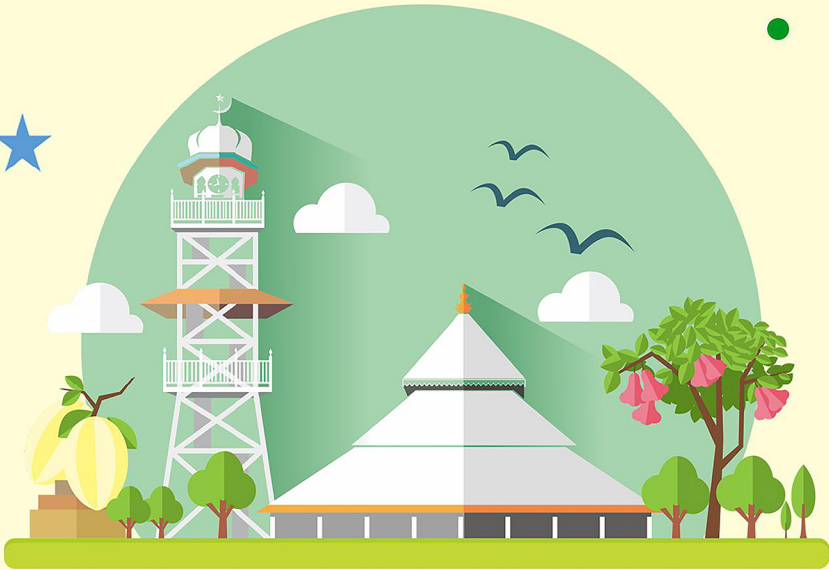


Muhammad Hanifuddin, etc.



Contemporary Friday Sermon

Preaching Islam Rahmatan lil 'Alamin

Vol. 3

Preface:
Dr. Iding Rosyidin, M.Si.



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Caring for the Nation's Diversity

By: Dr. Iding Rosyidin, M.Si

This earth created by God, is inhabited by various humans. There are billions of people with multiple nations and tribes scattered in all parts of the world. The languages used also vary. Even in one area, more than one language is used; likewise, with customs, habits, and cultures in general. In short, diversity, in various dimensions, is something given.

Indonesia, as one of many countries on earth, is the nation that is, arguably, the most representative in terms of diversity. In addition to the extraordinary number of tribes and languages, beliefs or religions of its inhabitants also vary. At present, there are six government-recognized religions: Islam, Catholicism, Protestantism, Hinduism, Buddhism, and Confucianism. Confucianism officially became one of the recognized religions in this country during the administration of KH Abdurrahman Wahid (Gus Dur).

Interpreting *Lita'arafu*

Indonesian people are supposed to be very grateful for their diversity. Allah says, in Surah al-Hujurat verse 13, that He has created us into nations and tribes that we may know each other. Since it is the will of God, which is unobjectionable in any way, peoples must accept it wholeheartedly.

There is one important keyword in that verse for humans to understand and realize in life, namely, *lita'arafu* or to get to know



each other. Why do we need to know each other? What does it for that someone needs to know other people, different ethnic groups, other languages, cultures, and so on?

There is a famous Indonesian proverb that says, ‘you cannot love the one that you do not know,’ which is very true indeed. One may often feel uncomfortable at people of different tribes, languages, or cultures just because they do not know each other yet. Even hostility between people often occurred, merely because they did not know each other well.

Once they knew each other, they could perceive the sense of comfort and even love in their hearts. The enmity and strife between the two were then fading away. It manifests how powerful ‘knowing-each other’ is as the solution for humankind’s problems in social life.

However, knowing each other meant in this setting is not ‘superficially,’ or as to the outward appearance only, it needs to be more intimate or harmonious, particularly, for the context of religious life in Indonesia. In other words, not only does a Muslim need to find out whether his or her fellows are Catholics or Hindus—but more than that, a Muslim is also required to respect them along with their religious practices as a form of tolerance.

In the context of religious life, knowing each other can be interpreted as knowing each other about the teachings of each faith. A person who believes in a particular religion (belief A) can learn the teachings of others (belief B) and vice versa. It is important for implementing programs such as interfaith dialogue. People who study the beliefs of others do not have to embrace those beliefs.

In other words, getting to know one another must be interpreted actively and dynamically. It is in line with the

meaning of tolerance itself in which it is not just being passive, waiting, or avoiding hatred, conflict, and so on because it won't work that way.

Valuable Capitals

It is a precious capital for us all as Indonesians in caring for diversity in this country. Moreover, the founding fathers of our country have a very well-known motto, *Bhineka Tunggal Ika*, Unity in Diversity, as a path to harmony in differences.

In addition to *lita'arafu*, it is clear that Indonesia's capital is so complete to become a nation that can treat diversity entirely. Muslim communities, as the majority population is supposed to be role models for their fellow countrymen to keep the country in a pluralistic frame.

A recent number of events that have frequently been tarnishing the frame of pluralism in this country are the phenomena for which we need to genuinely sorry. No wonder, these incidents happened because of those who could not accept the pluralism or diversity of our country, as if, they ignored what God has firmly stated that He has created people into nations and tribes, which manifests the sense of diversity.

Hopefully, such a situation does not last long in our beloved country. Everything can return to its *khittah* because pluralism itself is the will of God that we, as His servants, must care for and maintain. It is the real task of humans on this earth: caring for what God has bestowed.

If we want the life on earth that we live in to be safe and peaceful, full of tolerance and harmony in its true meaning, then one way to make it happen is by respecting diversity. We also need to try to care for and preserve it with all our hearts.

Contemporary Friday Sermon

Therefore, it is not wrong to say that caring for diversity is a prerequisite for tolerance and peace on this earth.

Ciputat, December 24, 2019



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Six Characteristics of Moderation in Islam

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا
أَقْدَارَ مَوَاسِمِ الْحَيَاتِ، وَعَمَّرُوهَا بِالْإِكْتِسَارِ مِنَ الطَّاعَاتِ، وَخَذَلَ
مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَّتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا فِي تِلْكَ
الْمَوَاسِمِ فَبَاءُوا بِالْحَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ
أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَفْوَمَ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبَوَاطِنِ
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَا
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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Gentlemen, Friday prayer fellows blessed by Allah

Let us extend our gratitude to the presence of Allah SWT, the One Creator of the universe. Blessings and greetings for the Prophet Muhammad (peace be upon him), the messenger of Allah, who brought mercy to the universe.

Through this noble pulpit, I would like to remind myself personally and generally to you all to continually increase submission to Allah the Almighty by carrying out His commands

and staying away from His prohibitions.

Gentlemen, Friday prayers fellows elevated by Allah

In recent weeks, mass media and social media have reported the fate of Indonesian citizens who have become ISIS sympathizers and combatants. After being declared defeated and dispersed in March 2019, ISIS sympathizers from various countries experienced unclear citizenship status. As reported by *tirto.id*, many ISIS combatants came from Europe and Asia, including Indonesia. Approximately 700 Indonesians have joined ISIS. Post-war, there are still many sympathizers who are locked up behind prisons and living a life full of uncertainty in refugee camps. Initially, they were attracted to the lure of the sweet promises of the ISIS caliphate system. So what will happen to the hundreds of Indonesian citizens in the future?

Reported by CNN Indonesia, on Wednesday, July 10, 2019, the National Counterterrorism Agency (BNPT) claimed to be ready to lead the process of returning Indonesian ex-ISIS sympathizers to Indonesia. The Head of BNPT Suhardi Alius in Jakarta stated that a political decision was not made yet, but only that the process towards the decision had been carried out. The Ministry of Foreign Affairs also hinted that it was possible to repatriate ISIS sympathizers from the Syrian and Iraqi conflict areas. Even so, they said it would be a long and not be an easy process.

It was also confirmed by Nahar, as Deputy of Child Protection of the Ministry of Women's Empowerment and Child Protection (KPPA). The report from *tempo.co* on July 10, 2019, stated that the Indonesian government would protect the children of former Indonesian citizens who were supporters of ISIS. Affirmed by Nahar, he would coordinate with relevant parties to assess the

citizens of former supporters of ISIS who are still in Syria. If the assessment results show that the children do not have both legal and political problems, regarding citizenship and international relations, then they will protect the children.

The actions of hundreds of Indonesian citizens above are regrettable, but more importantly is how to make it as learning material and prevent it from happening again, especially for the younger generation. Strengthening the Pancasila ideology and being proud of being the Indonesian nation must become a shared agenda for all parties. We cannot let our guard down again, seeing our generation exposed to ideologies that are contrary to the spirit of Indonesian diversity. The sweet ideology and Islamic caliphate system sold by ISIS must be a lesson learned for all of us.

Islam, which is misunderstood and indoctrinated through various social media channels, has proven to be able to erode the views of some Indonesian citizens. We must deliver the proper understanding to counter negative impressions that Islam is harsh, radical, extreme religion peppered with the promises of heaven. We cannot let these power-hungry movements hijack Islam. Therefore, religious leaders and Muslims, in general, must work together solidly to preach moderate Islam.

Gentlemen, Friday prayer fellows blessed by Allah

The preaching of Islamic Moderation (Da'wah wasathiyah) is the answer to two extreme tendencies shown by some Muslims in recent decades. First, the extremity in religious attitudes, where they tend to exclusive and think of their group as the most righteous one. Second, the extremity in being too loose and open, even obscure the essence of the teachings of religion itself.

The extreme attitude in practicing religion is indeed not a new phenomenon in Islamic history. Since the earliest period, several religious groups have shown this extreme attitude, such as the Khawarij and the Murjiah. So, what about the preaching of Islamic Moderation?; What is Islamic Moderation?; what are the characteristics of Islamic Moderation?

In his book entitled *Moderasi Islam; Menangkal Radikalisasi Berbasis Agama (2013)*, Dr. Muchlis M. Hanafi, as an expert in the study of the interpretation of the Quran, stated that there were six characteristics of a moderate attitude in practicing religion. The *First* is to understand reality (fiqh al-waqi'). One must realize that human life is always growing and changing, while religious texts are limited. Doors to revelation in the form of the Qur'an and Hadith have been closed since the death of Prophet Muhammad (peace be upon him). Therefore, the teachings of Islam contain fixed provisions (tsawabit), and the conditions that are possible to change according to the development of space and time (mutaghayyirat).

There are only a few of *tsawabit*, namely the principles of faith (aqidah), worship (ibadah), human relationship (muamalah), and morals (akhlaq). *Tsawabit* is the unchanged principle, while *mutaghayyirat* are flexible (murunah) and are allowed to change depending on the social dynamics.

A Muslim must be able to consider the good side (maslahat) and the bad side (mafsadat) of his actions realistically. One should not let his desire to be good bring even more significant harm (mudharat).

The story of the struggle of Prophet Muhammad (peace be upon him) for 13 years in Mecca is a concrete example. In this long period, the Prophet preached and educated generations of

“A good position is in the middle; that is why Islam advocates and teaches washathiyah (moderation) in various aspects of teachings.”

Prof. M. Quraish Shihab,
Tafsir Expert and Founder of the Qur'an Study Center

Muslims. He and his followers lived amid polytheism. No less than 360 of the most elongated statues were around, while he prayed and performed tawaf around the Kaaba. It never occurred to him to destroy the statues symbolizing polytheism. The Prophet understood very well that Muslims did not yet have the strength for it.

Secondly, to understand priority (fiqh al-awlawiyyat), Islam divides the commands into several levels. For example, some orders are permission (mubah), voluntary commands are highly-emphasized to do (sunnah mu'akkadah), and some orders are mandatory (fardhu ain and fardhu kifayah).

Islam also divides the prohibitions into several levels. First, Makruh is everything religiously unacceptable, but it is not considered as a sin. Second, Haram is everything that we must not do. On the other hand, there are Islamic teachings that are ushul (principle), and there are furu '(branches). Moderate

attitude requires one not to prioritize the voluntary teachings (sunnah) while leaving the mandatory.

Doing the Hajj and Umrah repeatedly is sunnah, while helping a troubled Muslim fellow is a must. One must prioritize the mandatory than the voluntary. For example, the political choice is *furu'iyah* or a matter of national and state. It must not defeat and stand above something that is the principle in religious teachings, that is the unity of a community.

The third is to understand *sunnatullah* in creation. *Sunnatullah* is referred to phasing (tadarruj). Phasing applies in all provisions of natural and religious law. Allah SWT created heaven and earth in six periods (sittati ayyam) though God can complete it in one step with “*kun fayakun*”. In the same manner, the creation of humans, animals, and plants took a few steps or phases.

Similarly, da'wah of Islam runs gradually. In the beginning, the da'wah of Islam in Mecca emphasized the faith principle (tawhid), then slowly moved on to the law and provisions of the Shari'a. Even in determining the law and conditions of the Shari'a was sometimes progressively done. For instance, the prohibition of drinking alcohol (khamar) took four stages. First, the information that dates and grapes contain *khamr* (an-Nahl: 67); Then, the information on the good and the bad side of *khamr* (al-Baqarah: 219); and the prohibition of performing prayers while being drunk (an-Nisa: 43); Finally, the ban on *khamr* (al-Maidah: 90).

The fourth is to facilitate those who are practicing Islam, in accordance with the Quran and as exemplified by the Messenger of Allah. Sending Sayidina Muadz bin Jabal and Sayidina Abu Musa al-Ash'ari to Yemen, Prophet Muhammad (Peace Be Upon Him) gave a message to both of them to facilitate others in their preaching and devotion. They both were also told not to make it

hard for other people (yassiru wala tu'assiru).

It does not mean that moderation ignores religious texts to find the easiest way to do things. Conversely, by looking at the texts and understanding them deeply to find the convenience provided by the religion. If there are two different views when facing a problem, then take the easiest. As exemplified by the Prophet, every time he faced two choices, he chose the easiest of the two.

The fifth is to understand religious texts comprehensively. The Islamic Shari'a can be well comprehended if we thoroughly understood the sources: the Qur'an and the Hadith, without taking one or two texts apart, leaving out the context. The verses of the Qur'an and the Hadith of the Prophet must be understood entirely because they both help us interpret one another (al-Qur'an yufassiru ba'dhuhu ba'dhan). For example, only by reading the verses of al-Qur'an comprehensively, we can conclude that the word jihad in the Qur'an does not always refer to war against an enemy but it can also mean a war against carnal desire.

Sixth is an encouragement to be open to the world out there, to accept dialogue, and to be tolerant. The moderation in Islam is shown through openness with other people with different views since the differences among human beings are certain. Openness with others encourages a moderate Muslim to cooperate with others in life. In essence, a moderate Muslim work together on things agreed on, and he is tolerant when it comes to differences.

Gentlemen, *hafidhakumullah* (May Allah protect you)

We hope that all Muslims may understand and practice this moderation in practicing religion. At the same time, we will also continuously preach it in various media, hoping that the Islamic moderation narrative can fortify the young generation from

extremism, radicalism, and terrorism movements. More than that, this narrative is expected to awaken and embrace our Muslim brothers and sisters who have been exposed to extremism and radicalism, like the hundreds of ex-ISIS sympathizers mentioned earlier.

May Allah SWT always guide us in all our steps. Amen ya rabbal 'alamin.

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

“Our enemy today is acute extremism, the desire to exterminate each other, war, intolerance, and hatred among fellow human beings, all of which are in the name of religion.”

Abu Dhabi Declaration, February 4, 2019



#52 One Nation

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 وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ
وَرَسُولَهُ،

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

**Ladies and gentlemen, the Muslims *hafidhakumullah*
(may Allah protect you)**

Let us be grateful to Allah, the One who has bestowed His favors. Blessings and greetings for Prophet Muhammad (peace be upon him), the messenger of Allah, who brought mercy to the universe.

Through this noble pulpit, I give a will to myself personally and generally to you all to continually increase submission to Allah the Almighty by carrying out His commands and staying away from His prohibitions.

Ladies and gentlemen, the Friday prayer fellows, elevated by Allah

A few months ago, on Saturday, July 13, 2019, there was an event awaited by the Indonesian people. Two presidential candidates who competed in the 2019 Presidential Election met at the Lebak Bulus MRT Station for the first time. The meeting full of intimacy and laughter between Jokowi and Prabowo was like an oasis cooling down the fierce election contestation, both for the campaign team members and for the supporters from other elements of society.

It is undeniable that the 2019 Election contestation has brought social division, especially in a series of stages of the Presidential Election. Each stage had its political upheaval, starting from the earliest stages, namely updating voter data and preparing voter lists, to the stage of resolving disputes over the election results. The climax was during the campaign period and recapitulation of vote counting. Each candidate and the supporting parties always made this phase a momentum to win the image and sympathy, using any necessary methods and means to secure the victory.

Although competition is a natural thing, there is a lesson for all that the unity of the nation's fellow children is principal. Fierce competition should not damage this unity. At this point, slander, hoaxes, and hate speeches flowed in the last few months need to be a lesson learned for mutual correction.

It is a joint responsibility that future elections must be no longer polluted by exploitation of racism, religious, and partisan issues. Ethnic, religious, racial, and inter-group differences owned by the Indonesian people ought to be social capital. Diversity is a gift so that we can know and support each other. It

is not to divide, nor is it to hate and to fight each other. In Islam, the difference is *sunnatullah* (a natural law).

Allah Almighty said in the Koran, Surah al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Meaning: “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Surah Al-Hujurat [49:13])

From the verse above, we can understand that Allah created human beings in the form of man and woman, made them into different nations and tribes to know each other. Shaykh Musthafa al-Maraghi (1881-1945) in Tafsir al-Maraghi explained that the wisdom of the diversity in creation is so that people can get to know each other and, then, to work together to realize the common good. Once again, the difference is not for separation. From here, it is always necessary to foster *ukhuwah Islamiyah* (Islamic brotherhood), *ukhuwah wathaniyah* (national brotherhood), and *ukhuwah basyariah* (humanity brotherhood).

Ladies and gentlemen *hafidhakumullah* (may Allah protect you)

Allah makes humankind diverse in terms of gender, ethnicity, skin color, language, economic status, and position in society. This diversity is the reality of humanity. Therefore, everyone

needs to get to know between one another. In real life, in society, Islam provides a number of instructions for people. The aim is to be able to manage these differences and diversity.

In internal Muslims, many verses or prophetic traditions explain the procedure for social life, starting from the suggestion to honor guests who come to the house; respect neighbors; protect the disgrace of others or ease people's life; advise and help people to realize goodness and obedience.

