



جڙاجڙ اسلام سڱلڱر

JABATAN AGAMA ISLAM SELANGOR

...



***UNITY THE KEY
TO LASTING
INDEPENDENCE***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**all of His Commands
and avoiding all the
things He forbade.
May we be bestowed
with blissfulness and
success in this world
and the Hereafter.**

**Fellow audience is
reminded to not
utilize the mobile
phone while the
sermon is being
delivered.**

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



**UNITY THE KEY
TO LASTING
INDEPENDENCE**

**On the 31st of August
2025, our nation will
celebrate the 68th
anniversary of our
National Day, where the
previous generations had
fought to death in
liberating our homeland**

**from the shackles of
colonialism that had
gripped for four
centuries. As post-
Merdeka (post-
Independence)
generations, let us always
remember that the**

ni'mah (favor) of
independence is *waajib*
(obligatory) to be
defended for the sake
of our survival and the
future of our children
and grandchildren.

**Verily, freedom and
prosperity of the nation
will only remain when
its citizens strive to
preserve the unity and
harmony among
themselves.**

Our independence has remained firm due to the solid unity that is preserved by the Malaysians themselves. It behooves us to be reminded of the Madeenah Charter that

was founded by
Rasulullah ﷺ because
this charter served as
the main foundation for
national unity in the
established state of
Madeenah that not only
united the Muslims,

but also the non-Muslims,
where they all had
different *qabeelah*
(tribes) with different
cultures. This means that
the residents of
Madeenah had agreed to
live together as one

community and mutually
aid one another on the
common ground that they
are all residents of
Madeenah al-
Munawwarah, based on
conditions that have been
stipulated by Rasulullah ﷺ.

According to the late Dr.
Muhammad Sa'eed
Ramadaan al-Booti, the
charter drafted by
Rasulullah ﷺ is in essence
wahy (revelation) that is
from Allah *Subhaanahu*
Wa Ta'aala.

Aside from that, it is an indicator that the core of unity in a society is a charter that has the values of fairness and respect for the rights of each member of society.

**The values enshrined
within the Madeenah
Charter that served as
guidance for the building
of a nation including
Malaysia can be found
within the Federal
Constitution and**

***Rukun Negara* (National Principles).** In this regard, every Malaysian citizen must always internalize the values found within both, so that the citizen's unity will always remain solid,

hence the independence
preserved.

Obedience to the Federal
Constitution and *Rukun
Negara* is enjoined by the
shara' itself as Allah
Subhaanahu Wa Ta'aala

mentions in verse 59 of
Soorah an-Nisaa’:

***“O you who have
believed, obey Allah
and obey the
Messenger and those in
authority among you.”***

Similarly, in the *hadeeth* of
ibn ‘Umar *radiyAllaahu*
‘anhuma where Rasulullah
ﷺ said:

***“It is obligatory upon a
Muslim to listen (to the
ruler) and obey whether
he likes it or not, except***

when he is ordered to do a sinful thing; if he is ordered to do a sinful act, then there is no obligation to listen or to obey.”

(Muslim)

Both the Qur'anic verse
and *hadeeth* indicated
the obligation to abide
by the command of the
Muslim leader for as
long as it does not
contradict the

command of Allah
Subhaanahu Wa Ta'aala
and His Messenger.

We must understand
that within the
framework of unity

upon the Federal
Constitution and *Rukun
Negara*, every Malaysian
citizen of varying
background remains free
to practice his or her own
religion and culture. This
is among the main

**foundations of our
country's harmony.
This matter coincides
with the values outlined
in the Madeenah
Charter that was
initiated by**

**Rasulullah ﷺ, where the
Jews and polytheists
were guaranteed the
freedom to remain upon
their beliefs, for as long
as they abide by the
charter.**

Aside from the limitations stipulated within the law, the foundation of unity was also mentioned directly and clearly in al-Qur'an through the second verse of Soorah al-Maa'idah:

“And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah.”

Deriving lessons from this verse, do not even once allow freedom to be misused for scheming in disobedience and criminal acts. Instead, it must be directed to efforts in remaining

united upon matters that
are good. The freedom
possessed must be
driven by *imaan* (faith)
and *akhlaaq* (character),
not to oppress others
upon the basis of
emotions, sentiments,

or even perceptions.

In another verse, Allah
Subhaanahu *Wa*
Ta'aala reminds us in
verse 13 of Soorah al-
Hujuraat:

***“O mankind, verily 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.”***

This verse clearly reminds us that diversity in ethnicity, race, and lineage is by the will of Allah *Subhaanahu Wa Ta'aala*. Its purpose is not to create a gap, enmity, or boasting of

**one's origin, but instead
to get to know one
another, having mutual
respect, and living in a
harmonious environment.
The truth is that the
measure of nobility in the
sight of**

Allah *Subhaanahu Wa Ta'aala* is not due to appearance, stature, or lineage, but instead due to *taqwa* that radiates through the sincerity of the heart,

righteous deeds, and the
beauty of *akhlaaq*.

With that, it is clearly
apparent that Islam
teaches its adherents to
uphold *taqwa* as the basis
of unity. This is the scale

that eliminates narrow-minded racism, prejudice, and sectarian fanaticism. If society firmly clings upon these foundations, surely the independence enjoyed will lead to prosperity, not division.

Unity within a multi-ethnic society will be preserved if every members of society is capable of interacting with full *hikmah* and not touch upon each others' sensitivities. From the

Islamic perspective,
sensitivity being
mentioned here refers
to matters that are
thaabit (certain) or *qat'i*
(definitive) in the
religion, which is to

debate on religious
principles, *'ibaadah*
(worship), and basic
principles of *shara'*
(Islamic law) that
cannot be violated.

The basis for this
prohibition had been
stated by Allah
Subhaanahu *Wa*
Ta'aala 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.”***

According to the narration of Imaam ibn Jareer at-Tabari, on the authority of ibn ‘Abbaas *radiyAllaahu ‘anhuma*, this verse was revealed as admonition to some of the Companions of

the Prophet ﷺ who had
insulted the idols of the
polytheists. Those insults
then led to the
polytheists' reaction by
insulting Allah
Subhaanahu Wa Ta'aala,
without realizing the

reality of *tawheed*
brought by Rasulullah ﷺ.
Moreover, the polytheists
had done so with the
assumption that Allah
Subhaanahu Wa Ta'aala is
merely an idol just like the
one that they worship.

Hence, the wrongdoing committed by a party should not be retaliated with another wrongdoing. Instead, it should be managed with full wisdom and understanding. What more when it involves

da'wah (calling to Islam)
to the non-Muslims.

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.”***

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

1. The Muslim *ummah* must realize that the actual pillar for the independence and prosperity of the country rests upon the foundation of unity that is solid within a multi-ethnic and multicultural society.

2. The Muslim *ummah* must remain penitent that the commonality among the citizens is the essence that solidifies unity, while

**the existing differences
provides the space for
mutual respect of one
another.**


3. The Muslim *ummah* must assume the role as the peacemaker that unites the society, not as the instigator that causes disputes.

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

(Soorah Hood 11:118)




THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
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 forms of fitnah and calamities such as murder, bullying, and oppressing others.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**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 to always remain
istiqamah in fulfilling all
of Your Commands and
abandoning all of Your
prohibitions.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**