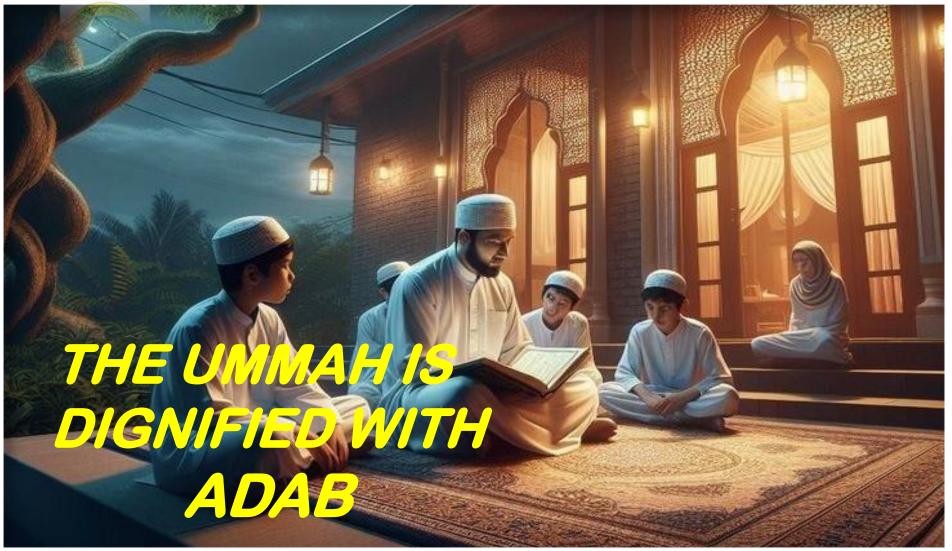


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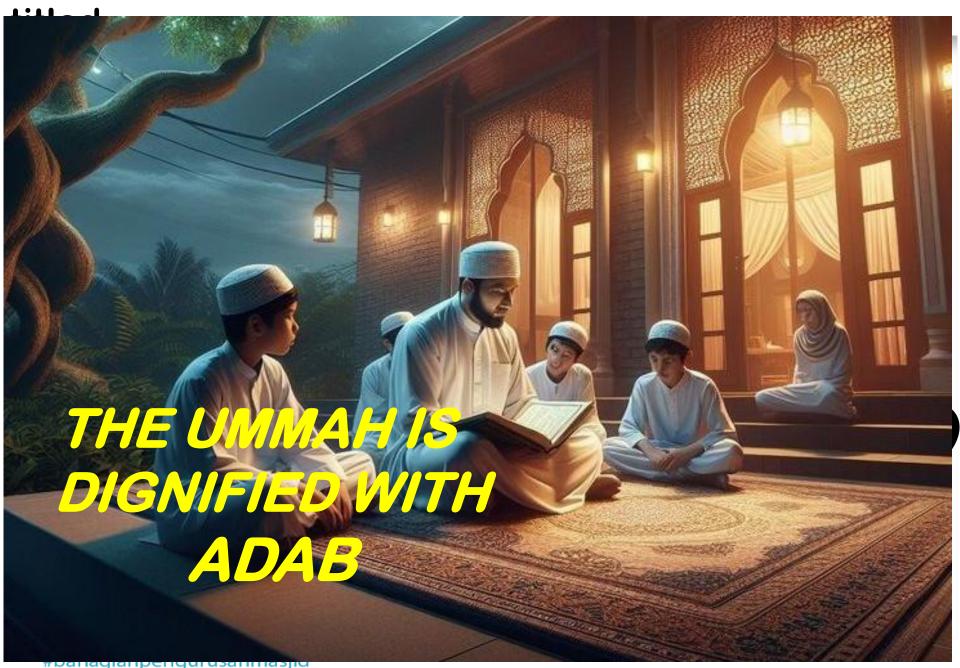


I humbly implore all of us to strive increasing our taqwa of Allah Subhaanahu Wa Ta'aala by fulfilling all of His Commands and

abandoning everything that He forbade. May we be bestowed with happiness and salvation in this world and the Hereafter.

Fellow congregants 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.



Today, we live in strange 'ilm times. Though (knowledge) is possessed abundantly at fingertips, the adab unfortunately is furthest (manners) away from it. Many are

well-versed regarding and ahkaam (rulings) 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 silaaturrahm sever (ties of kinship) and ukhuwwah (brotherhood) among fellow 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 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)

According hadeeth to scholars, the wisdom behind the du'aa (prayer) of the Prophet not accepted being 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 destroying is 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

lmaam ash-Shaafi'i, an erudite figure, founder of a madhhab (school of whose thought), 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.

Rasulullah himself demonstrated utmost adab in dealing with differences of opinion. He 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 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 ( did not mean that for us."

Later on it was mentioned to the Prophet ( 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 openmindedness. This is

because Islam not only demands consensus but recognizes also differences with full wisdom. Hence, in our disagreement, let us frequently meet eye to eye, sit down and

find discuss, and Not common ground. 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, slander, strife, incitement, eventually

leading to murder. Wal'iyaadhu billaah (and refuge is sought with Allah).

Rasulullah himself is not a person who is foul-mouthed or crude.

Moreover, there is the hadeeth of 'Abdullah ibn 'Amr radiyAllaahu 'anhuma whom said:

"Rasulullah " neither talked in an insulting manner nor did he ever speak evil intentionally.

He Used to say, "The most beloved to me amongst you is the one who has the best character and manners."

(al-Bukhaari)

Therefore, very is it if the unfortunate Muslims today are only in giving preoccupied 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.

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 da'wah spreading (calling to Islam).

3. The Muslim ummah must emulate the akhlaaq of Rasulullah , who is well-mannered in admonishing and full of wisdom in interacting.

"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)

# THE SECOND KHUTBAH

#### O Allah! Strengthen the 'ageedah of the Muslims upon the creed of Ahl as-Sunnah wal-Jamaa'ah, which is upon the path of

Prophet Muhammad and his Companions radiyAllaahu 'anhum. Spare us from all forms of bribery, 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