Gracefully, the Prophet Muhammad (PBUH) likened people as one body. If one of the parts is in pain, then the whole body can feel it. It is according to the *hadith* narrated by Imam Muslim (204-261 H) in the book of Sahih Muslim:

عَنْ التُّعْمَانِ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاظِفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى

Meaning: Narrated by al-Nu'man bin Basyir RA, Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." (narrated by Muslim)

This hadith confirms that unity among fellow Muslims is a necessity. Among Muslims, we must love and be compassionate to one another, like a body that supports one another. Beyond its difference in form and function, every part of the body is beneficial for the other parts. Likewise, as Muslims, we must also embody these values of unity, although it is undeniable that we are of different races, ethnicity, culture, or opinion.

“Dreaming the unity of Indonesia is not nonsense, but it is fully supported by the forces that are at the root of our own nation’s history.”

Moehammad Yamin (1903-1962)

Imam al-Nawawi (631-676 H) in *Syarah Shahih Muslim* Book explained that the above hadith is a clear 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 other Muslims. 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 cannot easily bother and put down other people.

Dear Friday prayer fellows elevated by Allah

In addition to teaching brotherhood among fellow Muslims (*ukhuwah islamiyah*), Islam also emphasizes the importance of maintaining brotherhood among fellow citizens of a shared nation. Although we are different in races, ethnicities, religions, and beliefs, Islam does not prevent people from cooperating, especially to realize and maintain mutual peace. Indeed, it is not

in the sense of believing one's faith, and we can embrace and accept our religion while still be able to respect the religion and beliefs of others.

In practice, countless authentic hadith narrations saying that the Prophet Muhammad during his life also worked with people of other religions. Even the Messenger of Allah pioneered an agreement with other religious communities who settled in Medina. The agreement, often referred to as the Medina Charter, is clear evidence of good relations between the Muslim community and other religious communities.

This fact confirms that the unity of nationhood and statehood can serve a platform for cooperation. Likewise, Indonesia consists of various tribes, races, and religions. Differences should not prevent us from getting to know each other and work together, especially to maintain peace and realize mutual prosperity.

In addition to teaching *ukhuwah islamiyah* and *ukhuwah wathaniyah*, Islam also shows the importance of *ukhuwah* (brotherhood) among humans (*ukhuwah basyariyah*). This brotherhood is essential for us to understand so that humanity has a shared responsibility to look after one another and do good among others, even though it comes from different countries, nations, and continents.

Islam teaches that the origin of the human race is one, namely the Prophet Adam. It shows that we are all brothers and sisters. Numerous verses of the Qur'an appeal people to the same call. In one verse of the Koran, Allah Almighty said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِّنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: “And We have certainly honored the children of Adam and carried them on land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.” (Surah Al-Isra [17:70])

The above verse explains that Allah has given various pleasures for Adam’s children and grandchildren, intended as a reminder for all people on one thing, viz. the enjoyment of life in the world. Imam Fakhruddin al-Razi (606 H) in the *Tafsir Mafatih al-Ghaib* explains that the verse aims all of Adam’s children and grandchildren, either those who obey Allah or not.

All of them get pleasure in using the availability of living facilities that have been provided by the universe. Indirectly, this implies that all human beings are brothers and sisters. Therefore, we should help each other and work together, just like siblings.

From this point, we can comprehend that regarding the three forms of brotherhood mentioned above, we must reconsolidate after the 2019 Presidential Election. It’s time to join hands, build the nation’s progress. Although we always need to remind and criticize each other, we must do it elegantly and constitutionally. In a democratic country, differences of opinion are a good thing even it needs differences. However, these differences must be managed well and oriented to formulate the common good. It is because we are in one homeland, one nation, Indonesia.

May we always in His direction. *Amin ya rabbal ‘alamin*.

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

“Indonesia’s independence is of no use to us if we are unable to use it to meet the aspirations of our people; live a happy and prosperous life in both physical and spiritual sense.”

Mohammad Hatta (1902-1980)



#53 The Prophet Prioritized Unity

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، اَللّٰهُمَّ 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 Friday prayer fellows
hafidhakumullah (may Allah protect you)**

All praises be to Allah, the One who has given all of us the blessings of faith, Islam, and health. May salutations and greetings be to the Great Prophet, Muhammad (peace be upon him), the best example of human life.

Through this magnificent pulpit, I give a will to myself personally and generally to you to continually improve the quality of *taqwa* (piety) to Allah, by always carrying out His commands and staying away from His prohibitions.

Ladies and gentlemen, the Friday prayer fellows, elevated by Allah

Unity is one of the all-important successes of the Prophet Muhammad's preaching. Islamic history records it. After the Prophet emigrated to Yathrib (Medina), many strategic and tactical steps were taken to promote unity among Muslims or with other Yatsrib people. In the internal Muslim community, the Prophet Muhammad (PBUH) united between the Anshar and the Muhajirin through marriage and brotherhood ways.

Although at first having no lineage, the Prophet established a bond of brotherhood among his companions, one from Anshar best friend and another from Muhajirin best friend. For example, the brotherhood between Abu Bakr al-Shidiq and Kharijah bin Zuhair, Umar bin Khattab with Utbah bin Malik, Ja'far bin Abu Talib with Mu'adz bin Jabal, and Abdurrahman bin Auf with Sa'ad bin al-Rabi'. In addition to applying a brotherly relationship, Prophet Muhammad also emphasized the importance of always maintaining the bonds of brotherhood.

**“The worst provision to
the afterlife is enmity
with others.”**

Imam al-Syafi'i (150-204 H)

In the hadith of Imam al-Bukhari (194-256 AD), the Messenger of Allah (may peace be upon him) emphasized that one Muslim and the other are brothers. Therefore, one should not abuse his or her brother and sister or allow them to be objects. Whoever meets his brother's needs, God will fulfill his or her needs. Whoever helps to eliminate the difficulties his or her brother or sister has to face, then Allah will eliminate the difficulties that will befall him or her on the Day of Judgment. Whoever covers his or her brother or sister's disgrace, Allah will cover his or her disgrace on the Day of Judgment.

The Prophet Muhammad (PBUH) also pioneered the unity of all the tribes living in Medina. Racial, ethnic, and religious differences did not hinder the unity of Medina. This union is based on the Medina Charter agreement. Each religion and belief was guaranteed its security and freedom. The citizens were not allowed to flush and intrude on one another, especially being hostile and being at war.

Many hadiths narratives explain that Prophet Muhammad (PBUH) also had good relations with some Jewish leaders. Two of them were Mukhairiq and Abu Syahm. Mukhairiq was a Jewish figure in the Uhud war. Even he fell in this fierce war. At that time, Mukhairiq had a message that if he fell in battle, his palm garden had to be given to the Prophet. It then happened. In the Uhud war, Mukhairiq died. His garden was handed over to the Prophet. Hearing the news of Mukhairiq's fall, the Prophet Muhammad (PBUH) testified that Mukhairiq was the best of the Jews.

As for Abu Syahm, the Prophet also had good relationships. For example, the Prophet Muhammad (peace be upon him) mortgaged his war vest to Abu Syahm. The Prophet's war vest was valued at 30 *sho'* of wheat. Until the death of the Prophet,

the armor was still on Abu Syahm. Then, later Sayidina Ali bin Abi Talib Radhi Allahu ‘anhu (RA) redeemed it. This story is found in the authentic hadith narrated by Imam Muslim (204-261 H).

عَنْ عَائِشَةَ قَالَتْ أَنَّ النَّبِيَّ اشْتَرَى مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ
وَرَهْنَهُ دِرْعَهُ

Meaning: *From Sayidah’ Aisyah RA who said, indeed the Prophet Muhammad bought food from a Jew and mortgaged his armor (narrated by Muslim)*

These stories are concrete examples that the Prophet Muhammad (PBUH) prioritized unity. With this unity, in a relatively short time, which was ten years, the Prophet was able to carve a new civilization, implementing the noble messages of religion in the people’s life in Medina and its surroundings. After 14 centuries, what wisdom can we learn from his *da’wah* activities, especially in regards to bringing the advancement of Indonesia?

Dear noble Friday prayer fellows

It is undeniable that the 2019 Election felt different from the previous elections. Social divisions occurring in society appeared to be more dividing, mainly when observed from disputes between supporters of two camps on social media. The terms “cebong” and “kampret” (tadpole and bat) swiftly exchanged. In fact, these two terms are not appropriate for the people. In addition, on several occasions, taunting each other, evicting each other, and even fighting each other had occurred.

Indeed, this is very unfortunate. During the maturation process of post-reform Indonesian democracy, the political culture of

some elites and people is not yet very mature. Inevitably, various ways are still in use to gain legitimacy while delegitimizing other parties. Even the exploitation of SARA (ethnicity, religion, race, and group) issues could not escape. Ethnic, religious, and racial differences, which have become the wealth of Indonesia turned into gunpowder for hostility. If fellow Indonesians do not reconcile immediately, this irony will keep taking part in subsequent elections. As a result, Indonesia's unity will be torn apart and weakened.

The weakening of Indonesian unity is a bad signal for the future of the nation. Without unity, it is hard for the next generation of this country to achieve their independence dreams. It is certainly contrary to the example of the Prophet Muhammad (PBUH) above. In fact, the majority of Indonesians are Muslims. They all acknowledge that the Prophet Muhammad was *uswatun hasanah*, the best example for the people. At this point, the role of scholars and religionists is crucial. Scholars as role models of the people must be able to become leaders in building the unity and integrity of the nation (enclosed in the last sheet of Yogyakarta's PusPiDeP research: 2018).

Indeed, the Prophet's success in establishing unity among Muslims served as a guide and inspiration, particularly the Prophet Muhammad's prominence in establishing Yatsrib community. By comparison, there is a similarity between the diversity of Yatsrib city and the diversity of the tribes and religions in Indonesia. The diversity in Yatsrib is unified by the Prophet Muhammad with the Medina Charter; and, Indonesia's diversity is unified by the motto of *Bhinneka Tunggal Ika* (Unity in Diversity) and Pancasila (The Five Principles).

**Dear noble Friday prayer fellows *hafidhakumullah*
(may Allah protect you)**

Of course, this nation is trying to re-read the ideas that the founding fathers have inherited. They left the valuable provision for this nation in the form of Pancasila. With the five principles, Pancasila is the perfect formula for capturing the wonders of this country.

Basically, from the beginning, Indonesian people adopted a wise attitude, such as compatibility without losing their creativity or willingness to sacrifice their own interests for the sake of others and without expecting a reward. This fact is then the interpretation of Javanese proverb saying “quiet in thought, busy in work,” and so forth. Because of such a wise attitude among them, the Indonesian people ought to be peace-lovers and friendly, both with fellow citizens and with other peoples.

Diversity should not be standardized. It must not eliminate the differences. Instead, it must be framed in the spirit of unity. It is, of course, understood as a form of implementation of our country’s principles, Pancasila, especially as it is clearly stated in the third principle, “the unity of Indonesia.”

On the one hand, wisely embracing diversity is strong evidence of faith. Allah the Almighty has asserted in the Koran that it has become the *sunnatullah* (the law of nature) that He created humankind in diverse tribes and races. Bear in mind, this diversity is not about fighting each other, but about getting to know each other and learn from each other. The ultimate goal is to support each other in working together to create a common good.

Allah Almighty said in the Koran, Surah al-Hujurat verse 13:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ
اللَّهَ عَلِيمٌ حَبِيرٌ

Meaning: *“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”* (Surah Al-Hujurat [49:13])

As highlighted by Muhammad Quraish Shihab in Tafsir al-Misbah, verse 13 of al-Hujurat is a guide to the basic principles of human relations. It is based on the wording used in that verse (the phrase *“male and female”*).

Having understood human beings as equals and whose qualities are determined by the fear of God, we as human beings must live in a reasonably self-sufficient state, in terms of how we behave and act to create an order leading to unity.

The heroic stories of the Messenger of Allah (may peace be upon him) at the beginning of this sermon are certainly not about the story of a dream, but there are values we can take. It is how to deal with diversity, by prioritizing unity and providing justice for all. I also hope that the stories can inspire us to foster a sense of acceptance with one another to promote our spirit of togetherness. This spirit promotes unity for the advancement and civilization of the nation. I hope so.

May Allah always guide every step of our life. *Amin ya rabbal 'alamin.*

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

**“Diversity in Indonesia
is an extraordinary
blessing and a
moderation symbol for
this country.”**

Syaikh Ahmad al-Thayib,
The Grand Syaikh of al-Azhar, Egypt



#54 To find the Meaning of Hajj

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

**Gentlemen, Friday prayer fellows *hafidhakumullah*
(May Allah protect you)**

Let us extend our gratitude to the presence of Allah SWT, the One Creator of the universe. Blessings and greetings for Prophet Muhammad (peace be upon him), the messenger of Allah who brought mercy to the universe.

Through this noble pulpit, I give a will to myself personally and generally to you all to constantly increase submission to Allah the Almighty by carrying out His commands and staying away from His prohibitions.

Gentlemen, Friday prayer fellows elevated by Allah

Since 2019, the Government of Saudi Arabia has granted Indonesia a quota of 231 thousand pilgrims. The total pilgrims consisted of 529 departure groups divided into two waves. Hundreds of thousands of Indonesian pilgrims will blend in with 2.7 million pilgrims from all over the world. The peak of the Hajj will be when performing *wukuf* in Arafat on the 9th of Dhu al-Hijjah. On that day, all pilgrims gathered at the same coordinate point, wearing the same ihram shirt attribute, focusing on the same phase of pilgrimage.

We need to reflect on the reason why pilgrimage is obligated in Islam. An annual religious activity that must be performed once in a lifetime for those who are able. Millions of people from various countries will flock to Mecca. They are willing to huddle and jostle from the first day of their arrival to the last day of their return. Not to mention the money they have spent, the patience in waiting for the schedule, and the longing for their family. With all these sacrifices, no wonder the Messenger of Allah promised heaven for those who are enlightened (*Mabrur*) on their Hajj. There are no better rewards for those who are enlightened on their *Hajj* but forgiven sins and sent into heaven. In the hadith narrated by Imam al-Bukhari (194-256 H) the pilgrims who finished performing the *Hajj* are forgiven of all their sins as if they was born from their mother's womb, they would become pure and free from all mistakes and sins.

عن أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ مَنْ
حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

Narrated by Abi Hurairah *radhiyaallahu'anhu*, the Prophet

(p.b.u.h) said, "Whoever performs Hajj for Allah's pleasure and does not have sexual relations with his wife, and does not do evil or sins then he will return (after Hajj free from all sins) as if he were born anew." (Narrated by al-Bukhari)

In the context of reward for Hajj, Imam al-Ghazali (450-505 H) in *Ihya Ulum al-Din* called Hajj as an act of worship, a perfection of religion (*kamal al-din*). However, it is also important that we view the pilgrimage as momentum to better understand the meaning of religious moderation, in terms of perspective, attitude, and middle ground consideration in religion: not extreme, fair and balanced. In performing the pilgrimage, we will find a variety of worship practices. Every pilgrim performs their prayer and pilgrimage in accordance with the sects (*mazhab*) they adhere to, ranging from the Hanafi, the Maliki, the Shafi'i, the Hambali, to several other sects. Meeting with these different types of understandings, perspectives, attitudes, and religious practices is a challenge for everyone. It is at this point that a fair, balanced, and moderate attitude is needed.

Friday prayer fellows *hafidhakumullah* (May Allah protect you)

In one of his writings entitled *Haji Laboratorium Moderasi (Hajj is Moderation Laboratory)* (2019), Oman Fathurahman, Professor of UIN Syarif Hidayatullah Jakarta stated that the pilgrimage is a religious moderation laboratory (*wasathiyah*). A laboratory is a place for experiments and observations on something that wants to be verified.

Recently, religious moderation has been discussed a lot. However, the extent to which the values and basic principles of *wasathiyah* can be relied upon to understand and practice the essence of religious

teachings still requires observations and 'trials'. *Hajj* is the most appropriate act of worship to assess the importance of religious moderation through the act of worship in it.

In the *Hajj* ritual, there are many conditions in which pilgrims should practice worship while considering the good and the bad. The pilgrims must find out as many alternative ways as possible to achieve enlightenment at the performing of the worship. Understandably, the pilgrimage may be the only act of worship in Islam that requires the meeting of Muslims from various countries. So, it does not only bring together different ethnicities, nationalities, and languages but also a diversity of understandings, religious practices, and multiple situations and interests.

Friday prayer fellows blessed by Allah

It is indeed not easy to pass the trials in this moderation laboratory. There are at least three prerequisites that we must meet to be able to apply a moderate attitude (*wasathiyah*) in the practice of the pilgrimage. First, religious moderation contains a value whereby the practice of Hajj must come together with both adequate knowledge of hajj rehearsal (*manasik*) fiqh and the rules in *ushul fiqh* as a solution for a problem.

The principle of *daf'ul mafasid muqaddamun' ala jalbil mashalih* or giving priority to avoid the bad rather than doing the good, should be put forward. For example, according to conventional Fiqh, the morning until before the sun rises (*zawal*) at 10th of Dhu al-Hijjah is the best time to perform the ritual of throwing Jumrah Aqabah. However, to avoid *zahmah* (overcrowding), the Government of Saudi Arabia adopted a policy using traffic lights that forbid Indonesian pilgrims from performing throwing *jumrah* at the best time.

Now, the policy also considers the location where our pilgrims and other Southeast Asians are required to throw *jumrah* through the *jamarat* route on the 3rd floor. Although it is different from the *fiqh* that we understand, we must obey the regulations of the Saudi Arabian Government's policies. The bright side of the policy is that pilgrims' death toll by crush and stampede like in previous years can be avoided.

Second, religious moderation contains a value whereby we have to be more empathetic to differences and more able to control emotions and be patient while putting forward noble morals. In undergoing the entire procession of pilgrimage, pilgrims cannot prioritize their egos and disturb the comfort of other pilgrims.

For example, kissing the Black Stone (Hajar Aswad) is a virtue exemplified by the Prophet. However, then it is definitely not the way to be enlightened if we achieve that by shoving and kicking other pilgrims in our left and right sides, harming ourselves and others.

Third, religious moderation contains a message whereby we always have to be careful in taking action, be responsible, and always consider the advantages and disadvantages of every choice. Being consistent in the middle does not mean staying still but rather moving dynamically to respond to situations carefully. For example, believing that the Masjid al-Haram is a holy place is part of the teachings of religion, but, that does not mean that we can just let our cautions go. In fact, a lot of our pilgrims who lost their wallets and money they were carrying.

