

Muhammad Hanifuddin, et. al



CONTEMPORARY FRIDAY SERMONS

- Disseminating Islam Rahmatan Lil 'alamin -

Volume II

Center for the Study of Islam and Society (PPIM) UIN Jakarta

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Volume II

**Contemporary Friday Sermon:
Preaching Islam Rahmatan lil 'Alamin**

Translated from the book under the title of
*"Khutbah Jumat Kontemporer: Mendakwahkan Islam
Rahmatan lil 'Alamin"*, published by The Political Literacy
Institute, February, 2018.

ISBN: 978-623-95035-8-1

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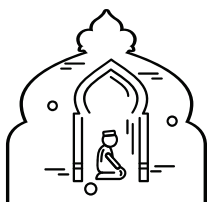
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Introduction

Strengthening Tolerance Based on Religious Education

By: Dr. Iding Rosyidin, M.Si

Islam, as a religion, has from the beginning invited its followers to apply the principle of tolerance, both in social life, culture, politic to religion. Even more interestingly, Islamic teachings about tolerance do not only stop in mere beautiful words or lip service, but are truly embodied in real life. The life of the people of Medina (*al-Madinah al-Munawwarah*) at the time of the Prophet Muhammad, undeniably, reflected an extraordinary life of tolerance.

Through the Medina Charter (*mitsaq al-madinah*) - which is recognized as the first modern political document in the world by a number of circles - the life of the Medina community was managed in a spirit of tolerance. Non-Muslim residents such as Christians, Jews, etc., had the same political rights as citizens of Medina. Their lives were protected by the state, just like the Muslim population. Of course there were agreements that have been formed between the government and them. And that was the essence of democracy: based on consensus among all parties, so that all act accordingly.

Dynamic Tolerance

What does tolerance really mean? When referring to the *Kamus Besar Bahasa Indonesia* (KBBI), tolerance has three

meanings. First, the nature or attitude of tolerance; second, the measurement limit for additions or deductions that are still allowed; and third, irregularities that are still acceptable in work measurement. In English, tolerance derived from the word tolerate is interpreted with rights and beliefs of others. While in Arabic, the equivalent word tolerance is *tasamuh* (التسامح), which is the root word *samaha* (سمح), which means to invite.

From several literal meanings of tolerance, as mentioned above, it seems that what is more relevant for the current context is a more dynamic understanding. The meaning of recognizing, appreciating, allowing and permitting all of them sounds dynamic. The point is that in tolerance, people do not just keep quiet or not forbid, but more importantly precisely move together to realize this tolerant attitude.

Unfortunately, the meaning of tolerance that is prominent in our society, sometimes has only negative-passive character. For example, a person or group of people is said to be tolerant if he or they do not prohibit, do not criticize, do not make fun of other people or groups (religion, ethnicity, etc.). As long as there is no dispute or conflict or attack among the people it is considered sufficient.

In fact, such meaning of tolerance is not sufficient. Indeed, even with the existence of negative passivity, people's lives can be safe. But clearly, it is still lacking if we want tolerance to be the soul of people's lives, especially in a pluralistic society such as in Indonesia. If it has become a soul of people's lives, then all the pulses of people's lives will bow to that tolerance with full awareness that emerges from within.

That is the meaning of dynamic tolerance. All elements of a pluralistic society also move along with mutual respect between one and another. For example, building cooperation in various

fields regardless of religion, ethnicity, etc.; responding together on a variety of issues, both local, national and international; intensifying interfaith dialogue between followers of different religions; and other activities which essentially make people move dynamically with a spirit of tolerance.

Such tolerance seems very appropriate to be applied in a plural society. The community is not only safe because there is no conflict caused by insulting each other and the like, but it is actually progressing because people join hands in various activities by putting aside all differences. Everyone only focuses on how to make this country more advanced.

A plural society like this is what Kuntowijoyo calls in his book *Muslim Tanpa Masjid* as positive plural. Kunto's emphasis on respect and appreciation for opinions, religious beliefs, and so on shows clearly this positive plurality. This definition must continue to be cared for and disseminated to all Indonesian people, so that explosions of intolerance that had exploded before will not occur again in the future.

The Role of Religious Education

A tolerant attitude clearly cannot appear immediately in the community. Continuous efforts need to be made to cultivate and foster this attitude. One of them is through religious education. Why is that? Because often the various intolerant actions that occur in this country stem from the misunderstanding or misinterpretation of religion (the Qur'anic texts or the hadith of the Prophet).

For example, the interpretation of *jihad fi sabilillah* (fighting in the way of Allah) is more focused on struggle to take up arms. As a result, various acts of terrorism emerged, such as bombings in a number of places that were considered as places of activity

for infidels, sometimes even by carrying out suicide bombings. In the eyes of the perpetrators, these actions will bring them to God's paradise because they believe that is jihad. Even though the meaning of jihad does not always mean that. And there are many more mistakes that can be revealed.

Because such understanding is widely spread among the community, of course there must be more intensive efforts to erode it, especially through religious education. Teaching the understanding of religion that is true, whether we like it or not, is a homework that needs to be resolved together. Educational institutions, both Islamic boarding schools and Islamic schools (madrasas) have an important and strategic role to provide the correct understanding of religion.

Even the correct understanding of religion should be given from an early age. For example, kindergarten / RA children, instead of being taught how to read and count, which is actually not timely, it is more urgent to familiarize them with certain attitudes and life behaviors. For example, children should always be taught to always respect their friends; accustomed to always be grateful by saying *alhamdulillah* or thank you; and various other positive behavioral attitudes and actions.

In higher levels of education, in addition to providing a true understanding of religion, ways of teaching religious understanding also need serious attention. For the middle school level, moreover universities, dialogic models need to be emphasized. Students will be accustomed to expressing their own understanding and at the same time are used to listening to other people's understanding. This kind of habituation will obviously be an important capital for them in the future because it can become seeds tolerance within themselves.

Besides that, more importantly is to get students involved in various activities, so that they can feel it right away. Even more so if they are involved in a community group that is different from him, especially in belief. For example, going camping together for one or two days, holding discussions or exchanging ideas, and various other activities while they are there. Activities such as this, if often held, can erode the intolerant attitudes within the society.

This book, which is in the hands of the reader, is the book format of the Indonesian Young Muslim bulletin, the Convey Indonesia program in collaboration between The Political Literacy Institute and PPIN UIN Jakarta. This program carries the idea of “believing appreciating”. In a sense, we can keep this belief in each other, while respecting the beliefs of others. This volume II sermon book is a continuation of volume I published in the previous year. Even though the topic is religious, it actually has the same red thread: strengthening tolerance. This is a very important soul in a plural life context like in Indonesia. By always caring for, maintaining, and developing a spirit of tolerance, the people of Indonesia, not only will be peaceful, but also will be more advanced in the future.

Hopefully this simple work can help the *khatibs* in delivering their sermons. Especially in an effort to strengthen the spirit of tolerance and spread Islamic *da’wah rahmatan lilalamin*.

Ciputat, 30 Desember 2018

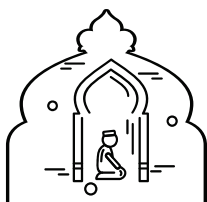


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The Leader and the Jamaah that are being Led

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، إِنِّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ إِنِّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Audience, Muslims who are blessed by Allah *ta'ala*.

Let us give thanks to Allah, the One who has bestowed His blessings. Prayers and greetings may be given to the Prophet Muhammad saw, the messenger who brought mercy to the universe.

Through this noble pulpit, the *khatib* intends to advise ourselves personally, and generally to the congregation to always increase the piety to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Friday Congregation, *hafidhakumullah*

Last June 27, 2018, Simultaneous Local Elections have been held. There were 171 regions which simultaneously chose their respective regional leaders. Overall, the moment was smooth, orderly and safe. This achievement shows the level of political

maturity of the citizens. Although the choice is different, but it does not cause division. Moreover, the conflict between fellow citizens. Losing and winning in competition is common.

We hope that those who win do not become arrogant. Likewise, the losers do not feel hurt and hold grudges. Instead, we support each other to build Indonesia. Of course, criticism and supervision must be carried out by all parties to guarantee the pace of performance of the regional government. At this point, it is important to have a synergy between leaders and those who are led. A leader must be trustworthy. The community must obey a common consensus. From these two directions, we will more easily bring progress to the nation and state.

Within the teachings of Islam, there are a number of guidelines and instructions for a leader. A leader must be able to maintain the mandate and be fair. The mandate in the sense of trying as much as possible to bring progress and benefit to all of its citizens. A leader is expected to be able to utilize and develop the potential of existing resources in a friendly and sustainable manner. A leader must be fair in guarding and protecting its citizens without discriminating the skin color, ethnicity and religion. This was as exemplified by the Prophet when he led the city of Medina. Likewise, when continued by his friends.

Trustworthy leaders do not make power the main goal. Position is seen as a mandate that will be accounted for in the hereafter. Therefore, he will try to carry out the mandate as well as possible. Prioritizing the interests of the community above personal and group interests. Ibn Taimiyah (661-728 H) in the book *al-Siyasah al-Syar'iyyah i Ishlahi al-Ra'i wa al-Ra'iah*, asserts that power is nothing more than the responsibility of carrying out the mandate.

Allah S.W.T. said in *Surah an-Nisa'* verse 58:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا (النساء: 58)

Meaning: *“Indeed, Allah tells you to deliver the mandate to those who have the right to receive it and if you set a law among humans, you should justify it fairly. Lo! Allah is Hearing and Seeing.”* (Q.S. Al-Nisa ‘: 58)

Imam al-Tabari (310 H) in *Tafsir al-Tabari* explained that the above verse was addressed to the rulers and leaders. In the early era of Islam, the verse was a guide for a leader in dividing the spoils of war and other alms. It is not permissible for a leader to take the property for personal or family interests.

In more detail, Imam al-Mawardi (374-450 H) in the book *al-Ahkam al-Sulthaniyyah* outlined several criteria for a leader. First, a leader must be fair. Second, having scientific quality. Third, having strategy to manage and create benefits. In its development, scholars agreed to formulate a rule that the policies of a leader must be oriented towards the benefit of the people.

In the context of this election, we hope that elected regional leaders can carry out their mandate fairly, with vision and wisely. With the presence of such regional leaders, each region will be smart and creative in building its area. Not only physical development, but also for building social security. Communities can cooperate and work together. Without having to separate the differences in ethnicity, religion, race, and between groups. Because we are one nation, Indonesia.

On the one hand, fair and visionary leadership also requires the role of the community. A leader cannot do much without the support of its citizens. Related to this, Islam also teaches ethics for citizens who are being led. In a sense, Islam does not only require the responsibility of a leader, but also ordered the obedience of the citizens to the government.

Friday congregation who are glorified by Allah *ta'ala*

In addition to being critical, the public is also required to obey the government. This critique must be put in the frame of mind of giving advice, not of finding who can be blamed. Once, the Messenger of Allah stated to the Companions that one of the essence of religion is advice. Hearing this statement, some the friends then asked. To whom this advice should be given to. Hearing this question, the Prophet Muhammad then answered that advice must be given to others and to leaders.

This story is found in the authentic hadith narrated by Imam al-Bukhari (194-256 H) in the books of *Sahih al-Bukhari* and Imam Muslim (204-261 H) in the *Sahih Muslim* book:

عَنْ تَمِيمِ الدَّارِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدِّينُ النَّصِيحَةُ فُئِنَّا لَمَنْ قَالَ بِهِ
وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ (رواه البخاري ومسلم)

Meaning: *It is narrated from Sahabat Tamim al-Dari R.A., actually the Prophet Muhammad said: "Religion is advice". Then we ask: "To whom?" The Messenger of Allah then answered to Allah, the Qur'an, the Apostle, Muslim leaders, and all Muslims.* (H.R. al-Bukhari and Muslim)

Of course, advice must be delivered with norms and ethics. In the present context, the community must actively play a role

in efforts to advance the nation and state. Besides safeguarding governmental programs, the community must also takes part in them. Even though it has been mentioned above, no matter how good the government policy is, the community's participation is also required. Regarding this matter, it is not excessive if in Al-Qur'an *Surah al-Nisa'* verse 59, Allah *ta'ala* obliges Muslims to obey their leaders.

Because of the importance of this obedience, it is not unusual that many narrations of *hadith* state the obligation to obey the government. One of them is the *hadith sahih* in the tradition of Imam al-Bukhari, which originates from the friend of Anas bin Malik that the Prophet said that obedience and submission to the leader was a necessity, even though the leader was of a black race.

However, this obedience is not blind submission. Obeying the government here is obedience to do things that build the nation and the nation. Not to do damage or to libel it. Obedient to support each other to realize mutual benefit. Mutual cooperation between the children of the nation to embody the goals of nation and state.

This will be easier to do if the leader and the led are involved in their obligations. Each plays a role according to his/her position. No other because a trustworthy leader, and the obedience of society to the government is equally a religious order.

May we always be in His guidance. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



“We can praise our love, even as high as the sky. But not to compare with and demean other people’s love.”

(KH. A. Mustofa Bisri)



Akhlaq in the Digital Age

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،
اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Let us extend our gratitude to the presence Allah *subhanahu wa ta'ala*, The essence that created the universe. Our blessings and greetings are given to the Prophet Muhammad, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation while trying constantly to improve the quality of piety to Allah *ta'ala*, which is by always following His orders, as well as staying away from His prohibition.

Audience, the Friday session participants who are glorified by Allah *ta'ala*

Nowadays, the development of information technology is very rapid. This makes it easier for human beings throughout the world to access information and communicate. Communication interactions are no longer limited by time and space. At any time information can be obtained quickly. Social media is one of the communication media that is very widely used by the public. Starting with children as young as three years old, many have

been holding gadgets, so they can answer grandparents' or even great grandparents' video call when they want to call. From wearesocial.org data until January 2018, social media users in Indonesia reached 130 million out of the population of 265.4 million. Half of our population is accustomed to a variety of existing social media, such as Facebook, Twitter, Instagram, Line, and WhatsApp.

The ease to access social media enables people to always find and receive all the news they need, even when they are looking for religious knowledge. People no longer come directly to the cleric, read books, but only just stare at the screen. They can see the events that are happening around them, political, economic, cultural issues, to issues related to worship and religion. What happened just a few hours ago, or even a few minutes ago, is commonly received by the public on their cell phones. Therefore, in fact social media has become one place to share information, discuss, and even preach.

Audience, *hafidhakumullah*

Da'wah is one of the obligations of a Muslim. Allah Almighty commands Muslims to always preach. One of these commands is contained in Surah al-Nahl verse 125. In addition to the command to preach, in that verse also explained the ethics of preaching. Namely a wise and good method must be used.

The *da'wah* command is also found in the *hadith* of the Prophet Muhammad. One of them is the *hadith* narrated by Imam al-Bukhari (194-256 H) in the book *Sahih al-Bukhari*:

عن عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بَلِّغُوا عَنِّي وَلَوْ آيَةً (رواه البخاري)

Meaning: *Narrated from Abdillah bin Amr ra, the Prophet Muhammad saw said: "Convey from me! although only one verse."*
(H.R. al-Bukhari)

In practice, *da'wah* can be done verbally and in writing. Verbally it can be done through lectures, either through the pulpit of the mosque, *majlis taklim*, or through radio and television. In fact, as technology advances, preaching by word of mouth can be broadcast live through Facebook, Instagram, or uploaded via You Tube.

While *da'wah* through writing can be through books, newsletters, newspapers, and magazines. Likewise, in this digital age, many people use social media as a media for *da'wah*, such as through websites, blogs, or writings that are shared through other social media. This method is considered more effective because it is easily read by many audiences via the internet.

If put to good use, social media can be an effective *da'wah* media. The noble messages of religion can be easily received by all levels of society. But unfortunately, not all people use it well. Not a few people who use social media as a medium to send hoaxes, hate speech, provocative news, and propaganda that mislead even the recruitment of extremist groups or terrorism, also through the internet. These groups utilize many tricks, using the name of religion but at the same time, provoking young generations to dare to commit violence against fellow human beings.

Data from the Ministry of Communication and Information (2015) states that there are around 800,000 sites are indicated to spread false news. Ironically, many social media users (*netizens*), become "talkative" with the information they receive. With ease they immediately accept the news and share it with others. Without digesting news content first.

There is no prohibition for anyone to preach through social media, but as Muslims, we must wisely spread the good message and verify the truth within that message. As Allah swt commands in *Surah Ali Imran* verse 104:

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

It means: *“And let there be among you a group of people who call for virtue, command the righteous and prevent evil. And they are the lucky ones.”* (Q.S. Ali Imran: 104)

In that verse, it is very clear to say that we should invite people to do good deeds and call for righteousness. One way to do this is by delivering messages that are true. Do not convey a message that will cause debate and dispute. Especially if it is delivered through social media.

Messages received through social media are very vulnerable to spark debates. When a message is received by someone, within minutes, even seconds, other people will be able to respond immediately. Not a few *da'wah* messages sent through social media caused a long debate, even triggered expressions of blame.

In this realm it is important, both for the news sender and recipient to put forward the ethics of media. Not so easy to put blame on someone and not rashly to say hate speech.

Congregation that is glorified by Allah *ta'ala*.

If we receive news that is still confusing and the truth is not accurate, we should refrain from spreading it to others. We need

to re-check or *tabayyun*, seek clarity of the news. This *tabayyun* command is mentioned by Allah swt in *Surat al-Hujurat* verse 6.

Imam Ibn Kathir (774 H) in the book of Tafsir Ibn Kathir explained that Allah swt commands believers to examine carefully a message, especially from the wicked. In addition, you should be careful in accepting it.

One example of the *tabayyun* that we need to emulate is that of the Prophet Muhammad. In a narration it is said that one day the Messenger of Allah invited Aisha to an expedition to fight the Musthaliq Clan, located near the city of Mecca. On their way home, the expedition camped near Medina. During the break, Ayesha left her tent for some reason.

“We can praise our love, even as high as the sky. But not to compare with and demean other people’s love.”

(KH. A. Mustofa Bisri)

After that, *Ummul Mukminin* Aisyah returned to camp and went straight into the stretcher which was on the camel’s back. Ahead of the group leaving for Medina, Ayesha felt she had lost the necklace she had worn when she got out of the palanquin. Immediately she descended from the camel, trying to find her necklace that was lost in the dark of the night.

It was at this time that the expeditionary entourage and the Prophet (peace be upon him) continued on their way back to Medina. Aisyah’s bodyguards did not realize that the *Ummul Mukminin* was not in the palanquin anymore. This is caused by the palanquin’s curtain was so tight and thick. The camel left for Medina on an empty palanquin, while Aisyah was left behind. Finally, Aisyah was left alone praying in resignation to Allah,

hoping that the group of the Messenger of Allah was aware of her absence and returned to pick her up.

Fortunately at the same time, there was Shafwan bin al-Mu'aththal, a friend who was behind the column because he was taking care of a matter for the troops. Inadvertently he saw Aisyah was left behind by the column. Finally, Aisyah was allowed to ride his camel and he led the camel to Medina, while chasing the Prophet's entourage. Despite trying to catch up, it turns out the Prophet's entourage could not be overtaken, until they arrived in Medina.

Aisyah's arrival with Shafwan created a rumor. A *munafik* character called Abdullah bin Ubay, who was well known to spread lies, propagate a rumor of infidelity. Soon the whole community talked about how Aisyah was not being loyal as a wife.

As a result of this case, there was almost a split in the Medina society. The two biggest tribes in Medina, namely the Aus and Khazraj tribes, have threatened each other and are ready to draw their swords. The two tribes defended against each other, suspected, and accused. The Aus tribe defended the dignity and purity of Aisyah. While the Khazraj tribe defended Abdullah bin Ubay, because he was from that tribe. Fortunately the Messenger of Allah saw was swift in mediating this conflict. The Messenger of Allah saw did a *tabayyun* and checked and clarified the news directly to Aisyah. Apparently, the news was only lies and libel.

Joyful audience

The way the Prophet dealt with the above event is an example for us. When the community is crammed with false news and hate speeches, then we have to be wise responding to them. At

least, we cannot be too quick in believing a message, especially if the message contains hatred and blame toward each other.

We must embody the noble ethics of religion in preaching and spreading the message, especially through social media. With hope, social media will become a friendly media, not a place for fighting about preaching and spreading messages, especially through social media. With hope, social media becomes a friendly media, not a place for quarrels and expletives.

This effort must become our common agenda. In addition to showing the noble face of Islam, the wise and cool narratives will create a conducive atmosphere in the community.

Differences do not have to be a material for blaming one another and claiming the truth of each other's opinions. However, the difference can be used as capital to work together. Therefore, social media must be presented as a friendly media for fellow children of the nation.

May Allah *ta'ala* guides our steps, always. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي أَعْفُو وَارْحَمُ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



“We can praise our love, even as high as the sky. But not to compare with and demean other people’s love.”

(KH. A. Mustofa Bisri)



Increasing the Ghirah for Science

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ، فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا .

Audience, Muslims blessed by Allah *ta'ala*.

Let us give thanks to Allah, the One who bestows His blessings. Good blessings and greetings may be bestowed upon the Prophet Muhammad, the messenger who brought grace to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the whole congregation to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, Friday session participants who are glorified by Allah *ta'ala*.

Every July 23, the celebration of National Children's Day is held lively. Starting from the government, school agencies, non-governmental organizations, and other various groups celebrate it. This moment is realized to fully appreciate Indonesian children who would become the nation's next generation. With the

attention of all elements of the nation, we hope that Indonesian children will grow into a reliable generation with good quality, body and soul.

In recent years, the people of Indonesia, particularly Islam, have received encouraging news about Madrasah Ibtidaiyah, Madrasah Tsanawiyah and Madrasah Aliyah children with good achievements. Not only at the national level, but also internationally. Even more gloriously, the achievement is not only in the field of religious sciences which incidentally is a special feature, but in general fields such as mathematics, science, and others.

Among the outstanding children was Anisa Hayati, a class X MA NU student Mathalibul Huda Mlonggo, Jepara Regency. She won three titles at once at the 2016 Singapore International Mathematic Olympiad Challenge (SIMOC) in Singapore. She won two gold medals from the individual and group categories, and another from the best overall category. Another student, Lutfi Bima Putra, class VI Madrasah Ibtidaiyah Negeri 9 Petukangan, West Jakarta, won a gold medal at the International Mathematic Competition (IMC) which was also held in Singapore in 2016.

**“The main path (tarekat) towards Allah ta’ala
is the way of teaching and learning knowledge”**

(K.H. Ahmad Djazuli Utsman, 1900-1976)

In 2018, there were also other madrasah students that reached good achievements. He was Agus Hermawan, a class XII student of MA Sumber Bungur Pakong, Pamekasan, Madura. He won an international bronze medal in the 2018 Thailand International Mathematical Olympiad (TIMO). Even though it is only bronze,

but clearly this achievement is very encouraging because he has overcome so many competitors from various parts of the world. In addition to the three students above, of course there are still many other examples.

At the international level we also find a number of Islamic scientists who were able to win the prestigious Nobel Prize. The first was Mohammad Abdus Salam, a Pakistani Muslim who won the 1979 Nobel Prize in Islam. Ahmed Zewali, an Egyptian chemist who won the Nobel Prize in chemistry in 1999. The most recent was Aziz Sancar, a Turkish chemist who won it in 2015.

In the times to come, it is very possible that there will be Muslim children and teenagers successful in the international level in the field of science. It is not impossible, they who will become Muslim scientists winning the next Nobel Prize, so that it will further fuel the scientific *ghirah* among Muslims in general.

