

To Be Delivered On: 12 June 2026CE / 26 Dhul Hijjah 1447H



FRIDAY SERMON

Title:

***“HIJRAH AS THE ANCHOR FOR
CHANGE”***

Published By:

Unit Khutbah

Bahagian Pengurusan Masjid

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“HIJRAH AS THE ANCHOR FOR CHANGE”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا
كَثِيرًا وَسَعَةً¹

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 تَقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.²

Dear blessed Muslims,

I sincerely call upon all of us to altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abstaining from all matters that He forbade. May we all be bestowed with happiness and salvation in this world and the Hereafter.

¹ an-Nisaa' 4:100

² Aal 'Imraan 3:102.

On this noble day, I will be discussing upon a *khutbah* titled “**HIJRAH AS THE ANCHOR FOR CHANGE.**”

Blessed Friday audience,

Before we go any further, we need to ask what is the actual meaning of hijrah (migration)? The scholars have explained that among the meanings of hijrah is abandoning all that have been prohibited by Allah *Subhaanahu Wa Ta’aala* in heading towards that which He is pleased with. Hijrah is not just a physical migration. It is also a migration that reforms the mind and soul that in turn develops a civilization.

In the *hadeeth* of ‘Abdullah bin ‘Amr bin al-‘As *radiyAllaahu ‘anhuma*, Rasulullah ﷺ said:

وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

“And a muhaajir is the one who gives up (abandons) all what Allah has forbidden.”

(*al-Bukhaari*)

According to this *hadeeth*, it is clear that the spirit of hijrah is demanded continuously throughout the life of a Muslim. Within the historical timeline of this *ummah*, there was an instance that not only changed the history of mankind, moreover it laid the foundation of a great civilization. That was the great event of hijrah of Rasulullah ﷺ from Makkah to Madeenah.

The hijrah of the Prophet ﷺ in actuality had raised a society that was extraordinary, from being an *ummah* that was oppressed unto becoming an *ummah* that led the world for over a thousand years.

Such truthfulness in the promise of Allah *Subhaanahu Wa Ta'aala* mentioned in verse 100 of Soorah an-Nisaa' that was recited at the beginning of the *khutbah*:

"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance."

This verse is not merely a promise but a manifesto of change that hijrah opens up avenues, hijrah creates opportunities, and hijrah bring about strength. When hijrah is only celebrated but not internalized, only to be sloganized but not properly planned out, then the Muslim *ummah* will be entrapped in humiliation and shackled by heedlessness.

Dear blessed Friday congregants,

Let us altogether recall the history of the hijrah of the Prophet ﷺ that is laden with lessons. Upon arriving in Madeenah, the first step that he ﷺ took was not to build a palace but instead he established Masjid Quba'. This was the first masjid ever built in the history of Islam. Why was the masjid given priority? Because a civilization cannot be built if its heart and soul are devoid from servitude unto Allah *Subhaanahu Wa Ta'aala*.

When the masjid is enlivened with knowledge and the internalization of *imaan* (faith), then the *ummah* will become stronger and empowered. However, when the masjid is neglected, dead silent from being revived, that is the early sign of a weak society, moreover if there are rift and divisions within the *masaajid* and *suraus*.

Rasulullah ﷺ had also established brotherhood between the Muhaajireen (Emigrants) and Ansaar (Helpers). Two groups having differing backgrounds, cultures, economic status, but all unified under one bond of *ukhuwwah* (brotherhood) that is potent.

In *Seerah of Ibn Hishaam*, ibn Ishaq mentioned:

هٰؤُلَاءِ يَلِيَّ اللَّهُ عَلَّ وَآخَى رَسُولُ اللَّهِ ص
م بَيْنَ أَصْحَابِهِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ عَلَّ سَوَ

"Rasulullah ﷺ had made a pact of brotherhood for his Companions between the Muhaajireen and Ansaar."

In addition, from among the main objectives of this fraternity is to strengthen the Muslim *ummah* with each other. Psychologically, it can comfort the hearts of the Muhaajireen who were separated from their families and extinguish the feeling of isolation in a foreign land.

Respected audience,

Indeed, the great event of hijrah of the Prophet ﷺ supplies us with a plethora of principles in becoming successful in life, among them:

First, hijrah is bravery in confronting challenges and overcoming various problems in life. Comprehend that hijrah does not mean running away from problems, on the contrary it is the courage to endure it with full *hikmah* (wisdom) and *tawakkul* (reliance) in Allah *Subhaanahu Wa Ta'aala*.

Second, hijrah is a matter of strategy and planning. A great *ummah* is not only passionate but also capable of planning. Only those who have a sense of direction will plan, for life cannot be left alone without a direction. Every individual, family, and society must have clear life objectives.

Third, hijrah necessitates sacrifice. There is no success without the readiness to leave the comfort zone. Rasulullah ﷺ and his Companions who were among the Muhaajireen were willing to leave Makkah, even though that was their birthplace and family's hometown all the while. Abu Bakr, 'Umar and 'Uthmaan *radiyAllaahu 'anhum* were all willing to leave behind their lives and possessions and begin anew from zero in Madeenah.

Truthfully, every change necessitates determination and sacrifice. Hence, Allah *Subhaanahu Wa Ta'aala* reminds us through verse 6 of Soorah al-'Ankaboot:

وَمَنْ جُهْدَ فَإِنَّمَا يُجْهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ .

"And whoever strives only strives for [the benefit of] himself. Indeed, Allah is free from need of the worlds."

May the *Ma'al Hijrah* celebration anniversary this time serves as the starting point for us to initiate real changes. Not merely temporary resolution, but a life strategy that is continuous and manifested in all our daily actions.

Dear blessed Friday congregation,

Before ending the *khutbah* this time, the following are several matters that can be garnered as guidelines:

1. The Muslim *ummah* must embrace the hijrah of Rasulullah ﷺ as a source of inspiration to always remain enthusiastic in pursuing goodness in this life.
2. The Muslim *ummah* must be bold in confronting all challenges in life, and exert effort in overcoming them with knowledge, wisdom, and careful planning.
3. The Muslim *ummah* must have utmost fighting spirit, not give up easily, and willing to endure difficulties and hardships to create a better future for the religion, people, and country.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَالَّذِينَ ءَامَنُوا وَهَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ وَالَّذِينَ ءَاوَوْا
وَنَصَرُوا أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ.

“But those who have believed and emigrated and fought in the cause of Allah and those who gave shelter and aided - it is they who are the believers, truly. For them is forgiveness and noble provision.”

(Soorah al-Anfaal 8:74)

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 أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

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

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ، وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلاَةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُوْر، تَغْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى 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*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the

Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power, as well as misguidance and extremism, 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 calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.