Now, we can understand how important the existence of religious moderation is. Some of the examples above show that religious moderation values are absolutely vital, not only in the pilgrimage act of worship but more than that, as a prerequisite to manage the peace and the unity in Indonesia. The diversity of

Indonesian society must be governed in moderate ways which prioritize knowledge, fairness, and a balanced attitude.

From the pilgrimage act of worship above, we hope that the Muslim community in Indonesia will be able to understand and practice religious moderation in daily life from a moderate perspective, attitudes, to middle ground attitude. It reflects a sensible, fair, and balanced spiritual practice that prioritizes knowledge, wisdom, and prudence.

With this attitude, Indonesian Muslim communities will be able to play an essential role in caring for Indonesia's diversity, even push it to become a smart and superior nation. Hopefully.

May we always be in His guidance. Amen 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

**Differences of opinions
are important, but
disagreement and
conflict are disasters.”**

KH. Abdurrahman Wahid (1940-2009)



#55

Understanding the Meaning of Qurban

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 وَقَرَّةِ 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

Ladies and gentlemen, the Muslims bestowed by Allah *ta'ala*

Let us be grateful to Allah the Almighty, who bestowed His bountiful gifts. May peace and salutations be to the Prophet Muhammad (peace be upon him), Messenger of Allah, who brought mercy to the universe.

Through this splendid pulpit, I give a will to myself personally and generally to you to continually improve the quality of *taqwa* (fear) of Allah, by always carrying out His commands and staying away from His prohibitions.

Ladies and gentlemen, the Friday prayer fellows, elevated by Allah

Soon, the Muslim community will celebrate the Great Day of Idhul Adha on 10 Dzulhijjah 1440 H. In addition to performing

sacrificial worship, we also organize other worship services, such as fasting, led prayer, and *takbir*, *tasbih*, and *tahmid* recitations. All this is nothing more than to glorify the greatness of Allah *ta'ala*. In essence, this annual worship is so full of meanings, either for improving the quality of individual morals or for promoting social decency. This balance reflects the value of religious moderation.

It is marked by the distribution of *qurban* (sacrificial) meat to the local people, especially to the less fortunate. In recent years many have been very enthusiastic about distributing the meat to remote areas. Not only is it a form of worship, but also it is to promote social solidarity. It must have helped our less fortunate brothers. They feel the joy of Eid al-Adha. From this series of worships in the month of Dzulhijjah, we hope that Muslims will always emphasize that mutual empathy and sympathy must always be enhanced and nurtured.

“The essence of sacrifice is to ‘slaughter’ the nature of animals in human beings. Greed is an animal trait.”

Prof. M. Quraish Shihab,
Founder of Pusat Studi al-Qur'an
(Center for the Study of the Koran) Jakarta

Although the sacrificial worship of the Islamic teachings is only ordered once a year, the spirit of sacrifice must be kept alive, both at the individual and the group level. The forms of sacrifice can vary, but the spirit remains the same. It proves that kindness can be in a variety of ways, including by reaching out to those in need. Working together for good, being generous, and overcoming personal egoism. All of this is another form of sacrifice. Simple but useful.

Dear Friday prayer fellows elevated by Allah

At first, the sacrificial worship was commanded to Abraham to sacrifice his beloved son, Ishmael. This command was a test of their faith and obedience. Shaykh Abdullah al-Harari (1906-2008) in the book of Tafsir Hadaiq al-Ruh wa al-Raihan explained that this order was a culmination of a great test, for either Abraham or Ismail (13 years old). Not only is it painful for a father, but also any child. However, in obedience to Allah, the two noble servants sincerely accepted the command.

As written in the Quran, when Abraham started to slaughter Ishmael for sacrifice, Allah replaced Ishmael with a sheep. Abraham's submissiveness and obedience to the command were proven, despite having to sacrifice something valuable.

This story is in the words of Allah as written in Surah al-Shaffat verses 106-108:

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾ وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾
وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

Meaning: "Indeed, this was the clear trial. And We ransomed him with a great sacrifice. And We left for him [favorable mention] among later generations." (Q.S. al-Shaffat: 106-108)

This story is an excellent example for all humankind that obedience to Allah is number one. We have to be brave and willing to obey religious orders, even if we have something precious and loved to us. For example, we should be willing to spend some of our resources for charity. Not only is it proof of individual decency, but donating some of the possessions we have is also a real form of social decency.

More broadly, we can also consider that striving to control the ego, prioritizing the wider community, being generous are the deepest meanings of sacrificial worship—in which we can control our passions, as well as kill the bad habits we have. We should reflect the wisdom of the above sacrificial worship in everyday life. It is a form of self-sacrifice, empathy, and mutual respect. Additionally, we ought to be respectful of each other despite racial, religious, and inter-group differences.

Ladies and gentlemen *hafidhakumullah* (may Allah protect you)

In addition to being part of obedience, sacrificial worship is also an essential moment for reaffirming empathy in which we are willing to put aside the wealth we have for sharing. Hopefully, the annual ritual of sacrifice also extends to everyday life beyond the month of Dzulhijjah. In the next eleven months, the spirit of sharing of sacrificial worship must always be in our hands.

As a reflection of the story, the command to share and help is nothing but a real human way to get ultimate happiness. As a social creature, it is undeniable that in life, humans certainly need the help of others. Therefore, it is not appropriate if we maintain an individualistic behavior, feeling the most correct or most powerful, and feeling able to do everything alone. Consequently,

we must always grow and develop mutual love and respect for each other.

One narrative hadith mentions that:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مَّن فِي السَّمَاءِ

Meaning: *Narrated by Abdillah bin 'Amr bin al-'Ash ra, truly Messenger of Allah (PBUH) said: "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."* (narrated by al-Baihaqi)

We will be delighted if someone else helps when we have hard time and vice versa. Other people we help will feel very grateful when we care for them. It is one principal basis for realizing kindness to others.

As a country known as a religious nation, we should understand the spirit of sacrificial worship. Living in a society consisting of diverse tribes, races, religions, and beliefs, we need to keep the spirit of self-sacrifice and tolerance continuously. With this, we hope that religion can sustain and strengthen the diversity of Indonesia. Ritual worship of any kind will encourage the formation of individuals who have the quality of godliness, not only on an individual level but also in everyday social life.

May Allah always guide every step of our life. *Amin ya rabbal 'alamin.*

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

“What we eat must be finished. What we keep, of course, has no guarantee that later we will enjoy it. What we give for charity is the sustenance we need most.”

KH. Ahmad Mustofa Bisri,
The Head of Raudlatut Thalibin Islamic Boarding
School Rembang



Thanking Indonesia's #56 Diversity

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.

Ladies and gentlemen, the Muslims bestowed by Allah *ta'ala*

Let us thank Allah the Almighty, who bestowed His bountiful gifts. Peace and salutations to the Prophet Muhammad (peace be upon him), Messenger of Allah, who brought mercy to the universe.

Through this splendid pulpit, I give a will to myself personally and generally to you to continually improve the quality of *taqwa* (piety) to Allah, by always carrying out His commands and staying away from His prohibitions.

Dear Friday prayer fellows elevated by Allah

Soon, August 17, 2019, Indonesian people will commemorate the 74th Independence Day. Various activities shall come with joy, such as having the flag ceremony, visiting patriot graveyards, or joining competitions, attraction, entertainment, scientific reflection, and so on. All of them are to celebrate, be grateful for, and map the achievements and challenges ahead. One important thing that must come with the joint agenda is the efforts to care for and strengthen the sense of unity of all Indonesians.

“The Republic of Indonesia does not belong to any classes, does not belong to any religion, does not belong to any customs, but it belongs to us all, from Sabang to Merauke.”

Ir. Soekarno (1901-1970)

It is because we would never get our national independence without unity. In the era of the struggle for freedom, Indonesian people comprising various races, ethnicities, and religions were aware of abandoning differences. They worked and fought

together in driving out the invaders. Although sometimes they used different methods among them—some used cooperative ways, and some did not—they were bound by the same ideals.

In the present context, we need to reinforce the spirit of unity. The challenges of equitable development, education, economy, and security need the solidity of people's unity. Do not separate from each other or tackle each other to gain power. The diversity of Indonesian people ought to be used as a starting point to join hands in cooperation, not to rail against, and not to favor one group only.

In *fikrah* and *thariqah*, Islam protects all people of cross-cultural, social, ethnic groups, even cross religion. Indonesia was born from the efforts and sacrifices of various components of the nation. In our minds, we must firmly believe that this nation belongs to all the children of the state, from Sabang to Merauke, and from Miangas to Rote Island.

A sense of belonging among the people will foster synergy and harmony because we believe that the attitudes and actions of everyone stand on a sense of mutual ownership of this nation. Since this nation was born, it has kept growing and tightly standing until today because of the sense of togetherness that continues to exist. The practice of living in diversity, plurality, or whatever the term is has become a golden history inscribed by Indonesian people.

Once again, we must make the diversity destined as a valuable resource for us to get to know each other, share, and work together. We should support each other with our respective potentials. This way, the diversity of Indonesia will be a national asset for mutual progress. We must take care of this capital and be grateful. As promised by Allah, the Almighty, if we are good at giving thanks for His blessings, it will indeed be added. Conversely, if we deny the favor, then we will gain nothing but loss.

Allah said in Surah Ibrahim verse 7:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

Meaning: “And [remember] when your Lord proclaimed, ‘If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.’” (Surah Ibrahim [14:7])

Imam Ahmad Musthafa al-Maraghi (1883-1952) in Tafsir al-Maraghi explained that the above verse is the basis for a Muslim to be grateful. Grateful for all the pleasures whatever they receive. Someone grateful, undoubtedly, is willing to give favors to others. Likewise, the diversity of Indonesia is one of Allah’s blessings. There is no proper expression and way of being grateful, except by caring for and using this blessing advantage as the human capital for mutual progress.

Dear Friday prayer fellows *hafidhakumullah* (may Allah protect you)

The plurality of society is a divine reality. Naturally and intrinsically, humans are plural and diverse. The Republic of Indonesia (NKRI) is a unitary state with a population of more than 258 million. The largest archipelago country in the world which consists of 13,466 islands and has 300 ethnic groups and six religions. Each ethnic group has many cultural heritages that have developed over the centuries and still preserved until now.

Indonesia is a country of multi-ethnicities, religions, cultures, languages, and so forth. History has recorded that the greatness of the Mataram-Hindu, Srivijaya, and Malacca kingdoms succeeded

in building their maritime power and authority. Also, history has recorded the greatness of the Majapahit Kingdom, which united the Archipelago, as well as the greatness of Samudera Pasai, Mataram-Islam, Maluku, Bugis, and the likes. Pinisi ships and Nusantara sailors sailed the sea, exploring the ocean, visiting the Australian continent, and the African continent.

The diversity of Indonesia is a wonder of the world. Diversity is maintained not because of unilateral claims, but because of an honest, open attitude, responsibility, and fairness. If there are thoughts that try to clash between Islam, diversity, and the Republic of Indonesia, we must straighten out those thoughts. This kind of view is unjustifiable and ahistorical. Islam, diversity, and the Republic of Indonesia are an inseparable unity.

Dear Friday prayer fellows elevated by Allah

The long history of the Muslim struggle in liberating and building this Republic is authentic. Don't forget the great services of KH. Hasyim Asy'ari, together with Nahdliyin people, who called for the Jihad Resolution to ignite the spirit of resistance of the Surabaya fighters under the *jihadi* command of Bung Tomo, in defending the city from imperialist assault.

Ki Bagus Hadi Kusumo as the leader of Muhammadiyah, along with other Muslim leaders, was encouraged by giving up the seven words in the Jakarta Charter and replacing them with the first principle of Pancasila. It is a gesture of respect for the aspirations of fellow Christian and eastern Indonesia countrymen.

Muslim diplomats such as Haji Agus Salim and AR Baswedan were guerrillas looking for recognition of Indonesia's sovereignty of independence from the international world. By prioritizing the

spirit of *ukhuwah Islamiyah* (Islamic brotherhood) and *ukhuwah wathaniyah* (nationalism), they succeeded in bringing Indonesia to gain recognition of its first sovereignty from Islamic countries, such as Egypt, Lebanon, Syria, Iraq, Saudi Arabia, and Yemen. Their diplomacy had cornered the Netherlands in the UN forum and strengthened Indonesia's freedom in the face of the world.

This history exemplifies that being a real Muslim axiomatically is also a true nationalist and a full pluralist. Therefore, maintaining and caring for diversity is one of the agendas that must be continued by the younger generation.

In a respectful and dignified way, Prophet Muhammad (PBUH) analogized people to one body. If one of the parts is in pain, then the whole body can feel it. It is according to the *hadith* narrated by Imam Muslim (204-261 H) in the book of Sahih Muslim:

عَنْ التُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى

Meaning: Narrated by al-Nu' man bin Basyir ra, Messenger of Allah (ﷺ) said, "The believers in their mutual kindness, compassion and sympathy are just like one body. When one of the limbs suffers, the whole body responds to it with wakefulness and fever." (narrated by Muslim)

This hadith confirms that unity among fellow Muslims is a necessity. Among Muslims, we must love and be compassionate to one another, like a body that supports another. Beyond its difference in form and function, every part of the body is beneficial for the other parts. Likewise, as Muslims, we must also

embody these values of unity, although it is an undeniable fact that we are of different races, ethnicity, culture, or opinion.

Islam is a religion of *rahmatan lil alamin*, a blessing for the universe. Islam came to Indonesia to bring goodness and mercy, not to bring destruction to the country. *Bhinneka Tunggal Ika* (Unity in diversity) is a blessing that Allah has given to Indonesia. The momentum of Indonesia's 74th Independence Day this year must be interpreted as the moment to strengthen the spirit of unity and to be grateful for the diversity of Indonesia.

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

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

“The condition of a country can be seen from its successors (youth). Our young people today are people who will become leaders in the future”

KH. Maimoen Zubair (1928-2019)



#57 Loving Peace, Loving Unity

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،

فِيهَا 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

Dear Friday prayer fellows *hafidhakumullah* (may Allah protect you)

All Praises only belong to God, the One who has provided the blessings of faith, Islam, and health for all of us. Our blessings and greetings to the Great Prophet, Muhammad (PBUH), the best role model for humanity.

Through this noble pulpit, I give a will to myself personally and generally to you to continually improve the quality of *taqwa* (piety) to Allah, by always carrying out His commands and staying away from His prohibitions.

Ladies and gentlemen, Friday prayer fellows, glorified by Allah

In the last few days, there have been two issues that have been hotly discussed among people. The first is the controversy of Ustadz Abdusshomad's lecture video, and the second is racism that occurred in Malang and Surabaya. Both invites pros and cons. Even the racism from unscrupulous officials in Surabaya triggered riots in Papua. During the debates of the two issues, it is good for us to remain calm, not easily provoked, and to promote dialogue and the spirit of unity.

It is pivotal that these two cases become a momentum for us to correct ourselves. In rapid information and social media channels, Indonesian people must be more mature when issuing any statements and opinions. Who would have thought, one or

**“Javanese are human.
Papuan are also human.
Their honor lies on their
hearts. God does not see
the appearance, let alone
their tribes, but their
hearts”**

KH. Marzuki Mustamar,
Tanfidziyah Chairman of PWNJ Jawa Timur

two words spoken in Surabaya could cause mass rage in Papua? Likewise, *pengajian* (the lecture) delivered in one assembly could lead to discomfort. In addition, we should also be wary of those who make the atmosphere worse. They dredged profits from people's emotions and the divisions of fellow citizens.

While we hope that the resolution process of the issues can go well, we must look back on the noble teachings of Islam that promote the love of peace and love of unity. Religion has provided life guidance for managing differences on this earth. Even, it is obvious that difference is *sunnatullah* (the law of nature). Differences in skin color, language, ethnicity, and religion are God's provisions.

In Surat al-Rum verse 22, Allah said:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ
وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّلْعَالَمِينَ

Meaning: *“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed in that are signs for those of knowledge.”* (Surah al-Rum [30:22])

In Tafsir al-Wajiz, Shaykh Wahbah al-Zuhaili (1932-2015) explains that one who is sane and knowledgeable will be able to understand that the diversity of languages and skin colors is necessary. This diversity is a sign of God's omnipotence. Various language systems with their complexity and peculiarities could not have existed without the power of Allah, the Almighty. Likewise, the creation of heavens and earth. Without the power of God, without pillars, the sky will not possibly stand firm. He has desired none of this. The difference cannot be denied, and it is not possible to be uniform.

In another verse, it is explained that if God Almighty made all people on the entire planet believe in Him, it would have been easy. But, this is not His will. Evidently, until now, human civilization has a diversity of languages, cultures, religions, and beliefs. Therefore, we don't need to make differences in skin color and faith as ingredients to mock and demean each other. Instead, we need to find wisdom and lessons learned from this diversity.

In this regard, Allah said:

وَلَوْ شَاءَ رَبُّكَ لَأَمَنَّ مَنْ فِي الْأَرْضِ كُلَّهُمْ جَمِيعًا أَفَأَنْتَ تُكْرِهُ
النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ

Meaning: *“And had your Lord willed, those on earth would have believed - all of them entirely. Then, [O Muhammad], would you compel the people in order that they become believers?”* (Surah Yunus [10:99])

Imam Ibn Kathir (700-774 H) in Tafsir Ibni Kathir explained that this provision could not be separated from the wisdom and justice of Allah. Some people on earth believe in Allah, but some do not. The Apostles were only ordered to invite people to the right path, but *hidayah* (guidance) belongs to Allah only. Therefore, there is no reason for us to impose and uniform one particular belief. Likewise, Indonesia's diversity should not be used as seeds of division and mutual coercion.

From this point, we can understand that the diversity and differences in skin color, ethnicity, and religion are *sunnatullah*. It is left to us to manage this diversity in order to become a starting point for competing in goodness. The difference becomes a medium to get to know each other and work together, not to

“Scolding, swearing, gossiping, lying, turning someone against another, and provoking are slogans of jahiliya (stupid) people, not knowledge, not Islam, not propaganda, not civilization, and not intellectuality”

Habib Jindan bin Novel, Chairman of Al-Fachriyah Foundation Tangerang

denigrate and demean one another. Indonesia cannot become a developed country without the foundation of unity. Therefore, fellow citizens of the nation must prioritize mutual respect and honor, and always try to strengthen the bonds of brotherhood.