Friday congregation glorified by Allah *subhanahu wa ta'ala*.

It is undeniable that Islam encourages its people to love science. Even the first word of the Holy Qur'an which was first revealed to the Prophet Muhammad was the order to read (*iqra*). Thus, Muslims have been asked from an early age to love science. Because, reading is one way or one path to open the gates of science.

The following are the five first verses of the Qur'an, namely *Surah al-'Alaq* 1-5:

اِقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (1) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ (2) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ (3)
الَّذِي عَلَّمَ بِالْقَلَمِ (4) عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ (5)

Meaning: “Read in the name of God who created. He created man from a clot of blood. Read it, and your Lord is the Most Noble. Who teaches humans through the mediation of kalam. He teaches man what he does not know.” (QS. al-’Alaq: 1-5)

What’s interesting is that after the command word read (*iqra*) there are no objects or anything that must be read. This implies that Muslims are instructed to read anything, not limited to certain sciences, for example, religious knowledge. But all branches of science must be read. Including general sciences such as mathematics, science, biology, and so on.

Some interpreted the command to read by classifying the object into two things. First, the *qauliyah* verses, that is, we are asked to read all the verses or texts of the Qur’an in order to know more about religion, including the *Khaliq* Allah swt. Second, the *Kauniyah* verses, that is, all objects or anything that Allah created in the universe also needs to be learned as we carry out the command to read. Related to this, Imam Fakhruddin al-Razi (606 AH) in the book *Tafsir Mafatih al-Ghaib* explained that the opportunity to study is both a gift and a pleasure.

Thus, from the first verse alone, it is appropriate that Muslims excel from other people in the field of science. Especially in the history of Muslims, especially those related to the development of science, there is no dark period as happened to other people. For example in the West, there was a black event in the Middle Ages which is often called the Dark Ages, where science was suppressed in such a way. A number of scientists must experience the death penalty for maintaining their beliefs towards science.

The Holy Qur’an itself places people who love science or those who have knowledge at a high level. Obviously this is an award

that is incomparable to them. The Word of Allah in *Surah al-Mujadilah* verse 11:

يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ (المجادلة: 11)

It means: “Allah will elevate the level of those who believe among you and those who are given some degree of knowledge.” (*Surah al-Mujadilah*: 11)

Meanwhile, in various traditions of the Prophet Muhammad, there are many commands for Muslims to seek knowledge and also a high appreciation for knowledgeable people. One of the most well-known traditions is about the command to seek knowledge for anyone in Islam without exception. One of them is the *hadith* narrated by Imam Ibn Majah (207-275 H) in the *Sunan Ibn Majah* book.

**“We are the pursuers of knowledge until
doomsday”**

(K.H. Mustafa Yaqub, 1952-2016)

Source: Quoted from oficaldarsun, May 2, 2017

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ
(رواه ابن ماجه)

Meaning: Narrated from the friend of Anas bin Malik ra, Rasulullah SAW said: “To seek knowledge is obligatory for every Muslim.” (H.R. Ibn Majah)

There are still many verses or other traditions that discuss the commandment to seek knowledge and respect for people

who have knowledge. In the Koran, for example, the number of people who are not knowledgeable. This shows how much Islam values science and people who are willing to always openly learn many things and broaden their horizons.

Congregation *hafidhakumullah*,

When we read about the history of Islam, we will find that the true milestone of Islamic civilization is science, not the strength of its army or the abundance of its wealth. The golden peak of Islamic civilization itself, or what is often called the golden age in the history of Islamic civilization, is marked by the notchings of various achievements of Muslims in almost all branches of science.

We may have often read or heard the names of prominent Muslim scientists in various branches of science. Nashiruddin al-Thusi (597-672 H) is said to be the inventor of star telescope long before Galileo Galilei. Muhammad bin Musa al-Khawarizmi (780-850 AD) who was brilliant in the field of mathematics and he was the one who found the number 0 which is very beneficial for humanity. Ibn Sina (980-1037 AD), is known as a medical expert and a reference for medical sciences to date, and many other scientists who are too many to be mentioned one by one.

Because the emergence of Muslim scientists in various fields of science, then the Islamic state at that time became the center for all countries in the world. Not surprisingly, there were a lot of people from other countries who deliberately came there to learn about science. This was, of course, such a joyous achievement. Not only religion in a narrow sense, but also science was growing rapidly.

Therefore, if today Muslims or even Islamic teenagers who excel in science at the international level such as mathematics,

mathematics, and so on begin to emerge, in fact this is a mere manifestation of the Islamic command itself. It is true that Muslims today have regained the era of the glory of Islam in the past through science.

At a time when the challenges of Muslim teenagers or young Muslims in general are extraordinary today, especially those coming from or as a consequence of the rapid development of communication technology, the presence of a group of Muslim youth who excel in science, as mentioned earlier this paper, seems to be a soothing oasis for Muslims in general.

Rather than being dragged into a wave of groups of people who abuse communication technology such as social media for vague interests such as riots or even indulging hatred, hoaxes, and the like, it would be more beautiful if the Islamic youth use their time to develop science. This is as reviewed in this bulletin edition 27, 20 July 2018 entitled *Friendly Social Media*.

Today's Muslims must have faith that this is the time when world civilization will be led again by them. And the main capital to become the leader of world civilization is science. And one more thing, Muslims must establish the belief that if not Muslims, then who else will do it, and if not now, when.

Hopefully Allah *ta'ala* knowledge and guidance always accompany our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



**“The main path (tarekat) towards Allah ta’ala
is the way of teaching and learning knowledge”**

(K.H. Ahmad Djazuli Utsman, 1900-1976)



Ta'awun and *Social Solidarity*

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقَرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى
آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، إِتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Audience, Friday prayer congregation *hafidhakumullah*.

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality their piety to Allah *Ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Audience, Friday prayer participants who are glorified by Allah *Ta'ala*.

Last Sunday, July 29, 2018, our brothers and sisters in Nusa Tenggara Barat (NTB) is in mourning. An earthquake with a magnitude of 6.4 on the Richter scale rocked Lombok Island and Sumbawa Island. According to the NTB Regional Disaster

Management Agency (BPBD) temporarily recorded data, 17 people have died, 355 people were injured, and 5,141 people are now in evacuation. In addition, an earthquake that occurred at 06.47 WITA caused heavy damage to 2,301 units of houses, 596 units were moderately damaged, and as many as 2,551 houses suffered minor damage.

“Diversity is nothing but a starting point for getting to know each other and competing in goodness. This distinctive diversity of Indonesia should be a social capital for caring for the emerald equator”

Until now, humanitarian assistance continues to arrive from various regions in Indonesia. It comes from government agencies and from the community. This calamity, on the one hand, indeed left sorrow. Despite of this, from this disaster we can learn that disaster can befall anyone. Differences in ethnicity, religion, race, and class (SARA) do not hinder us in helping each other during disasters.

The event above reminds us again that we live in Indonesia, which is known for a variety of tribes, cultures and languages. The motto of Unity in Diversity written on the symbol of the Indonesian state, Garuda Pancasila, describes that although that we have many different societies but we are still one. Thus if there is one of our brothers and sisters affected by the disaster, then we also feel it. This is based on that we are together as children of the nation. It's not beautiful if we feel that only our tribe is the best while the other tribes are lesser.

Ethnic, cultural, linguistic and religious diversity must be a unifying arena. Difference must not end in division and feeling

superior. Diversity is nothing but a starting point for getting to know each other and competing in goodness. This distinctive diversity of Indonesia should be a social capital for caring for the emerald equator.

“The ideals of Indonesian unity are not nonsense, but are truly supported by forces that arise at the root of our own nation’s history.”

Moehammad Yamin (1903-1962)

If in the last few years, national unity is slightly eroded by the spread of hoaxes and hate speeches, then we should immediately be introspective of ourselves. We should take care of each other and restrain ourselves. Technological advances should not make us careless. Until the impact hurts unity and nationality.

Audience, noble Jama’ah

Islam as a religion that loves peace teaches us that human beings are indeed created differently with the aim of getting to know one another. From this stage of getting to know each other, it is possible to learn from each other and work together. In this way, differences can be a capital to enrich ourselves. Exchange thoughts and ideas. Sharing and doing good deeds. Not to feel the truest and the best.

It could be, that the rise of utterances blaming each other and accusing the other party that happened lately is caused by our reluctance to get to know and greet each other. This unwillingness, without our unknowing, could end in social rift. Therefore, it is important that we live the purpose of our being created in the diversity above.

Allah swt says in the Qur'an in *Surah al-Hujurat* verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
تَتَّقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ (الحجرات: 13)

Meaning: “O human! Truly, We have created you from a man and a woman, then We made you into nations and tribes so that you know each other. Indeed, the most noble of you in the sight of Allah is the most pious person. Indeed, Allah is All-Knowing, All-Compliant.” (QS. Al-Hujurat: 13)

From the above verse we can understand that Allah *ta’ala*, created man in the form of man and woman, made him nation and tribe, nothing but to know each other. Shaykh Musthafa al-Maraghi (1881-1945) in the book *Tafsir al-Maraghi* explained that the wisdom of the diversity of creation above is so that people can get to know each other and work together to realize mutual benefit. Similarly, to help each other.

Besides that, the verse above also explains that a person’s virtue is not determined by ethnicity, race, and skin color. But the quality of piety. One person is not considered better than others because of his ethnicity and skin color. One group is not considered superior to other groups because of race and ethnic factors. Only the piety factor and the weight of competing with each other in doing good deeds can extol the virtue of an individual or group.

“Independent Indonesia is of no use to us, if we are not able to use it to fulfill the ideals of our people; to live happily and prosperously in both physical and spiritual terms”

Mohammad Hatta (1902-1980)

Thus getting to know each other is the most important thing in our lives. Moreover, we live in Indonesia with diverse ethnic, racial, cultural and religious backgrounds. Not infrequently, because they are reluctant to know, humans tend to hate things they don't know. Getting to know each other will give birth to affection. Getting to know each other will also present mutual respect and care for one another. Knowing each other will ultimately foster tolerance and among the people. Both of them are the main capital to strengthen social integration in order to care for the unity of the Indonesian nation and state.

Audience, the Friday session participants blessed by Allah *ta'ala*

To strengthen social integration we need one more thing, *ta'awun* or helping one another. Helping each other is closely related to fostering community togetherness. Helping each other or mutual cooperation means working together to achieve a desired outcome. Allah swt says in *Surah al-Maidah* verse 2 which reads:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ (المائدة: 2)

Meaning: “And help each other in (doing) goodness and piety, and do not help in committing sins and transgressions. And believe in Allah, for Allah’s punishment is truly severe.” (QS. al-Maidah: 2)

In the above verse Allah swt commands us to help one another in goodness and piety. Imam Ibn Kathir (701-774 H) in the book of *Tafsir Ibn Kathir* explained that help and cooperation are important in achieving the common good. Both in order to bring mutual hope, or in order to ease the burden on others.

Thus it is clear that the good here is comprehensive, both in an effort to realize individual goodness or social good. Humans in their lives will always need help and assistance from others. For example, in order to eat, we need farmers to grow rice. Then dried and ground it. Then the rice is cooked and becomes cooked rice so we can eat it. This is just one example about our need to eat rice. Inside it requires a lot of help from others. This means that helping one another is the spirit of human life as living beings.

Related to this, there is a *saheeh hadith* narrated by Imam al-Bukhari (194-256 H) in the book of *Sahih al-Bukhari*:

أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتِ يَوْمِ الْقِيَامَةِ (رواه البخاري)

Meaning: *It is narrated from the Companion, Abdullah bin Umar ra, Rasulullah said: “Whoever helps the needs of his brother, then Allah will facilitate his affairs on the Day of Judgment.”* (H.R. al-Bukhari)

So it is clear that the command to help one another is the noble value of religion in order to realize social solidarity. It also will be a guarantee for someone to get help from Allah later on the Day of Judgment.

Likewise, a person's needs will always be fulfilled by Allah swt if he always tries to help the needs of others. Imam Badr al-Din al-Aini (762-855 H) in the book *'Umdah al-Qari' Syarh Shahih al-Bukhari* asserted that the above hadith is a suggestion for good deeds in daily life. Inside is an ethical will as a guide to the life of a Muslim.

Therefore, we should strengthen the feeling of brotherhood among the children of the nation by helping each other. While paired with the spirit of knowing one another, it will be easy to share and cooperate. Differences will be a social capital to compete with each other in realizing the common good.

In this frame, we hope that from the disaster that is happening to our brothers and sisters in NTB above, we can learn our lessons. By joining hands, we can strengthen the spirit of brotherhood and unity in the midst of the diversity of the Indonesian nation.

If the founding fathers of the nation, with unity and unity were able to achieve Indonesian independence, the current generation must be able to foster a sense of solidarity and unity to develop the nation and state. Armed with togetherness, let's together build the nation of Indonesia.

May we always be in His guidance. Amin ya rabbal 'alamin.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَتَفَعَّلِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ

اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّيَ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ*



“Independent Indonesia is of no use to us, if we are not able to use it to fulfill the ideals of our people; to live happily and prosperously in both physical and spiritual terms”

Mohammad Hatta (1902-1980)



The Prophet as an *Uswatun Hasanah*

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ،
وَعَمَرُوا بِهَا بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ، وَخَذَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ،
وَفَرَطُوا فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.
وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَقُومُ النَّاسَ بِطَاعَةِ رَبِّهِ فِي الْبُؤَاطِنِ وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ
تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, the congregation of Friday prayers blessed by Allah *ta'ala*.

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to us personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, the Friday session participants who are glorified by Allah *ta'ala*

In the last few days, the community is buzzing about addressing a controversial lecture video of a *da'i* who is describing the figure

the Prophet Muhammad saw. After receiving mixed responses from the public, the *da'i* apologized and acknowledged his mistake. From this event, it is important that we take lessons. With hope, the same thing will not happen again.

“In living as a nation, there are a lot of inspirations that we can get from the life of the Prophet Muhammad saw”

More than that, we must continue to study hard to get acquainted with the life history of the Prophet Muhammad saw which is full of good examples. With this knowledge, we hope we can follow his attitude, character, and struggle. Both in personal life, family life, or in social life, nation and state. In *Surah al-Ahzab* verse 21, Allah *ta'ala* says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
(الأحزاب: 21)

It means: *“Indeed, the Prophet was a good role model for you, that is for those who expect the grace of Allah and the coming of doomsday and who remember Allah a lot.”* (Q.S. al-Ahzab: 21)

Imam Ibn Kathir (701-774 H) in the book of *Tafsir Ibn Kathir* explained that this verse is a basic foothold for Muslims to follow the attitudes, words and deeds of the Prophet Muhammad. In this way they will easily receive the mercy from Allah *ta'ala*. Rasulullah is the best example to reach the happiness in this world and the hereafter.

In national life, a lot of inspiration is we can explore from the journey of life of the Prophet Muhammad saw. When he migrated

and settled from Mecca to Medina, the Prophet Muhammad saw the Yathrib community of diverse tribes, races, and religions. As the last messenger of God, it did not mean that he preached Islam with force and violence.

On the contrary, the Messenger of Allah and the Muslim community sought to convey the truth of Islam by peaceful means and prioritizing noble morals. From this method of *da'wah*, it is evident that not a few residents of the city of Medina voluntarily and consciously converted to Islam. Although it is true, the Messenger of Allah and his Companions did wage war, but the war was in order to protect mutual security.

Happy attendees

It is interesting to note, that in order to create a diverse Medina governance above, the Prophet Muhammad invited all elements of society to form a mutual agreement. This agreement then became a guarantee for peaceful coexistence. Despite ethnic, racial, religious and religious differences, the people of Medina received the same treatment and legal protection. This agreement was then known as the Medina Charter.

**“Islam is a religion for all mankind. There is
no discrimination in Islam”**

Haji Abdul Karim Oei Tjeng Hien (1905-1988)

Source: Quoted *Gana Islamika, Mozaik Peradaban Islam*, 2018

The Medina Charter guarantees freedom of practice of the beliefs of each tribes. Differences in religion and belief do not reduce the responsibility and obligation to maintain the security of the city of Medina. Even if at any time there is a threat from outside, all tribes and groups must be united with each other. Working together to safeguard the peace of the city of Medina.

This role model is, of course, very relevant to the lives of Muslim communities in Indonesia. Before Islam was preached to the archipelago, its inhabitants already had a diverse stream of faith. Likewise with the diversity of tribes, cultures, and groups. Until now, this diversity is the wealth of the Indonesian people.

All children of the nation must place diversity as social capital to work together. Hand in hand to realize mutual prosperity. Differences do not have to be addressed by feeling superior. Also not to create conflict and being torn asunder. That does not mean to fuse differences and beliefs, but we can believe each other's truth while respecting the beliefs of others. This is as exemplified by the Prophet Muhammad and the Muslim community of Medina above.

The Friday congregation *hafidhakumullah*

In addition to promoting mutual respect, the Prophet Muhammad saw also exemplified the struggle for justice. Both in the internal Muslim community itself or the people of Medina in general. In some narrations of authentic hadith narrated that the Messenger of Allah had stated that if violations of the law were carried out by his own family, then the Prophet would not hesitate to give a direct punishment.

In addition, the Prophet Muhammad also ordered the Muslim community to be fair to other groups. For example, the Prophet Muhammad's prohibition on behavior

“Nationalism is not only by symbols and slogans, but by devotion and using the discipline that you have”

KH. Ahmad Hasyim Muzadi (1944-2017)

that harms other people who are not in the same religion. Even the threat is quite poignant. Anyone who harasses, harms, or kills non-Muslims will not be able to smell heaven's fragrance. This is as stated in the history of Imam al-Bukhari (194-256 H) in the book of *Sahih al-Bukhari*:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا (رواه البخاري)

Meaning: Narrated from Abdilllah bin Amr ra, the Prophet Muhammad said: “Whoever kills *mu’ahad* (non-Muslim people who have a peaceful mind) then he will not smell heaven, even though the fragrance of heaven can be smelled as far as 40 years of travel. “(HR al-Bukhari)

Imam Badr al-Din al-Aini (762-855 H) in the book ‘*Umdah al-Qari’ Syarh Shahih al-Bukhari* explained that the above hadith is a threat to someone who kills non-Muslims who have agreed to peace. Acts that harm and interfere with the rights of adherents of other religions have been prohibited from the start in Islam. This shows Islam emphasizes fairness in the life of a society. Likewise, this principle is also always preached by the Prophet Muhammad saw.

Fair and consistent attitude towards the protection of the rights of others enabled Islamic *da’wah* to be quickly accepted by the people at that time. In the context of social life in Indonesia, it is this fair behavior that is important to follow. With this embodiment, the *da’wah* of Islam will be able to be a guide and a mercy to the universe.

Congregation that is glorified by Allah *ta'ala*

Beside respecting differences and upholding justice, the Prophet Muhammad saw's *da'wah* also exemplifies the importance of loving the motherland. If we live on a piece of land, we have the responsibility to look after that land. This can be seen from the Medina Charter championed by the Prophet Muhammad saw. By being careful to make a mutual agreement, it is hoped that security and order can be realized. Especially in a society that is diverse in ethnicity, race, and religion.

Building the city of Medina based on the consensus set forth in the Medina Charter is strong evidence that the Prophet Muhammad taught the love of the motherland. This shows that between religion and nationalism is not an opposite, Islam even encourages nationalism. In the Medina Charter, an agreement is stated that all citizens of Medina must have a spirit of nationalism, namely defending and protecting the country from the dangers and threats of outsiders. It is emphasized in articles 39 and 44 of the Medina Charter as follows: "The Yathrib areas need to be protected from any threats for the benefit of their inhabitants. All residents will stand shoulder to shoulder in the face of others who launch attacks against Yathrib."

In the history of the struggle of the Indonesian people, the spirit of loving the motherland inspired the scholars and founders of other nations to wage a movement for independence. Likewise, this spirit continued to surge when Indonesia's independence was undermined by invaders. One of which was the emergence of Hadratussyaikh KH. Hasyim Asy'ari's (1871-1947) jihad *fatwa* on September 14, 1945. This *fatwa* was then followed by a jihad resolution which flamed the November 10, 1945 battle in Surabaya.

Nowadays, both the Prophet Muhammad saw's struggle in Medina and the struggle of Indonesian scholars must be used as inspiration to inspire the spirit of the love of the motherland.

The young generation must be able to foster a spirit of unity to develop the nation and state. Although the challenges are different, the key to dealing with them is the same, namely unity.

From this point, we find together that the Prophet Muhammad saw was none other than the best role model. His attitude, morals, and struggle always keep on becoming an inspiration. Learning more about the history of his life is an inevitability for his people. With hope, we can follow and live the spirit of his *da'wah*. Spread mercy and embody his laudable morals in everyday life.

May Allah *ta'ala* always guides our steps, *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبِرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ



**“Nationalism is not only by symbols and slogans,
but by devotion and using the discipline that
you have”**

KH. Ahmad Hasyim Muzadi (1944-2017)



Unity and the Ideals of Independence

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِهَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، اللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا
النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Audience, Muslims are *hafidhakumullah*

Thanksgiving let us give to Allah swt, the One who bestows His blessings. Good blessings and greetings may be bestowed upon the Prophet Muhammad saw, the messenger who brought grace to the universe.

Through this noble pulpit, the *khatib* will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, the Friday prayer participants who are glorified by Allah

On August 17, 2018, the Indonesian people commemorated the 73rd Independence Day. Various activities and competitions were held by all elements of the community. Starting from the flag ceremony, sowing flowers at the tomb of heroes, competitions,

attractions, entertainment, to scientific reflections. Everything was intended to celebrate, appreciate, and map achievements and challenges going forward. One important thing that must become our common agenda is the efforts to care for and strengthen the sense of unity among the nation's children.

This is because independence was achieved because it was based on a sense of unity. In the era of the struggle for independence, the Indonesian nation which consisted of various races, ethnicities, religions, and beliefs realized to abandon differences. They worked together, fought together to drive out the invaders. Although sometimes the method taken was different. Some used cooperative channels, some are non-cooperative. But both were bound by the same ideals.

**“The independence of a nation founded on a
pile of ruins of thousands of lives, property,
objects of the people and nation, cannot be
eliminated by anyone”**

General Sudirman (1916-1950)

In the present context, the spirit of unity needs to be solidified. The challenges of distribution of development, education, economy, and security must be faced with the solidity of the unity of the nation. Do not get divorced or tackle each other to gain power. The diversity of the Indonesian people must be used as a starting point to join hands with each other, not to scold each other or favor one group over the other.

It will be more so when, in a few months' time, we will be holding the presidential and legislative elections simultaneously. Competition in the political year should not tear the unity of the nation. But instead, the event must be interpreted as an effort

to formulate a joint agenda to develop the country. Supporting each other to realize the ideals of independence. So how is the real view of Islam in managing *ukhuwah* and unity in diversity?

Happy congregation

Allah Almighty makes mankind diverse. Starting from gender, ethnicity, skin color, language, economic status, also the position in the middle of society. This diversity is the reality of humanity. It is in order between one and another to get to know each other. In real life in society, Islam provides a number of instructions for its people. The goal is to be able to manage these differences and diversity.

“Everyone wants to live happily and prosperously on their own without caring about the fate of others, this is the cause of the conflict between human beings and the difficulty of unity among various Muslim groups”

KH. Ahmad Dahlan (1868-1923)

Internally, between Muslims, there are quite a few verses and hadith that explain how to live in a society. Starting from the suggestion to glorify guests who come to our house, respecting neighbors, protecting the disgrace of others, facilitating the affairs of others, to mutual help in realizing goodness and obedience.

