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“THE UMMAH IS DIGNIFIED WITH ADAB”

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JABATAN AGAMA ISLAM SELANGOR

"THE UMMAH IS DIGNIFIED WITH ADAB"

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلْإِنْسَانِ عَدُوًّا مُبِينًا.¹

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.²

Dear blessed Muslims,

I humbly implore all of us to strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning everything that He forbade. May we be bestowed with happiness and salvation in this world and the Hereafter. Fellow congregants

¹ al-Isara' 17:53.

² Aal 'Imraan 3:102.

are reminded not to speak and use the cellular phone while the sermon is being delivered.

On this virtuous day, I will discuss upon a *khutbah* titled **"THE UMMAH IS DIGNIFIED WITH ADAB."**

My dearest blessed brothers,

Today, we live in strange times. Though *'ilm* (knowledge) is possessed abundantly at the fingertips, unfortunately *adab* (manners) is furthest away from it. Many are well-versed regarding *ahkaam* (rulings) and *daleel* (proof), but uncouth in their speech, insulting in their words. Many are very outspoken in speaking about the truth but failed in manifesting the very *akhlaaq* (character) of the believers. Such is the case, when knowledge is separated from manners, a generation is born where they would "know" much but devoid of *adab* in dealing with fellow humankind, and sadly even with Allah *Subhaanahu Wa Ta'aala*.

Because of that, Allah *Subhaanahu Wa Ta'aala* reminds us in verse 53 of Soorah al-Israa':

"And tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy."

Dearest brothers, see how Allah *Subhaanahu Wa Ta'aala* educates us with words that are subtle, yet firm. Allah *Subhaanahu Wa Ta'aala* did not only command us to speak, but to speak with that which is best. This is because words can be medicine, and it can also be poison. The tongue that is unrestrained can sever *silaaturrahm* (ties of kinship) and *ukhuwwah* (brotherhood) among fellow Muslims.

Esteemed Muslims,

Differences and disagreements are normal, moreover it is human nature that cannot be avoided, as Allah *Subhaanahu Wa Ta'aala* mentions in verses 118-119 of Soorah Hood:

"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.""

In this verse, Allah *Subhaanahu Wa Ta'aala* has stated that if He had willed it, He could make mankind as one *ummah*, without any differences between them. However, Allah *Subhaanahu Wa Ta'aala* did not want it to be that way for surely there is *hikmah* (wisdom) behind the differences and disagreements among fellow humans.

In the *hadeeth* of Sa'd bin Abi Waqqaas *radiyAllaahu 'anh*, Rasulullah ﷺ said:

"I asked my Lord three things and He has granted me two but has withheld one. I begged my Lord that my ummah should not be destroyed because of famine and He granted me this. And I begged my Lord that my ummah should not be destroyed by drowning (by deluge) and He granted me this. And I begged my Lord that there should be no bloodshed among the people of my ummah, but He did not grant it."

(Muslim)

Dear Noble Friday Congregation,

According to *hadeeth* scholars, the wisdom behind the *du'aa* (prayer) of the Prophet ﷺ not being accepted is because Allah *Subhaanahu Wa Ta'aala* wanted to test His slaves. How will they manage the differences that will surely exist.

Difference is *rahmah* (mercy) when it is accompanied by *'ilm* and *adab*. But, if it was born out of anger and negative assumption, it will only lead to hatred and division in the end. That is why we are taught to think well of our fellow Muslim brethren. Do not quickly resort to negative assumption and instill hatred within the public.

Remember, negative assumption serves as the door to endless enmity. This is the disease that is destroying the relationship among us. While for the believers, when there is misunderstanding, they will give excuses to forgive, not reasons to hate.

Moreover, Islam truly emphasize on *adab* in having differing views, remaining open-minded even when faced with differences of opinion. We should not rush into judgment and become *ta'assub* (obsessed) with our own views. What is more important than winning the *hujjah* (argument) is to preserve the hearts and brotherhood of fellow Muslims.