Ladies and gentlemen, Friday prayer fellows, blessed by Allah

Islam, through the example of the Prophet, emphasizes the urgency of a loving relationship with fellow human beings. Therefore, *ukhuwah* (brotherhood) is one of the central teachings of Islam. Broadly speaking, brotherhood is divided into three

scopes. The three are *ukhuwah Islamiyah*, *ukhuwah wathaniyah*, and *ukhuwah basyariah*. The term *ukhuwah islamiyah* shows the meaning of brotherhood among fellow Muslims, regardless of differences in skin color, language, ethnicity, nation, and citizenship. The binding of this brotherhood is the similarity of belief in Allah and His Messenger.

Every Muslim is obliged to maintain and realize *ukhuwah Islamiyah* in daily life. Disagreements, different organizations, and political choices among Muslims are not allowed if those have to sacrifice a friendship. And so are hostility and humility. Surah al-Hujurat verses 11 and 12 explain six attitudes and actions that are forbidden by Allah Almighty. This prohibition is closely related to the nature of the *ukhuwah Islamiyah* meaning, for example, the prohibition of making fun of others, berating other people with words that are hurtful and insulting, calling others with dislikes, getting prejudiced, finding fault with others, and gossiping with each other.

Furthermore, *ukhuwah wathaniyah* can be seen from the way or practices taken by the Messenger of Allah when unifying the heterogeneous characteristics of Medina society. The Prophet (PBUH) made a constitution based on consensus from various groups and tribes. The consensus compiled by the Messenger of Allah is known as the Medina Charter, namely the constitution binding members of the Medina community. Ethnic, class, religious and belief differences do not become obstacles to working together to maintain mutual security.

Regarding *ukhuwah basyariah*, the Koran states that all humans originate from one descendant, namely Adam and Eve. Thus, all humans are brothers because they have the same origins. Until now, although humans inhabit in five different continents,

in essence, they are brothers. They share the same descendants, Adam and Eve. Due to different environmental factors, they have different skin colors, languages, and cultures.

In Sura al-Nisa verse 1, Allah said:

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

Meaning: "O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed, Allah is ever, over you, an Observer." (Q.S. al-Nisa': 1)

Based on this point, we can underline that Islam is a religion that teaches peace and unity. Diversity is *sunnatullah*, so the spirit of unity and brotherhood must always be put forward. If this can be realized and practiced well by Muslims, surely Islam will manifest it as a mercy to the universe. Likewise, with the spirit of unity and fraternity, Indonesia will become more advanced and dignified.

May we always in His direction. *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

“As a mercy for the universe, Islam does not only provide protection for Muslims, but also protects everyone, both Muslim and non-Muslim”

KH. Ali Mustafa Yaqub (1952-2016),
Founder of Ma'had Darus-Sunnah Jakarta



#58 Using Social Media with Piety

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 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

Ladies and gentlemen, blessed by Allah

Let us give thanks to Allah, the One who has bestowed His favors. May blessings and greetings be upon Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to myself personally and generally to you to constantly increase submission to Allah, by always carrying out His commands and staying away from His prohibitions.

Dear Friday prayer fellows *hafidhakumullah* (may Allah protect you)

Today, we live in the exponential development of communication technology characterized by the presence of the

Internet and new media. One of the most influential new media is social media. Previously we only communicate with each other in the real world. Now using social media, we can talk to people in cyberspace. In fact, we often socialize more with others on social media.

However, aside from being a tool for exchanging information and strengthening friendly relations, social media has proven to be a means to spread hatred, share lies, as well as sowing slander for others. Also, through social media, people have the freedom to say whatever they want. Even on many occasions, people also make fun of each other and disturb others.

The use of social media in our lives today seems to be reevaluated. What do we use social media for? Are we using more social media for good or for bad? These questions are not to pay lip service, but to ensure ourselves that we live in this world is nothing but for our provisions in the hereafter. We can prepare the provisions by doing good things. One of which is through social media.

The Friday assembly blessed by Allah

For Muslims, Hereafter is not only a matter of faith in which we must believe but also the final destination that we have to prepare with the best provisions possible. Allah shows us in the Koran that the best provision is piety. In Surat al-Baqarah, Allah said:

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

Meaning: *“And take provisions, but indeed, the best provision is fear of Allah. And fear Me, O you of understanding.”* (Surah al-Baqarah [1:197])

The commandment of piety from Allah Almighty for us is to speak in the right words. Obeying orders to keep telling the truth is often difficult to implement, especially when it comes to social media because one of the characteristics of social media is manipulative. Manipulating and playing back facts on social media is very popular lately.

Telling the truth in communicating both in the real world and the virtual world, such as social media, is the most important thing. By always putting forward the right words, we avoid things that are not desirable, such as misunderstanding and slander. Allah Almighty said in Surah al-Ahzab as follows:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيداً يُصْلِحْ لَكُمْ
أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ
فَقَدْ فَازَ فَوْزاً عَظِيماً

Meaning: *“O you who have believed, fear Allah, and speak words of appropriate justice. He will [then] amend for you your deeds and forgive you for your sins. And whoever obeys Allah and His Messenger has certainly attained a great attainment.”* (Surah al-Ahzab [33:70-71])

Based on the above verse, we can understand that if we are righteous and speak the truth, then Allah will improve our deeds or perfect it. Additionally, God will forgive our sins. In verse above, the phrase “speak words of appropriate justice” is very critical. To say the truth is the foundation of those who fear Allah. The opposite is a lie. Meaning, “telling lies” is far from piety. Saying lies and slandering is not good behavior.

“If we keep feeding the media with polite and soothing writings in accordance with religious teachings, then Insha Allah, our preaching will be more beneficial.”

KH. Agoes Ali Mashuri, Chairman of Bumi Sholawat Sidoarjo Islamic Boarding School

Many narrations of authentic hadith explain that a Muslim must be careful about his verbal remarks. Whoever has faith in Allah and the Day of Judgment, it is better to speak truthfully and honestly. If you are not able, then you should be quiet. Likewise, lying is something dragging you to evil. And this evil will slip you into the hell.

In addition, the tendency of social media users is that they prefer to write and send messages shortly and concisely because of limited space and time. Social media creates an instant lifestyle that is fast-paced. Maybe, it could be because social media users do not like extended writing. It can tire the readers.

Sometimes short status and comments on social media can cause different meanings in the minds of readers. Or it could be the status and comment writer on social media intentionally

obscure the meaning by using ambiguous and unclear words and sentences. As a result, one can feel insulted and slandered by the status and comments on this social media.

Dear Friday prayer fellows blessed by Allah

On social media, we often encounter how someone disagrees with others. Many things can cause this difference of opinion, such as different perspectives and knowledge possessed by social media users, since not everyone has the same level of expertise. Nevertheless, anyone can use social media, both the haves and the have nots, high-level officials and ordinary people, leaders and their followers, the employed and the unemployed, and many others.

Dissenting opinions on social media can result in hostility by unfriend-ing or even blocking one's account, just like what happened in politics during the 2019 Presidential Election. Therefore, due to differences and heated debate on social media, one can break up his social relations with others. It is very alarming.

The following verse explains that Allah indeed created humans differently, with diverse languages and skin colors, as stated in the Koran, Surah al-Rum:

وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَالاخْتِلافُ اَلْسِنَتِكُمْ
وَالْوَانِكُمْ اِنَّ فِي ذَلِكِ لآيَاتٍ لِّلْعَالَمِينَ

Meaning: *“And of His signs is the creation of the heavens and the earth and the diversity of your languages and your colors. Indeed, in that are signs for those of knowledge.”* (Surah al-Rum [30:22])

From this verse, it is evident that differences on this earth were intentionally created by Allah so that we think and seek knowledge of God scattered in the expanse of the universe. Even lessons in the human realm are also important to explore deeper. We are not to dispute the differences in language and opinion; instead, we should make those differences a lesson to learn for our peace and goodness in the world and for our provisions in the hereafter.

The natural order is *sunatullah*, which we must uphold on this earth. Islam is a religion of order which leads to peace and welfare. We cannot expect what if the planets, stars, moon, and sun were not in order. That chaos would destroy our universe. God, in such a way, has arranged everything at its finest. The wisdom is to create harmony and peace.

And so is human brotherhood. If there is no brotherly attitude among humans, then we will not gain order and peace, but destruction. We must prioritize moderation as accepting differences and not imposing our will.

In this social life, we should put forward the attitude of brotherhood rather than contention. It is indeed unpleasant to see if every difference ends in a fight. We must see that all these differences are 'by nature.' It is human beings who should make it in order so that the difference becomes a beautiful sight. And Allah is the Great in managing all this.

In the case of having fierce disputes on differences, we need to have a moderate attitude, either it is in the real world or cyberspace. Thus, our duty on social media is to spread the good with the right words, invite others to goodness, and stay away from all evil things. By using social media with righteousness,

peace will be present in our virtual world. Also, it will be present in our real world.

May Allah's blessing and guidance be with us always. *Amin ya rabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

**“Please use your gadget,
your cellphone, as a
jihadist tool today.
Jihad against slander,
jihad against lies. What
we are facing today is
Ahlul Fitnah Wal Jama’ah
(Slander Group).”**

KH. M. Yusuf Chudlori,
Chairman of Tegalrejo Islamic Boarding School



Hijrah for the Civilization of the Nation

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا
أَقْدَارَ مَوَاسِمِ الْخَيْرَاتِ، وَعَمَّرُوا بِهَا كَثَارًا مِنَ الطَّاعَاتِ، وَخَذَلَ
مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا فِي تِلْكَ
الْمَوَاسِمِ فَبَاءُوا بِالْحَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ
أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمَ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبُاطِنِ
وَالظَّوَاهِرِ، 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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

**Ladies and gentlemen, Friday prayer fellows, blessed
by Allah**

Let us extend our gratitude to Allah Almighty, the One who created the universe; and May blessings and salutations be upon the Prophet Muhammad (Peace Be Upon Him), Messenger of Allah; May the blessing be poured for all beings on this earth. Through this noble pulpit, I give a will to me personally, and generally to you all to always improve the quality of our piety to

Allah, by always carrying out His commands, and keeping away His prohibitions.

**Ladies and gentlemen, Friday prayer fellows
hafidhakumullah (may Allah protect you)**

This week, the Indonesian Muslim community is still in the atmosphere of the new year commemoration. Muharram 1, 1441 Hijriyah is celebrated as Muslims' new year. Besides a national holiday, Muslims welcome Hijriah new year with various activities, such as holding competitions, giving charity, conducting *istighatsah* (asking for forgiveness), performing *dhikr* (remembering Allah), running communal prayer, and conducting *tabligh akbar* (great proselytization event). We do all of these to care for and revive the spirit of *Hijrah* (the Prophetic emigration).

The *Hijrah* phenomenon carried out by the Prophet Muhammad (PBUH) and his companions is a fully meaningful history. Although any *Hijrah* after the liberation of Mecca is no longer valid, we must always emulate the values behind it. Among these is the spirit of changing from bad to good, from good to better. Likewise, leaving unwholesome attitudes and behaviors and catching goodness.

Linguistically speaking, Imam Ibn Mandhur (711 H) in *Lisan al-'Arab* dictionary defined *hijrah* as moving from one place to another, from one state to another. Therefore, people who followed the Prophet's migration are called Muhajirin fellows. Imam Ibn al-Athir (606 H) added that the *hijrah* also means moving from following the passions to obeying Allah Almighty. The following authentic hadith states that those who emigrate are those who leave Allah's prohibitions.

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنْ النَّبِيِّ ﷺ قَالَ
الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ وَالْمُهَاجِرُ مَنْ
هَجَرَ مَا نَهَى اللَّهُ عَنْهُ

Meaning: *From 'Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported that the Prophet (ﷺ) said, "A Muslim is the one from whose tongue and hands the Muslims are safe, and a Muhajir (Emigrant) is the one who refrains from what Allah has forbidden."* (narrated by al-Bukhari)

Friday prayer fellows elevated by Allah

In a broader sense, migration or *Hijarah* is not just physical movement, but also moving to substantial good. Imam Raghیب al-Isfihani (502 H) interpreted the move as a change, both physically and mentally, from bad atmosphere or conditions to safe and peaceful conditions. Meaning, one does not only feel at ease in faith but also feels safe in friendship.

That way, the interpretation of this move cannot be separated from its historical context. The event of the migration of the Prophet Muhammad (PBUH) and his companions in the last 15 centuries was an effort to find peace in carrying out religious rites, as well as security and freedom in social interaction. The Quran refers to *hijrah* as part of Allah's guidance to Muslims to obtain peace and breadth of life.

Allah said in Surat al-Nisa' verse 100:

وَمَنْ يُهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاعِمًا كَثِيرًا وَسَعَةً

Meaning: *"And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance."* (Surah al-Nisa' [4:100])

Imam al-Syaukani (1173-1250 H) in the commentary book *Fath al-Qadir* explained that the *hijrah* in the verses of the Quran above contains valuable meaning. It was proven by noble morals exemplified by the Prophet Muhammad. Therefore, *hijrah* means more than just changing appearance or the way of dressing up. *Hijrah* must be understood and practiced properly.

Hijrah indeed must be contextualized, so we are not to be trapped in the literal and simplified interpretation. At the very least, *Hijrah* should cover four aspects: First, it is *i'tiqadiyah hijrah* (belief), which is a form of *hijrah* that departs from inner belief—the belief to improve the life of spirituality by fully understanding the concept of monotheism. The second is *hijrah fikriyah* (idea), which highlights the importance of moving from radical religious thought due to erroneous interpretations or from interpretations of Islam that is too free, so one eliminates the authenticity of Islamic teachings themselves.

Third, it is *hijrah syu'uriyah* (likeness/appearance), which in this context, most millennials begin their *hijrah*. Because of idolizing someone, they started the journey of *hijrah*, for example, trends in Muslim fashion trends. Nevertheless, it is not mistaken to start a move from what is considered inappropriate for the better. The fourth is *hijrah sulukiyah* (behavior), which relies on moral meaning and behavior. It is a transformation that requires us to correct ourselves and not judge others easily in terms of attitudes and beliefs.

Ladies and gentlemen blessed by Allah

Nowadays, the spirit of *hijrah* among millennial urban Muslims appears to be massive. *Hijrah* discourse is also easy to find in various forums, such as the Quran recitation group, *liqa'*

(*Ikhwanul Muslimin*-linked study group), *taklim* (community study group) and online communication channels of YouTube, WhatsApp, Telegram, Facebook, and Instagram. With the help of social media, the spirit of *hijrah* “plague” spreads so quickly and attracts the attention of ordinary people, intellectuals, and even celebrities.

Like a simultaneous movement, the spirit of *hijrah* is consolidated into millennial generation *taklim* groups, such as Shift youth movement in Bandung, Kahf youth in Surabaya. It also prompts the emergence of some *hijrah*-themed festivals, such as Islamic Fest, Hijrah Fest, and Muslims United, which are adored by the young Muslim generation. This is certainly a good signal. However, we need to understand that *hijrah* is not merely about how to dress.

**“By respecting others,
we don’t lose anything.
By demeaning others, we
will lose our self-respect.”**

KH. A. Mustofa Bisri
Chairman of Pondok Pesantren Raudlatut Thalibin
Rembang

The meaning of *hijrah* should no longer be understood as artificial matters; far ahead, it can be seen as a movement that campaigns for peace, fraternity across communities, and

interfaith harmony among fellow Indonesians. In essence, it is more on the practice of Islam, which not only enforces the appearance but is embodied in the variant of social worship.

From the history of *hijrah*, we can learn many good examples in which some people are willing to sacrifice. Many Anshari fellows gave up their property to help the Muhajirin, such as food, clothing, and even shelter. Even they served their limited food supplies. They sacrificed by supporting the Muhajirin fellows who, at that time, did not have anything at all when they arrived in Medina. Their property was all left in Mecca.

Despite difficult times, the Ansharis still tried to be friendly. They cheered up the grieve of the Muhajirin, who had to leave their hometown. Different family background, ethnicity, and tribes did not prevent them from helping their friends and decreasing their burdens. Their faith inherent in the heart was manifested in real behavior.

This story provides a good role model for us. The spirit of *hijrah* is the spirit to be better, to spread goodness. No wonder when the Messenger of Allah (PBUH) 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 and like to help others.

In today's real life, we can start following the example by making the best uses of our fingertips. Meaning, we do not spread hoaxes and hate speech through smartphones we hold. With these simple steps, we contribute to the safe, peaceful, and tranquil condition of our society, especially as an effort to maintain the unity and integrity of the nation.

Also, technological development will be an effective medium for spreading goodness. One of the many possible ways is by

making use of the platform to spread friendly preaching. Religious messages need to be delivered in a calm and civilized manner. For example, we collect donations for disaster victims, create a petition to defend the weak, oversee government policies, and carry out community empowerment programs.

Once again, the hype of *hijrah* in the form of displays and festivals in Indonesia needs to be seen as emerging positive religious awareness. But, the spirit of *hijrah* should not stop in transforming appearance. Also, that spirit should not lead as too extreme attitudes in which we underestimate others who are different from us, not following our groups.

More than that, it is a joint agenda to revive the spirit of *hijrah* by keep spreading the goodness to help those in need and maintain national unity. Hopefully, the Hijri New Year commemoration will bring blessings to the nation's civilization.

May Allah always guide every step of our life. *Amin ya rabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

“Following the Prophet (PBUH) means following his values and ideals, viz. the character of mercy. These values must penetrate our hearts, so they are reflected in our behavior.”

KH. Husein Muhammad
Chairman of Pondok Pesantren al-Tauhid
Arjawinangun Cirebon



#60 Good Bye B.J. Habibie

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

Ladies and gentlemen, blessed by Allah

Let us give thanks to Allah, the One who has bestowed His favors. May blessings and greetings be delivered to the Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to myself personally and generally to you to constantly increase *taqwa* (piety) to Allah, by always carrying out His commands and staying away from His prohibitions.

Ladies and gentlemen, *hafidhakumullah* (may Allah protect you)

On Wednesday afternoon, September 11, 2019, Indonesia mourned. One of the best national figures passed away to *Rahmatullah*. Prof. Dr. Ing. H. Bacharuddin Jusuf Habibie, the 3rd President of the Republic of Indonesia, passed away peacefully at Gatot Soebroto Army Hospital in Jakarta. B.J. Habibie, born in Parepare, South Sulawesi on June 25, 1936, is one of the best who has provided valuable services to Indonesia in the international world, especially in the field of aircraft development technology.

After graduating in 1954 from Bandung Institute of Technology, B.J. Habibie continued his studies in Germany at RWTH Aachen, specializing in aircraft construction. In 1960 he finished the study, receiving *diplom ingenieur*. Five years later, in 1965, B.J. Habibie successfully gained *doktor ingenieur* degree with *summa cum laude*.