Beautifully, the Prophet Muhammad saw liken his people as one body. If one part is experiencing pain, then the whole body joined feel it. This is as the authentic hadith of Imam Muslim (204-261 H) in the *Sahih Muslim* book:

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَى (رواه مسلم)

Meaning: Narrated from al-Nu'man bin Bashir, the Messenger of Allah said: "The parable of believers in loving and caring one another is like a body. When there is one part that feels pain, then the rest of the body also feels fever and can't sleep." (H.R. Muslim)

This hadith confirms that unity among fellow Muslims is a necessity. Among Muslims, we must love and care one another. Like a body that supports one another. Behind the difference in form and function, every part of the body is very useful for the other parts. Likewise, fellow Muslims, we must also embody these values of unity. Although it cannot be denied that we are of different race, ethnicity, culture, or opinion.

Imam al-Nawawi (631-676 H) in the book of the *Saheeh Muslim Saharah* explained that the above hadith is a concrete basis for Muslims to look after each other and protect the rights and obligations of others. If we want to be loved by others, then we must also love others. If we like being helped by others, then we must also like to help others. Likewise, if we do not want to be disturbed and humiliated by others, then we do not easily disturb and put down others.

Moreover, in the reality of life in a society, we should strengthen four attitudes. First, *ta'awun*, which is the willingness to help each other to help between religious communities because Allah swt. Second, *tafahum*, namely mutual understanding that there is not a single person who can escape from lack and error. Each

of them needs each other. Each is equipped with strengths and limitations. Third, *ta'aruf*, which is the feeling of wanting to know other people and increase brotherhood. Fourth, *takaful*, which is united in joy and sorrow. And together solve all problems with mutual respect for existing opinions.

“Diversity must be accepted, without exception”

KH. Abdurrahman Wahid (1940-2009)

Audience, *hafidhakumullah*

In addition to teaching brotherhood among fellow Muslims (*ukhuwah islamiyah*), Islam also emphasizes the importance of maintaining brotherhood based on shared nationality and equality. Although different in race, tribe, religion, and belief, Islam does not prevent its people from cooperating with others. Especially in an effort to realize and maintain mutual peace. Of course not in the sense of confusing beliefs, but we can believe the truth of our own religion while still being able to respect the religions and beliefs of others.

In practice, not a few stories of authentic hadith that says that the Prophet Muhammad saw during his life also worked with other religious communities. Even the Messenger of Allah pioneered an agreement with other religious communities

Happy Friday congregation

In addition to teaching *ukhuwah Islamiyah* and *ukhuwah wathaniyah*, Islam also shows the importance of *ukhuwah* among humans (*ukhuwah basyariyah*). This brotherhood is important for us to understand so that humanity has a shared responsibility to look after one another and do good among others. Although

different countries, nations and continents.

In Islam it is taught that the origin of mankind is one, namely the Prophet Adam as. This shows that in essence we are all brothers. Not a few verses of the Qur'an call people to the same call. In one verse of the Qur'an, Allah *ta'ala* says:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ
مِمَّنْ خَلَقْنَا تَفْضِيلًا (الإسراء: 70)

It means: "And truly, We have glorified Adam's children and grandchildren, and We transported them on land and in the sea, and We gave them sustenance from the good, and We have exaggerated them above the many creatures We created with perfect advantages. (Surat al-Isra ' : 70)

The above verse explains that Allah has given various pleasures for Adam's children and grandchildren. The verse is intended as a reminder to all human beings about the joy of living in this world. Imam Fakhruddin al-Razi (606 H) in the book of *Tafsir Mafatih al-Ghaib* explains that the verse is aimed at all Adam's children and grandchildren. Whether those who obey Allah swt or not.

All receive the joy of using all the facilities that are provided by the universe. Indirectly, this implies that all human beings are basically brothers. Therefore, we should be helping each other and working together. Just like with your own brother.

From this point, we can understand that the three forms of brotherhood mentioned above must be reinforced in this 73rd anniversary of Indonesia's independence. The Indonesian people who are multi-ethnic, racial, religious, and between groups

(SARA) must be firmly framed. Both in the frame of *ukhuwah islamiyah*, *ukhuwah wathaniyah*, or *ukhuwah basyariyah*. With this bond, it is hoped that all the nation's children will be able to face a number of challenges in order to realize mutual prosperity.

Hopefully we will always be facilitated *Allah ta'ala. Amin ya rabbal 'alamin.*

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



“The independence of a country founded on a pile of ruins of thousands of lives, property, objects of the people and nation, cannot be eliminated by anyone”

General Sudirman (1916-1950)



Qurban and Social Piety

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِعُذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالذِّينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَفَرِّدْ أَعْيُنَنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى
أَلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, the Friday prayer congregation

hafidhakumullah

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Holy Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

The Friday prayer congregation glorified by Allah

subhanahu wa ta'ala

Every 10th of Dzulhijjah, Muslim communities celebrate Eid Al-Adha. In addition to performing sacrifice, the community also organized a series of worship services. Starting from the

sunnah fasting, Eid prayers, to chant recitation of *takbir*, *tasbih*, and *tahmid* to glorify the greatness of Allah *ta'ala*. These annual rituals are not only full of meaning for improving the quality of individual piety, but also for strengthening social piety.

“What we eat is gone. What we keep does not mean we will enjoy. What we give, will in fact be the sustenance that we will need the most”

K.H. Ahmad Mustofa Bisri (Mustasyar PBNU)

This is marked by the distribution of *qurban* meat to the surrounding community, especially to those who are underprivileged. Not a few sacrificial animals are also sent to Lombok NTB. Aside from being a form of worship, the delivery of sacrificial animals is also to ease the burden of our brothers and sisters who are still grieving in the face of the earthquake disaster. From this series of worship in the month of Dzulhijjah, we hope that Muslim communities can strengthen their individual piety as well as their social piety.

More than that, we hope that learning from the annual ritual can also increase solidarity among fellow children of the nation. Of course, the shape and form can vary according to existing needs. For example, in the last few decades, we have found organizations working in the humanitarian field. They focus on helping others, whether in education, economics, or health. The goal is clear, so that others can be helped from the difficulties they are facing. The type of assistance also varies. Can be through money, petitions, or energy.

Although sacrificial worship in the teachings of religion only commanded to be done once a year, but the spirit of sacrifice in it needs to be kept alive. One of them is through the movements

initiated by the social institutions above. This proves that goodness can be given as a person who can help, reach out to those in need. Working together in kindness, tolerance, and overcoming personal egoism. All of this is another form of sacrifice. Simple but useful.

Friday session *hafidhakumullah*

Initially, sacrificial worship was ordered to the Prophet Ibrahim as to slaughter his beloved son, Ismail. This command was a test of faith and obedience. Shaykh Abdullah al-Harari (1906-2008) in the book of *Tafsir Hadaïq al-Ruh wa al-Raihan* explained that this command was the culmination of a severe test, both for Prophet Ibrahim or Ismail who at that time was 13 years old. Not only was it painful for a father, but it was also painful for a child. However, armed with obedience to Allah *ta'ala*, the two noble servants willingly accepted the order.

“The nature of sacrifice is ‘slaughtering’ the animal nature within humans. Greed is an animal nature”

KH. M. Quraish Shihab

As the story is enshrined in the Qur'an, when Prophet Ibrahim as began laying Ismail to be sacrificed, then Allah swt replaced him with a sheep. The submission and obedience of the Prophet Ibrahim as to the command has been proven, though he must sacrifice the most valuable thing he has.

This part of the story is as in the word of Allah *ta'ala* in *Surah al-Shaffat* verses 106-108:

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ (106) وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ (107)
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ (108)

It means: “Truly this is a real test. And We redeemed the child with a large slaughter. And We capture to Ibrahim praise from among those who came later.” (Q.S. al-Shaffat: 106-108)

This story serves as a good role model for humanity that obedience to Allah *ta’ala* cannot be doubted. We must be brave and willing to carry out religious orders, even if we have something valuable and that we love. For example, we must be willing to spend some of our fortune to be given as alms. In addition to being proof of individual piety, sharing our possessions is also a tangible form of social piety.

More broadly, this can be interpreted that trying to control the ego, prioritizing the interests of the wider community, not being greedy is another form of worship. Where we are able to control our desires, and be able to slaughter the bad qualities that we have. In everyday life, the wisdom of sacrifice above should be reflected in our attitude. In real life, the form is the attitude of willingness to sacrifice, empathy with other people’s suffering, and tolerance with each other. In addition, they also respect each other despite differences in ethnicity, race, religion, and between groups (SARA).

Happy attendees

Aside from being a form of obedience, sacrificial worship also becomes an important moment to reaffirm empathy. Where we are willing to set aside our possessions to share. It is hoped that

the annual ritual of sacrifice will also leave a mark in daily life other than the month of Dzulhijjah. In the other eleven months, the spirit of sharing from sacrificial worship must always be carried out.

“Openness, mutual respect and tolerance are characteristics of Muslims, from classical times to the present”

Nurcholish Madjid (1939-2005)

If we think about it, the command to share and help each other is a concrete way of achieving true happiness. As a social creature, it is undeniable that in life, humans certainly need the help of others. Therefore, it is not appropriate to maintain an individualistic attitude. Feel the truest or most powerful, and feel able to do everything alone. Therefore, it is important that the reality of the world to the world of life in love and respect for others.

In one of the hadith narrations is mentioned:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ (رواه البيهقي)

Meaning: *Narrated from Abdilllah bin 'Amr bin al-'Ash ra, verily the Messenger of Allah said: "Those who love will be loved by Allah the Most Merciful. Then love the creatures on earth, surely the creatures in the sky will love you."* (H.R. al-Baihaqi)

We will be very happy if someone else helps us when we are having a hard time. Vice versa. Other people we help will feel very grateful when we have a concern for them. This is one important

basis for realizing kindness to others.

As a society known as a religious nation, we should understand the spirit of sacrificial worship. Living in a society that consists of diverse tribes, races, religions and beliefs, a spirit of self-sacrifice and tolerance are things that we need to grow and develop. With this effort, we can support and strengthen the diversity of Indonesia. Ritual worship will encourage the formation of individuals who have the quality of piety not only on an individual level, but also in their daily social life.

May Allah ta'ala always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



Asian Games and *Ukhuwah Wathaniyah*

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، اَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Audience, Friday prayer congregation who are blessed by Allah *ta'ala*.

Let us extend our gratitude to the presence of Allah *subhanahu wa ta'ala*, the One who created the universe. Our blessings and greetings are given to the Prophet Muhammad, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will advising to ourselves personally, and generally to the congregation all to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

The Friday prayer congregation who are glorified by Allah *subhanahu wa ta'ala*

Since it was officially opened on August 18, 2018, the Asian Games event always presents surprises. Not only the opening ceremonial success, but the achievements of Indonesian athletes also boast. Until in the last three days, Indonesia succeeded in being ranked 4th with 30 gold medals, 22 silver medals and 36

bronze medals. In addition, the Asian Games also proved to be an event to strengthen national unity.

“If it is difficult to find reasons to respect followers of other religions, the reason that he is a human being created by Allah is enough”

Habib Luthi Bin Yahya

Rais ‘Am Jam’iyah Ahlu Thariqah al-Mu’tabarah an-Nahdiah

Various differences and conflicts that are haunting the unity of Indonesia, fade away in the spirit of struggle in the name of the nation and the state of Indonesia. Ethnic, racial, religious, and even political differences do not stop us to stand shoulder to shoulder to win the competition at the prestigious event. Both athletes, teams, teams, and Indonesian supporters are together and support each other. From the unity and this achievement, we are moved again to be proud of being Indonesia.

This moment is a clear evidence that the unity of the nation’s children is a valuable capital for mutual progress. It is time, that we do not squander our energy to be suspicious of each other and insult each other among the nation’s children. Exposure of false news (hoax), hate speech, provocation, and slander must stop. On the other hand, we must prioritize mutual exchange of ideas and join hands to work together.

Additionally, as the religion embraced by the majority of the population of Indonesia, Islam also provides a set of noble values to its people so that they can live with a harmonious symphony in the midst of diversity. In fact this has become the essence of Islam, which is a blessing for the universe. One of the values emphasized by Islam is the spirit of nationalistic brotherhood (*ukhuwah wathaniyah*).

Audience, the Friday session participants *hafidhakumullah*

As reviewed in this 30th edition of the bulletin with the title *Nabi sebagai Uswatun Hasanah*, one of the steps of the Prophet Muhammad saw to build the city of Medina was to realize the mutual agreement contained in the Medina Charter. One of the agreements was obligatory for all residents of Medina to help each other to maintain mutual security. In addition, each tribe and religion must respect each other and gave freedom to other people to practice their beliefs.

Many historians and sociologists state that the Medina Charter is one of the best constitutions for fostering harmony amid diversity. In line with this, Indonesia, which from the beginning was known as an archipelago consisting of various tribes, races, cultures and religions, also had a mutual agreement, namely in the form of Pancasila.

Even the motto listed in the symbol of the country, the Garuda, is written *Bhinneka Tunggal Ika*. This motto is an expression of the facts of Indonesia's pluralistic history. However, these differences can be united by shared ideals, namely to realize a nation that is just, prosperous, and peaceful.

**“The State of Indonesia on the basis of
Pancasila, Bhinneka Tunggal Ika, NKRI, 1945
Constitution must be protected from things that
damage”**

**KH. Abdulloh Kafabihi Mahrus
Pengasuh Pesantren Lirboyo Kediri**

As an adhesive, the five precepts of Pancasila recognize and protect the principles of divinity, humanity, unity, deliberation, and justice.

These five principles also form the basic values of Islam. Throughout his struggle, the Prophet Muhammad saw always exemplified fair behavior, unity, the struggle for humanity, and deliberation.

For example, in an effort to bring about unity, the Prophet Muhammad saw tied the brotherhood between Muhajirin's friends and Ansar. Even though there was no blood relation, the Muhajirins as migrants in Medina were treated with respect like their own brothers by the Ansar. In fact, as in a story, there were among Ansar's friends who were willing to serve their food even though it was the only food at his home.

Likewise, the Prophet Muhammad did not hesitate to help the people of other religions in Medina. As told, the Prophet Muhammad always fed Jewish senior citizens who happened to be blind that were homeless in the Medina market. Although every time he came, the old man always insulted him. In addition, the Prophet Muhammad also pledged pawns with neighbors who happen to be Jewish. This pawn, was finally redeemed by the son-in-law of the Prophet Muhammad, namely Sayidina Ali bin Abi Talib ra.

This story becomes clear evidence that the fraternity within the society is not a concern. No other because with unity and mutual respect as the basic capital to build mutual peace. Of course, this respect does not mean eliminating differences and mixing things up. But, we can believe our own faith while respecting the faith of others. This principle is as stated in the Qur'an *Surah al-Kafirun* verse 6:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكاڤرون: 6)

Meaning: "For you your religion, for me my religion." (QS. al-Kairun: 6)

Related to this, Imam Fakhruddin al-Razi (606 H) in the book *Mafatih al-Ghaib Tafseer* explained that each religious adherent would get their respective rewards. Although the reply is in the form of reward or torture. The reward for those who believe and torture for those who deny. Humans are not allowed to judge, conflate trust, or even taunt each other. This is because the one who has the right to give a reply and torture is nothing but Allah *ta'ala*.

“Once you become a human, then you have an obligation to love your fellow human beings, whoever they are”

Emha Ainun Nadjib (Budayawan)

Friday congregation who are glorified by Allah *ta'ala*

In history, Indonesia was able to be respected by other nations because of unity. Indonesia was able to release the shackles of colonialism thanks to unity. The same with defending and fulfilling independence. Therefore, the momentum of the 2018 Asian Games which took place in Jakarta and Palembang must become a new spirit. As the energy for the nation's children to unite to build the progress of the nation.

Likewise, every child of the nation must be aware transnational ideology. Both in the name of religion or other ideologies. Pancasila as the glue of Indonesia's diversity must be the basis for meeting these challenges. If this is neglected, it is possible that Indonesia's unity will be eroded. The impact is the frame of the Unitary Republic of Indonesia (NKRI) will be at stake.

Therefore, as part of the majority of population who adhere to the religion of Islam, we should actively take part. By understanding and preaching the noble mission of Islam. The friendly face and grace that is possessed by Islam must not be

covered by the appearance of some parties who try to present a religion filled with anger and violence. We must embody the noble character of Islam in daily life. As the mission of the Prophet Muhammad saw was none other than to perfect the virtues of morals.

This is as in a hadith narrated by Imam al-Baihaqi (384-458 H) in his work titled *al-Sunan al-Kubra*:

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّمَا بُعِثْتُ لِأَتَمِّمَ مَكَارِمَ الْأَخْلَاقِ (رواه البيهقي)

Meaning: Narrated from Abi Hurairah ra, Rasulullah SAW said: "Really, I am sent for nothing but to perfect noble character." (H.R. al-Baihaqi)

In addition, the *ukhuwah wathaniyah* frame must become a basic foothold to live in the midst of Indonesia's diversity. As fellow children of the nation, we must be proud and strive to realize the progress of Indonesia. Challenges and obstacles to the progress of this country must be decomposed with the spirit of unity. Indonesia's diversity must be used as social capital to exchange ideas and work together.

It is a loss for all of us, if we concentrate on our differences. To feel superior to others. To feel the greatest and more correct than others. This attitude will only lead to divisions and conflicts. If this nation is weak, it is likely to be re-colonized and regulated by other nations.

Therefore, the difference must be managed wisely and tactfully. As this has been proven in the 2018 Asian Games. As the host, the Indonesian nation has received a lot of appreciation from the international community for its successful opening

and organization. Similarly, with the achievement carved by Indonesian athletes. Let us together build this nation. Hand in hand for the progress of Indonesia.

Hopefully Allah *ta'ala*'s knowledge will know and guidance always accompany our steps. *Amin ya rabbal 'alamin*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



“Once you become a human, then you have an obligation to love your fellow human beings, whoever they are”

Emha Ainun Nadjib, Budayawan



Signs of a *Mabrur Hajj*

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِعُضْبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالذِّينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَفَرِّدْ أَعْيُنَنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Muslims blessed by Allah *ta'ala*

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Audience, the Friday prayer congregation *hafidhakumullah*

Since two weeks ago, Indonesian pilgrims began to return to their homeland. As per the schedule set by the Ministry of Religion of the Republic of Indonesia, the return of pilgrims begins on 26 August 2018, until September 25, 2018. The return

of 221 thousand pilgrims are a sign of the completion of the annual worship series. We hope that our brothers and sisters this year that have received the call of Allah *ta'ala* can bring a blessing for all other people in the community.

Starting with each pilgrim can get the pilgrimage wisdom. Where the Hajj does not only require body readiness, but also financial readiness. Coupled with the preparatory procession, ranging from registration, training rituals, health checks, to mental readiness to leave relatives to go far away. From these various sacrifices, it is not excessive if the hajj is called as a perfection of one's Islam.

In addition to being one of the pillars of Islam, the pilgrimage also has *fadilah* and wisdom that is uncountable. By performing the pilgrimage, a Muslim will get forgiveness from sins, his or her prayers answered, even the promise of paradise. It is not an exaggeration when Imam Ghazali, who explained the *fadilah* and secrets of the pilgrimage in the book of *Ihya 'Ulum al-Din*, called it a religious worship that perfects a religion (*kamal al-Din*).

“A noble person never hurts people and forgive people when he/she is hurt”

KH. Mustofa Bisri, Mustasyar PBNU

More than that, besides having benefits that come to each hajj pilgrims, hajj also teaches many things. This lesson leads to the strengthening of the quality of social piety. Starting from strengthening the feeling of brotherhood, to a sense of awareness and sympathy for differences. This is because each pilgrim will meet with Muslims from different countries. Not only different from the practice of worship, but also different in terms of culture, language, to skin color.

Therefore, the return of hundreds of thousands of Indonesian pilgrims above is a blessing in itself. We hope they can become a soother for the surrounding community. Rituals that have been performed can become *mabrur* hajj. In addition to the virtue of returning to one's self, *mabrur* hajj rays are also beneficial and felt by others.

Audience who are glorified by Allah *ta'ala*

In a *sahih* hadith narrated by Imam al-Hakim in *al-Mustadrak*, it is said that one day the Messenger of Allah was explaining the virtues of the *mabrur* hajj. Suddenly, the Messenger of Allah was asked by some friends about the signs of the aforementioned *mabrur* hajj. This question is not strange, considering that as explained by His Majesty the Holy Prophet at that time, there was no appropriate reply for the *mabrur* hajj except heaven.

No wonder the companions were curious. Hearing the question of some of his friends, the Prophet then answered that among the signs of *mabrur* hajj is to give charity to feed other people and to speak good words.

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَرُّ الْحَجِّ؟ قَالَ: إِطْعَامُ الطَّعَامِ وَطَيِّبُ الْكَلَامِ (رَوَاهُ الْحَاكِمُ)

Meaning: Narrated from Jabir, one day the Messenger of Allah, peace be upon him was asked: "What is the hajj *Mabrur*?" Rasulullah SAW replied: "To donate food and speak with words that are good." (H.R. al-Hakim)

Clearly, the above hadith states that the *mabrur* hajj is characterized by two things. The first is increased generosity. An

attitude that is based on empathy in the world. Giving food is a symbol of love to share and empathize. A *mabrur* hajj, which is actually personal, is marked by real charity, which is the fondness of sharing.

The second sign is to speak using good words. The acceptance of one's pilgrimage can also be seen from his speech. In the last few years, the people of Indonesia have received negative impact from social media in the form of massive hoaxes and hate speech, then the return of the pilgrimage above is expected to be able to be the antidote. The pilgrims above are not only able to restrain themselves, but also can be a role model for the surrounding community.

In addition, in the authentic hadith of the history of Imam al-Bukhari (194-256 H) also stated:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ (رَوَاهُ الْبُخَارِيُّ)

Meaning: *From the companion, Jabir ra, I heard that The Messenger of Allah saw said: "A Muslim is someone who makes other Muslims feel safe (undisturbed) from his mouth and hands."* (H.R. al-Bukhari)

Still related to this, of course we are all familiar with the story of the Prophet Muhammad with a blind Jewish beggar. At that time, in the corner of the Medina market there was a blind beggar, who if someone approached him, he always said "O my brother, do not approach Muhammad, he's a crazy person, he's a liar, he's a wizard. If you approach him, then you will be influenced by him."

Knowing that, every morning Rasullullah saw approached the beggar while bringing food. Without saying anything, the Apostle

fed the food he had brought. While the beggar kept telling him not to approach someone named Muhammad.

One day Sayidina Abu Bakar ra visited the Prophet's daughter's house, Sayidah Aisyah ra and asked: *"O my daughter, is there the sunnah of the Prophet that I have not yet done?"* Then Aisyah replied: *"O father, in fact you are a sunnah expert, only, there is one sunnah that you haven't done yet,"* said Aisyah.

"What's that?" Asked Abu Bakr. *"Every morning the Messenger of Allah saw always goes to the corner of the Medina market with food for a blind Jewish beggar who is there"* replied Aisyah. The next day, Abu Bakar went to the Medina market with food for the beggar.

"Difference of opinion is important, but conflict and fragmentation are disastrous"

KH. Abdurrahman Wahid (1940-2009)

When Abu Bakar started to feed him, the beggar got angry and shouted: *"Who are you!"* Abu Bakar replied: *"I'm the one who used to come to you."* *You are not the person who used to come to me,"* said the blind beggar.

