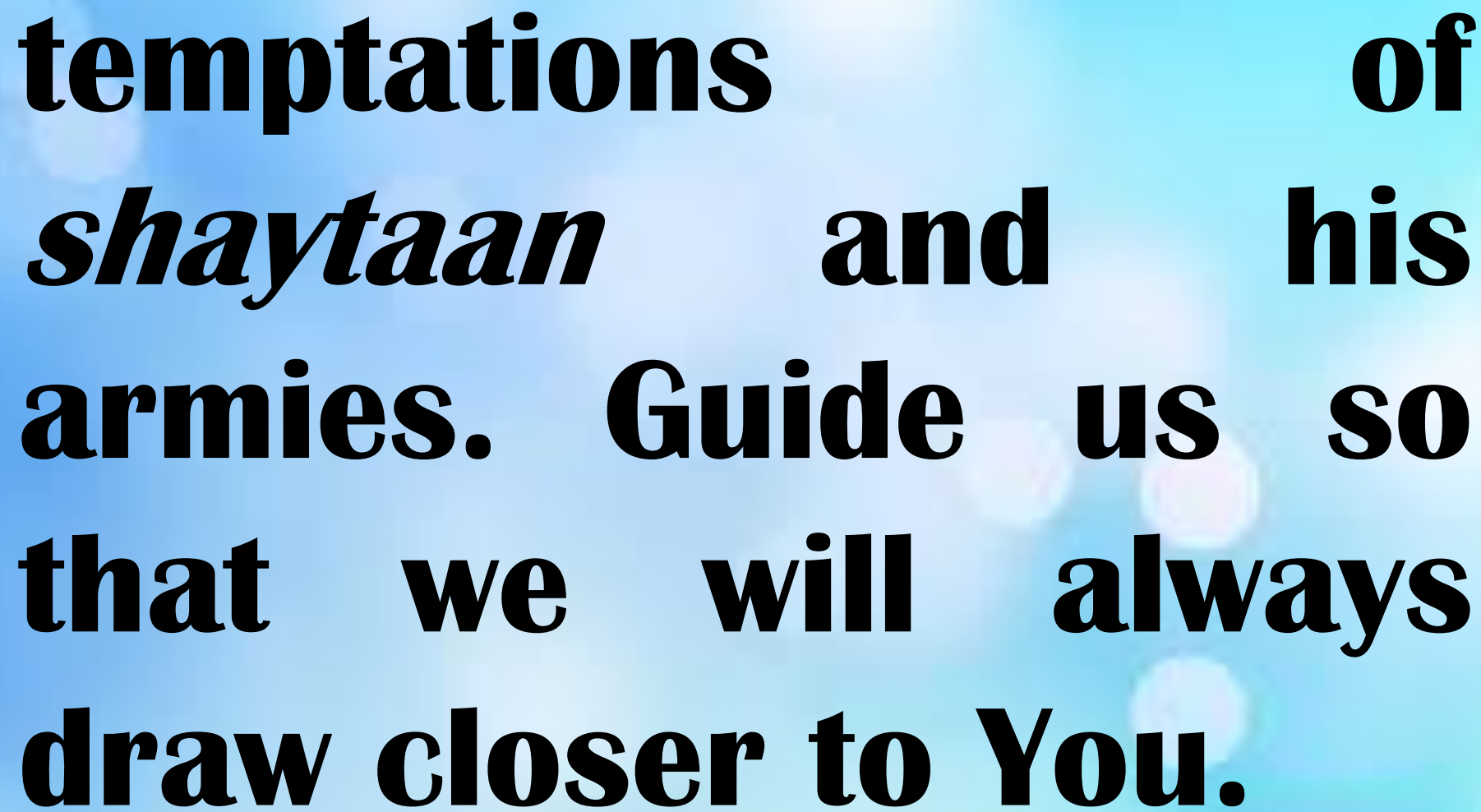
**O Allah! Guide us to
remain *istiqamah* in
fulfilling all Your
Commands and
abandoning all of Your
prohibitions.**



**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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**