In the field of aerospace technology, B.J. Habibie was called Mr. Crack. This nickname is a tribute of experts for the important contribution of B.J. Habibie because he found the cause of cracks on fuselages, especially on aircraft wings. B.J. Habibie's finding has become the basis for perfecting aircraft construction. With this invention, airplanes cannot easily fall when flying. Thanks to this, *Habibie's Theory*, *Habibie's Factor*, and *Habibie's Prediction* have been patented. B.J. Habibie's formulations can be found in the Advisory Group for Aerospace Research and Development (AGARD), a master book that contains the principles of aircraft design.

Now, B.J. Habibie is no longer in with us. However, his dreams and legacies must remain an inspiration for the younger generation. The big idea of science and technology as

a foundation for Indonesia's development must be sustained. The young generation must be able to unite and join hands to increase the mastery of science and technology.

Separation and debates must be avoided. In the last few years, the spread of hoaxes, hate speech, exploitation of SARA (racism) issues that had caused social division must be ended. There is no point in wasting energy on something useless. Besides, Islamic religious values encourage people to compete in goodness, working together for the common good. Among these is the drive to love science, not to insult and slander each other.

Friday prayer fellows bestowed by Allah

There is no doubt that Islam strongly encourages its followers to love science. Even the first word of the Holy Qur'an, which was first revealed to the Prophet Muhammad (PBUH) was the command to read (*iqra'*). Thus, Muslims have been asked from an early age to love science because reading is one way or the way to open the door of science.

Here are the statements of the first five verses of the Qur'an, namely Surah al-Alaq 1-5:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ﴿١﴾ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
﴿٢﴾ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ﴿٣﴾ الَّذِي عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ
الْإِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

Meaning: "Recite in the name of your Lord who created - Created man from a clinging substance. Recite, and your Lord is the Most Generous - Who taught by the pen - Taught man that which he knew not." (Surah al-'Alaq [96:1-5])

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

Some interpret the command by classifying the object into two things. The first is *qauliyah* verses, in which we are encouraged to read all the verses of the Qur'an to know more about religion, including Allah, the Creator. The second is *kauniyah* verses, which are all things or anything that Allah created in this universe. Related to this, Imam Fakhruddin al-Razi (606 H) in Tafsir Mafatih al-Ghaib explained that the opportunity to learn science is a gift and a pleasure. Besides that, it is stated in the Qur'an that Allah highly positions those who love science or are knowledgeable. Unquestionably, it is a very high appreciation.

Allah said in Surah al-Mujadilah verse 11:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ

Meaning: "Allah will raise those who have believed among you and those who were given knowledge, by degrees." (Surah al-Mujadilah [58:11])

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

“The main path (tarekat) towards Allah is the way of teaching and learning knowledge.”

K.H. Ahmad Djazuli Utsman, (1900-1976)
Founder of Pondok Pesantren al-Falah Ploso Mojo
Kediri

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ طَلَبُ الْعِلْمِ
فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

Meaning: *It was narrated that Anas bin Malik said: Messenger of Allah said, “Seeking knowledge is a duty upon every Muslim.”* (H.R. Ibnu Majah)

Beyond the verses and traditions mentioned above, there are still many other verses and traditions discussing the command to seek knowledge and respect for knowledgeable people. For example, the Qur’an narrated the difference between those who are educated and ignorant. It shows how much Islam values science and the people who love it.

Friday prayer fellows blessed by Allah

If we read the history of Islam, we will find that the real

milestone of Islamic civilization is science—not the strength of the army or the abundance of 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 various achievements of Muslims in almost all fields 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 a telescope long before Galileo Galilei. Muhammad bin Musa al-Khawarizmi (780-850 AD) was brilliant in the field of mathematics and was the scientist who discovered figure 0 (zero), which is very beneficial for humanity. Ibn Sina (980-1037 AD) was 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 of the emergence of Muslim scientists in various fields of science, the Islamic state at that time became the main destination for all countries in the world. Not surprisingly, there were many people from other countries who came there to study science. Of course, this encouraging reality was a very brilliant achievement, not only regarding religion in a narrow sense but also with respect to the proliferating development of science.

Therefore, the young generation should be active and rise, understand the course of history that knowledge is the capital of civilization. Without science and technological advancement, Indonesia will always be a nation that is left behind. B.J. Habibie's life journey is a proof and a source of motivation that Indonesia can have world-class scientists who also can make great inventions and contribute to technological development. In the future, we must strive to create a conducive and competitive atmosphere to develop science and technology and end the spread of lies and

hate speech. Hopefully, there will be other new Habibie(s).

May Allah's blessing and guidance be with us always. *Amin ya rabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

“Only children of the nation can be relied upon to develop Indonesia, and we can’t expect other nations.”

B.J. Habibie (1936-2019),
The 3rd President of the Republic of Indonesia



#61

The Santri film Controversy

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 عَبْدَهُ
وَرَسُولَهُ،

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

Gentlemen, Fellow Muslims *hafidhakumullah* (May Allay protect you)

Let us extend our gratitude to Allah SWT, the One Creator of the universe. May blessings and peace be upon Prophet Muhammad (peace be upon him), the messenger of Allah who brought mercy to the universe.

Through this noble pulpit, I give a will to myself personally and generally to you all to constantly increase submission to Allah the Almighty by carrying out His commands and staying away from His prohibitions.

Gentlemen, Friday prayer fellows blessed by Allah

A few months ago, there was a lot of discussion about the movie

trailer for *The Santri*. After its release on September 9, 2019, the movie trailer made by Livi Zheng, that tells a story of the lives of students in Islamic boarding school, received various comments. The pros and cons were massive, added with the distribution of short videos, memes, pictures, and open statements even led to a movement of rejecting the movie. Whether or not they agree with the film, insulting and cyberbullying each other was inevitable.

It should be a concern for all of us. Will bullying become a regular habit among us? Bullying which usually takes place at school, now also occurs on social media, even in more vulgar and savage ways. It seemed to be a continuation of bullying during the Presidential Election several months ago. Will this become a new cultural habit that replaces the harmonious eastern culture that prioritizes kinship and empathy?

Bullying is an attitude, action, or word that makes other people feel uncomfortable and oppressed. Some experts define bullying as intimidation and browbeating. One of the reasons for bullying is hostility and different opinion, which can be in the form of curses, insults, or slur.

It is only natural that we express our opinions and sentiment, especially with the convenience of social media. It is just that, if we are not aware of this kind of habit, then it is likely that we will regard bullying as something natural. Some people can easily misuse the differences in political choices, religion, race, and class as materials for bullying.

Indeed, we will bear the loss together. Social ties among children of the nation might be severed if we humiliate each other so easily. It is such a shame as we must not feel comfortable if our children or younger siblings at school are accustomed to bullying.

“People who hold a grudge, envy, and are jealous in their lives will never be happy. Their soul will always be suffering and tortured. It is easy for them to get angry.”

KH. Husein Muhammad
Caregiver of al-Tauhid Islamic Boarding School,
Arjawinangun, Cirebon

Additionally, whether we realize or not, this bullying habit has given a lot of adverse effects. Differences in opinion, organization, or recitation groups make it easier for us not to greet each other and be suspicious of each other. Differences in religious understanding may trigger us to accuse each other, starting from accusations of heresy to infidelity. If we do not stop it, the future of the nation and state of Indonesia will certainly be at risk.

As a matter of fact, differences in politics, race, and religion have been regulated by law. From the beginning, Indonesia was founded as a vessel for diversity. Indonesia has 17,000 islands, consisting of more than 500 tribes and races, with their respective cultural diversity. Indonesia has six official religions and various other belief systems. We must take care of this diversity wisely.

The difference is supposed to be the starting point to get to know each other and to exchange ideas, instead of humiliating and insulting each other.

Friday prayer fellows *hafidhakumullah* (May Allah protect you)

In principle, Islam forbids people to insult and humiliate each other, both with fellow Muslims and with other believers. Surah al-An'am verse 108 explains that it is prohibited for mu'min (Islamic believer) to insult the worship of other believers since it will invoke an exchange of insult. No believers would stand still if their worship were offended, and it will only lead other believers to insult back.

Shaykh Wahbah al-Zuhaili (1932-2015) in the book of *Tafsir al-Wasith* explained that this prohibition is both syar' i and 'aqli. It makes a perfect sense that if one believer insults other followers of different religion, then they will not remain silent and instead respond in the same manner. Therefore, insulting the worship of the believers of different religions is prohibited by Islam. We can continue to hold tight our beliefs while still being respectful to the belief of others'.

As it is forbidden to insult people of different beliefs, it is also not permissible to insult and humiliate fellow Muslims. We must stop bullying fellow Muslims although they are different in religious practice or being part of different religious study groups. Let alone bullying that leads to an accusation of being heretic or infidel. In Sahih hadith narrated by Imam al-Bukhari (194-256 H), it is stated that Prophet Muhammad (peace be upon him) affirmed that whoever accuses his fellow Muslims as infidels, then one of the two indeed is. If the accusation is false, then the accuser is the infidel himself.

As explained by Imam Ibn Hajar al-Asqalani (852 H) in the book *Fath al-Bari*, some scholars take the above hadith as a form of a strict prohibition of accusation in infidelity among Muslims. Differences do not necessarily lead to an act of accusing fellow Muslims as infidels; instead, they should lead to talk and discussion.

In a like manner, the Messenger of Allah once said that a person's degree could be seen from his habits. A person of a low degree easily demeans others. Conversely, someone of a high degree is the one who respects others and honors other people's opinions and existence. It is, as stated in the book of *Sunan Ibnu Majah* by Imam Ibnu Majah (207-275 H), originated from the Companion Abi Hurairah.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حَسْبَ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ

Abu Hurairah reported the Messenger of Allah (May peace be upon him) as saying: "It is enough evil for any man to despise his brother Muslim." (Narrated by Ibnu Majah)

To that end, we as a community must realize that bullying is something from which we must stay away. Differences in political choices, religion, race, and ethnicity should not be a cause for insults, humiliation, and finding faults in others. Differences are inevitable. Indonesia's diversity must be a place for us to walk hand in hand and exchange ideas to build the nation. Any disagreements must be resolved in a dignified way, such as deliberation for consensus.

Concerning the uproar in social media concerning The Santri film above, we can take a lesson from it. Bullying between the

two different sides regarding the film is like an iceberg. In recent years, along with easy access to technology and internet networks, we unconsciously almost assume that bullying is something natural, both bullying because of differences in political choices and religious practices. But that does not mean that it is too late for us to turn it around.

Gentlemen, Friday prayer fellows blessed by Allah

One of the most simple steps to get started is to tighten the ties of kinship. Religious leaders can exemplify it for the wider community to emulate. Religious leaders must prioritize *tabayyun* (clarification) and dialogue instead of making things worse with provocative statements. Both sides of the group must have the courage to hold back because the inner atmosphere of the people is at stake. It would be great if differences in opinions on the film can be adequately resolved through a well-mannered discussion and *silaturahmi* (ties of kinship).

Silaturahmi is one of the most important teachings in Islam. In many narrations of the hadith, the Messenger of Allah (may peace be upon him) promised prosperity and longevity for anyone who maintains *silaturahmi*. Whoever wants prosperity and longevity, must maintain the ties of kinship. Prosperity does not always mean something material; it can be non-material, such as the increase of knowledge and relations.

In addition, friendship can also alleviate suspicion and misunderstanding. It's time for all the children of the nation to keep the tight ties of kinship to alleviate suspicion and misunderstanding. Suspicion can lead to the weakening of unity. If unity is weakened, then the future of the nation will be at risk. Let us all stop bullying and hold the ties of kinship tightly

instead. From the controversy of The Santri film, I hope we all will become wiser from yesterday.

May Allah guide us in all our steps. Amen ya rabbal 'alamin.

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

**“If someone curses us,
don't curse back, be
patient. Keep our manner
as a civilized person. Be
like Aloeswood; when
burned, the fragrant
comes out.”**

Muhammad Zaini Abdul Ghani (1942-2005)
Prominent Ulema of Banjar



#62 United Against Corruption

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

**Ladies and gentlemen, Friday prayer fellows
hafidhakumullah (may Allah protect you)**

Praise be to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. Let us send our greetings and blessings on the Great Prophet, Muhammad (peace be upon him), the best role model for humanity.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

According to the results of the United Nations Convention Against Corruption held in Mexico in 2005, corruption is unquestionably an extraordinary crime and a common enemy. In the Indonesian context, corruption does not only have implications for the well-being of the people but also has the potential to trigger other more complex problems, such as the weakening of people's trust in the state apparatus. If not monitored, it is possible to become an entry point for radical movements to ignite people's emotions.

The results of the Transparency International Indonesia (TII) survey released on November 22, 2017, showed positive changes related to the Corruption Perception Index (CPI) of Indonesia. For example, in 12 cities in the past two years, the average reached 60.8 points. That number increased when compared to 2015, which was 54.7 points.

The measurement scale used by TII in this survey is 0 (the most corrupt) and 100 (the cleanest). It happened because there were many improvements in the public service sector, both in terms of regulatory and bureaucratic reform in 12 cities. The twelve cities were North Jakarta, Pontianak, Pekanbaru, Balikpapan, Banjarmasin, Padang, Manado, Surabaya, Semarang, Bandung, Makassar, and Medan.

Even though it has progressed, the repercussions of anti-corruption still need to be encouraged. Although Indonesia's CPI increased, the level of corruption in Indonesia is still high. So, where do we strive for it? As a Muslim-majority country, how should religious values be maximized to sustain the anti-corruption movement?

Friday prayer fellows blessed by Allah

Based on a series of corruption events with various modus operandi, there are at least two forms, which are systemic and non-systemic corruptions. Firstly, systemic corruption is a form of bribery or gratification carried out by utilizing government power and bureaucracy. During the Prophet era, Abdullah Ibn al-Lutbiyyah, an officer withdrawing zakat in the Bani Sulaim area, was declared corrupt because he received a gift from the citizens of Bani Sulaim.

Knowing Ibn Lutbiyyah's behavior, the Prophet immediately said to his companions that it was inappropriate for a state official to receive a gift (gratification) from the community. The Prophet even discussed other forms of systemic corruption, such as taking money outside the official salary, money laundering, and illegal land tenure.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ إِلَّا
أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ
اللَّهَ كَانَ بِكُمْ رَحِيمًا

Meaning: "O you who have believed, do not consume one another's wealth unjustly but only [in lawful] business by mutual consent. And do not kill yourselves [or one another]. Indeed, Allah is to you ever Merciful." (Surah An-Nisa' [4:29])

Secondly, non-systemic corruption is corruption carried out outside the canals of government and bureaucracy. It is narrated that Mid' am or Kirkirah, a companion of the Prophet, was ordered to deliver war booty but died by enemy arrows or strangers. For this, other companions said that Mid' am was a martyr and would go to heaven.

“Allowing massive corruption to be busy with religious rites will only mean allowing the progress of the nation’s impoverishment to progress.”

Abdurrahman Wahid (1940-2009)

But, unexpectedly, the Prophet (PBUH), who was in assembly with his companions, suddenly stood up and said that Mid’am went to hell. The companions who investigated the Prophet’s statement found the fact that Mid’am took a coat from the war booty. In another story, a companion, who heard the Prophet’s statement about Mid’am, immediately returned the shoelaces stolen by Mid’am.

Various corruption types committed by corruptors today had actually been fought by the Prophet Muhammad (PBUH) in the early Islamic period. Strictly speaking, the Prophet forbade his followers to approach corrupt behavior, no matter how small it was. Corruption is a betrayal of the mandate. Therefore, no wonder a narration of authentic hadith stated that the Prophet Muhammad cursed the perpetrators of bribery, both those who bribed or those who took bribes. It is stated in the book of Sunan Abi Dawud by Imam Abu Dawud (202-275 H).

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ لَعَنَ رَسُولُ اللَّهِ الرَّاشِيَّ وَالْمُرْتَشِيَّ

Meaning: 'Abdullah bin 'Amr said: "The Messenger of Allah () cursed the one who bribes and the one who takes a bribe." (narrated by Abu Dawud)

Friday prayer fellows glorified by Allah

Three critical factors can be used as the basis for corruption eradication—*first*, the internalization of religious values. Practicing religion is not a matter of symbols. Using religious symbols cannot represent someone's faith, such as wearing a Muslim cap and shirts. Despite the freedom of using such symbols, many of us have been trapped in "keimanan kemasan" (the faith of packaging).

Therefore, corrupt behavior can be avoided if every religious adherent, including Muslims, can extract the values of religious teachings into themselves, and articulate them into good words and deeds, for instance, by being *zuhud* or avoiding excessive worldly life and maintain the mandate. Neglecting the understanding of these basic attitudes is what makes a person no longer ashamed of corruption. Therefore, faith must be manifested in daily life as well as in nationhood.

Second, expanding the resonance of the anti-corruption movement through digital channels. In the early leadership period of Caliph Umar Bin al-Khattab, the Caliph's first agenda was to eradicate internal officials' corruption. Umar was well-known for his commitment to corruption combat. He ordered all officials under his authority from high levels to low levels to report their wealth.

In this phase, the Governor of Egypt, Amru Bin Ash, was affected because he was found to have assets outside the office

that were considered unlawful. Amru Bin Ash's treasure was finally returned to the state treasury. In fact, the wife of Caliph Umar himself was asked to return gifts from the Eastern Roman Emperor to Baitul Mall through the country's treasury.

At present, although the Indonesian government has indeed adopted the same method in preventing criminal acts of corruption, its massiveness and transparency still need to be improved. The entire wealth of state officials should be reported in the all-digitizing modern system. Access to information on the wealth of state officials must be open to the public through digital channels. Indonesia's millennial population, which has reached 88 million people this year, should have been involved in the process of massification of the anti-corruption movement.

Third, strengthening the cohesiveness of civil society organizations (CSOs). In fact, Indonesia has many anti-corruption CSOs that voluntarily stand behind the KPK (the Anti-corruption Body). But one of the factors that will make these groups unwavering and firm as a public guard in this anti-corruption movement is, of course, the theological-moral approach. With this approach, in the Prophet and the first caliphate era, the public and interest groups were directed to understand religious texts while at the same time obeying the main character of, in this case, the Prophet Muhammad and the teachings of Islam related to the prohibition of corruption.

Of these three steps, Indonesian Muslim communities have the responsibility to move and take part. The noble teachings of religion, such as being responsible, fair, abstinent from harming, and taking the rights of others, are some examples of values that need to be embodied. We must not understand religion as a symbol and doctrine used to incite hatred and fear among people.