Then the beggar continued speaking: *"When he came to me, it was not difficult for this hand to hold and it was not difficult for this mouth to chew. The person who used to come to me always feed me. First he mashed the food, only then he would give it to me."*

Abu Bakr who heard the blind man's answer then cried, saying: *"I am not the one who usually came to you. I was one of his best friends. The noble person is gone. He is Muhammad, Rasulullah SAW."*

Hearing Abu Bakar's words, the beggar cried and then said: *"Is that correct?"* asked the beggar. His head was bowed and his tears began to blossom. *"All this time, I have always cursed and*

slandered him” he continued. “But he was never once angry at me, even a little!” said the Jewish beggar, sobbing.

“He always came to me, while feeding me in a very gentle way.” While holding back his sadness, the beggar continued to sob, and finally could not help crying uncontrollably. In the midst of his cries, the Jewish beggar said: “He was so noble. He was so noble!” He tilted his head towards the sky. His hands were opened wide like he was praying, and then he sat on his knees again. For a moment both of them fell silent. Shortly thereafter, the blind Jewish beggar asked Abu Bakar to guide him to do the *syahadat*. Thus the beggar embraced Islam.

Congregation *yarhamukumullah*

The story of Rasulullah saw and the Jewish beggar gives us a valuable lesson. That actually the teachings of Islam are very noble. Not only does it stop at personal piety, but it also radiates into social piety. This is also found in the pilgrimage. A *mabrur* hajj does not only increase personal piety, but also social piety. We hope, pilgrims who have finished their hajj rituals can become a beacon of light for the general community.

May we always be facilitated by Allah *ta’ala*. *Amin ya rabbal ‘alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ

• اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



Hijrah of the Millennial Generation

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Audience, the Friday prayer who are blessed by Allah *ta'ala*.

Let us extend our gratitude to the presence of Allah *subhanahu wa ta'ala*, the One who created the universe. Our blessings and greetings are given to the Prophet Muhammad, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Congregation who are blessed by Allah *ta'ala*

This week, Tuesday, September 11, 2018, Muslims commemorated the New Year 1 Muharram 1440 H. Besides being celebrated by Muslims, the Hijriyah New Year is also used as a national holiday. This reflects the harmony of religious life in Indonesia. As a nation consisting of multi-ethnic, ethnic, racial and religious groups, the spirit of tolerance is important to always be

maintained. Especially, for the next generation of young people.

“One of the commandments of God which is paralleled with the command to be pious is to preserve the love of fellow human beings”

Nurcholish Madjid (1939-2005)

The hijrah event that was experienced the Prophet Muhammad saw and his companions was meaningful lesson. Although the hijrah after the liberation of Mecca is no longer valid, but the values behind the hijrah must always be emulated. Among these is the spirit of changing from an unkind person to a good person, from a good person to a better person. The same as to leave unwholesome attitudes and behaviors leading to usefulness.

In language, Imam Ibn Mandhur (711 H) in the *Lisan al-'Arab* dictionary defines hijrah by moving from one place to another, from one state to another. Therefore, friends who followed the Prophet's migration are called Muhajirin companions. Imam Ibn al-Athir (606 H) added that the hijrah also means moving from following the passions to obeying Allah Almighty. In a *saheeh* hadith, it is explained that people who emigrate are those who leave the prohibition of Allah *ta'ala*.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ مَنْ سَلِمَ
الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ (رواه البخاري)

Meaning: Narrated from a companion, Abdullah bin 'Amr, the Prophet Muhammad saw said: "A Muslim is a person who is another Muslim who survived from his mouth and hands. People who emigrate are those who leave something that is forbidden by Allah." (H.R. al-Bukhari)

From this explanation, we can agree that hijrah is moving from bad behavior to good behavior. Changing from sin to reward. Changing from harming others to doing good deeds for others. Change from bad prejudice to good prejudice. Changing from mocking to respecting others.

Attendees who are glorified by Allah *subhanahu wa ta'ala*

From the history of hijrah, we can reap the role model. Among them is willing to sacrifice. Many Ansar companions gave up their wealth to help Muhajirin companions. Ranging from food, clothing, to shelter. Even limited food supplies were willingly served. This sacrifice is to help Muhajirin companions. When at that time they did not have anything when they arrived in Medina. Their property was left in Mecca.

“People who do nothing for the benefit of the people, will actually be entwined by their own problems”

KH. Hasyim Muzadi (1944-2017)

Nevertheless, even under limited conditions, Anshar companions still tried to greet them kindly. Trying to lift up the hardship of Muhajirin companions who had to leave their homeland. The differences of descendants, clans, and tribes did not prevent them to alleviate the burden of the Muhajirin companions. Faith that is inherent in the heart, is manifested in real behavior.

This story provides a good role model for us. The spirit of hijrah is the spirit to be better. The spirit to spread goodness. It is not strange if the Messenger of Allah has stated that the

best human beings are those who are most beneficial to others. Likewise, Allah's help will be close to those who always do good deeds and like to help others.

In real life, we can start from the tip of the finger. Where it is not easy for us to spread hoaxes and hate speeches through our smartphones. With these simple steps, we don't make the atmosphere worse. Especially in efforts to maintain the unity and integrity of the nation. In 2018 and 2019, which are referred to as political years, will surely pass well if people have this concern.

On the contrary, technological progress will be an effective medium for spreading goodness. Among them is to fill it with friendly preaching. Religious messages are delivered in a cool and civilized manner. Collecting donations for disaster victims. Pour a petition to defend the weak. Oversee government policies. Or the success of the community empowerment program.

**“Don't go to hajj
if your neighbors are hungry”**

Habib Luthi Bin Yahya
Rais 'Am Jam'iyah Ahlu Thariqah al-Mu'tabarah an-Nahdiyah

Of course, this change must be our commitment. In the midst of advances in technology and information media, we must establish an intention not to harm others. It even impacts the benefit of others. This commitment is expected to bring about change. As the spirit of migration. Therefore, this change to be good should be a joint commitment. With hope, we can make changes happen. Allah *ta'ala* says in *Surah al-Ra'd* verse 11:

إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّىٰ يُغَيِّرُوا مَا بِأَنفُسِهِمْ (الرعد: 11)

It means: “Surely Allah will not change the state of a people before they change the state of themselves.” (QS. al-Ra’d: 11)

Audience *hafidhakumullah*

In addition to the spirit of being willing to sacrifice to spread goodness, the Prophet’s hijrah event also taught the importance of the spirit of unity. To shape Yathrib into a safe, peaceful, and advanced city, there are at least two things that the Prophet saw have done. First, establishing the brotherhood between Anshar companions and Muhajirin. Although not from the same tribe or descendant, but they can be put together. The aim was to form a spirit of brotherhood among fellow Muslims.

Second, the Messenger of Allah pioneered the formation of the unity of the entire population of Medina. This effort was carried out by agreeing on the Medina Charter. Even though from different religions and beliefs, they were responsible for maintaining mutual security. By way of avoiding conflicts between fellow residents of Medina as well as maintaining security from outside attacks. Both of these steps proved to be able to realize Medina as a city that is respected by other nations.

This shows that unity is an important learning from the event of hijrah. In the context of the life of the nation and state of Indonesia, we need this spirit of unity. Both unity among fellow Muslims or between adherents of other religions. Differences in practices of worship or schools of worship should not become tools to blame each other or to insult each other. Disparaging and ridiculing each other will just spend energy for something that is not productive and wasteful.

Likewise, it is important to preserve unity among the nation's children even though they have different religions and beliefs. We can believe our own faiths while respecting the beliefs of others. Not to fuse them together, and also to blame each other. Because only with the provision of this unity, the Indonesian nation will become a developed and dignified country.

Therefore, we must make the commemoration of the New Year 1 Muharram 1440 H as a foothold for hijrah. Change toward good. Especially for the younger generation or who are often termed the millennial generation. We as young people should have this concern. It is simply because the future of Indonesia is in our grasp. The simple step is to spread kindness, and foster a spirit of unity.

May Allah ta'ala always guides our step. Amin ya rabbal 'alamin.

بَارِكْ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ،
وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ
الرَّاحِمِينَ



Literacy of the Millennial Generation

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ،
وَعَمَرَوْهَا بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ، وَخَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ،
وَفَرَطُوا فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَقَوْمَ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ
تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Muslims *yarhamukumullah*

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, the Friday prayer congregation who are glorified by Allah *ta'ala*

September is the literacy month. September 8th is designated by UNESCO as International Literacy Day. This International Literacy Day was initiated at the UNESCO conference in Tehran, Iran, September

8-19, 1965. Until now, more than fifty years of eradication efforts have been set in motion. Reading skill is a prerequisite for increasing human dignity. In the teachings of Islam, reading is the first command that Allah *ta'ala* revealed to the Prophet Muhammad saw. In many narrations, it is mentioned that the Prophet Muhammad saw also paid attention in the area of eradicating illiteracy. One of them, the Prophet set the conditions for freedom for the prisoners of the Battle of Badr by teaching. Prisoners of war who have the ability to read and write will be released if they have managed to teach a number of children in Medina.

**“Indonesia can look to the future with optimism
if trust is returned to the younger generation as
agents of change”**

Yudi Latif, Intellectual

This year, the Indonesian government through the Ministry of Education and Culture (Kemendikbud) focuses on celebrating the Literacy Day in Deli Serdang, North Sumatra. The activity which was held on 6-9 September 2018 chose the theme of developing civilized literacy skills. This theme emphasizes that literacy is the first step to develop Indonesia. Realizing a civil and civilized Indonesia while resting on culture.

Along with the development of technology and communication media, we have a number of challenges. Literacy is not only fixated on eradicating illiteracy, but also how intelligent people filter news and information. Especially for the millennial generation that is facilitated by technology. Literacy must get more attention. The hope is that the younger generation is not easily consumed by the rise of hoaxes, hate speech, doctrines of extremism, and radicalism.

“If everyone continues to learn, and want to listen to others, they will be better and more thorough in understanding Islam, they will not reduce the breadth of the mercy of Islam”

KH. A. Mustofa Bisri
Raudlatut Thalibin Rembang Religious School Caretaker

Fake news and expressions of hatred will certainly be influencing the mindset of the younger generation. Especially if the contents intersect with the issue of SARA (ethnicity, religion, race, and between groups). Likewise with the indoctrination of extremism and radicalism movements that are massively spread by irresponsible parties. For example, until the end of 2017, hundreds of Indonesian citizens (WNI) were willing to move to Syria after watching ISIS propaganda videos accessed from the internet.

Congregation *hafidhakumullah*

As mentioned above, Islam strongly emphasizes the importance of science to its people. Even studying is an obligation inherent in every Muslim. It is not only the obligation of the government to facilitate, but learning is the respective obligations of each individual. In the hadith history of Imam Ibn Majah (207-275 H) it is stated that seeking knowledge is an obligation for every Muslim.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (رَوَاهُ ابْنُ مَاجَه)

Meaning: Narrated from the companion, Anas bin Malik, the Messenger of Allah said: “Seeking knowledge is an obligation for every Muslim.” (H.R. Ibn Majah)

In its explanation, Syaikh al-Zarnuji in *Ta'lim al-Mut'allim* explained that a person's piety cannot be won if it is not equipped with knowledge. Without knowledge, surely people will not be able to practice religious teachings properly and correctly. On the contrary, he/she will misunderstand the noble message of religion. It is no exaggeration if Allah *ta'ala* will exalt a knowledgeable person. Likewise, there is an affirmation that only those who study can be close to Allah *ta'ala*. Afraid to leave his commands. Afraid to violate his prohibitions.

In daily practice, in addition to diligent worship, a knowledgeable person will also always do good deeds to fellow humans. He will try to be as useful as possible to others. Because he/she is aware, that the best human beings are the ones who are most useful for others. Likewise he/she will love others, knowing that God's love will be won by loving others.

Science in Islam boils down to individual piety and social piety. Forming a character who is afraid of God and close to fellow beings. Therefore, studying is an obligation for each Muslim. Science will deliver him/her to understand religion well. And practice it correctly. Become a person who likes to spread goodness to the wider community. Not the other way around, becoming a spreader of hatred and hostility.

This is what is important for us to realize. To bring about Islamic literacy for the young generation. Besides being able to fortify themselves from irresponsible propaganda, the younger generation will also become agents for the embodiment of the message of religious peace.

“Worship the Most Merciful Essence, spread peace, give food, then you will enter Paradise.”

H.R. Ibnu Hibban

Friday session *yarhamukumullah*

Muhammad Quraish Shihab mentioned that the purpose of human creation was to become a caliph in the world. By quoting Muhammad Quthub's opinion (1919-2014), Quraish Shihab mentioned that the aim of Islamic literacy is to realize pure devotion to Allah and devotion to humanity. And encourage humans to prosper nature. This dedication might be done with knowledge.

In the current era, where technological and communication media advances are very fast, it is necessary for the millennial generation to also equip themselves with media literacy. Not only good at using the latest product sophistication, but also smart at sorting and selecting information content. This is important considering the latest research results of the Center for Islamic and Community Studies (PPIM) UIN Jakarta 2017 states that the most dominant source of religious knowledge of millennial generation is the internet. Starting from blogs, websites, to social media. The percentage touched 54.87 percent. It has far outstripped the receipt of religious knowledge through Qur'an recitation, which is only 14.31 percent.

This data must be of our mutual concern. Display of Islamic da'wah on social media is very influential with the future of the young generation. If the preaching delivered is full of utterances of hatred and enmity, we will certainly have a generation of poor hearts. Easy to hate other people who are considered different. Carelessly hostile to others outside his group. In fact, the difference is *sunnatullah*.

Besides also involving the active role of the younger generation, there are at least three things that are urgent for us to do. First, improve the quality of media literacy. We campaign for anti-hoax movement, anti-hate speech and propaganda. Society must be

critical to filter the contents or messages of a news. Likewise, do not be so easy to share sensitive issues. More so if the truth of the news is not yet clear. With this ability, hate speech and propaganda will no longer sell in society.

Second, filling social media with friendly and polite form of *da'wah*. In addition to minimizing the spread of hate speech and provocation, we fill social media pages with peaceful narratives. We convey the message of religion in its entirety. Not only verses of war. Religion has been very detailed in regulating procedures for dealing with fellow human beings. Justice, equality, mutual respect, fond of helping are all examples of the noble values of religion.

Third, provide a good role model in media. This is important, starting from the elites and community leaders. Do not let public figures or role models of the community exemplify their fondness for spreading animosity. Momentary interests to gain power and followers must be able to be subdued for the future of the nation.

Audience who are glorified by Allah *ta'ala*

These three steps are nothing but the embodiment of Islamic teachings, namely to always spread peace and safety. The authentic hadith of the history of Imam Ibn Hibban (354 H) explains that the Messenger of Allah saw gave a message to his people to always spread peace.

With this, social media and internet networking can provide a good understanding to the younger generation. They will be a generation that is open, respecting differences, and able to wisely manage diversity.

Hopefully Allah *ta'ala*'s knowledge and guidance always accompany our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ،
فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



**“Indonesia can look to the future with optimism
if trust is returned to the younger generation
as agents of change”**

Yudi Latif, Intellectual



Building the Generation of Peace

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا
النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Audience, Muslims who are blessed by Allah *ta'ala*.

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah Ta'ala. By carrying out His commands, and knowing His prohibitions.

Audience, Friday session who are glorified by Allah *ta'ala*

The world of Indonesian football is grieving again. On Sunday, 23 September 2018, a brawl between club supporters happened. The Persib Bandung versus Persija Jakarta match which was held at Bandung's Gelora Api Laut Api (GBLA) Stadium Bandung

left all of us with a sense of grief. Haringga Sirla (23) died in the event. This sorrow must be a shared lesson. Starting from the organizing committee, supporters, soccer clubs, security, to family and school education.

Attention must be given to peace building character education. The young generation must be equipped with a spirit of unity, accepting differences, and respecting diversity. With this provision, differences in choices will not end in fanaticism and anarchism. On the contrary, the difference becomes a social capital to get to know on another. Striving to hone creativity and supportiveness.

“The differences between us should be regarded as the treasure of the nation”

KH. Abdurrahman Wahid (1940-2009)

Especially in this digital era, technology and media available are increasingly sophisticated. The words of hate, racism, and provocation are easily spread. Therefore, the Islamic generation must become agents of peace building. Not a hate spreader. The results of a survey of the Jakarta Islamic and Community Study Center (PPIM) Syarif Hidayatullah Jakarta released in early November 2017 showed that intolerance among the younger generation was quite alarming. From a number of respondents consisting of 1522 students and 337 students, internal intolerance opinion 51.1 percent and external intolerance opinion 34.3 percent.

Intolerance is an attitude of inattention towards others. Ethnic, cultural and religious differences are often regarded as barriers. Even ordained as a legitimate hostility. It is at this point that we need to live the values of building peace. As the majority religion, Islam also pays a lot of attention in efforts to build peace. The manifestation of the value of peace building is a shared responsibility.

Congregation *hafidhakumullah*

In the authentic hadith of the Imam Muslim (204-261 H) there is good lesson from the Messenger of Allah saw. One day, the Prophet was in the midst of friends. He explained the parables of fellow believers. Like a body, when one part is injured then the whole body bears the pain. For example, when we have a toothache. It is not only one tooth hurts, but our entire body feels it. Eating and drinking are not enjoyable. It is hard for you to sleep and you have a headache. All our activities are neglected because of it. Nothing can be done comfortably. Likewise we are with other people. Like a body that supports one another.

**“The purpose of friendship is to jointly expand
the purpose of life, bringing one soul closer to
another”**

Buya Hamka (1908-1981)

In addition, the Prophet Muhammad also bequeathed two of the traits that we must have. First, *tarahum* or loving one another. This value is one of the bases of peace building. Peace will be easy for us to realize if each of us is able to achieve peace. Other people, with their differences, we must love. We do not have the heart to bother or harm them. Especially abusing them.

Secondly, *tawaddun* or caring one another. If we meet other people in need of help, then we help them without a second thought. We believe that the help we give to others is a charity saving. When we need help, then help from other people will also be easy to find. From this value, we will not think to tackle other people. Likewise, we will not insult his/her dignity.

In another narration, the Messenger of Allah saw also reaffirmed. That if someone who loves fellow creatures in the

world, then that person will be blessed by the angels in the sky. Likewise he will be loved by Allah *ta'ala*, the Most Merciful. The history of this tradition is found in the book of *al-Sunan al-Kubra* by Imam al-Baihaqi (384-458 H).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَن فِي السَّمَاءِ (رواه البيهقي)

Meaning: *It was narrated from Abdillah bin 'Amr bin al-'Ash ra, actually the Messenger of Allah said: "The people who love will be loved by Allah the Most Merciful. Then love the creatures on earth, surely the creatures in the sky will love you."* (H.R. al-Baihaqi)

In addition to cultivating compassion, Islam also teaches its people to accept differences. This acceptance will lead to the spaciousness of the heart. Being not easy to blame others. Neither does he consider himself the best. Differences in language, skin color, and tribe are nothing but the signs Allah *ta'ala*'s greatness. One tribe should not be mocking and demeaning another tribe. In *Surah al-Rum* verse 22, Allah *ta'ala* says:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلَافُ اَلْسِنَتِكُمْ وَالْوَالِدُنْكَمَ اِنَّ فِي ذَلِكَ لآيَاتٍ لِّلْعَالَمِينَ
(الروم: 22)

It means: *"And among His signs (of greatness) are the creation of heaven and earth, the difference in your language and the color of your skin. Indeed, in that there really are signs for those who know."* (Q.S al-Rum: 22)

In the book *Tafsir Ibni Kathir* it is explained that although humans are created in almost the same form, but the skin color and language vary. Furthermore, Imam Ibn Kathir (774 H) stated that this was *sunnatullah* to show the greatness of Allah *ta'ala*. It would not be right if the differences are used as a reason to mutually insult. Moreover, destroy each other.

Friday congregation who are blessed by Allah

A child who is growing up is influenced by the environment. The family is the first education. Followed later by schools or other educational institutions such as religious boarding schools. The Islamic generation that since birth is surrounded by the advancement of information technology must receive a character education. Both from family and school. Both of these institutions must realize their important role. Parents and teachers have to pay close attention to the formation of a child's characters. Especially in the values of peace building above.

With a strong character, the Islamic young generation will be immune from the negative impact of technological progress. This generation will also be smart enough to live in the midst of diversity. Indonesia which consists of various races, ethnicities, cultures, and religions must be well understood by future generations. Differences are not for insulting each other. Differences are not for destroying each other. But differences are gifts. It is to be thankful for by knowing each other and respecting each other. Join hands to develop the nation and state.

Therefore, family and school are the main foundations. In them, the values of love must be instilled. Respect towards others must be exemplified. Friendly teachings toward diversity must be developed. The learning process must be packaged creatively.

With the expectations that these values are internalized into character. Do not stop at the delivery of material.

The value of building peace that is rooted from an early age will be the foundation of the future. Therefore, the incident of violence between supporters above must be reflected together. There is no point in accusing and blaming each other. It's better to clean up. Paying attention to the process of forming the character of the younger generation. Synergize to give birth to young people with broad views. Active as an agent for peace building, and intelligent living amidst diversity and differences.

May Allah *ta'ala* always guides our step. *Amin ya rabbal 'alamin.*

بَارِكْ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعْنَا بِهِ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

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A Mukmin's Attitude towards Disaster

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالذِّينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Friday prayer congregation *hafidhakumullah*.

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Holy Prophet, the best role model for humanity.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Audience, the Friday prayer session who are glorified by Allah *ta'ala*

Indonesian grief has not dried up due to the Lombok NTB earthquake two months ago, now Indonesia is again facing an earthquake and a tsunami disaster. On September 28, 2018 at 17.03 WITA, our brothers and sisters in Palu and Donggala, Central

Sulawesi were hit by an earthquake measuring 7.4 on the Richter scale. The earthquake also caused a tsunami overflow along the coast of Talise in Palu and along the coast in Donggala Regency.

“To feel true love, sometimes you have to feel deeper bitterness first”

Emha Ainun Nadjib, Cultural Expert

As per the report of the National Disaster Management Agency (BNPB) on 3 October 2018, the natural disaster claimed the death toll of 1,832 people, injured 2,549 people, and displaced 70,821 people. These thousands of refugees are spread over refugee centers. Besides having to live with many kinds of limitations, they also still have to feel the aftershocks. In the aftermath of the large earthquake, there were 362 aftershocks. Not to mention, the damage to housing and public infrastructure. Health, education, worship, and bridge facilities were also not free from the wrath of the tsunami.

The Palu and Donggala disasters were a shared sorrow. Just after the disasters happened, messages of grief and prayers were offered by all the children of the nation. Government, BNPB, TNI / Polri, PMI, Kemenhub assistance, and donations from various regions have come to Sulawesi. Donations are also being made in various parts of the country. This shows that the social solidarity of the Indonesian people is very strong. Regional, ethnic, cultural and religious differences do not prevent one from helping each other.

Friday congregation *hafidhakumullah*

In the history of the authentic hadith of the Muslim Imam (204-261 H), it is said that one day the Messenger of Allah saw was among his companions. Suddenly, without knowing the origin, came a man

who was dressed in all-white and sporting a jet-black hair. The uninvited guest then approached the Prophet Muhammad saw. He asked about Islam, faith, *ihsan*, and signs of doomsday.

