



جڙاتن آءام اسلام سلاور
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***THE UMMAH IS
DIGNIFIED WITH
ADAB***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

**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
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*.



***THE UMMAH IS
DIGNIFIED WITH
ADAB***

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.

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 Waqqas *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)

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.**

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'iyaadhu 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:

“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.

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.

***“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
'*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, 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.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**