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

بَارَكَ اللهُ 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
الْعَفُورُ الرَّحِيمُ

**“Lack of intelligent
can be corrected by
learning, lack of skill
can be eliminated by
experience, but lack of
honesty is difficult to fix.”**

Bung Hatta (1902-1980)



#63

Pancasila as an Umbrella for Living Together

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِعُصْبِهِ
وَعَذَابِهِ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا
مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَرْسَلَهُ بِالْهُدَى وَالذِّينِ 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، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Ladies and gentlemen, the Muslims blessed by Allah

Let's thank Allah, the One who has provided the blessings of faith, Islam, and health for all of us. The blessings and salutations be upon the Great Prophet, Muhammad (peace be upon him), the messenger who brought mercy to the entire universe.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and stayi away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

One day, three men visited the Prophet's house. They wanted to ask the Prophet's wife about his worship. After the Prophet's

wife explained, they felt that their quality worship was still lacking and very inadequate when compared to the Prophet's. The first man then wanted to pray all night without sleeping. The second one said he would fast throughout the year. The third would not get married forever.

Hearing those statements of the three companions, the Messenger of Allah came to them and reprimanded them. The Prophet (PBUH) asserted that he was the most fearful of Allah, but he was not necessarily excessive in practicing religion. The Prophet Muhammad fasted, but also broke the fast; performed night prayers, but also did sleep. Also, he was married. The history of this authentic hadith can be found in the books of Sahih al-Bukhari and Sahih Muslim.

From this story, the Messenger of Allah taught us the correct way of practicing religion, that is, not excessive (*ghuluw*), burdening selves (*tasyaddud*), going out the limits (*i'tida*) and forcing oneself (*takalluf*). The correct way of practicing religion is balance (*tawazun*), justice (*ta'addul*), tolerance (*tasamuh*), and affection (*tarahum*). The correct way of practicing religion is the basic principles of Islamic moderation. Islam is a moderate religion in which the characteristics and strengths of Islamic teachings are its facets of moderation.

In the context of Indonesia, which has diverse religions, cultures, languages, ethnicities, and customs, the above principles of religious moderation are urgently needed. It ought to be juxtaposed with the principles that become the philosophies of living together. One of them is Pancasila (the Five Principles) values. The principles were developed by the founding fathers of the nation. Pancasila is a shared umbrella for Indonesia's diversity, a reference for living peacefully and building a nation's

“Pancasila as the basis and philosophy of the Republic of Indonesia must be obeyed, must be practiced, must be maintained, and must be preserved.”

K.H.R. As'ad Syamsul Arifin (1897-1990)

civilization. When understood carefully, Islamic moderation and Pancasila are two things that support each other.

Every October 1, Indonesia warmly commemorates Hari Kesaktian Pancasila (Pancasila Powers Day). In the lack of harmony in everyday life, this commemoration is critical for us to reflect. We must reaffirm our commitment to live peacefully together on the archipelago. Especially, as the majority, Muslims must be able to embody the noble message of religion to strengthen the spirit of unity. Among these is by juxtaposing the spirit of Islamic moderation and Pancasila. Do not let diversity and difference make us behave in extremes and blind fanatics, considering one group as the sole owner of the truth.

Friday prayer fellows *hafidhakumullah* (may Allah protect you)

The first principle of Pancasila is Belief in the one and only God. As a multi-religious nation which includes Islam, Christianity, Catholicism, Hinduism, Buddhism, and Confucianism, all Indonesian people believe in the oneness of God. The ultimate tolerance of adherents of religion and belief in Indonesia converges on the concept of the oneness of God. This spirit of tolerance is reflected in Surah Ali Imran verse 64.

In addition, Islamic moderation teaches people to be tolerant of the adherents of other religions. It is at this point that the first principle of Pancasila is in line with the principles of Islamic moderation. It is not permissible for Muslims to insult the worship of other religions. This principle is firmly stated in the Koran, Surah al-An'am verse 108:

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

Meaning: *“And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.”* (Surah al-An'am [6:108]).

Imam Ibn Kathir (701-774 AH) in Tafsir Ibn Kathir explains that this verse is a prohibition of Allah to the Prophet Muhammad (PBUH) and Muslims, in general, to insult the worship of other religions because it will bring greater damage. Specifically, there

will be mutual disdain among followers of the religion. Every religious adherent does not accept their gods being insulted and demeaned.

The second principle of Pancasila is Fair and Civilized Humanity. Humanity, justice, and civilization are integral parts of the principle of moderation in Islam. Muslims are taught to respect human values, uphold justice, and realize noble etiquette in life. In this context, the Prophet Muhammad compiled the Medina Charter: some of the agreements were to respect and protect the rights of Jews and Christians living in Medina; invite them to work together to maintain the security of the city. At this level, Muslims are aligned with them in realizing it.

The third principle of Pancasila is the Unity of Indonesian. Having a free and sovereign homeland is the most beautiful blessing that Allah has bestowed upon the Indonesian people. Its vast territory stretches from Sabang to Merauke, consisting of 17,000 islands, six official religions, creeds, diverse tribes, languages , and customs. This gift is very potential and crucial. If not managed properly, it will inevitably lead to conflict and division. Pancasila and the 1945 Constitution are the unifying of all Indonesian people.

The fourth principle of Pancasila is Democracy Led by Wisdom in Representative Consultation. The values of Islamic moderation that can be explored from this fourth precept are the lessons of the events of the Uhud war. At that time, the Prophet (PBUH) was the leader and warlord who predicted the cause of defeat in the Uhud war. It was the indiscipline and disobedience of the archers who were on the hill. After the Uhud war, the archers came to the Prophet to apologize. He then wisely and lovingly accepted their apologies, forgave, prayed, and invited them to deliberation.

From this event then verse 159 of Surah Ali Imran's revealed:

فَمَا رَحْمَةً مِنَ اللَّهِ لَئِنَّ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ
لَانْفَضُّوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي
الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ

Meaning: "So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely on [Him]." (Surah Ali Imran [3:159])

The fifth principle of Pancasila is Social Justice for All Indonesians. In realizing a just and prosperous society, Islamic moderation teaches the principle of balance. The balance among the world and the hereafter, rational and God remembrance, faith and good deeds, material, and spiritual. Based on this concept of balance, all aspects of human life are carried out, such as ideology, politics, economics, social, culture, and defense and security.

My dear fellows elevated by Allah

From this point, we all can understand that the synergy between Pancasila and the principles of Islamic moderation is a mutually supportive formula. Pancasila has been inherited as the philosophy of Indonesians' life . With the Pancasila umbrella, the diversity and differences in religion, culture, and customs must be shared capital, strengthening harmony and synergy to create peace and progress together. Because without peace and

security, Indonesian people will not be able to see the future as a developed and civilized nation.

May Allah's blessing and guidance be with us always. *Amin ya rabbal 'alamin.*

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

**“You can study abroad,
but don’t come back with
anti-Pancasila ideology.”**

Abuya Muhtadi Dimiyati
Charismatic Scholar from Banten



#64

Peace Inspiration from the Archipelago for the World

الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ بِرَحْمَتِهِ مَنْ شَاءَ مِنْ عِبَادِهِ، فَعَرَفُوا
أَقْدَارَ مَوَاسِمِ الْحَيَاتِ، وَعَمَّرُوهَا بِالْإِكْتِسَابِ مِنَ الطَّاعَاتِ، وَخَذَلَ
مَنْ شَاءَ بِحِكْمَتِهِ، فَعَمِيَتْ مِنْهُمْ الْقُلُوبُ وَالْبَصَائِرُ، وَفَرَطُوا فِي تِلْكَ
الْمَوَاسِمِ فَبَاءُوا بِالْحَسَائِرِ.

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ
أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْبُطُؤَيْنِ
وَالظُّوَاهِرِ، صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا، أَمَا
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

**Ladies and gentlemen, Friday prayer fellows, blessed
by Allah**

Let us extend our gratitude to Allah, the One who created the universe. May the blessings and salutations be upon Prophet Muhammad (peace be upon him), the messenger who is a blessing for all beings on this earth. Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

A few months ago, on October 8, 2019, the Indonesian Ministry of Religious Affairs launched a book called Religious Moderation. In his remarks, Indonesian Minister of Religious Affairs, H.E. Lukman Hakim Saifuddin, stated that the publication of this book was an attempt to strengthen religious moderation, the process of understanding and practicing religious teachings in a fair and balanced manner. The objective was to avoid extreme or excessive behavior when practicing religious orders. The event held at the Ministry of Religious Affairs' office was attended by interfaith leaders and intended to strengthen further the spirit of harmony among religious communities in Indonesia.

Every religious adherent in Indonesia is expected to be tolerant and considerate. Besides, they are expected to promote the unity of Indonesia. In the span of history, Indonesia is known as a polite, open, and peace-promoting country. It is reflected in the motto of *Bhinneka Tunggal Ika* (Unity in Diversity). This long history has become not only capital but also a challenge for all future generations of the nation.

If diversity can be maintained and used as a starting point for mutual learning and cooperation, Indonesia will undoubtedly become an advanced and highly civilized nation. Conversely, if diversity cannot be managed well, Indonesia's diversity will potentially become a seed of conflict and division. From this point, it can be understood that a moderate perspective and religious attitude is needed. Every religious adherent must be able to live peacefully and accept the existence of adherents of other religions.

Friday prayer fellows *hafidhakumullah* (may Allah protect you)

In early 2019, we heard the good news. The two largest Islamic organizations in Indonesia, Nahdlatul Ulama (NU) and Muhammadiyah were proposed as candidates for the Nobel Peace Prize. The proposal was sparked in an international seminar, “Indonesian Islam in the Global Stage: Peace Inspiration from the Archipelago for the World,” held by Gadjah Mada University (UGM) Yogyakarta. It is undeniable that NU and Muhammadiyah has played a pivotal role in spreading the message of peace and moderation. Indonesian Islam, which is famous for its democratic, peaceful, and civilized character, is the result of the roles of the two Islamic organizations. Of course, this does not rule out the role of other religious organizations.

As Islamic mass organizations in Indonesia that have diverse ethnicities, religious views, cultures, and languages, NU and Muhammadiyah are expected to continue to maintain the unity of diversity. In the onslaught of transnational ideology, which often campaigns for violence, radicalism, and extremism, NU and Muhammadiyah are expected to become a strong fortress.

One of the similarities of these two organizations is their consistency in spreading the idea of Islam that is *rahmatan lilalamin*. Islam is a mercy for the entire universe. This idea has become the spirit of NU and Muhammadiyah in every missionary movement. Islam *rahmatan lilalamin* is an Islam that upholds human rights. It is because Islam itself requires its people to respect human beings and humanity.

In Islam, it is taught that the origin of humankind is one, i.e., Prophet Adam. It shows that we are all brothers and sisters. Many verses of the Qurán invite people to the same call. In one

verse of the Qurán, Allah said:

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ
الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ خَلَقْنَا تَفْضِيلًا

Meaning: “And We have certainly honored the children of Adam and carried them on land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.” (Surah al-Isra’ [17:70])

The above verse explains that Allah has given various pleasures for the children of Adam. It is to remind all people of the same thing, i.e., the enjoyment of life in the world. Imam Fakhruddin al-Razi (606 H) in Tafsir Mafatih al-Ghaib explained that the verse is to address all humankind, both those who obey Allah and those who do not.

All of them enjoy pleasure in using the availability of living facilities that have been provided by the universe. Indirectly speaking, this implies that all human beings are basically brothers and sisters. Therefore, we should help each other and work together, just like siblings. It is what must be understood by religious communities in Indonesia, especially for Muslims as the majority.

My dear fellows elevated by Allah

The idea of *rahmatan lilalamin* is the essence of Islamic teachings brought by the Messenger of Allah (PBUH). Islam, as a mercy of the universe, is not only a religion of salvation for humans but also for other worlds. This idea must be realized in our relationship with Allah (*hablun minallah*) and relationship

“Knowledge of the unity of human life is an enormous knowledge which encompasses earth and humanity. If humans ignore the principle of unity, then they will become destroyed and destroy.”

Kiai Ahmad Dahlan, 1868-1923

with humans (*hablun minannas*). A saving Islam is an Islam that provides salvation for all.

The two relationships are equally important and must be balanced. Human beings cannot ignore social life, and so cannot Muslims live alone and stay away from their fellows. Even for obligatory prayers, Allah tells us to do it communally, not individually. Relationships with fellow human beings must be based on ideas of justice and mutual respect.

As Muslims, how we respond to religious differences has been firmly demonstrated in the Qurán. In addition to not insulting the worship of other religions, it is also stated that religious difference issues should not be used as a seed of conflict. Both Muslims and adherents of other religions must try to understand and practice

their respective teachings, especially in the frame of caring for the diversity and progress of Indonesia. This is not excessive, considering that every religion must teach values and nobility. Therefore, living in peace should be a shared commitment. In the context of Islamic teachings, tolerance between religions has also been emphasized in the Qurán:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: *"For you is your religion, and for me is my religion."*
(*Surah al-Kafirun [109:6]*)

From this foundation, Muslims must strive to realize their noble teachings in order to compete in goodness, create a public civilization, and realize the benefit of humanity. It can be possible if tolerance and moderation become basic principles in social life. No wonder if there is an authentic hadith which was narrated by Imam al-Bukhari (194-256 H) in *al-Adab al-Mufrad* and *Shahih al-Bukhari*, the Messenger of Allah (PBUH) stated that a religion most loved by Allah is the religion straight and moderate.

عَنْ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ الْأَدْيَانِ أَحَبُّ إِلَى اللَّهِ؟ قَالَ: الْحَنِيفِيَّةُ السَّمْحَةُ

Meaning: *Ibn 'Abbas said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Which religion does Allah Almighty love the most?' He replied, 'The simple Hanifiyya (moderate) one.'"*
(*narrated by al-Bukhari*)

This hadith tells us that the Prophet Muhammad explicitly explained the position of tolerance and moderation in Islam.

Moderation and tolerance are the essences of Islam. God created humans to be loved and love each other. When we love creatures means we respect and love God's creation.

From this explanation, we can draw the essence that tolerance and moderation have and must be an inseparable part of the intra-religious and inter-religious sphere. Even though other religious adherents have different theological concepts, this does not mean that they make us suspicious and hostile to one another. Instead, a commitment to competing to do good for others must be a joint consensus. One way is to understand the importance of religious moderation and mutual respect.

With this principle, we hope that Indonesia's diversity will become a capital for the nation's civilization. Ethnic, religious, and racial differences are not obstacles to work together. It can be realized if religious moderation becomes a joint guide. In its history, the role of religious organizations like NU and Muhammadiyah has been a pioneer in this matter. However, this achievement needs to be strengthened. They do encourage people to understand and practice the Islamic teachings without extreme ways, but they need to be fair and balanced. In this way, hopefully, Indonesia may become a peace inspiration for the world.

May Allah the Exalted always guide our steps. *Amin ya rabbal 'alamin.*

يَا أَيُّهَا الْحَايِرُونَ، اإِسْوَأَ اللّٰهَ حَىٰ سَعَادِيهِ وَهُدَىٰ مَسْمُومِيهِ وَاسْمِ مَسْمُومِيهِ
قَالَ اللّٰهُ تَعَالَىٰ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللّٰهَ
الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيبًا.

“Whatever the costs and risks, NU will defend the integrity of the Republic of Indonesia.”

K.H. Abdurrahman Wahid (1940-2019)



#65 Islam Spreads Peace, Not Violence

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، أَمَا 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 Muslims blessed by Allah, the Exalts

Let's thank Allah, the One who has bestowed His favors. May the blessings and salutations be upon Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, *hafidhakumullah* (may Allah protect you)

A few months ago, on October 10, 2019, we were stunned by the attack on H.E. Wiranto, the Coordinating Minister for Politics and Security, in Menes, Pandeglang, Banten. Not only attempting to stab Wiranto with a sharp weapon, the two perpetrators also attacked several victims. Among them were Haji Fuad, a community leader, Commissioner Driyono Chief of the Menes Sector Police, and Inspector General Tomsu Tohir Banten Regional Police Chief.

In a press conference at his office in Jakarta, Friday, October 11, 2019, Head of the Indonesian Police Public Information Bureau, General Brigadier Dedi Prasetyo, revealed that the motive of the attackers was for fear of being arrested. Both actors became more stressful once they found out that some other names involved in the network of Jamaah Anshorut Daulah (JAD) in Bekasi had been taken into custody. In their confession, the perpetrators said that the attack was part of *amaliah* (jihadi acts). Both of them were ready to become martyrs to fight against the security forces.

From this event, we need to be on the alert together that the misunderstanding of religious teachings is apparently still growing in our society. Islam, a religion revealed as a mercy for humans and the universe, is still not fully understood by its adherents. As a result, the attempts to kill state officials who were also Muslims are seemingly believed to be *amaliah*, the path to achieving martyrdom.

In fact, Islam was brought by the Prophet Muhammad (PBUH) in a peaceful, noble, and good manners, without violence and inhumanity or expressions of hatred and animosity. Furthermore, Islam entered the archipelago also through peaceful means

without fighting and drawing a sword. The trade, culture, education, and marriage paths are some real examples of Islamic *da'wah* (proselytization). In these civilized ways, Islam can be widely accepted by the Indonesian people.

Ladies and gentlemen elevated by Allah

One of the Islamic teachings is to guide its adherents not to do bad things for others. As confirmed by the Prophet Muhammad, a Muslim is those who do not harm others, both through words and deeds. In an authentic hadith narrated by Imam al-Bukhari (194-256 H), it is stressed that an indicator of a person's Islamic quality can be seen from his or her attitude and behavior, i.e., whether he or she easily hurts fellow Muslims verbally or physically.

It is stated in a narration:

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

Meaning: *It was narrated that Jabir said: "I heard the Messenger of Allah [PBUH] said: "The Muslim is the one from whose tongue and hand the Muslims are safe." (narrated by al-Bukhari)*

Furthermore, Imam Badr al-Din al-'Aini (885 H) in 'Umdah al-Qari, the explanation of Sahih al-Bukhari explained that the above hadith affirms that the behavior of not hurting fellow Muslims is an integral part of one's faith. In other words, how strong or weak someone's faith is reflected by how often he or she hurts others, either in verbals or deeds.

In the present context, this teaching is very relevant to be reaffirmed, especially to stop the spread of hatred and violence in

“Da’wah-based organizations must offer ways to paradise for their followers in empathic and sympathetic ways.”