In sequence, the four things were asked and answered by the Messenger of Allah saw. It's just that, the friends were surprised when one by one the questions were answered. The man above always confirmed the Prophet's answer. As if he himself already knew the answer to the question posed. Even so when it comes to the second question, which is about faith. The Messenger of Allah saw was asked what faith is, so the Prophet answered that faith is to believe in Allah *ta'ala*, angels, the Holy Qur'an, the Apostles, doomsday and *qadha 'qadar*.

“There are two requirements of tawakkal: belief in Allah swt, and maximum effort”

Habib Luthi Bin Yahya,
Rais 'Am Jam'iyah Ahlu Thariqah al-Mu'tabarah an-Nahdiyyah

After finishing his conversation with the Prophet, the man then left without a trace. After a while, the companions who were still speechless and were amazed were asked by the Messenger of Allah saw. Are there any friends who know this man. Sayidina Umar Ibn Khattab who was in that place also did not know and asked for an explanation from the Messenger of Allah. To dispel the astonishment of his companions, the Prophet explained that the man who had come was the angel Gabriel. The question which were asked by him was nothing but to teach what it are Islam, faith, and *ihsan*.

We need to note that when describing the sixth pillar of faith, which is to believe in the provisions of *qadha 'qadar*, the Prophet explained that we must believe in the provisions of

Allah *ta'ala*, both in the form of good or bad decrees. Even in another narration, it is explained that a person has not been said to be able to feel the sweetness of faith, before he can accept the provisions of Allah, whatever they are.

From this hadith, we can learn that God's provisions that have taken place must be accepted gracefully. Aside from being wise in returning it to Allah, we must also be good at picking its wisdom. Turning disasters into contemplations to enhance the feeling of servitude towards Him. Either individually or communally. The point to hone back individual piety and social piety. The intelligence of attitude and patience is what will later elevate the quality of faith.

So it is also explained in the Qur'an that one sign of patience is resignation to God. When someone is being given a disaster, then this person should resign to Allah. In reality, life and death only belong to God. Never mourn or wrongly address the test a person is facing. In *surah* al-Baqarah verse 156, Allah says:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ (البقرة: 156)

It means: *"Those who, when afflicted by disaster, say: Truly we belong to Allah and to Him we return."* (Q.S. al-Baqarah: 156)

Imam Abu Ja'far al-Tabari (310 H) in the book *Tafsir al-Tabari* explains that the above verse is a statement of patience. Namely people who believe and admit the decree of Allah. Return everything to Him. In the next verse, it is explained that people who have this attitude will always live in His direction. In addition to being promised mercy by Allah, those who believe in Allah's provisions will also be enlightened. He has a broad attitude and outlook. It's not easy for this person to blame others

or the universe. Such as linking the Palu and Donggala disasters to the building of an eye-like bridge on the coast of Mamuju, West Sulawesi.

In *Surah al-Taghabun* verse 11, Allah *ta'ala* said:

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ
(التغابن: 11)

It means: *"There is no calamity that befalls a person, except with the permission of Allah, and whoever believes in Allah, surely Allah will give instructions to his heart. And Allah is All-Knowing everything."* (Q.S. al-Taghabun: 11)

Friday congregation blessed by Allah *ta'ala*

As mentioned earlier, the Palu and Donggala earthquakes caused a lot of damage. It is our shared responsibility to help alleviate it. Of course, according to the level of ability of each person. The latest data, BNPB reports that until Wednesday 3 October 2018, there were 3,225 personnel who had handled the earthquake and tsunami. They consist of Basarnas, Kominfo, TNI, Polri, orthopedic doctor team, RSCM doctor team, and volunteers.

For those of us who cannot help directly, then we can donate through fundraising. With this effort, the grief of our brothers will soon be overcome. This solidarity is a real form of affirmation that we are one nation. One area of Indonesia was hit by disaster, but other regions also feel it.

In the context of Islamic teachings, this has been reviewed in bulletin edition 29, *Ta'awun and Social Solidarity*, Rasulullah SAW likens Muslims to a body. If one part of the body hurts, then the whole body feels it. Therefore, it is not right if the disasters that

occurred in Palu and Donggala are used as material for mutual blame and unsettling the public by spreading hoaxes. Moreover, material to bring down each other in the struggle for power.

On the contrary, the calamity that occurs must move the heart to care. Hand in hand to relieve those who are suffering. The Prophet Muhammad in *saheeh* hadith stated that whoever lightens the burden of his brother will be lightened by Allah *ta'ala* on the Day of Judgment.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مُؤْمِنٍ كُرْبَةً مِنْ كُرْبٍ
الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ (رواه مسلم)

Meaning: Narrated from Abi Hurairah, Rasulullah SAW said: "Whoever alleviates the hardships of other believers in world affairs, he will be dealt with by Allah from various difficulties in the Day of Judgment." (H.R. Muslim)

From this description we can conclude that a disaster is a provision that we cannot avoid. With faith, we must be ready to accept it. Treat it wisely. Likewise, disaster is the momentum to knit social solidarity. Reaffirming the meaning of one entity as a nation. Indonesia, which consists of various islands, ethnicities, cultures, and religions, we must always sharpen and nurture a sense of unity. With that faith stuck in our chest, let's strengthen our adult attitude, and care for others.

May we always be facilitated by Allah *ta'ala*. *Amin ya rabbal 'alamin.*

بَارِكْ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَتَفَعَّلِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ،
وَتَقَبَّلَ اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ



Together against Hoax

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Audience, Muslims *hafidhakumullah*

Let us extend our gratitude to the presence of Allah *subhanahu wa ta'ala*, the One who have created the universe. Our blessings and greetings are given to the Prophet Muhammad saw, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will advising to ourselves personally, and generally to the congregation, all to always improve the quality of piety to Allah namely by carrying out His commands, and knowing His prohibitions.

Audience, Friday session participants who are blessed by Allah *ta'ala*

In the last few weeks, hoaxes are still the scourge of society. Not only by causing unrest, the spread of hoaxes on social media also threatens social integration. One of them circulated during the Palu and Donggala earthquake and tsunami end of last month. News of aftershocks with the power of 8.1 on the Richter

scale quickly spread through screenshots of conversations on WhatsApp.

Luckily, the Head of the Information and Public Relations Data Center of the National Disaster Management Agency (BNPB) Sutopo Purwo Nugroho quickly responded to the distribution of the hoax. Although while battling lung cancer, Sutopo explained that the news circulating on social media was a hoax. This statement seemed to be an oasis for public unrest.

“The next generation of the nation who are being fed false news will surely grow into an unhealthy generation”

In addition, news of the persecution of a woman activists, Ratna Sarumpaet also brought a sensational effect to the society. It almost brought actions of prosecution. Moreover, the person concerned is a member of the team of one of the presidential and vice presidential pairs. No doubt if the news triggers a complicated and messy political interpretation. Fortunately, the admission and apologies from Ratna Sarumpaet can cool down the atmosphere. Until now, the case is being processed by the authorities.

These two events serve as examples that hoaxes are a common threat. If not addressed, hoaxes will not only cause public panic, but also threaten the sense of national unity. In addition, the next generation of the nation who are being fed with false news will surely grow into an unhealthy generation. So how do the teachings of Islam view the spread of false news? And what values can be taught to contain it?

Congregation who are glorified by Allah *ta’ala*

In the 6th year of Hijrah, the Prophet Muhammad saw faced quite a problem. Narrated in the authentic hadith by Imam al-Bukhari (194-256 AH), Sayidah Aisyah ra, the wife of the Messenger of Allah saw was rumored to have had an affair. This false news was released just after the return of the Prophet from the war of the Mushtaliq. The Prophet's custom when traveling is always accompanied by one of his wives. On the way back from the war, Aisyah felt her jewelry necklace falling.

“A noble person never hurts other people and forgives when he/she is being hurt”

KH. A. Mustofa Bisri,
Raudlatut Thalibin Rembang Religious School Caretaker

To find the jewelery, Ayesha was inadvertently left behind by the group. After a long wait, one of the Prophet's friends, Shafwan bin al-Mu'athal, came. With full respect, Shafwan then invited Aisha to climb onto the camel. As Shafwan led the camel, both of them hurried back to Medina.

From this incident, it turned out that Abdullah bin Ubai bin Salul had spread the news that Aisyah had committed an adultery with Shafwan. Imam Badr al-Din al-'Aini (885 H) in the book *'Umdah al-Qari* explained that Abdullah bin Ubai was a prominent *munaḥfik* figure. This was the person creates lies. Deliberately fabricating stories to accuse Aisyah.

The event of Aisyah being left behind who was later helped by Shafwan was used as material to make a vicious slander. No wonder so many people were deceived by these rumors. Even two influential tribes in Muslim society at that time, the al-Aus and al-Khazraj tribes were almost at the point of wielding swords, fighting each other as a result of being provoked by this news. Therefore, the Messenger

of God saw hoped that a revelation would soon be revealed which were indicative of the resolution. In the end, verses 11-21 *surah al-Nur* came down which explained the problem. Aisyah was declared free from all charges.

This event shows that false news is the base of social upheaval. People become suspicious of each other. Accusing and suspecting each other. If it cannot be resolved properly, it is not impossible to end in division and conflict. In the context of Indonesian society, false news is really unproductive for the development of the country.

Audience, *yarhamukumullah*

Fighting a hoax can be done from two directions. First, from those who make and distribute it. Second, from those who received the distribution of the hoax. As a religion that is embraced by the majority of Indonesia's population, Islam provides a set of values for its people. Making and spreading false news clearly violates the teachings of Islam. In Islam a lot is explained that lying is a sinful behavior.

**“Hoax is one of the despicable behaviors. It can
ignite the fire slander, enmity and hatred in the
midst of society”**

KH. Husein Muhammad, Founder of ISIF Cirebon

Rasulullah SAW bequeathed his people to stay away from lies. Lying will bring people closer ugliness, both for the perpetrators and the surrounding community. On the contrary, Islam teaches its people to be honest, both in words and deeds. Honest behavior will bring goodness closer. While goodness will bring closer to heaven. In the hadith narrated by Imam Abu Dawud (202-275 H) is explained:

عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى
الْبِرِّ وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ (رَوَاهُ أَبُو دَاوُدَ)

Meaning: Narrated from Abdullah, the Messenger of Allah said: "Keep honesty, because honesty will point to goodness, and goodness shows heaven." (H.R. Abu Dawud)

Imam Syams al-Haq Abadi (1329 H) in the book *Aun al-Ma'bud* explained that honesty will facilitate someone to do good. Easily free from mistakes that harm others. It is this good deed that finally leads one to easily enter heaven. This hadith is an important indication for us that honesty is the key to goodness.

Conversely, lying will create trouble. We ourselves will be the losers. Because of these lies, new lies will be born. Lies after lies can lower our dignity. At the end, it will bring us closer to the torment of hellfire. Of course, making hoaxes and spreading them is part of this lying behavior.

On the other hand, those who are exposed to the news must be able to hold back. Critically and carefully filter the truth of the news. Do not be too easy to share, or even add to the content of the news. From the events that happened to Aisyah ra above, we can learn the lesson that if the news is still not clear do not spread it easily. Especially if the news comes from people who are not yet known. Instead of making unfounded interpretations, it's better to be quiet. Does not add to the difficulty of the problem. Described in authentic hadith:

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ
خَيْرًا أَوْ لِيَصْمُتْ (رَوَاهُ الْبُخَارِيُّ)

Meaning: Narrated from Abi Hurairah ra, Rasulullah SAW said: "Whoever believes in Allah and the End Times, then say good words or keep quiet." (H.R. al-Bukhari)

Audience, worshipers who are glorified by Allah *ta'ala*

From this point, we can understand that the aftershock hoax in Palu with a magnitude of 8.1 on the Richter scale and the news of the persecution above do not need to happen if religious values are well represented. But at least, these two events that have occurred must be made as lessons. Hoax distribution must be resisted together.

We start from each of us. Never lies, and do not be easy to share news that is still doubted. Advances in technology and social media must be used as a means to exchange information and knowledge. Not hoax news and fabricated stories.

In addition, millennials who benefit from advances in technology and communication media must take part. The young generation must be a spearhead against hoaxes. With their involvement, technology and social media will be an effective means of exchanging ideas and thoughts. Manage peace and national unity. As a prerequisite of an advanced, civil, and civilized Indonesia.

Hopefully Allah *ta'ala*'s knowledge and guidance always accompany our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ
مَنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ،
فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



Teachers, the Lantern of Indonesianness

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ،
وَعَمَرُوا بِالْإِكْتِنَارِ مِنَ الطَّاعَاتِ، وَخَدَلَ مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ،
وَفَرَطُوا فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ
تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, who are glorified by Allah *ta'ala*.

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, the congregation of Friday prayers blessed by Allah *ta'ala*

Nearly two months in a row, Teacher's Day was mentioned. Last October 5, 2018, International Teacher's Day was celebrated. While on 25 November 2018, people will be celebrate National Teacher's Day. This shows that teachers are recognized as having respectable positions. Both in the eyes of the world, or for a country. It is undeniable that we will leave the future of the nation and world civilization on the hands of teachers. It is in their hands that the next generation is forged and educated.

Likewise, the future of the Indonesian nation and state. Its rise and fall depend on teachers. A good teacher will produce a next generation of quality. Spiritually and physically. Growing healthy mind and body. But on the contrary, if the teacher is at a crossroads, then the fate of this nation is also at stake.

Indonesia as a plural nation needs intelligent young people. Especially in dealing with diversity. Ethnic, religious, racial and intergroup differences (SARA) must be used as social capital. Hand in hand working. Shoulder to shoulder filling our independence. Exchanging ideas. Colliding to ideas formulate the best steps to build a nation.

**“A teacher is a fighter without a medal in
educating the nation”**

Ki Hajar Dewantara (1889-1959)

From this point, the existence of a teacher who understands the meaning Indonesian diversity is very much needed. Teachers will become torches for the younger generation. Look positive and optimistic about Indonesia's potential. Difference is not used as an excuse to be divided. Blaming other parties, and favoring

their own groups. This open and tolerant generation can be formed from the guidance of a teacher. Namely teachers who are open and ready to do a dialogue about the diversity of Indonesia. So that diversity becomes a starting point to enrich the soul, not to narrow it.

However, this portrait of the maturity of Indonesian teachers in viewing diversity is not yet very encouraging. The results of the 2018 UIN Jakarta Islamic and Community Assessment Center (PPIM) survey showed that 56.90 percent of teachers had an intolerant opinion. Whereas in the intolerant action intention, there were 33.21 percent of teachers who were intolerant. From the findings of a national survey conducted in 34 provinces with a total sample of 2,237 people, this is an early warning for us. That out of 10 teachers, there are 6 people who have an intolerant opinion, and there are 4 teachers from 10 teachers who will take part in intolerant actions if there is an opportunity.

Friday prayer session *hafidhakumullah*

In Islam, a teacher is seen as a noble position. A knowledgeable person that is a light for others. Like a lantern for darkness. Showing the community in a dignified direction. Not surprisingly, the Prophet Muhammad saw in many narrations of authentic hadith confirms that people who have knowledge and teach it to others are like full moon. The light is brighter than the sparkling stars.

**“Let us build the nation and we avoid the
conflicts that often occur in history, this is the
essence of our historical tasks, which we must
not forget at all”**

KH. Abdurrahman Wahid (1940-20)

Likewise in the hadith narrated by Imam Abu Dawud (202-275 H), the Messenger of Allah saw stated that scholars are the heirs of the prophets. What is inherited is not wealth, but knowledge and guidance. Scholars or teachers become role models for the community and students. Therefore, the attitude and role model of a teacher is the key for the next generation.

Because of this affirmation, a teacher must at least reflect the qualities possessed by a prophet. Among these are true nature (*shidiq*), trustworthiness (*amanah*), conveying their knowledge (*tabligh*), and intelligent (*fathanah*). These are traits that should be inherent in a teacher. A teacher should not deliver something unless it is based on science and truth. His words and actions are unanimous. The knowledge and teaching that he/she provides is intended to bring good to others. And to realize peace and prosperity of society.

During his lifetime, the Messenger of Allah saw has exemplified this. Although in Medina lived various tribes, clans, religions, and beliefs, the Prophet was able to live peacefully side by side. Rights and obligations were always maintained. Cooperation was established with the principle of mutual respect. Not to fuse the differences. But believe in each own's truth, while respecting the beliefs of others. Not a few verses of the Qur'an explain this principle. Among these are verse 6 of *Surah al-Kafirun*.

لَكُمْ دِينُكُمْ وَلِيَ دِينِ (الكافرون: 6)

Imam Abu Ja'far al-Tabari (310 H) in the interpretation of *Jami 'al-Bayan* explained that this verse is a guidance from Allah for Muslims when living in the midst of adherents of other religions. Religious differences are God's provisions and cannot be denied. Faith is

guidance that only Allah gives to His chosen servants. Therefore, it is forbidden to mix beliefs. Likewise, in verse 108 of *Surat al-An'am*, it is explained that one cannot mock the worship other religions.

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ
إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ (الأنعام: 108)

It means: “And do not curse the worship of those who worship besides Allah, because they will curse Allah by going beyond limits without knowledge. Thus, We make every people think well of their work. Then to God, where they return, then He will tell them what they have done.” (Q. al-An'am: 108)

In the context of living as a state and a nation of Indonesia, teacher's intelligence is manifested in addressing the diversity of Indonesia. The difference does not have to be used as a trigger for division. On the contrary, difference is wealth. Therefore, a teacher must be a sowing spirit of tolerance. And strengthen the spirit of brotherhood and unity of Indonesia.

Audience who are glorified by God

As mentioned at the outset, Indonesian teachers are not yet fully tolerant. In fact, this attitude is the key to living in harmony. As well as the basis for strengthening the brotherhood of the nation and land of Indonesia. Among the three factors, as found in the national survey “The Dimming Lantern” by PPIM UIN Jakarta above is a way to understand religion, demographic aspects, and the role of CSOs and sources of Islamic knowledge.

The lack of understanding of religion influences the religious perspective. In the end it affects the attitudes and actions. A

half-understanding makes it possible for someone to interpret the verses of the Qur'an or the Hadith as a part of the law. The effect is, it is easy for someone to be caught up in an extreme even radical understanding.

Demographic aspects also has an effect. One of them is economic factors. The lower the income, the more teacher will feel injustice. Likewise, the attitude of intolerance will also be higher. On the other hand, closeness to community organizations and reading material also influences. A teacher who is close or becomes a moderate member of a mass organization will have a better attitude of tolerance. Even so with reading material. If a teacher is accustomed to reading books circulated by extremism and radicalism movements without being accompanied by critical readings, then the attitude of intolerance will also be high.

From this point on, it is our joint duty to bring about tolerance in teachers. A teacher who can be a lantern for his/her students. Becomes a torch to manage Indonesia's diversity. Of the three factors above, joint efforts need to be taken. Starting from improving teacher welfare, providing an opportunity to broaden the religious knowledge of teachers, and also enhancing teachers' experience of different groups.

With this effort, we hope that Indonesian teachers will spearhead the caring for the nation's future. Educating the next generation who are intelligent living in the midst of diversity. So that the difference will be a social capital to build the nation and state. Not the other way around.

May we always be in His direction. *Amin rabbal 'alamin.*

بَارَكَ اللهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي أَعْفُوٌّ وَرَحِيمٌ وَأَنْتَ خَيْرُ الرَّاحِمِينَ



Incident on *Santri's Day*

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا
النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

Ladies and gentlemen, the congregation of Friday prayers which is glorified by Allah *ta'ala*.

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will advising to ourselves personally, and generally to the congregation, all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, Friday session is *hafidhakumullah*

Earlier this week, Monday, October 22, 2018 was celebrated as National Santri Day. The theme promoted by the Ministry of

Religion of the Republic of Indonesia is “*Bersama Santri, Damailah Negeri*”. A variety of activities were carried out by the students, especially students from Islamic religious boarding schools. Starting from competitions, carnivals, pilgrimage to graves of *kiai* or heroes, discussions, recitation, to joint ceremonies. As from three years ago, October 22 was determined by the Government as National Santri Day

“O Allah, may You make us santris to the peaceful, friendly, soothing, Islamic kiblata and a unifier in the life of the nation, state, and even between fellow human beings”

KH. Moh. Zuhri Zaini,
Nurul Jadid Paiton Probolinggo Religious Boarding School Caretaker

This decree is contained in a Presidential Decree Number 22 Year 2015. Historically, the date was chosen because it referred to the Jihad Resolution event which was raised by the Hadlaratus Shaykh Hasyim Asy’ari (1875-1947) on October 22, 1945. With the Jihad Resolution, the Indonesian people were united. Fighting desperately to defend independence. The war that sacrificed thousands of fighters in Surabaya was made a milestone for Heroes’ Day, 10 November. This history shows that the role of the *kiai* and *santri* for the Unitary State of the Republic of Indonesia (NKRI) is very real.

It’s just that, the celebration of Santri Day held at Garut Limbangan field leaves a controversy. Pros and cons of the public filled various social media pages. The incident of the burning of the flag of one of the forbidden organizations on which is written the *tauhid* sentence triggered a debate. The flag burning video became viral on social media. The society has a diverse response. Starting from supporting, justifying, deploring, to berating.

What should be a common concern is that this incident should not cause greater turmoil. Moreover, igniting conflicts between fellow children of the nation. It is our duty to sooth the atmosphere. While trusting the authorities to investigate the problem. A reactive and provocative attitude will only make it worse. Appeals to remain conducive have been issued by the Government, the Police, the Indonesian Ulema Council (MUI), the Nahdlatul Ulama Executive Board (PBNU), and a number of other mass organizations.

Congregation who are blessed by Allah

Not long after that incident, an uproar occurred on social media after the video of the incident was uploaded. Various statements flowed profusely. Ironically, the incident was used as material to rail against each other. Speeches of hatred and provocation are increasingly milling about, both on Facebook, Twitter, Line, Instagram, or the WhatsApp group. If not addressed wisely, of course this will cause turmoil. At this point, the community, especially the younger generation, must be smart in responding.

One thing we need to look at together is the emergence of provocative statements. Exaggerating the facts. Season it with hate speech. Thus, the root of the problem becomes blurred. Impact, the atmosphere is getting more complicated. It is the loss of the nation of Indonesia if its young generation is easily incited to hate one another. Divided and conquered like sheep.

Islam forbids its adherents from doing divide and conquer. This action is the root of division. Society becomes suspicious and hate each other. It even leads to conflict and hostility. There are a lot of hadiths stating that the Prophet Muhammad SAW said that people who like to divide and conquer will not go to heaven.

عَنْ حُذَيْفَةَ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَا يَدْخُلُ الْجَنَّةَ قَتَاتٌ
(رَوَاهُ مُسْلِمٌ)

Meaning: "Narrated from Hudzaifah ra., I heard the Prophet saw said: "People who like to pit one sheep against another will not enter heaven." (H.R. Muslim).

Imam Muslim (204-261 H) in the book *Saheeh Muslim* incorporates the above hadith into the severity of the law of haram to pit one sheep with another. This shows how cruel the act is. Imam al-Nawawi (631-676 H) in the *Syarh Sahih Muslim* book explains that the word *qattatun* in the above hadith, the meaning is *nammamun*. Namely someone who conveys one thing from one person to another or to the public for the purpose of making damage. Likewise, Imam al-Ghazali (505 H) in the book of *Ihya 'Ulum al-Din* also explains the dangers of dividing and conquering. Therefore, Muslims must avoid these attitudes and behaviors.