Look at the *tawaddu'* (humility) of Imaam ash-Shaafi'i, an erudite figure, founder of a *madhhab* (school of thought), whose knowledge is recognized by the entire Islamic world, and yet he uttered with humility:

"I never debated anyone and loved for him to be wrong. There is no knowledge in my heart but that I wish everyone could have it and attribute none of it to me."

This is the actual *adab* of a true scholar. Despite his vast knowledge, he did not shut down the room for differences. In matters where we disagree, do not hasten to reject, let alone belittle it. At times, that differing opinion is not to divide, but instead to widen the comprehension and educate the hearts in becoming calmer and broad-minded.

Beloved audience,

Rasulullah ﷺ himself demonstrated utmost *adab* in dealing with differences of opinion. He ﷺ never blamed the Companions just because they understood a command in different ways.

In the incident of Bani Qurayzah, it was narrated from ibn 'Umar *radiyAllaahu 'anhuma* that Rasulullah ﷺ said:

"None of you should offer the 'Asr prayer but at Banu Qurayzah's place." The 'Asr prayer became due for some of them on the way. Some of those said, "We will not offer it till we reach it, the place of Banu Qurayzah," while some others said, "No, we will pray at this spot, for the Prophet (ﷺ) did not mean that for us." Later on it was mentioned to the Prophet (ﷺ) and he did not berate any of the two groups."

(al-Bukhaari)

This incident taught us that differences in understanding does not necessarily lead to division if they are approached with proper *adab* and open-mindedness. This is because Islam not only demands consensus but also recognizes differences with full wisdom. Hence, in our disagreement, let us frequently meet eye to eye, sit down and discuss, and find common ground. Not with sarcasm or argumentations in the virtual space of social media.

Let us uphold virtuous *akhlaaq* and *adab* so that our disagreements do not lead to harmful matters such as enmity, strife, slander, incitement, eventually leading to murder. *Wal'iyaaadhu billaah* (and refuge is sought with Allah).

Rasulullah ﷺ himself is not a person who is foul-mouthed or crude. Moreover, there is the *hadeeth* of 'Abdullah ibn 'Amr *radiyAllaahu 'anhuma* whom said:

إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: إِنَّ
مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا.

"Rasulullah ﷺ neither talked in an insulting manner nor did he ever speak evil intentionally. He ﷺ used to say, "The most beloved to me amongst you is the one who has the best character and manners."

(al-Bukhaari)

Therefore, it is very unfortunate if the Muslims today are only preoccupied in giving attention to differences of opinion, which will only lead to harm. What is more important is to find common grounds towards advancing the Muslim *ummah* in all aspects, so that the *ummah* will remain potent and respected. Do not allow differing views to sever the *saff* (rank), while the enemies are in joy seeing us disunited.

Know that true unity will only be achieved when we fully surrender ourselves to the will of Allah *Subhaanahu Wa Ta'aala*, observant of our *adab* and *akhlaaq*, avoiding all forms of corruption, and deeds that contradict Islamic

teachings. It is only in this way that we are able to enjoy harmony in the wake of differences.

Dear beloved guests of Allah,

To conclude the *khutbah* today, let us derive lessons that can be utilized as guidance in our lives, namely:

1. The Muslim *ummah* must realize that nobility is not only due to the amount of knowledge or loftiness of stature, but also upon *adab* and *akhlaaq* that are born from *imaan* (belief) unto Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must always prioritize upon brotherhood over disagreements and uplift *adab* as the pillar in upholding truth and spreading *da'wah* (calling to Islam).
3. The Muslim *ummah* must emulate the *akhlaaq* of Rasulullah ﷺ, who is well-mannered in admonishing and full of wisdom in interacting.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانْفَضُّوا
مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا
عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ.

"So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him]."

(Soorah Aal 'Imraan 3:159)

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، هَدَى 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 أَوْصِيَكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

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

³ al-Ahzaab 33:56.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ أعِزَّ 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 الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ أَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ

وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاعُورُ، تَغْكُو أَمِيرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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 bribery and abuse of power, as well as 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 disaster, *fitnah* and calamities. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! We humbly beg you to aid our Muslim brethren in Palestine for they are fighting against hunger, with lack of clean water supply, enduring life stress and very critical health problems.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴

⁴ al-Furqaan 25:74.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.