Haedar Nashir
Chairman of PP Muhammadiyah

the name of religion. Muslim communities must be aware and be able to refrain from being dragged into the current distribution of hatred and radicalism. Moreover, it is also expected to play an active role in combating the rise of radicalism and extremism.

No matter how contrast and complicated the difference is, it must be resolved in a civilized manner as taught by religion, not the other way around. The difference that has become *sunnatullah* (law of nature) must be understood as a starting point for getting to know each other and advise one another—not to curse and envy each other, nor to attack and destroy each other.

It is stated by the Prophet Muhammad in many hadith narrations. One of them is:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَحَاسَدُوا وَلَا تَبَاغِضُوا وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Meaning: *Abu Huraira reported Allah's Messenger (ﷺ) as saying: "Don't nurse malice against one another, don't nurse aversion against one another and don't be inquisitive about one another and don't outbid one another (to raise the price) and be fellow-brothers and servants of Allah."* (narrated by Muslim)

Imam al-Nawawi (676 H) in Syarh Muslim book stated that the above hadith is not only forbidding Muslims to envy and berate each other, but also forbid various actions that can cause and ignite the two bad behaviors. Therefore, acts of violence committed by some parties in the name of religion cannot be justified. Assault and killing of Muslim fellows is a religious prohibition.

Honorable Friday prayer fellows

Preaching religious teachings to others is a noble act. However, it should be understood that religion has also taught how to preach ethics. Do not let the noble goals and desires of spreading the noble messages of religion turn into a disaster for the community. Therefore, it cannot be justified if *da'wah* is done by spreading hate speech and violent terrors. Declaring one is a heretic (*bid'ah*), and heathen is one thing that is strictly forbidden by the Messenger of Allah.

It is stated in the authentic hadith prescribed by Imam al-Bukhari (194-256 H) in Sahih al-Bukhari

عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ مَنْ كَفَرَ أَخَاهُ فَقَدْ بَاءَ بِهَا
أَحَدُهُمَا

Artinya: *It is reported on the authority of Ibn 'Umar that the Apostle (may peace and blessings be upon him) said: When a man*

calls his brother an unbeliever, it returns (at least) to one of them.”
(narrated by al-Bukhari)

Imam Ibn Hajar al-‘Asqalani (852 H) in Fath al-Bari explained that some scholars understand the above hadith as a form of a strict prohibition on the utterance of mutual disbelief among Muslims. On the contrary, Islam always teaches its people to preach by using civilized and dignified ways. The call to the path of truth must be done with wisdom and advice.

This preaching ethics can be found in Surat al-Nahl verse 125:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Artinya: *“Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”* (Surah al-Nahl [16:125])

Once again, from this description, it can be understood that the distribution of hatred and acts of violence carried out by some people in the name of religion are actions that will damage the glory image of religion itself. Therefore, the community and the young generation must be invited to understand this. One simple step is that we do not be part of the flow of hate speech. In addition, we must play cool and well-mannered propaganda, both through our daily lives and through social media networks.

With such efforts, we hope that those hijacking religion cannot easily influence Indonesian Muslim communities. Let’s

keep praying for our brothers and sisters, having been exposed to violent religious teachings, to be enlightened again and back to spread Islam with peace and love. As exemplified by Prophet Muhammad, *da'wah* is supposed to be full of integrity, morality, and *akhlaqul karimah* – not with violence and damage. Hopefully, May we always in His direction. *Amin ya rabbal 'alamin.*

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

“Islam in Indonesia arises from a cultural basis. If it is eliminated, then there are two possibilities. First, the culture will die, and, second, Islam will be destroyed.”

K.H. Abdurrahman Wahid (1940-2019)



#66 Santri's Devotion to Nation

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 وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدُهُ
وَرَسُولُهُ،

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ وَسَلِّمْ تَسْلِيمًا كَثِيرًا،
أَمَّا بَعْدُ،

فِيَا أَيُّهَا الْمُسْلِمُونَ، اتَّقُوا اللَّهَ، اتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَقَدْ فَازَ الْمُتَّقُونَ

Ladies and gentlemen, Muslim fellows

***hafidhakumullah* (may Allah protect you)**

Let us give thanks to Allah, the One who has bestowed His favors. May blessings and salutations be upon the Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and staying away from His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

Every October 22, Indonesia celebrates National Santri Day. It is not only celebrated by pesantren (Islamic boarding school) but also has become the property of all elements of society. The theme raised this year is “Indonesian Santri for World Peace.” Indonesian Ministry of Religious Affairs set this theme with the intention of that the tangible role of santri (students of Islamic boarding school) in maintaining peace can be an inspiration for the peaceful world. To achieve this goal, it is carried out by always maintaining unity and brotherhood among us.

Historically, October 22 was designated as National Santri Day by referring to the Resolution of Jihad raised by Hadlaratus Shaykh Hasyim Asy’ari (1875-1947) on October 22, 1945. With this resolution, Indonesian people were united. In the spirit of loving the motherland, all the soul and body of the people were at stake. Surabaya City became a fierce battleground. Thousands of fighters died defending independence. This heroic event is remembered as Heroes’ Day every November 10. This history shows that the role of Kiyai (chairman of Islamic boarding school) and santri for the Republic of Indonesia (NKRI) is very real.

During the era of the struggle, people strived to achieve and maintain independence, both Kiyai and santri took part in fighting on the battlefield. Then, what role should santri play now, especially in regards to strengthening national unity and peace? And what should they contribute to maintaining world peace?

Honorable Friday prayer fellows

It is a gift from the Almighty that Indonesia was created with a diversity of tribes, races, religions, and groups. Inside are a variety of languages, cultures, and beliefs. Indonesia consists of 17,000 islands and has more than 500 languages. It is inhabited by 1,300 tribes and has six religions. In its journey, this diversity can produce unity, but it cannot be denied that the differences also easily provoke conflicts. If not maintained carefully, this vulnerability can lead to disunity among fellow generations of the nation.

When it comes to discussing diversity, Indonesia is one of the countries that uphold diversity. It is reflected in the motto of *Bhinneka Tunggal Ika*, which means unity in diversity. The motto was made based on careful consideration by founding fathers of the nation in which they stressed that Indonesia is a big house for various tribes, ethnicities, customs, religions, and cultures. This diversity has been accepted as a mosaic on the archipelago.

**“There is no weapon
that is sharper and more
perfect than unity.”
KH. Abdul Wahab**

**Hasbullah (1888-1971),
Founder of Nahdlatul Ulama**

In the context of religious diversity, Islam is a religion embraced by the majority in Indonesia. Nevertheless, various other religions are still recognized in Indonesia, namely Protestantism, Catholicism, Hinduism, Buddhism, and Confucianism. Even among Muslims, there is diversity in Islam. It can be seen from the differences in *fiqh* (Islamic law) schools adhered by Muslims. Not all Muslims in Indonesia follow the Shafi'i school. Certainly, some follow the Hanafi, Maliki, and Hanbali schools.

It is also reflected in the diversity of ways of reading the Quran. Qira'at schools and tones are varied. Also, in the involvement of Indonesian Muslims in community organizations, there are many groups for *da'wah* (proselytization) established by Indonesian Muslim communities, such as Nahdlatul Ulama (NU), Muhammadiyah, al-Washliyah, Tarbiyah Islam and others.

Indonesia's diversity can be a challenge, but it can also be an opportunity. It is a challenge when diversity can cause dissension and division. It might happen if mutual respect and tolerance fade or if political interests and the competing power struggles make sentiments of ethnic, racial, and religious differences as gunpowder to arouse emotions among the people.

Diversity can also be an opportunity. It is when diversity can be managed into socio-cultural capital. Diversity should be accepted as *sunnatullah* (law of nature), which in the end, will form mutual care. The difference is not used as a fertilizer for the seeds of partisan egoism, but it is used as a starting point for getting to know each other, learn from each other, and improve one another.

In this regard, Allah the Exalted said:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ إِنَّ

Meaning: *“O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the noblest of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Surah Al-Hujurat: 13)*

Friday prayer fellows blessed by Allah

From the brief explanation above, it can be understood that one of the challenges of the younger generation is how to make Indonesia’s diversity as capital to build the future. The difference must be seen as a gift to join hands to realize the noble ideals of the nation’s founding fathers. At this point, santri in the current era must be able to catch opportunities and actively engage in real actions to care for national unity.

With unity, the younger generation will more easily realize the advancement of Indonesian civilization in education, economy, politics, and so on. Santri must be able to play an active role in fostering the spirit of unity. To achieve this, they are expected to be able to explore the noble values taught by this religion. Among these is the value of brotherhood (*ukhuwwah*). The brotherhood framework taught by Islam is not only intertwined among fellow Muslims (*ukhuwwah islamiyyah*), but also brotherhood among fellow citizens of the nation (*ukhuwwah wathaniyyah*), and brotherhood among fellow human beings (*ukhuwwah basyariyyah*).

Imperatives to do good with one another and work together to achieve the common good is one of the basic teachings of Islam. Even Islam does not limit these good deeds only to certain groups of people, but it extends to all creatures that exist on this earth. It is contained in one of the traditions:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ الرَّاحِمُونَ يَرْحَمُهُمُ الرَّحْمَنُ ارْحَمُوا مَنْ فِي الْأَرْضِ
يَرْحَمَكُم مَّن فِي السَّمَاءِ

Meaning: *Abdullah bin 'Amr and Ibn 'Ash narrated that the Messenger of Allah (PBUH) said: "The merciful are shown mercy by Ar-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens." (narrated by al-Baihaqi)*

Also, in the context of fellow Indonesian young generation, diversity in religious backgrounds and beliefs should not be a barrier to mutual cooperation. Although every religion has the right to claim the truth of its theological teachings, this is not necessarily a validity of coercion and ridicule the teachings of other religions. With the spirit of *ukhuwwah wathaniyyah*, students and other young people must be able to put the interests of the nation as a common interest.

Besides, it is suggested that we, as social beings, must also be able to understand the meaning of pluralism. Pluralism will never be separated from human life. Islam also has taught the meaning of the difference. So, as Muslims who uphold the Koran as a way of life, we ought to have an attitude of tolerance and respect for others. When every human being appreciates diversity, radical movements in the name of religion will not

happen again. The radical movement actually arises because some people force others to accept their ideas only. This thinking has been contaminated with greed.

Moreover, with the solid provision of Indonesian unity, it is a shared pride if Indonesian santri and other young generations can become pioneers for world civilization. The global crisis such as inequality, backwardness, negative excesses of technology, global warming, terrorism, and radicalism is one of the problems of the humanitarian catastrophe, a battlefield for us to struggle.

May Allah the Exalted always guide our steps. *Amin ya rabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

“

“It doesn’t matter what your religion or tribe is, if you can do something good for everyone, people never ask what your religion is.”

K.H. Abdurrahman Wahid (1940-2019)

”



#67

Imitating the Da'wah of the Prophet

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، أَمَا 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, Friday prayer fellows
hafidhakumullah (may Allah protect you)**

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. May blessings and salutations be upon Prophet Muhammad (peace be upon him), the best role model for humanity.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, honored by Allah

This week we have been in the month of Rabiul Awal. The month of birth of Prophet Muhammad (PBUH), the best role model and the savior who brought grace and affection. He always forgave, even if being insulted, and always spread the good, both to his friends and foes. It is because he always prioritized unity rather than division. He always concerned with the weak, the poor, and orphans. He maintained the mandate and uphold justice. He prioritized politeness in both in actions and verbals. His ways of *da'wah* (proselytization) was always calming with full of gentle and nobleness.

It is narrated, in one corner of the market of the Medina town, there was a blind beggar who always called people to stay away from Muhammad. The beggar kept saying that Muhammad was a crazy person, Muhammad was a wizard, and Muhammad was a liar. Nevertheless, Muhammad was not bothered by what he did to him.

Almost every day, this blind beggar was accompanied and fed by a man. He stayed feeding him meekly and patiently while listening to the insults. However, the man was only silent when the screams and curses came out of the mouth of the beggar. He kept feeding until the beggar felt full.

Until one day, that blind Jewish beggar was no longer accompanied by the man who used to feed him. Then, another person came to bring him food. Sitting next to him, he offered to feed the beggar, as the previous man had done.

The second person who offered to feed this blind beggar was actually Sayidina Abu Bakar al-Shidiq. After a while, whilst feeding the blind beggars, Abu Bakr got mad because he heard

“If we want to improve our arguments, it is not enough just to learn language and literature. But it also needs to improve the heart.”

KH. Moh. Zuhri Zaini
Chairman of Pondok Pesantren Nurul Jadid Paiton
Probolinggo

the blind cursed and insulted the Prophet Muhammad (PBUH). The blind did not seem aware of who was actually feeding him in previous days.

But the beggar noticed something strange. The hand used to feed him was different from that usually fed him before. Then, Abu Bakar al-Shidiq explained that the owner of the hand who used to feed him was actually Muhammad, who had passed away. The blind beggar flinched in surprise and realized how much he had been humiliating Muhammad, but the Prophet kept treating him gently and lovingly. In the end, the blind beggar uttered the two sentences of *shahada* and converted to Islam.

This story is a small piece of the ways of *da'wah* of His Majesty Prophet Muhammad. There will be no end to recounting the glory and nobility of his behavior. Now, after nearly fifteen centuries since Prophet Muhammad left us, will we be reluctant to look at

his life history? Will we re-read and make it as a guide for us? We always declare that we love the Prophet, don't we?

Honorable Friday prayer fellows

The meaning of the celebration of the Prophet's birthday is to emulate the noble attitudes and actions of the Prophet Muhammad (PBUH). The Holy Prophet had a very virtuous character. The Prophet had behaviors of *shiddiq* (true), *amanah* (trustworthy), *fathonah* (intelligent), and *tabligh* (conveying). Therefore, no wonder if the Qurán emphasizes that the Prophet Muhammad was the best role model for people who want to want His pleasure. Allah Almighty said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ
وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

Meaning: "There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and [who] remembers Allah often." (Surah al-Ahzab: 21)

This verse clearly shows that the role model of humanity is Prophet Muhammad. All actions of the Prophet were reflected in his acts, such as in matters of worship to God, affairs with fellow creatures, abilities in governing society, and even domestic matters. The daily attitudes and actions of the Prophet are a tangible form of the noble teachings of the Qurán. One of the wives of this Messenger of Allah, Sayidah Aisha RA, acknowledged that the character of the Prophet is nothing but the embodiment of the noble values of the Qurán.

As his followers, we need to follow and continue the mission of

the Prophet. We need to call out and spread the noble messages of religion, become individuals who promote noble morals, forgive people easily, prejudice to people, keep tongues and hands from harmful deeds, and so forth. It is one form of our love for the Prophet Muhammad.

Ladies and gentlemen, hafidhakumullah (may Allah protect you)

When preaching, the Messenger of Allah prioritized compassion principles as he was sent to this earth as a mercy to the worlds. In this way, his *da'wah* is more effective. It is proved to be effective in giving awareness to the people. Because, actually preaching is calling and inviting humanity to be better, not scaring and scolding, not criticizing and confronting others. Allah the Exalted said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: *“Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.”* (Surah al-Nahl: 125)

The above verse is the basis of *da'wah* by using wisdom. Both verbal and deed must be in rhythm and not contradictory. Islam does not teach harsh *da'wah*. Because it will contradict the purpose of *da'wah* itself. Gentleness 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 of Sunan Abi Dawud:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ رَسُولُ اللَّهِ ﷺ يَا عَائِشَةُ عَلَيْكَ
بِتَقْوَى اللَّهِ وَالرِّفْقِ فَإِنَّ الرِّفْقَ لَمْ يَكُنْ فِي شَيْءٍ قَطُّ إِلَّا زَانَهُ،
وَمَا نُزِعَ مِنْ شَيْءٍ قَطُّ إِلَّا شَانَهُ

Artinya: 'Aisha narrated: The Messenger of Allah (PBUH) said: O Aisha! Fear Allah and show gentleness, for if gentleness is found in anything, it beautifies it, and when it is taken out from anything, it damages it." (narrated by Abu Dawud)

The character and personality of the Prophet Muhammad (PBUH) have been undoubtedly proven. The Prophet is an ideal figure who is the role model in maintaining tongue and deeds, especially in preaching the truth of Islam. With his friendly, gentle, and affectionate attitude, the Prophet was able to captivate those around him, both friends and foes. History has proven to the world how the Messenger of Allah always succeeded in conquering the interlocutors, and finally, they were attracted and converted to Islam consciously.

Nowadays, we can witness the success of the Prophet Muhammad's *da'wah*, where Islam has been able to penetrate all corners of the world. The success of the Messenger of Allah was gained through noble character, not coercion and violence when carrying out *da'wah*. In the current context, where the development of technology and communication is increasingly rapid, the object and challenges of *da'wah* are also increasingly complex, so that preachers must be able to adapt to various changes that exist. The momentum of the Prophet Muhammad's

birthday can be embraced by his spirit so that the Muslims can imitate his personality and missionary strategy.

Therefore, the momentum must be a starting point for reaffirming the commitment to imitate the Prophet's behavior all the time. Hopefully, the momentum of the Prophet Muhammad's birthday is not just a mere ceremonial event or routine. Yet more than that, Muslims should learn wisdom and emulate the attitude and nobility of the Prophet Muhammad (PBUH).

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

بَارَكَ اللهُ 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
الْعَفُورُ الرَّحِيمُ

“Religious emotions should be transformed into religious love so that every religious person is not easily upset. This teaching is the core teachings of all religions.”

Prof. M. Quraish Shihab,
Founder of Pusat Studi al-Qur'an
(The Center for the Study of the Qurán) Jakarta



The Prophet: the Invoker of Mercy not the Invoker of Curse

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 وَالذِّينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
كُلِّهِ،

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَحَبِيبِنَا وَشَفِيعِنَا وَفِرَّةِ 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

Gentlemen, fellow Muslims blessed by Allah

All praise to Allah SWT, the One who has granted His blessing to us all, and may *shalawat* and *salam* be upon Prophet Muhammad SAW, the Messenger of Allah, a mercy to the world.

From this pulpit, I am reminding myself and you all my fellow Muslims to increase *taqwa* to Allah, fulfill our obligations to Allah and keep away from His prohibitions.

Gentlemen of Friday Prayer blessed by Allah

Every 12 *Rabiul Awal*, we commemorate *Mawlid* or the Birthday of the Prophet Muhammad. For us, Muslim communities in Indonesia, even for Muslims in all corners of the world, *Mawlid* is a momentum to reaffirm our love for our beloved Prophet.