Instead, we have to get used to spreading goodness. Calling for peace and invite others realizing unity. Many have emphasized in other hadiths, that if you cannot say good then it is better for you to stay quiet. The Prophet Muhammad saw also stressed that one sign of a person's Islamic quality is to leave things that are of useless. Not only pitting a sheep against another is useless, it also invites damage and division. Allah *ta'ala* says in *Surah al-Qalam*, verses 10-11:

وَلَا تُطْعِ كُلَّ حَلَّافٍ مَهِينٍ (10) هَمَزٍ مَشَاءٍ بَنِيمٍ (11)

It means: “*And do not obey anyone who swears and insults. Who likes to denounce, who are increasingly spreading slander here and there.*” (Q.S. al-Qalam: 10-11)

“I do not care, whether my popularity is destroyed, slandered, reviled, or accused of anything, but this nation and country must be saved from division”

KH. Abdurrahman Wahid (1940-2009)

Imam Abu Ja'far al-Tabari (310 H) in the commentary *Jami' al-Bayan* explains that this verse is a warning to the Prophet Muhammad saw and his companions not to fall in the divide and conquer tactics of religious liars. Where they swear easily, denounce, and pit sheep against another. This guideline is important so that the Muslim community will not be able to be easily provoked. Discord will create enmity. As well as inviting conflict in the midst of society.

Islam as the religion that is most embraced by the people of Indonesia must be a pioneer in realizing peace. Indonesia, which consists of many tribes, religions, race, and beliefs must prioritize the feeling of brotherhood. Muslims must commit to a mutual agreement, namely Pancasila, the 1945 Constitution, the Republic of Indonesia, and *Bhinneka Tunggal Ika*. In essence, the reality of diversity was also faced by the Prophet Muhammad when he migrated to Medina. The city of Yathrib is already inhabited by various tribes, religions, and beliefs. In practice, the Prophet Muhammad saw did his *da'wah* in a dignified manner. Prioritizing *akhlaqul karimah*. Countless other religious communities voluntarily converted to Islam because they were amazed by the moral glory of the Prophet Muhammad saw and his companions.

Audience, *hafidhakumullah*

It is a joint struggle to build up the nation and state of Indonesia. We should put forward unity to fill independence. All children of the nation must maximize their potential and energy to love the motherland. If there is an effort that undermines unity and threatens the Unitary Republic of Indonesia, it must be dealt with firmly and wisely. We must tame the transnationalism movement. Of course it must be in a dignified way.

The young generation must be active and smart to answer this challenge. We have a lot to learn from countries in the Middle East that have been devastated by civil war. In addition to not being easily influenced by calls in the name of religion, we must also be creative in manifesting the message of religion for the nation's civilization. Realizing peace and common prosperity. Because love of country is a part of the teachings of Islam.

Therefore, the incident that occurred at the moment of the National Santri's Day commemoration above must become a shared lesson. The threat to the unity of the Indonesian people must be a common challenge. Santris and other young people must join hands. Fend off provocation wisely and decisively.

Let's hold hands tightly. Realizing peace. Love the motherland and believe in Indonesia.

May Allah ta'ala always guides our step. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



Empathy, not Scorn

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِعُذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى
آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Friday prayer congregation *hafidhakumullah.*

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the *khatib* will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Audience, Friday prayer congregation of Friday who are glorified by Allah *ta'ala*

It is unfortunate, the attitude of some of our brothers who are

not empathetic towards the Lion JT 610 disaster. Shortly after the Jakarta-Pangkal Pinang plane was declared to have crashed in Karawang waters, a number of inappropriate statements appeared on social media. The event that happened on Monday, October 29, 2018 is shared sorrow. Not as ingredients to corner or blame someone.

“We should think why are the disasters still keep coming? It’s better: Are the ties of silaturahmi still intact?”

Habib Luthi Bin Yahya,
Rais ‘Am Jam’iyah Ahlu Thariqah al-Mu’tabarah an-Nahdiyah

In the disaster that killed 188 people, some had the heart to associate the disaster with the atmosphere of political competition ahead of the 2019 presidential election. The crash of the aircraft that took off from Soekarno-Hatta Airport in Cengkareng was packed with earthquake disasters in NTB, Palu, Donggala, government’s performance, to the burning of a flag bearing the sentences of *Tauhid* in Garut.

Some of these statements are: *“Look, the punishment comes again. Why not stop hating Islam? ”* After Lombok, Palu and Donggala, now a plane crashed. *This regime is suffering the wrath of God!* , likewise there was a statement which had a political smell to it. *“Since SBY stepped down, calamities and disasters have continued to overtake our country. Please pray to be able to change the atmosphere for the better in 2019. God willing, our country returns to the lap of Mother Earth. For the Divine Will. Amin. ”*

Political competition is a natural thing. To win voting is guaranteed by law. Democratic system guarantees its existence. Campaigns and elections are means that have been determined together. It’s just that it must be in an elegant and dignified

manner. Likewise by promoting a sense of tolerance among fellow children of the nation. The statement above is certainly not good if it is heard by the families who are mourning. Moreover in the context of striving for social solidarity.

It's best if we mourn together. Say a prayer for the victims to be placed by His side. So the families left behind are fortified. In the future, the Indonesian people can receive wisdom from these disasters. We should work hand in hand to develop a better transportation system. Even though we cannot escape the provisions of the Almighty, we are ordered to maximize our efforts. So how should we react?

Friday session *yarhamukumullah*

Narrated in the hadith of the authentic history of Imam al-Bukhari (194-256 H), Rasulullah saw gave a loud reprimand to a friend when someone linked a solar eclipse with someone's death. This incident occurred when the son of the Prophet Muhammad, named Ibrahim died. Linking death to natural phenomena or vice versa is the Jahiliyah tradition. Islam came to straighten monotheism. It insists on God's greatness.

**“Often God's choices for us are not what we
want them to be. Only later did we know that
His choice was the best”**

KH. A. Mustofa Bisri,
Raudlatut Thalibin Rembang Religious Boarding School Caretaker

In many other narrations, it is explained that the Rasulullah saw disavowed the custom of the Arabs to associate rain with stars. Likewise also believes the occurrence of punishment due to natural phenomena. The Messenger of Allah emphasized that whoever believed this meant that the person had denied the

teachings of Islam.

Islam teaches the principle of monotheism. Everything will not happen except with the permission of Allah. A servant is ordered to believe. Good and bad provisions must have a silver lining. Even the quality of one's faith can improve in quality if he/she is patient and persistent in facing trials.

From this, the disaster must be addressed by always prioritizing *husnudhan*. Thinking positively about the provisions of God, and thinking positively about fellow creatures. *Husnudhan* to Allah is a form of faith. Disasters big or small cannot be separated from His provisions. Even the validity of our faith will be tested when facing a disaster. In a hadith the history of Imam al-Bukhari, is stated:

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ قَالَ اللَّهُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي
(رَوَاهُ الْبُخَارِيُّ)

Meaning: Narrated from Abi Hurairah ra, Rasulullah saw said: "Allah ta'ala says:" I am according to My servant's allegation" (H.R. al-Bukhari)

Imam Badr al-Din al-Aini (885 H) in the book *'Umdah al-Qari* explains that the above hadith emphasizes the forgiveness and torture of Allah closely manifested by the servitude of a servant. If someone has a positive outlook, then God will also give goodness. For example, if someone is sure to expect forgiveness, then Allah will forgive his sins easily. In contrast, if a servant has a bad prejudice, then Allah will give torture upon him. Therefore, we are ordered to always be kind. Optimistic that Allah *ta'ala* is

the Most Merciful and the Forgiving.

Likewise, Islam also encourages its people to be kind to each other. And ordered them away from bad prejudice. Because bad thinking is nothing but sin. This is as in the words of Allah swt *surah* al-Hujurat verse 12. This prohibition certainly gives the benefits returned to humans themselves. In everyday life, bad prejudice is the start of disunity and division. Therefore, linking natural disasters with the performance of the government or other parties is not justified.

“The anger of religious people in defending their religion must not be the same as the anger of non-religious people, there must be a distinguished frame of noble character”

Haedar Nashir, Chairman of PP Muhammadiyah

Associated with disaster, a lot of history of hadith explaining that no matter how small the test, if it is accepted patiently and sincerely, it will be a sin remover. Likewise, a person who is subject to disaster does not mean God is angry with him. Maybe even the opposite. The disaster will elevate the degree of that person on His side.

Disasters, illnesses, accidents, or drowning may appear to us as doom. However, in the sight of Allah, the person who died due to some of these reasons turned out to be rewarded to die a martyr. In the history of Imam al-Bukhari, Rasulullah saw mentioned five people who are to die as martyrs.

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الشُّهَدَاءُ خَمْسَةٌ
الْمَطْعُونُ وَالْمَبْطُونُ وَالْعَرَقُ وَصَاحِبُ الْهَدَمِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ (رَوَاهُ الْبُخَارِيُّ)

Meaning: Narrated from Abi Hurairah ra, Rasulullah saw said: *"There are five kinds of people who have died in martyrdom; people who died of the plague, people who died from stomachaches, people who died from drowning, people who die from falling debris, and people who are martyred in the way of Allah."* (H.R. al-Bukhari)

This hadith confirms that the victims of the accident caused by a sinking plane crash, and died due to falling debris are martyrs. The reward is equal to those who die in battle in the way of Allah.

It is appropriate for fellow Muslims to pray for one another in kindness. One Muslim with another Muslim is like a body. If there is on part of the body that feels pain, the other parts of the body feel it too. Likewise, the earthquake in Lombok, Palu, Donggala, and the crash of the Lion plane above.

Congregation who are glorified by Allah *ta'ala*

Indonesia is a plural country. This is a social fact that cannot be denied. Of course, behind the diversity there are differences of opinion, interest, and desires. It is all normal. There are ways that have been emplaced to resolve this. One of the ways are through consensus agreement. The technique is in the form of an election.

Political competition through democratic channels must be pursued together. In addition to choosing leaders, it is also important to formulate the best strategy for realizing shared ideals. To bring about social welfare and justice. Therefore, this process must be believed to be an arena for contesting ideas among the nation's children. All of them have good intentions, which is to serve the homeland and the nation.

It's best to make the series of calamities that have occurred

lately as a place to strengthen tolerance and unity. We are like one body. Disasters that befall other regions or people must be handled wisely. We hone empathy. And we learn the lessons. With this attitude, we will become a great nation. A developed and civilized nation. Let's empathize with each other, not berate each other.

May we always be facilitated by Allah ta'ala. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



“ We should think why are the disasters still keep coming? It’s better: Are the ties of silaturahmi still intact?”

Habib Luthi Bin Yahya,



My Hero, My Youth, My Indonesia

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شَرِّهِ وَأَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Audience, Muslims *hafidhakumullah*

Let us extend our gratitude to the presence of Allah *subhanahu wa ta'ala*, the One who created the universe. Our blessings and greetings are given to the Prophet Muhammad, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all to always improve the quality of piety to Allah *ta'ala*, that is by always carrying out his commands, and knowing his prohibitions.

Audience, Friday prayer congregation who are blessed by Allah *ta'ala*

Decades ago, Indonesia achieved its independence. It was October 1945, a few months after the Proclamation was announced, the threat to independence kept coming. The Allies were still not satisfied with attacking the Motherland. Many

areas were visited again to be conquered.

Of course, the entire people of Indonesia did not surrender. They worked hand in hand against the invaders, especially in some of the areas that were targeted. Among them were the students. Many religious boarding school figures also participated in the fight. KH. Hasyim Asy'ari (1871-1947), KH. Wahab Hasbullah (1888-1971), and other *kyai* from other religious boarding schools ordered the *santris* to join in blocking the Allies.

**“A great nation is a nation that remembers the
deeds of its heroes”**

Ir. Soekarno (1901-1970)

The call was stated in the Resolution of Jihad. This fatwa awakened the spirit of defense of the country. Body and soul were at stake. For days, Surabaya had become a battlefield. This incident claimed the lives of up to 16,000 Indonesians. While in the opposing army, more than 2,000 people were killed. This heroic and patriotic struggle culminated on November 10, 1945. All people agreed that the date was celebrated as Heroes' Day for Indonesia, to this day.

From year to year, Heroes' Day comes as a reminder that Indonesia's hero services are so great. Schools invite their students to go on a pilgrimage to the tomb of heroes. TV stations broadcast historical programs that refer to the struggle of the nation. The cyber media intensively introduces fighters ranging from the profile of the heroes, the events of the nation's resistance, to in-depth information related to heroism. Not to forget, social media accounts upload Heroes Day greetings.

Nothing else but to remind all Indonesian people, especially young people to always remember and ponder the meaning of

the day. Then, does it have to stop there?

Friday session *hafidhakumullah*

On the one hand, the hero has more than one meaning. A hero does not necessarily only refer to someone who fights for the sake of defending the nation. In essence, a hero is a person who dares to sacrifice to defend the truth. Therefore, every parent is a hero, because they raise their children. Provide sufficient needs so that their children can grow up healthily. Every teacher is a hero, because they always provide knowledge that is very useful for all students.

**“Tear my body to pieces, cut up this body, but
my soul is protected by a red and white fortress.
Will stay alive, still demand defense, whoever
the opponents I face”**

Jenderal Soedirman (1916-1950)

Every farmer is a hero because he/she keeps producing rice as the main staple for the whole community. Every doctor is a hero, because he/she is always ready to help people who are sick. Each SAR (search and rescue) team member is a hero, because he/she rescues victims affected by a disaster. As what Hermawan, a member of the Mamuju Banser, who died while on duty, had done while helping to deal with the impact of the Palu and Donggala earthquake early last month. Syahrul Anto, a volunteer diver who joined the Basarnas team fell while running the noble task of evacuating the victims of the Lion Air JT 610 aircraft on November 2, 2018.

The young generation will continue the spirit of the struggle. Although the challenges and forms are different, the spirit of

sacrifice is the same. Give contribution to the nation and state. In many narrations of the hadith, the Prophet Muhammad saw emphasized that the best man is the most beneficial human being for other humans.

In the book *al-Mu'jam al-Kabir*, the work of Imam al-Thabrani (260-360 H), is told from Sayidina Ibn Umar ra, that one day there was a friend who came to the Prophet Muhammad saw. This friend asked two things. First, who was the person most loved by Allah *ta'ala*. Second, what good deeds Allah liked the most. Hearing this question, the Rasulullah saw answered that the person whom Allah loved most was the person who was most useful to others. Whereas the most beloved deed by Allah is to give joy to others. Alleviate burden and difficulty.

أَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تُدْخِلُهُ عَلَى مُسْلِمٍ (رَوَاهُ الطَّبْرَانِيُّ)

Meaning: *The Messenger of Allah said: "The most loved man in the sight of Allah is the most beneficial human being for other humans. And the favorite of charity is to give joy to fellow Muslims."* (H.R. al-Thabrani)

A hero is someone who sacrifices his interests for others. If during the independence movement, the hero fights against the invaders, then the younger generation must be able to continue. It's just in different forms. Now, Indonesia is not a conflict nation. Not a country that has to fight face to face with the invaders. At present, Indonesia is challenged to continue to maintain unity. The trick is to reduce the horizontal conflicts that occur. Uphold peace. As well as mutual trust with fellow children of the nation.

Muslims who are glorified by Allah *ta'ala*

If the time was turned back to 73 years ago, when the youth forced their older generation to proclaim the independence of Indonesia, then indirectly, the youth played a major part in the proclaiming of Indonesia's independence. At that time, the youth had already had a clause in which they were working together independently, without Japanese intervention. The youth had a significant role here. The youth again showed their strength in defense of the nation and state. The youth in this event were the country's heroes. Despite that there were many roles of people who are more senior behind them, but the spirit of the youth was the one who really pushed for the independence.

Now, the fire of enthusiasm can be continued in the form of caring for national unity. The youth must be active and creative in caring for Indonesia's diversity. Ethnic, religious, racial and inter-group differences must be addressed wisely. United we stand, divided we fall. Indonesia will become a developed country if unity is strengthened. Differences do not have to be used as seeds of division. However, it should be used as social capital. Hand in hand cooperating. Exchanging ideas for progress.

Islam strongly encourages his people to always think ahead in spreading goodness. On the contrary, Islam condemns people who do damage. Rasulullah saw promised that whoever takes the lead in kindness, then that person will receive the same reward as others who have done kindness after him/her. Likewise, a person who invites evil and decay, he will get the sin of the person who follows the decay.

In the midst of rapid technological and informational advancements, the youth must be at the forefront. Maximizing the potential of technology for the common good. Not

contributing to the flow of hoax news hate speech. Muslim youth must be creative in realizing the noble values of Islam. The form and articulation can vary according to development, but the substance is the same. For example preaching friendly Islam in social media. Islam is a religion of love and peace. The root of the word Islam itself refers to the word salvation. Therefore, displaying the face of Islam *rahmatan lil alamin* in the current era is a form of challenge in itself.

Don't let the face of Islam be covered with anger. Even buried by the interests of certain groups. It is an obvious example, where the face of Islam is hijacked by movements of radicalism and terrorism. For example, ISIS and suicide bombings. The Rasulullah saw, companions and *salafusshalih* preached Islam wisely and tactfully. In the context of Islamic *da'wah* in the archipelago, Walisongo introduced Islam without war. But through cultural channels. So without realizing it, Islam can be accepted and rooted in society.

Today, young people have their own choice to become a hero. The youth must not be apathetic. The youth must be optimistic and active. Among them is protecting the integrity of the country, from any attack and anyone. Utilizing scientific progress for development. Maximizing technology for synergy and collaboration. At this point, lies the battlefield of the youth. Let's hold hands. Reviving the spirit of heroes.

May Allah *ta'ala* always guides our step. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّيَ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



Stop Bullying Strengthening *Silaturahmi*

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ،
وَعَمَرُوا بِالإِكْتِنَانِ مِنَ الطَّاعَاتِ، وَخَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ،
وَفَرَطُوا فِي تِلْكَ الْمَوَاسِمِ قِبَاءً وَابِلًا خَسَائِرٍ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ
تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Muslims blessed by Allah *ta'ala*

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad saw, the messenger who brings mercy to the universe.

Through this noble pulpit, *the khatib* will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Friday prayer session which is glorified by Allah *ta'ala*

In the last few days, two social titles have been talked about on social media; *Hanum & Rangga; Faith and The City* and *A Man Called Ahok*. Both are released on November 8, 2018. Various comments addressed to these two movies. Fans of each of the movies incessantly praised. Not infrequently, the two taunted each other. At this point, it should become our common attention. If initially bullying often occurs at school, bullying now also occurs on social media. Even easier and more sadistic.

Bullying is an attitude, action, or word that makes others feel uncomfortable and depressed. By some experts, bullying is the same as harassing and abusing. Some of the causes include hostility and differences of opinions. The aim is to threaten or demean other parties. The practice can be through curses, insults, or scorns.

It is only natural that we express our opinions and judgments. Especially with the ease of conveying them through social media. It's just that, if we are not aware of this habit, then it is likely that we will regard bullying as something natural. Differences in political choices, religion, race and class will easily be used as material for mutual bullying.

**“We are brothers, no need to strain each other.
Heaven is too broad, so there is no need to
monopolize heaven just for yourself.”**

M. Quraish Shihab, Al-Qur'an Interpretation Expert

Of course we will bear the loss together. Social ties among fellow children of the nation will be held hostage if we easily humiliate each other. This is something that we should regret. Just as we are not comfortable if our children or younger siblings

in school are accustomed to bullying each other.

In addition, consciously or not, this habit of bullying has actually given us a lot of its negative effects. Different political choices make it easier for us not to say hello. Race and class differences make it easy for us to be suspicious of each other. Differences in understanding of religion encourage us to blame each other.

Starting from accusing someone of heresy to accusing someone of being an infidel. If we continue this, it will certainly not be good for the future of the nation and state of Indonesia.

In fact, differences in politics, race, and religion have been regulated by law. Indonesia was founded to be an umbrella for diversity from the start. Indonesia has 17,000 islands. It consists of more than 500 tribes and races with their respective cultural diversity. It has 6 official religions and various other belief systems. This diversity must be managed wisely. Differences must be the starting point for getting to know each other and exchange ideas. Not to humiliate and blame each other.

**“We can praise our love even as high as the sky,
but do not let compare it and undermine the
love of others.”**

KH. A. Mustofa Bisri,
Raudlatut Thalibin Rembang Religious Boarding School Caretaker

Congregation who are blessed by Allah *ta’ala*

In principle, Islam forbids people to insult and humiliate each other. Either between fellow Muslims or with adherents of other religions. In *surah* al-An’am verse 108 explained that it is not permissible for believers to berate the worship of other people. Because if this happens, there will be derision among religious adherents. Each would not accept if his/her worship

were insulted. The impact is that Allah will also be insulted by followers of other religions than Islam.

Syaikh Wahbah al-Zuhaili (1932-2015) in the book *Tafsir al-Wasith* explained that this prohibition was *shar'i* and *'aqli*. In a sense, it makes perfect sense that if one religion adherent insulted another religion, then the adherent of that other religion also does not remain silent. They will also respond and do the same. Therefore, insulting the worship of other religions is prohibited by Islam. We can still believe in each of our beliefs, while still respecting the faith of others.

Likewise, in the relationship between Muslims. Mutual abuse or demeaning act is prohibited. Bullying because of differences in practice or different recital groups is something we need to end. Likewise bullying to the point of accusing heresy and accusing of being an infidel. In the authentic hadith of the history of Imam al-Bukhari (194-256 H), it was stated that the Prophet Muhammad (peace be upon him) affirmed whoever said that his brother is an infidel, then one of the two must have been an infidel. If someone's accusation is not true, then he himself is an infidel.

In its explanation, Imam Ibn Hajar al-'Asqalani (852 H) in the book *Fath al-Bari* states that the above hadith is understood by some scholars as a form of strict prohibition of accusing someone of being an infidel among Muslims. Differences don't necessarily have to be mutually exclusive. But mutual consultation and mutual counsel.

Likewise, the Messenger of Allah has said that a person's degree can be seen from his habits. A person's low self-esteem is easily seen when he easily demeans others. On the other hand, a person will be judged high in degree if he is a person

who respects the existence of another person. This is as stated in the book of *Sunan Ibni Majah* by Imam Ibnu Majah (207-275 H) which is sourced from Abi Hurairah's best friend.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ حَسَبَ امْرِئٍ مِنْ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ
الْمُسْلِمَ (رَوَاهُ ابْنُ مَاجَه)

Meaning: Narrated from Abi Hurairah ra, Rasulullah SAW said: "It is sufficient for a person's wickedness if he insults his fellow Muslims." (H.R. Ibn Majah)

Therefore, it is important that we realize together that bullying is a habit we must avoid. Differences in political, religious, racial, and ethnic choices should not be a cause for mutual mocking. Humiliating each other and moreover looking for the mistakes of others. Difference is a necessity. Indonesia's diversity must be a base for holding hands closely. Exchange ideas and thoughts to build the progress of the nation. If there is a disagreement, then it must be resolved by a dignified way. One of which is through consensus agreement.

Associated with the hectic social media addressing the two movies above, it is good for us to turn this into a lesson. Bullying each other between the two parties behind the two titles is like an iceberg. In recent years, along with easy access to technology and internet networks, we unconsciously almost assume that it is natural to bully. Either because of differences in political choices or religious practices. But that does not mean it is too late to clean up.

Muslims, *hafidhakumullah*

Among the simple steps to get started is to strengthen friendship. Starting with the example of the elite to the community at large. For example, the meeting of the two Indonesian presidential candidates at the Asian Games a few months ago, how soothing.

“The diversity of Indonesia must become the roots for holding hands tightly. Exchanging thoughts and ideas for the development of the nation”.

So is the meeting between interfaith leaders. They have a dialogue with each other and chat. Familiarity with these figures will certainly be a good example for the community. Especially for the next generation of young people.

This is as seen in the activities of the Indonesia Millennial Movement (IMM) held by the Maarif Institute as a part of the world. At this event, 100 young people from all provinces in Indonesia were gathered. For about 3 days, they can greet each other. Exchange experiences and share dreams to care for Indonesia's future.

Hospitality is one of the important teachings in Islam. In many hadith, it is told that the Rasulullah saw promises good fortune and longevity for anyone who likes to stay in touch. Whoever wants fortune and long life, then increase your friendship. Fortune here is not only material, but also non-material. Such as the increase of brotherhood and knowledge.

In addition, friendship can also relieve suspicions. Stopping bad prejudice and mutual suspicion. Therefore, it's time for all the children of the nation to multiply moments of friendship.

Reduce suspicion and prejudice. If mutual suspicion continues to be fostered, of course unity will weaken. If unity weakens, the nation's future will also be threatened. Therefore, let us stop bullying each other, and, on the contrary, let us multiply friendship.

Hopefully Allah *ta'ala*'s knowledge and guidance will always be our steps. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ
مَنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ،
فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



“The diversity of Indonesia must become the roots for holding hands tightly. Exchanging thoughts and ideas For the development of the nation”.



The Meaning of *Maulid* for the Youth

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسَبِّحُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، اللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا
النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Audience, Friday prayer congregation who are blessed by Allah *ta'ala*

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience who glorified by Allah *ta'ala*

A few days ago, Tuesday, November 20, 2018 we commemorated the Birthday of the Prophet Muhammad. This event was not only

observed by Muslim communities in Indonesia, but also in other Muslim-populated countries. In Indonesia, every 12th of Rabiul Awal, the birthday of the Prophet Muhammad, is always made a national holiday. Various activities are held. Starting from reading of the history of the life of the Prophet Muhammad PBUH, great recitation, various competitions, to discussion and reflection.

“Da’wah is not merely conveying, but morality and behavior.”

Prof. Dr. KH. Ali Mustafa Yaqub, MA., (1952-2016)

The festive celebration of the birthday is a form of joy and love of the Prophet. The figure who became *uswatun hasanah* (the best example) for all people. In *Surah al-Ahzab* verse 21, it is explained that the Prophet Muhammad saw was the best role model for people who want to receive the pleasure of Allah *ta’ala* and achieve happiness in the hereafter.

Imam Ibn Kathir (774 AH) in the book of *Tafsir Ibn Kathir* explained that the above verse is the main basis for imitating and following the Prophet Muhammad. Therefore, the celebration of the birthday is a moment to strengthen our attitude and commitment together to follow the noble character of the Prophet. Either in the context of worshipping Allah *ta’ala* or the character of dealing with His fellow creatures.

For the younger generation, the Prophet Muhammad’s noble message and his conduct of life was a source of inspiration that never dried up. Prophetic messages can be a guide to life in today’s society. Especially in the midst of the siege of advances in technology and social media.

Congregation who are blessed by Allah

We see not a few, especially on social media, differences in views and understanding of religion can ignite hatred and hostility. In fact, by some circles, terror is spread in the name of religion. Radicalism and violence carried by ISIS is a misery that must be a shared lesson. *Da'wah* must be delivered with wisdom and morals. As preached the Prophet Muhammad saw, companions, and later generations.

In preaching, the Messenger of Allah (peace be upon him) put the principle of affection first. For no other reason because, the Prophet Muhammad was sent to this earth as a mercy to the universe. In this way, *da'wah* works effectively. Successfully provided awareness and enlightenment of the people. Basically, *da'wah* is calling on and inviting humanity to become better. Therefore, the delivery must also be in a way that is wise and dignified. Allah *ta'ala* said:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
أَبْهَنَ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ (النحل: 125)

It means: *“Call on people in the path of your Lord with wisdom and good teaching, and debate with them in a good way. Verily, your Lord, He is the one who knows better who is astray from His way and He who knows better who gets the guidance.”* (Q.S. al-Nahl: 125)

The above verse is the basis of *da'wah* by using wisdom and wisdom. Between verbal and deed must be in rhythm and not contradictory. Islam does not teach harsh *da'wah* because it will contradict the essence of *da'wah*. Tenderness is one of the morals taught by Islam.

As stated in the authentic hadith narrated by Imam Abu Dawud (202-275 H) in the book *Sunan Abi Dawud*:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا عَائِشَةُ عَلَيْكَ بِتَقْوَى اللَّهِ
وَالرِّفْقِ فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ، وَمَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ (رواه أبو
داود)

Meaning: *Narrated from 'A'isyah ra, Rasulullah SAW said: "O' Aisha, fear Allah and be gentle. Truly tenderness is not in anything except decorating it. And it is not removed from it, except it will make something worse."* (H.R. Abu Dawud)

The character and personality of the Prophet Muhammad is beyond doubt. The Prophet is an ideal figure who is a role model, not least in broadcasting the truth of Islam. In many traditions of hadith, the Rasulullah saw confirmed that the purpose of his treatise is to perfect morals. With his friendly and loving attitude, the Prophet saw was able to captivate the people around him, both friends and foes.

**“As the people of the Prophet Muhammad saw,
we must always remember that our role model
was not a scoffer, not a detractor and not a rude
person.”**

KH. A. Mustofa Bisri,
Raudlatut Thalibin Rembang Religious Boarding School Caretaker

We can feel the success of the mission of the Prophet Muhammad saw to this day, where Islam is able to penetrate the

world. The Rasulullah saw's *da'wah* used noble character, not by coercion and violence. Muslim young generation as one of the determinants of the face of Islam in the future must understand this. The face of Islam will shine if it is preached with noble character.

Friday session *hafidhakumullah*

The swift flow of information requires us to be more active in voicing the truth and alert to the various negative effects of the global era. Technology is like a sharp knife, it can provide benefits for its users and at the same time can cause harm if not utilized properly. Not a few, some of us use the media to spread hatred, to divide and conquer, and to provoke the people. Coupled with the rise of hoax news and hate speech.

The phenomenon that has taken place around us for the past few decades is the rise of radicalism and terrorism in the name of religion. Social media and technological advancements have become one of the *da'wah* tools for the Islamic radical groups. In doing *da'wah*, they do not put forward tolerance and compassion, but instead, they use provocative and aggressive methods to attack things that they deem incompatible with Islamic guidance.

Muslims are almost led to hate differences and give stigma to opposing groups. If this phenomenon is left unchecked, it will certainly be a loss for Muslims. Even the diversity that we have developed can be torn apart because of hatred and hostility.

Indonesia as the country with the largest Muslim population in the world must be able to become an example. Voice and show a friendly face of Islam. Islam should become a mercy to the universe. Not the face of Islam that is full of anger.

This is where the relevance of the attitude of the Prophet must

be emulated. The attitude of the Prophet in preaching Islam must be made a reference. For the sake of harmony and integrity of the Muslim community and for the sake of other religious adherents, we must emphasize the nobility of character. Do not let the people be torn apart by various incitements that lead to hatred. What would happen to this Indonesian nation if religious people lived in disharmony?

Therefore, the young generation of Muslims must be in the forefront. The momentum of Muhammad saw's *Maulid* must become a foothold to affirm our commitment to use the Rasulullah saw's attitude as a role model. In this spirit, we hope to spread Islamic *da'wah* with peace.

The nobility of the morals of the Prophet saw must be reflected in the attitude of young generation. Both in social media, or in real life in the community. With this effort, we hope that Islam will become a blessing for the universe.

May we always be in His guidance. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي أَعْفُو وَارْحَمُ وَأَنْتَ خَيْرُ الرَّاحِمِينَ.



Honor Your Teacher

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَرْسَلَهُ بِالْهُدَى وَالذِّينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُولِ اللهِ وَخَيْرِ خَلْقِهِ، وَعَلَى
آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ .

Audience, Friday prayer congregation *hafidhakumullah.*

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Holy Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Audience, Friday prayer congregation who are glorified by Allah *ta'ala*

A few days ago, Sunday, November 25, 2018 was celebrated as National Teacher's Day. Officially, the National Teachers' Day has been established since 1994. Precisely through Presidential Decree No. 78 of 1994. This decision reflects the great appreciation of the government and the people of Indonesia for the services of teachers. Without the struggle of the teachers, it's hard to imagine the progress of Indonesia. Teachers are like the cornerstones of the civilization of a nation.

**“No successful person in the world is without
the touch of a teacher”**

Prof. Dr. Muhadjir Efendy,
Minister of Education and Culture, Republic of Indonesia

Teacher's Day began with the organization of the struggle of the native teachers in the Dutch colonial era. Precisely in 1912, the Netherlands Indies Teachers Association (PGHB) was established. This organization accommodates various teachers with different backgrounds. Over time, in the midst of the spirit of fueling awareness of the independence movement, various other teacher organizations were formed. Among these are the Assistance Teachers Association (PGB), the Village Teachers Association (PGD) *Ambachtsschool* Teacher Association (PGAS), *Normaalschool* Union (PNS), and many more.

In 1932, PGHB's name was changed to the Indonesian Teachers Association (PGI). The name change by including the Indonesian word shows the spirit of nationalism. During the Japanese occupation, PGI was dissolved. Only after Indonesian independence, the PGI held a Congress of Indonesian Teachers

on November 24-25, 1945 in the city of Surakarta. On the last day of the congress, the Indonesian Teachers Association (PGRI) was formed. The day of establishment of PGRI is designated as National Teacher's Day.

From the historical track record above, we can understand together that the struggle of teachers is very important for Indonesia. It's not an exaggeration if the government sets November 25 as National Teacher's Day. Every year, various activities are carried out, either by government agencies, schools, or other elements of society. Greetings from Teacher's Day were also abundantly uploaded on social media by netizens. One of them is as an expression of respect and gratitude.

If during the independence movement, the teacher became a prerequisite in building the awareness to gain independence, then at this time, the teacher is a prerequisite for the effort to fill independence. Achievements that have been achieved by the young generation today cannot be separated from the services of teachers. The spirit of unity of Indonesia which until now continues to be maintained is also thanks to the education given by a teacher.

Muslims *hafidhakumullah*

In Islam, glorifying a teacher is a must. Sayidina Ali bin Abi Talib ra in a history stated himself as a slave of a teacher who had taught him, even though for only one letter. The Holy Prophet's son-in-law further stressed that he was ready to be freed or sold as a slave by his teacher. This story implies the great degree of a teacher. Students must obey and glorify him/her.

“One of the reasons why I am honored today is because I really respect my teachers”

Habib Luthi Bin Yahya,
Rais ‘Am Jam’iyah Ahlu Thariqah al-Mu’tabarrah an-Nahdiah

In addition, glorifying teachers is a prerequisite for the ease of understanding and utilizing the science that is being studied. Syaikh al-Zarnuji in the book *Talim al-Muta’allim* asserted that a student would not get the benefits of the knowledge he learned except by glorifying the teacher. Respect for teachers is the key to the ease of gaining knowledge. Similarly, in practicing and developing it.

Likewise, Syaikh Hasyim Asy’ari (1871-1947) in his work entitled *Adab al-‘Alim wa al-Muta’allim*, is natural for a student to glorify his/her teacher. Every person who teaches knowledge and good character deserves to be glorified. From this point of view, a student will get the blessing of knowledge. Among them is easy to practice, develop, and teach others of this knowledge.

At this point, it must become our common concern, especially we as the young generation of the nation to glorify our teachers. If among us, there are people who have been able to achieve a higher education level or success in pursuing a career, then do not forget the services of teachers. The teachers who taught us in TPA, Kindergarten, Elementary School, Middle School or High School.

Similarly, if we are still in the process of taking the aforementioned education level, then it is taboo for us to fight or be ungodly to a teacher. Without the blessings of teachers, it is impossible for us to expand our knowledge and skills. Teachers are like parents to our spirit and maturity of thinking.

Friday congregation who are blessed by Allah

Not a few verses of the Qur'an and hadith that explain manners and ethics towards a teacher. In *surah* al-Nahl verse 43, Allah *ta'ala* commands to ask questions and ask for explanations from people who have knowledge. This command is an obligation that we must carry out when we don't understand something. Especially in matters of religion. The question here must also be asked calmly, clearly, and respectfully.

In a story that originates from the companion Abi Said al-Khudri's, it is told that when the companions were sitting in a knowledge session with the Messenger of Allah saw, then none of the friends joked and spoke if there was no need. Because it was too calm, it was likened to as calm as a person who has a bird on his head. It was so calm and solemn that a bird did not fly away.

**“A manner of seekers of knowledge is, namely,
bowing his head as a form of respect to his
teacher”**

KH. M. Yusuf Chudlory,
Salai Tegalrejo Magelang Religious Boarding School Caretaker

More specifically, in the book of *Adab al-'Alim wa al-Muta'allim*, Syaikh Hasyim Asy'ari mentions twelve manners of a student to his teacher. Three of them are spoken words with good words. Second, listen carefully to the teacher's advice. Third, pray for and forgive the mistakes of teachers, both when a teacher is still alive or after death.

Therefore, both inside and outside the school, a teacher must be respected. We can't say impolite words. Especially saying rude and opposing words. If you ask for an explanation, then ask it as

best way you can. We believe that from the teacher's explanation, the door to our understanding will open. Although the internet world is sophisticated, but the guidance and direction of a teacher is irreplaceable.

For example, the tendency of young people who access religious knowledge through internet media that turns out to be prone to being exposed to the doctrines of the teachings of radicalism and extremism. In fact, not a few member recruitments of terrorism under the guise of religion are carried out through internet networks.

From this, it is important that religious knowledge is obtained by listening to a teacher's advice. The explanation of a teacher is certainly worthwhile to hear. Likewise, a teacher's direction and guidance. Assignments obtained from a teacher must be done optimally. The task is seen not as a burden but as a challenge to expand and improve capabilities.

With this manners and ethics, we hope the knowledge we learn can be understood properly and correctly. Similarly, in practice. Teacher guidance determines learning success. Either in religion or other sciences. The rise of radicalism and extremism cannot be separated from our mistakes in accessing internet networks provided by irresponsible movements. The impact is that religion which should be a blessing turns into disaster. Conversely, with the right teacher guidance, it will lead to correct understanding. Likewise it will direct us to achieve success and the future. Let's glorify our teacher.

May Allah *ta'ala* always guides our step. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



Strengthening *Ukhuwah* in the Year of Politics

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا،
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا، اَمَّا بَعْدُ،
فَيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ.

Audience, Friday prayer congregation who are blessed by Allah *ta'ala*

Let us extend our gratitude to the presence of Allah *subhanahu wa ta'ala*, the One who created the universe. Our blessings and greetings are given to the Prophet Muhammad saw, the messenger who is a mercy for all beings on this earth. Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all to always improve the quality of piety to Allah Ta'ala, that is by carrying out His commands, and knowing His prohibitions.

The Friday prayer congregation glorified by Allah Ta'ala

Last weekend, December 2, 2018, a peaceful rally was held in Reunion 212. The activity, which was centered at the Jakarta National Monument was attended by various groups of people. Starting from the Governor, *habibs*, clerics, preachers, activists,

community leaders, political figures, to citizens from regions outside Jakarta. Orderly and peaceful activities that become an event of *silaturahmi* that ought to be appreciated. This achievement cannot be separated from the cohesiveness of the committee, participants, and security team of the TNI / Polri.

**“We will never be finished with all the quarrels,
revenge, and hatred if we boast about each
other’s truth.”**

Emha Ainun Nadjib, Cultural Expert

It’s just unfortunate and should be a common lesson that until now, the peaceful reunion is still used as a mockery in the community. Some parties, both from the faction that agreed and the faction who did not agree with the activity, did not get bored with insulting each other. On the one hand, in the middle of the political year, this phenomenon is natural and is somewhat understandable. It’s just that, will the energy of the nation’s children dissipated for sneering and cornering each other. Didn’t Islam teach us to appreciate and respect each other?

Therefore, it is important that we look back at the noble teachings of religions that we all believe in. Reflect on the life history of the Prophet Muhammad saw whose birthday was recently commemorated. As *uswatun hasanah* (the best example) for humanity, the words, attitudes, and behavior of the Prophet Muhammad PBUH are clear and necessary instructions. The majority of Indonesia’s population is Muslim. Therefore, if there are people who still like to sneer at each other, have bad prejudice, and feel animosity, aren’t we ashamed of them.

If other people and other nations have made progress with technology and science, then is the next generation of the

Indonesian nation at this time is just satisfied to be busy sneering and cursing each other. It would be nice if the energy and mind potential are spent on exchanging ideas and thoughts. Arguing with each other politely and elegantly. In the end, we can work closely together to work hand in hand in building the nation.

Muslims *yarhamukumullah*

In many narrations of authentic hadith, Rasulullah saw told his people to maintain mutual unity. Believers are like one building. Supporting and strengthening each other. Muslims are likened to one body. If there is one part that is affected by pain, then the whole is affected. This noble teaching is contained in the authentic hadith of the Imam Muslim (204-261 H) in the *Sahih Muslim* book:

عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ
وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ
(رَوَاهُ مُسْلِمٌ)

Meaning: *Narrated from al-Nu'man bin Bashir, the Messenger of Allah saw said: "The parable of believers in loving, caring, and being affectionate to one another is like a body. When there is one part that feels pain, then the rest of the body also feels fever and can't sleep."* (H.R. Muslim)

This Hadith confirms that unity among fellow Muslims is a necessity. Among Muslims, we must love and care for one another. Like a body that supports one another. Behind the difference in form and function, every part of the body is very useful for the

other parts. Likewise with fellow Muslim brothers. Although it cannot be denied that we are of different race, ethnicity, culture or opinion.

Imam al-Nawawi (631-676 H) in the book of the *Syarah shahih Muslim* explained that the above hadith is a real foothold for Muslims to look after each other and protect the rights and obligations of others. If we want to be loved by others, then we must also love others. If we like being helped by others, then we must also like to help others. Likewise, if we do not want to be pouted and put down by others, then we should not easily pout and demean others.

In another narration, the Prophet Muhammad saw forbade explicitly disparaging each other. The Messenger of Allah saw stated that it is enough to mark a person's ugliness if he dares to demean his brother. Furthermore, the Prophet Muhammad saw clearly also forbade his people to incite, envy, hate, and look away from one another. This prohibition is contained in the authentic hadith narration of Imam Muslim from the companion, Anas bin Malik ra.

عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَقَاطَعُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا (رَوَاهُ مُسْلِمٌ)

Meaning: *From the companion, Anas ra, the Prophet Muhammad saw said: "You must not provoke one another, hate each other, cut off the ties of brotherhood. Be you servants of Allah who are brothers and sisters."* (H.R. Muslim)

Once again, brotherhood and unity are basic teachings in Islam. We should, as adherents, put forward the principle of

brotherhood in the midst of life as a person. Do not let political choices hurt the sense of brotherhood. Political aspirations and choices are rights guaranteed by law. All citizens have the right to articulate them. It's just that, of course, must be balanced with ethics and civility. As taught by Islam.

“In the teachings of Islam, there is a term called *ikhlas*. *Ikhlas* means the fusion of each personal ambitions in the service of the interests of the whole nation.”

KH. Abdurrahman Wahid (1940-2009)

Congregation blessed by Allah *ta'ala*

In living as a nation and as a country, Islam teaches three forms of brotherhood. All three must always be maintained and practiced in everyday life. With this *ukhuwah* trilogy, the majesty of Islam will truly be a mercy to the universe. Islam is not only a blessing for its adherents, but also for all beings in the universe. The three forms of *ukhuwah* are brotherhood among fellow Muslims (*ukhuwah islamiyah*), brotherhood between citizens of a nation (*ukhuwah wathaniyah*), and brotherhood between human beings (*ukhuwah basyariyah*).

Ukhuwah Islamiyah is the basis for us to respect each other among Muslims, despite the different schools of thoughts. It is very beautiful how the founding *imams* of these schools of thoughts have exemplified this. Imam Abu Hanifah, Imam Malik bin Anas, Imam al-Sya i'i, and Imam Ahmad bin Hanbal have different *ijtihad* (understanding), but all of them praised and respected each other. Even between these scholars, there was a very close teacher student relationship.

Ukhuwah Wathaniyah is the basis for us to live side by side

with fellow children of a nation. Although different ethnicities, races, religions, and between groups, but it does not prevent us to exchange greetings and work together. In the past, when the Prophet Muhammad saw migrated from Mecca to Medina, the Prophet Muhammad saw gave an example of living side by side with various tribes, religions, and beliefs. These differences drove the Prophet Muhammad saw to draw up a mutual agreement, namely the Medina Charter. This agreement becomes the legal umbrella for the arrangement of the social life together.

While *ukhuwah basyariyah* is a bond for us to have good relations with fellow humans in this earth. Even though they are different nations and countries, we are taught to know and respect each other. National and tribal differences are the provisions of Allah *ta'ala*. This is as said in *Surah al-Hujurat* verse 13.

Therefore, we as Muslims who make up the majority of Indonesia's population must understand and embody the three brotherhood above. Differences in understanding, religious practices, forms of clothing, mass organizations, and political choices are natural. Do not let this difference become a seed for blaming one another, hating each other. With all of these, hopefully Indonesia can get through the political year peacefully and conducively.

May we always be facilitated by Allah *ta'ala*. *Amin ya rabbal 'alamin*.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْكَرِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



Together Fighting Corruption

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ،
وَعَمَرُوا بِالْإِكْتِنَارِ مِنَ الطَّاعَاتِ، وَخَدَلَ مَنْ شَاءَ بِحُكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ،
وَفَرَطُوا فِي تِلْكَ الْمَوَاسِمِ فَبَاءُوا بِالْخَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ، أَقُومُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْمُسْلِمُونَ حَفِظْكُمْ اللَّهُ، أَوْصِي نَفْسِي وَإِيَّاكُمْ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ
تَعَالَى فِي كِتَابِهِ الْكَرِيمِ، يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Muslims *yarhamukumullah*

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad saw, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase submission to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Audience, Friday prayer session which is glorified by Allah *ta'ala*

Last Sunday, 9 December 2018 was celebrated as World Anti-Corruption Day. This commemoration is very relevant to the current condition of the Indonesian people. Where the corruption crime rate is still high. Anti-Corruption Day must be a shared moment to continue to improve and unite our steps. It is ironic, as Indonesia is known as a religious nation, but the crime of stealing public money is very high.

This fact must be a joint challenge. The values of honesty and trustworthiness taught by religion must be manifested. The Muslim communities who are the majority must be a pioneer in this matter. Religion should be the basis to resolve this corruption emergency. Religion should not be used as a matter senseless debate and power struggles. But more than that. Religion should be an ethical guide to creating a society that is free of corruption.

“Like a vicious circle, when someone gets or maintains a position by bribing, to return the money, the official finally uses his position to commit corruption”

Emerson Yuntho,
Working Body Member Indonesia Corruption Watch (ICW)

Almost every month, we hear news of corruption unrelentingly carried out by unscrupulous officials. Likewise, private actors who want to accelerate their wealth. In fact, corruption is the main obstacle to development, both physical development and moral development of the community. In accordance with its origin, the word corrupt means cheating, evil, bad, or destructive. In the Indonesian language dictionary, corruption can mean vile

actions such as embezzlement of money, accepting bribes, and others

In 2016, ICW (Indonesia Corruption Watch) mentioned 482 corruption cases. This number increased in 2017 to 576 cases. In 2016, ICW stated that the state loss reached Rp. 1.5 trillion, while 2017 is even worse, the state loss rate reached Rp. 6.5 trillion. This figure is really alarming. That amount of money should be used for education costs, building infrastructure, and improving health facilities for the wider community.

In addition, in practice, not a few corruption cases involve regional heads, ranging from regents, mayors, to governors. During this year, starting from January to early November 2018, there were 26 regional heads who were entangled in corruption cases. The details are that 9 regional heads have been sentenced, 2 regional heads are in the process of hearing, and 15 regional heads are being examined. Of course, this hurts the people's trust. The regional heads should have worked seriously in developing his area, but instead are busy thinking about ways to steal public money.

Once again, this data must be a shared reflection material. Likewise the Muslim youth generation. We must join hands with fellow nation's children to overcome it. At this point, we must realize together that wasting energy and thoughts only for spreading hate (hate speech) and hoaxes in the interests of groups or groups will not change the situation. On the contrary, it brought Indonesia to the brink of decline. Ethnic, racial, religious and political differences should not separate us. Especially if it leads to our neglect of the rampant corruption behavior in the midst of society.

Muslims *Yarhamukumullah*

Islam teaches and shows its people to be honest and trustworthy. Honesty will lead a person to virtue. Furthermore, virtue will deliver that person heaven. On the contrary, Islam forbids Muslims from lying. No other, because lying will encourage someone to do wrong. Injustice will plunge people into hell.

This includes acts of corruption and bribery. In many narrations of authentic hadith, the Prophet Muhammad saw asserted that the briber and the person who takes bribes, both go to hell. In another narration it is stressed that both of them are cursed by Allah *ta'ala*. This is as in the hadith of Imam Ahmad bin Hanbal (164-241 H) in the book of *al-Musnad*.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَعَنَ اللَّهُ الرَّاشِيَّ وَالْمُرْتَشِيَّ
(رواه أحمد)

Meaning: *From the companion, Abi Hurairah ra, Rasulullah SAW said: "Allah curse bribes and those who take bribes."* (H.R. Ahmad)

Likewise, it is said that one day the Prophet sent Abdullah bin Rawahah to set a tax on Jewish settlements. One of the residents then offered a number of dinars. Friends of Abdullah bin Rawahah explicitly refused the gift. This gift is nothing but a bribe which has been confirmed by the Messenger of Allah as something forbidden.

Related to this, the Qur'an has taught Muslims not to eat other people's property in a forbidden. Whether in the form of bribes, corruption, stealing or so forth. Allah *ta'ala* says in *Surah al-Baqarah* verse 188:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْخُلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا مِنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ
وَأَنْتُمْ تَعْلَمُونَ (البقرة: 188)

It means: “And let no part of you eat the treasure of another part of you by way of vanity and do not take the matter of that treasure to the judge, so that you may eat part of the property of others by sinning, even though you know.” (Q.S. al-Baqarah: 188)

**“I would like to invite all my friends, activists,
law enforcers, people who are tasked with
eradicating corruption, let us stay focused,
remain brave, do not be afraid, do not hesitate,
remain enthusiastic”**

Novel Baswedan, KPK Investigator

Imam ‘Izzudin Abd al-Salam (660 H) in his commentary explained that the above verse is a prohibition on mutual wrongdoing and persecution of others. Among these is eating other people’s wealth by cheating. From this verse it is very clear, that corruption in any form is not permitted. Likewise bribing to fool the law. As Muslims of course we must realize that acts of corruption and bribery are very detrimental to others. Plus it will receive torture from God.

It is this teaching that is important to be manifested in our daily behavior. Of course, in a variety of ways and forms. It’s just the same value, which is honest and trustworthy. Not using power to oppress others. Likewise, not using wealth to bribe. Playing with the law to enrich oneself or group. In addition, it is also important to stay away from all things that encourage acts of corruption.

Congregation who are blessed by Allah *ta'ala*

There are several factors that encourage everyone to commit acts of corruption. First, luxury living habits. Habits of luxury or excessive living can drive someone to commit corruption. When his income cannot cover his lifestyle or luxury habits, it is possible for someone to take a shortcut. Mental corruption then slowly infiltrate his mind. Finally, he will justify any means.

Second, about the culture of bribery and facilitation payments. This is closely related to the environment in which a person grows. For example in an office or agency. Promotion is not possible if not by bribing. This environment and culture will certainly force a person to be trapped in a circle of corruption.

Third, there is pressure from systems and individuals that encourage people to commit acts of corruption. For example, if we do not use facilitation payments, our business will not be finished quickly. Similarly, the pressure that comes from families, whether children, wife, or husband. People around the family expect and demand adequate material in a short time.

Therefore, let us unite our commitment to not commit corruption. We start from ourselves and family. Everyone needs money, but not in prohibited ways. In addition, steps to fight corruption must be taken together. The noble values of religion must manifest themselves in real everyday behavior. Not merely jargons. Also not merely as debate materials for seeking power.

May Allah ta'ala's knowledge and guidance always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلْ
مِنِّي وَمِنْكُمْ تِلَاوَتَهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ،
فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.



“Like a vicious circle, when someone gets or maintains a position by bribing, to return the money, the official finally uses his position to commit corruption”

Emerson Yuntho,
Working Body Member Indonesia Corruption Watch (ICW)



Glorify your Mother

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا
مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، اَللَّهُمَّ صَلِّ
عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ، قَالَ اللَّهُ تَعَالَى يَا أَيُّهَا
النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا.

Audience, Friday prayer congregation who are blessed by Allah *ta'ala*

Thanksgiving let us give to Allah, the One who bestows His blessings. Blessings and greetings may be offered to the Prophet Muhammad saw, the messenger who brings mercy to the universe.

Through this noble pulpit, the preacher will be advising to ourselves personally, and generally to the congregation all of whom are to constantly increase piety to Allah *ta'ala*. By carrying out His commands, and knowing His prohibitions.

Friday prayer session which is glorified by Allah *ta'ala*

One time, a friend came to the Prophet Muhammad saw. The friend wanted to ask questions and get answers directly from

the Prophet. Who in the world has the most right to be glorified? Hearing this question, the Prophet answered that the person who has the most right to be glorified is his mother. This question was repeated three times by the friend above. The answer from the Messenger of Allah saw was still the same, your mother. Only when the same question was asked the fourth time, the Messenger of Allah saw answers, your father.

“A mother’s love is unequaled, a mother’s love unimitable, a mother’s love is everlasting, a mother’s love takes us to paradise”

This authentic hadith was narrated by Sayidina Abu Hurairah ra. It is written in the books *Sahih al-Bukhari* and *Sahih Muslim*. From the story above we can understand how noble a mother’s degree is. The Messenger of Allah saw emphasized three times that the person most entitled to be glorified on this earth is a mother.

Imam al-Nawawi (631-676 H) in the *Syarh Sahih Muslim* book explains several reasons why the Messenger of Allah saw favored the mother rather than the father. Among these is because the sacrifice and fatigue of a mother is greater than a father. Starting from conceiving, giving birth, breastfeeding, raising, to educating a child. This sacrifice of the mother is also emphasized in the *Surah Luqman* verse 14.

Regarding the glory above, it is not excessive if the Indonesian people set a National Mother’s Day commemoration. Every December 22, the Indonesian people are enthusiastically commemorating Mother’s Day. Nationally, this tradition began since the issuance of Presidential Decree No. Republic of Indonesia. 316 of 1959 signed by President Ir. Sukarno.

**“We can profess our love as high as the sky
“Mother, I testify that you are my first teacher
who have taught me true love”**

**KH. A. Mustofa Bisri,
Raudlatut Thalibin Religious Boarding School Caretaker**

Mother's Day is an Indonesian moment to momentarily remember and realize the importance of a mother. Both for the family and also for the society. The role of a mother is something that cannot be denied. In today's context, what meaning can we learn from this year's National Mother's Day commemoration?

In recent years, one of the challenges of Indonesian society is the rise of cases of corruption, drug abuse, extremism, radicalism to terrorism. Unwittingly, many young Indonesians are trapped in drug abuse and become suicide bombers. Some of our golden generation are easily recruited by radical movements and terrorism.

From this point, it is necessary to strengthen the role of mothers and be placed at the forefront to educate and ward off the danger of expanding radicalism and extremism. Mothers are the first school for the establishment of noble values for children. If a mother is able to teach and exemplify that religious understanding, surely generations will be born that are immune to the incitement of radicalism and terrorism beliefs. Then from where should we start?

Congregation who are blessed by Allah *ta'ala*

In Indonesia, women's involvement in the public sphere has become more widespread. Not a few women who occupy important positions. Starting from the president, ministers, governors, to regents. Similarly, many serve in the judiciary and legislative ranks.

For example, in political life of the Indonesian parliament, the number of women's representation have been experiencing an increase.

The increase of the level of representation shows that the percentage of women's attendance and participation in politics continues to increase from time to time. The distribution of women's representation in each commission within the Indonesian Parliament is important. Women can carry the message of other women's needs, both in the fields of health, economics, education, and so forth. When a woman enters the public world, then she can be an example for other women, she can voice the needs of other women.

The views of society both socially and culturally that place women in a weak position and are deemed inappropriate to enter politics, are not the attitudes shown by Islam. Equality of men and women to take part in the public world, is a value contained in Islam.

However, we must pay attention to the rules or laws stipulated by the Qur'an and Sunnah. When a woman is active in the public sphere, then don't forget her responsibilities in the household. Give attention to husband and children. Ask for permission and husband's willingness.

This opportunity and involvement must be intended as a form of worship. Take part in anticipating the future of the nation and country. Formulate the best steps and strategies to unravel the various problems above. In many ways, the motherhood is more sensitive to solving problems that confront the young generation.

**“The Mother's Day which we commemorate
on the 22nd December of this year must be a
momentum to appreciate the role of mothers.
Also as a momentum to reaffirm the noble
degree of mothers.”**

Muslims *hafidhakumullah*

The important role of women in pioneering can be seen since the time of the Prophet saw. As a Prophet, he really appreciated women. The Messenger of Allah saw, before he was considered to be a prophet, had joined a trade partnership under the leadership of Khadijah, the famous female conglomerate in the Arabian Peninsula at that time. This shows that the Prophet was not reluctant to cooperate with women.

Also told, Aisyah as the wife of the Prophet saw also played a role in leadership. Aisyah had been a warlord after the Messenger of the Prophet in a political problem at the time of the Caliph Ali ra. It was also special, that she also became one of the narrators of the hadith which has been the main cornerstone of Muslims until now.

In the field of education, there was a figure of As-Syifa ', also known as Umm Sulaiman. This figure was the first female teacher in Islam, where Hafshah bint Umar was one of her students. While in the health sector, there was a figure of Rufaidah who was the founder of the first hospital and red cross in the time of the Prophet.

In addition, there is also the figure of Nusaibah bint Ka'ab who got was called Umm Imarah. He was a companion of the Messenger of Allah saw that, as a woman, had carved many services for the propagation of Islam. Another figure is Khaulah Binti Azur who was nicknamed "The Sword of Allah" from among women. The nickname she received was the same as the nickname owned by Khalid bin Walid.

A number of women in the time of the Prophet Muhammad saw above, showed great pioneering, both in the social, health, religion, education, and others. This gives us an understanding that the role and position of women in Islam is noble.

Likewise, the Indonesian nation also has a number of female national hero names. Among these are Martha Cristina Tiahahu (1800-1818), Cut Nyak Meutia (1870-1910), Maria Walanda Maramis (1872-1924), Kartini (1879-1904), Dewi Sartika (1884-1947), Nyai Ahmad Dahlan (1872-1946), Rasuna Said (1910-1965), and so on.

From this explanation, it can be understood that the role of women is very real. Whether it is for family, religion, nation, and country. A mother is an integral part of the progress and civilization of the nation. Her services are absolutely essential for us to glorify. Starting from giving space for involvement to other forms of respect.

As was mentioned at the beginning, the challenges of the spread of radicalism, extremism, to terrorism will be muted with the involvement of mothers. Therefore, Mother's Day which we commemorate on December 22 should be a momentum to appreciate the role of mothers. Increasing the participation of mothers in realizing public civilization. And the momentum to reaffirm the glory of the degrees of mothers.

May we always be in His guidance. *Amin ya rabbal 'alamin.*

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، وَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ، وَقُلْ رَبِّي أَعْفُو وَارْحَمُ وَأَنْتَ خَيْرُ الرَّاحِمِينَ



Muhasabah at the End of 2018

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِغَضَبِهِ وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالْدِّينِ الْحَقِّ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ،
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَقُرَّةِ أَعْيُنِنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَيْرِ خَلْقِهِ، وَعَلَى
آلِهِ وَصَحْبِهِ الَّذِينَ جَاهَدُوا فِي سَبِيلِهِ، أَمَّا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Audience, Friday congregation *hafidhakumullah*.

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings are given to the Great Prophet, the Holy Prophet Muhammad saw, the best role model for humanity.

Through this noble pulpit, the *khatib* will be advising to ourselves personally, and generally to the congregation, all of whom are to constantly improve the quality of piety to Allah *ta'ala*, namely by always carrying out his commands, and knowing his prohibitions.

Friday prayer congregation who are glorified by Allah *ta'ala*

Time goes on and can't be held back, it moves dynamically, producing a variety of stories of life. Each stage of life must

always be interpreted with our heart. 2018 will pass soon, and the year 2019 will soon be undertaken. With this momentum, it helps us to make it more worthwhile by doing *muhasabah* or self-introspection, in order to make improvements in the future.

“The requirement to be close to God does not have to be with intelligence and truth. By doing good for other people is enough”

Emha Ainun Nadjib, Cultural Expert

Surely Allah has reminded us all, that time is truly precious. Those who do not use time well is actually in a state of loss. Allah Almighty says in *Surah al-Ashr* verse 1-3: *“For the sake of time. Truly humans are really at a disadvantage. Unless those who believe and do righteous deeds and provide advice to obey the truth and provide advice to keep patience.”* That is, if our lives run without faith, without righteous deeds, and do not want to fill with activities that obey the truth Allah has outlined and neglectful of caring for mutual advice, in fact our lives are losing and in vain.

Muslims *hafidhakumullah*

Etymologically, the word *muhasabah* means self-introspection. While in terminology, it is an effort to conduct a self-evaluation of every good and bad along with all its aspects. There are two dimensions of *muhasabah*. First, the vertical dimension, namely our relationship with Allah *ta’ala*. We must introspect whether we have truly glorified Him this year. Have we really conducted our daily worship rituals with sincerity, solemnly, and strengthen our faith and quality of Islam. Or on the contrary, is our worship is more due to other motivations than Allah. For example, we

worship because we want to be seen, praised, respected or glorified by others.

“Moral is above science. No matter how smart someone is, if they are happy to blaspheme, or blame someone else, then their knowledge is useless”

**Habib Syech Bin Abdul Qodir Assegaf,
Caretaker of Majelis Shalawat Ahbaabul Musthofa**

The second dimension is horizontal, namely our relations with fellow humans, nature and the environment. Does the pattern of our relationships provide value to others. Islam exists to be a mercy to the universe. So, it is strange to see Muslims, let alone someone who is in a position of a role model, and their Islamic attitude is frightening. Scolding others, rebuking, diligently using the physical strength and power of the group to intimidate others. Islam which should protect and strengthen the spirit of togetherness, but instead, being displayed with egoism. This egocentrism is becoming a dividing wall in implementing the spirit of Islam as a mercy to the universe. In reality, Islam is very respectful of differences, tolerant with people of different faiths, and upholds the spirit of loving the motherland. In this context, positive thinking will undoubtedly become a daily behavior for all of us.

Friday congregation who are blessed by Allah

An important note for all of us, throughout 2018 we have been through many things. Without intending to over simplify it, at least there is some momentum that we need to give special note. First, we have gone through the simultaneous local elections peacefully. This year the elections were held in 171

regions, among which were the areas with the most population in Indonesia. Like West Java, with 33 million voters, East Java with 31 million voters, and Central Java with 27 million voters. In these three regions alone, contain approximately 48 percent of the total electorate in Indonesia. We have gone through it peacefully even though there are still parties who are not satisfied. Election is an important agenda, because we choose leaders who will make changes or misery for the citizens in the regions they lead. The trust that is embedded is not a matter of playing games. A leader who is fair, trustworthy, with integrity is certainly very much needed by all of us, so that repairs can be done together.

Secondly, the Islamic defense action is still echoed by some circles. There is nothing really wrong with the act of defending Islam, because as a religion that is believed to be true, then the spirit to strengthen and protect each other must be etched in the hearts of every Muslim. It's just that, don't get carried away. Defending Islam must be done with the clarity of intention, sincerity, and adequate knowledge, so that we can spread Islam peacefully to all people. Don't let Muslims' movements be used by a handful of people for momentary political purposes, for example because of the need for votes in elections.

Third, starting September 23, 2018, our nation is exposed to the 2019 Election campaign. This campaign season, will continue until April 13, 2019. If we evaluate, many things must be introspected. For example, many fellow Muslims are suspicious of each other, blaming each other for supporting different things, berating each other because of different arguments, even taking down each other because of different interests. Even though Allah has reminded in His message: *"And hold all of you to the*

ropes (religion) of Allah, and do not be divorced, and remember the favor of Allah to you when in the past (the period of ignorance) was hostile, then God united your heart, then receive the pleasure of Allah those who are brothers” (QS Ali Imran: 103).

2019, is a year full of challenges but also gives hope. The challenge is big, because we will pass the national agenda, namely the legislative and presidential elections at the same time, April 17, 2019. We need to prepare mentally, because in the election season it is often a season of political transition, where our mental and mind are no longer healthy.

What we really need is to start from a sincere intention. Indonesia must move towards a better direction. Therefore, we need noble morals in our daily lives. All our words, actions and thoughts must be directed to the best possible efforts to improve ourselves. This is as alluded to in the hadith history of Imam al-Tirmidhi (209-279 H) in the book *Sunan al-Tirmidhi*.

الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَنْ شَدَّادِ بْنِ أَوْسٍ
الْمَوْتُ وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَنَّى عَلَى اللَّهِ (رواه الترمذي)

Meaning: *From Syaddad bin Aus ra, from Rasulullah SAW, that he said: “A clever person is one who reckons (evaluates) himself and does good deeds for life after death. Whereas weak people are those who themselves follow their desires and dreams towards Allah”. (H.R. Imam Tirmidhi)*

There are two contrasting sides in building the quality of our lives. The side of lust that always leads us to wickedness. The other side, is a person who always draws closer to Allah. Diligently evaluating himself in personal and social behavior. Fortunate for

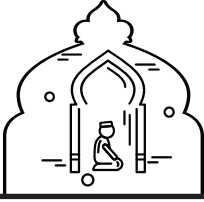
people whose every step is always intentionally sincere, based on clear thoughts, and strengthened by pious charity. Allah swt is All *Rahman* and All *Rahim*. His love must be the inspirational 'pool' to strengthen our loving relationship with others. We are not only kind to our fellow humans, but also to nature and the environment. One of the serious problems of the world today is of course related to nature. Global warming, rubbish heaps, air pollution, factory waste in rivers and a number of other environmental problems, need to make our eyes and ears more open.

Friday prayer congregation *yarhamukumullah*

When conducting *muhasabah* we need 4 main steps. First, earnestly want to improve ourselves from mistakes and vanity in the past. Seriousness is not just a discourse, but requires extraordinary real work. Second, the environment that supports our efforts to improve ourselves. Environmental factors can strengthen or increase the number of factors that can be used or reinforce. Thirdly, communicating any improvement now and in the future. Thus, the process of opening one's mind can become real. Fourth, *muhasabah* can bridge the evaluation in the past to move into the future. There is no perfect life, because perfection belongs only to Allah. Introspection should not only be due to the change of years. Hopefully in 2019, we can all welcome improvement in the quality of our acts of worship to become much better.

Congratulations on welcoming 2019, may Allah swt ease our steps.

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنَاهُ وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ، فَتَقَبَّلَ
اللَّهُ مِنِّي وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ الْجَوَادُ الْكَرِيمُ الْبَرُّ الرَّؤُوفُ الرَّحِيمُ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.



Second Sermon

A. Example I

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، إِرْغَامًا لِمَنْ جَحَدَ بِهِ
وَكَفَرَ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ سَيِّدُ الْإِنْسِ وَالْبَشَرِ، اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى
سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ.

فَيَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ تَعَالَى وَذَرُّوا الْفَوَاحِشَ مَا ظَهَرَ وَمَا بَطَنَ وَحَافِظُوا عَلَى الطَّاعَةِ
وَحُضُورِ الْجُمُعَةِ وَالْجَمَاعَةِ وَاعْلَمُوا أَنَّ اللَّهَ أَمَرَكُمْ بِأَمْرِ بَدَأَ فِيهِ بِنَفْسِهِ وَتَنَى بِمَلَائِكَتِهِ فَنَفْسِهِ
فَقَالَ تَعَالَى وَلَمْ يَزَلْ قَائِلًا عَلِيمًا إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ
عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

اَللَّهُمَّ وَارِضَ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ سَيِّدِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَعَنْ سَائِرِ أَصْحَابِ
نَبِيِّكَ أَجْمَعِينَ وَعَنِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ اَللَّهُمَّ اغْفِرْ
لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا وَهَّابِ
الْعَظِيَّاتِ، اَللَّهُمَّ ادْفَعْ عَنَّا الْغَلَاءَ وَالْوَبَاءَ وَالزَّنَا وَالزَّلَازِلَ وَالْمَحَنَ وَسَوْءَ الْفِتَنِ مَا ظَهَرَ مِنْهَا
وَمَا بَطَنَ عَنْ بَلَدِنَا هَذَا خَاصَّةً وَعَنْ سَائِرِ بِلَادِ الْمُسْلِمِينَ عَامَّةً، يَا رَبَّ الْعَالَمِينَ رَبَّنَا آتِنَا فِي
الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.

عِبَادَ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعْظُمُ لِعَلَّكُمْ تَذَكَّرُونَ فَادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ.

B. Sermon Text

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا كَمَا أَمَرَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِرْغَامًا لِمَنْ جَحَدَ
وَكَفَرَ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ سَيِّدُ الْخَلَائِقِ وَالْبَشَرِ، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَّا بَعْدُ،

فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ. وَقَالَ اللَّهُ تَعَالَى فِي
الْقُرْآنِ الْكَرِيمِ إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
تَسْلِيمًا،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ
لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، اللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اللَّهُمَّ لَا
تَدْعَ لَنَا ذَنْبًا إِلَّا غَفَرْتَهُ وَلَا عَيْبًا إِلَّا سَتَرْتَهُ وَلَا هَمًّا إِلَّا فَرَجْتَهُ وَلَا ضَرًّا إِلَّا كَشَفْتَهُ وَلَا دَيْنًا إِلَّا
أَدَيْتَهُ وَلَا حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَالْآخِرَةِ إِلَّا قَضَيْتَهَا وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ.

عِبَادَ اللَّهِ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يُعِظُكُمْ لَعَلَّكُمْ تَتَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَى نِعَمِهِ يَزِدْكُمْ وَاسْأَلُوهُ مِنْ
فَضْلِهِ يُعْطِيكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ.

Notes:



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