We all hope to emulate Our Prophet's noble *akhlaq*, both in worship to Allah and in relationship with fellow humans. It is stated in the Qur'an that Prophet Muhammad was *uswatun hasanah* (the best role model). Then, what kind of *akhlaq* do we need to manifest in this era?

As narrated in *Sahih* Hadith, one day, a companion came to Prophet Muhammad to complain about the polytheists who were bothering the Muslims. The companion asked the Prophet to pray to Allah to inflict a curse onto them. He prayed for the curse to be imposed on their enemy, knowing that if it is the Prophet who prayed, then Allah would certainly grant it.

However, the companion's wish was not fulfilled. Prophet Muhammad refused to pray to Allah to inflict a curse on the polytheists. He declared that Allah sent him to the world not as a curser but as a mercy for everything inside it.

The story is narrated in *Sahih* Muslim (204-261 H):

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ قَيْلٌ يَا رَسُولَ اللَّهِ ادْعُ عَلَيَّ الْمُشْرِكِينَ قَالَ
إِنِّي لَمْ أُنْعَثْ لِعَانًا وَإِنَّمَا بُعِثْتُ رَحْمَةً

Abu Huraira reported it was said to Allah's Messenger: Invoke curse upon the polytheists, at which point he said, "I have not been sent as the invoker of the curse, but I have been sent as a mercy." (Sahih Muslim)

Imam al-Nawawi (631-676 H) in *Syarh Sahih Muslim* explained that the above hadith is proof that cursing is not a custom of a Muslim. Conversely, a Muslim must always spread mercy and love to fellow humans, both fellow Muslims and followers of other religions. Furthermore, in the text of the hadith above, it is clearly shown that the Prophet Muhammad disliked the idea of cursing the polytheists.

This story is but a small portion of the nobility of Prophet Muhammad, and it is still relevant to this day. It is vital for us, the followers of Prophet Muhammad, to always keep in our mind this noble example. This year's *Mawlid* is the moment for us all to have self-introspection, given in the last couple of years we were faced by a challenge called hate speech, where a group of Islamic community blames and accuses one another of being heretic. Some other groups blamed the government. Ironically, a few extremist groups think of other fellows Muslims as an infidel, so it is not forbidden and perfectly justified to murder and take their wealth away. With common sense, it is clear to see that it is far from our beloved Prophet Muhammad's teaching and preaching.

Gentlemen of Friday Prayer

In the way he spoke, Prophet Muhammad also provided us an example. It is stated that due to his careful diction, everyone meeting and interacting with the Prophet could feel warmth and intimacy. It is also reflected in the stories of the Prophet's companions. His speech delivery and attitude made everyone interacting with him feel close, respected, and valued.

It is confirmed in the Qur'an surah Ali Imran 159. If the Prophet were rude and harsh, those who were invited by the Prophet would have run away, and would not have been impressed and deigned to convert to Islam. Da'wah should be said with a soft heart and polite words, not with words that hurt or humiliate other people.

Moreover, in *Sahih* hadith of Imam al-Bukhari (194-251 H), the Prophet Muhammad emphasized that those who believe in Allah and the Day of Judgment should speak good words. If not, then just keep quiet. It is the kind of character that we, as part of the Muslim community, should always remember in our hearts.

In addition to speaking in a good manner, the Prophet Muhammad also gave us an example to always be kind to others as emphasized that the best human beings are those who are most useful to others. On the contrary, Rasulullah strictly forbids harming or hurting others, both verbally and physically, either by expressing hatred or by spreading invalidated news.

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

*As narrated by Jabir ra., I heard the Messenger of Allah SAW say:
"The Muslim is the one from whose tongue and hand the Muslims
are safe" (Sahih al-Bukhari)*

Imam Badr al-Din al-iniAini (885 H) in *'Umdah al-Qari, the shari'a of Sahih al-Bukhari* explained that the above hadith affirms that the quality of never hurting fellow Muslims is an integral part of one's faith. In a sense, the strength of faith in the bottom of our heart is reflected in the way we speak, whether we hurt other people with our words or not.

**"Da'wah is not only what
is said but also what is
done."**

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

Gentlemen Blessed by Allah

Besides keeping our words and behavior in check, Prophet Muhammad also stressed the importance of maintaining kinship ties. The Prophet was the pioneer in maintaining kinship ties among both Muslim and non-Muslim communities living in Medina. As proven by the Medina Charter, the differences in ethnicity and beliefs did not prevent cooperation from achieving mutual security. It would not obscure the tawhid principle and the religious teachings since the Prophet could have a good relationship with the Jews of Medina. The relationship that the Prophet had was, however, in the context of the relationship between fellow citizens living in Medina, whereby every citizen has rights and obligations to maintain security.

The Prophet often reminded his companions to have respect for one another and maintain kinship ties among fellow Muslims. It is not permissible for fellow Muslims to have a feeling of envy or hate because, in essence, fellow Muslims are brothers, as narrated in Sahih Imam Muslim (204-261 H):

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَحَاسَدُوا وَلَا تَبَاغَضُوا وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا وَلَا تَنَاجَشُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا

Abu Huraira reported Allah's Messenger SAW as saying, "Don't nurse malice against one another, don't nurse aversion against one another, and don't be inquisitive about one another and don't outbid one another and be fellow-brothers and servants of Allah. (Sahih Muslim)

Imam al-Nawawi (631-676 H) in *Muslim Syarh* states that the above hadith is not only forbidding Muslims to hate and inflict

malice to one another but also forbidding the variety of actions that can ignite these two bad behaviors. Malignancy and cutting the ties of kinship are nothing but a religious prohibition since it will only lead to disharmony in life.

From this point on, we must understand that speaking in a good manner and keeping the ties of kinship is a noble character taught and exemplified by our beloved Prophet Muhammad. In hate speech and hostility, even acts of terror in the name of Islam, we must make the momentum of the Birth of the Prophet 1441 H as a starting point for our self-introspection. It is shameful to claim to be the followers of Prophet Muhammad when the way we speak and behave is far from how he spoke and acted.

It is time for us Muslims to manifest the teachings and the morals of our beloved Prophet, which is to stay away from a habit of cursing other people. Instead, we must try to spread the grace and kindness to people around us as much as we can.

May Allah's blessing and guidance always be with us. Amen, ya rabbal 'alamin.

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ أَعْفُوٌّ وَرَحِيْمٌ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ



#69

Radicalism is a Common Enemy

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

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ
أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمَ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْمَوَاطِنِ
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

**Ladies and gentlemen, Friday prayer fellows, blessed
by Allah**

Let us give thanks to Allah, the One who has bestowed His favors. May blessings and salutations be upon the Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe. Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

A few months ago, on Wednesday, November 13, 2019, at 08.45 West Indonesian Time, a suicide bomb explosion occurred at Medan Police Station. The bombing killed the perpetrator and also injured six other victims. Five victims were policemen and another was a civilian. Based on the crime scene, the 24-year old alleged perpetrator named Rabbial Muslim Nasution was identified. In disguise, wearing an online motorcycle taxi outfit—Nasution, who was also a university student, managed to deceive security checks. Until now, this case continues to be explored by the authorities.

For the umpteenth time, this incident opens our eyes that radicalism and extremism are real. It drags anyone who does not beware, especially if one misunderstands religion. A religion that teaches peace can be turned into a doctrine of destruction. Moreover, we should regret that the alleged perpetrator was still young. He should have been actively forging himself to bring the progress of his nation and country, but unfortunately he was exposed by radicalism and extremism.

**“Islam is an endeavor
to do good by obeying
Allah’s orders.”**

Hadji Agus Salim (1884-1954)

It is our challenge that radicalism and extremism viruses should not destroy the future of the young generation. All elements of society must work together. We need to unite to combat the spread of this mistaken attitude of religion, either the government, religious organizations, community leaders, or society in general. Various ways and approaches also need to continue to be synergized. We hope that the younger generation will be immune to the virus of radicalism and terrorism. Thus, the younger generation can fight it. The potential of the younger generation must be maximized.

Ladies and gentlemen, *hafidhakumullah* (may Allah protect you)

Indonesian demographic data states that the number of young people (according to Law No. 40 of 2009 on Youth, youth is aged 13-30 years) in Indonesia is up to 61.8 million people or 24.5 percent of the total population of Indonesia, which reaches 252 million people (BPS, 2014). This large number will certainly be a very good potential for Indonesia. The Indonesian Central Statistics Agency noted that in 2010 there were 63 million young people aged 10-24 years spread throughout Indonesia.

The potential of young people cannot be ignored. Indonesia, as a nation of diverse ethnic backgrounds, religions, and groups, has put high hopes for the younger generation. If the younger generation has an exclusive view and is poor in the tolerance, friction between groups will be inevitable. Conflict and terror become daily scenes. It must be the concern of the younger generation to be able to create peace.

In social life, Indonesia, as the largest Muslim population country, must be able to play a role in preaching Islam, which is

rahmatan lil alamin (mercy for the universe). This noble task is not only owned by Muslims but all religions that carry a divine and humanitarian mission. Religion should be understood correctly by its adherents. Thus, it can be a guide to life in Indonesia's diversity. Not the other way around, religion is hijacked to justify acts of violence and destruction.

Indonesia where we live in is a gift of Allah, which is championed by all groups. Without the struggles, Indonesia would not be free by itself; not be diverse by itself. Everything was achieved by struggle. So that we as young people must be able to nurture the spirit of nationalism that accepts, recognizes, and celebrates diversity as a nation's treasure.

Thus, the mindset of the younger generation must lean towards the path of peace, giving the oxygen of peace to the social life in Indonesia. This path must be taken to eliminate acts of violence that will ignite the flames of social conflict. In addition, efforts must be made to prevent young people from being recruited by radical groups.

In the last few decades, radicalism has freely used religion to justify human blood. frequently, many young people are "hypnotized" by this radical movement. After radicalized, they turn into terrorists, spreading fear towards the community. In fact, the Prophet Muhammad (PBUH) ordered his followers to spread peace, not terror and threats.

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ لَا تَدْخُلُونَ الْجَنَّةَ
حَتَّى تُؤْمِنُوا وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَدْلُكُمْ عَلَى شَيْءٍ إِذَا
فَعَلْتُمُوهُ تَحَابَبْتُمْ أَفْشُوا السَّلَامَ بَيْنَكُمْ

Meaning: *It was narrated from Abu Hurairah (RA) that the Messenger of Allah (ﷺ) said: "You will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) peace among yourselves."* (narrated by Muslim)

Hence, young people must be able to prevent the spread of radicalism and terrorism. One way is to study religion correctly, especially by studying it to credible teachers. They also need to actively spread the noble messages of religion, either through the surrounding environment or through social media. The objective is to provide understanding to the public so that they are not trapped, mired, and incorporated into terrorist groups. The danger of terrorism is the danger of humanity.

Managing diversity and preventing the danger of radicalism and terrorism must become the mindset of the younger generation. So, the progress of a pluralistic nation is maintained by nationalism. It is where we need awareness and the right perspective on religion and the state.

Ladies and gentlemen, Friday prayer fellows, blessed by Allah

In everyday life, we must absorb the meaning of peace. Linguistically speaking, peace, according to the Qur'an, refers to the word "salam." This word is repeated 42 times in the Holy Quran. Even when we finish praying, we are suggested by the Prophet Muhammad (PBUH) to always pray to God. This prayer is closely related to the effort to spread peace. It is narrated in the authentic hadith in Sahih Muslim by Imam Muslim (204-261 H):

عَنْ عَائِشَةَ قَالَتْ كَانَ النَّبِيُّ ﷺ إِذَا سَلَّمَ لَمْ يَقْعُدْ إِلَّا مِقْدَارَ
مَا يَقُولُ اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ ذَا الْجَلَالِ
وَإِلْكَرَامِ

Meaning: *A'isha reported: When the Messenger of Allah (ﷺ) pronounced salutation, he salutation longer than it took him to say: O Allah: Thou art Peace, and peace comes from Thee, blessed art Thou, Possessor of Glory and Honour; and in the narration of Ibn Numair the words are: "O Possessor of Glory and Honour."* (narrated by Muslim)

The prayer that we always do after completing this prayer has not affected some of our Muslim brothers and sisters. How could the bomber kill himself and threaten the safety of other people's lives? The superficial understanding of religion makes him extreme. Suicide is believed to be *amaliah* and even jihad. It is actually a silly jihad and never taught by Islam.

Peace obviously is the main mission of our religion. If one has faith and surrenders, does he or she have the heart to kill each other in the name of God, destruct self-respect, and threaten others? If this happens, then their faith and surrender are questionable. Religion protects human dignity and does not teach to destruct and lower it.

It is obvious to us that all elements of humanity are an absolute part of religious teachings. The existence of a human element in understanding religious teachings is also a focal point for us to understand the oneness of God. Here there is a need for awareness for young people to campaign for a peaceful Islam, not a scary and frightening Islam. Islam, as a mercy for the universe,

must be indeed understood by us. It is exactly how we practice it in daily life.

Let us join hands, fight radicalism, and extremism. Let's unite to protect the young generation from the extremism virus. Viruses that threaten and damage the nation's civilization.

May Allah the Exalted always guide our steps. *Amin ya rabbal 'alamin.*

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

“

“Religion teaches peaceful messages, and extremists teach the opposites.”

KH. Abdurrahman Wahid (1940-2009)

”



#70 Tolerance is Our Culture

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

Ladies and gentlemen, the Muslims blessed by Allah

Let us give thanks to Allah, the One who has bestowed His favors. May blessings and salutations be upon the Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, *hafidhakumullah* (may Allah protect you)

Recently, the government has firmly stated that a serious response will be taken to overcome radical ideologies and movements. The government is conducting several evaluations regarding ways to prevent radicalism. In addition, the government tries to embed new terms on the word “religious radicalism” into religious manipulators.” It is intended for the public to fully understand the threats and the necessity against radical ideologies and movements.

In recent years, radical ideologies and movements in all parts of the world, and especially in Indonesia, are increasingly widespread and worrying. Coupled with the swift flow of information in the 4.0 era, radical ideologies and movements have become even more massive and globalized. It is certainly a challenge for all of us. In reality, radicalism is not related to one religion only. But almost all religions also face the same problem. Meaning, some adherents fail to understand the noble messages of religion. As a result, they taint religion to legalize terror and violence.

Definitively, radicalism is an idea that intends to uphold social-political change by using extreme methods, including ways of violence and even terror. These radical groups want the changes to be made drastically and quickly, even if they have to fight the social order prevailing in the society.

In addition, what needs to be worried about the rise of radicalism is the existence of intolerance taught by radical groups. Groups that are exposed to radicalism are less able to accept differences. Assuming the understanding or teachings adopted by groups outside is wrong. For example, in terms of

worship, when practicing worship, every religion has a different way. However, radical groups do not teach such differences. This kind of group is also less open in accepting criticism and suggestions from other parties.

In the context of Islam, it is taught that differences should be made as both wealth and beauty so that we always be respectful of one another because Allah has created mankind into different nations and ethnicities. The aim is that everyone can know and respect each other. With this, human beings, especially Muslims, should be able to teach differences. Moreover, according to the teaching, Islam is not preached by force.

In this case, Allah the Exalted says:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: *“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So, whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Surah Al-Baqarah: 256)*

In the Indonesian context, due to the diverse characteristics of the people, differences in cultural diversity have actually become natural and normal. Geographically, the country is formed from islands. Demographically, we consist of diverse races and ethnicities. Sociologically, the life of our nation has always taught tolerance. Therefore, lest this diversity is damaged by extremism and radicalism viruses.

“We must try to mainstream Islamic wasatiyah (moderation) through inclusive education, dialogue, and social-humanitarian services.”

Dr. Abdul Mu'ti
General Secretary of PP Muhammadiyah

Friday prayer felloes blessed by Allah

There are three models of tolerance that are commonly practiced. *The first is* the tolerance among members within a religious community. In Islamic tradition, differences are not new. The emergence of the four schools of jurisprudence is a valid proof of how much the Islamic world appreciates differences. Although they were different, the four high Islamic scholars never blamed each other and accused another as a disbeliever. Conversely, the contrast makes them complementary.

There are also countless numbers of books written by previous Muslim scholars to study, compare, and then discuss different views with their respective arguments. The difference of ideas is interpreted as a part of the effort to seek truth and the common good. In addition to jurisprudence, differences of

opinions among Muslims occur in other fields of science, such as interpretation of the Qur'an, *shari'a* traditions, *ulumul qur'an* (the science of the Qur'an), *ulumul hadith* (the science of hadith), *tauhid*, *tarikh* (history), *maqashidus sharia*, and so forth.

The second is the tolerance between religious communities. Although Islam is embraced by the majority of the population in Indonesia, it does not mean that other religions are worth denying. Awareness must be built that we live in a country that guarantees religious freedom. Regardless of the religion that we embrace, we must respect each other. No need to interfere and insult other religions. In interfaith life, Islam has a very firm and tolerant concept. Allah said:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: "For you is your religion, and for me is my religion."
(*Surah al-Kafirun: 6*)

Thus, tolerance among religious believers is one of the important messages in the Islamic theological system. Because from the beginning, Islam has provided instructions on how to deal with diversity wisely.

The third is the tolerance in state life. It is a part of *sunnatullah* (natural law) that Indonesia consists of various ethnicities, cultures, and religions. Muslim society is one of six adherents of other religions. Also, Islam has been adopted by multiple tribes in Indonesia. In everyday life, there will certainly be many forms of religious practices. One of them is reflected in various religious organizations.

Friday prayer fellows elevated by Allah

Based on history, our nation's ancestors have exemplified the values of tolerance. We know how the Wali Songo used to spread Islamic teachings in the archipelago through a variety of media adapted to the culture of the local community. Besides carrying out the mission of spreading Islamic teachings, this was also done because the trustees appreciated the diversity of cultures possessed by the local community. It refers to the command of Allah in Surah al-Anbiya 'verse 107 that the Prophet Muhammad (PBUH) was sent to be a mercy, to spread peace and build civilization. Also, what was done by Wali Songo in spreading Islamic teachings was sole to show that Islam is a religion that is a mercy for all.

Nowadays, as Muslims, we also have a mission to spread the religion of *rahmatan lil alamin* Islam, and we must be able to be moderate and tolerant, especially in responding to the variety of existing cultures. To become tolerant, we can use our local wisdom. The sense of tolerance has become a spirit for Indonesia and also its people.

It can be seen from the activities we do every day or at certain moments. For example, on the day of Eid al-Fitr, occasionally non-Muslim communities also help to maintain the solemnity of Muslims when performing Eid prayers. Also, Muslims appreciate Nyepi Day celebrations in Bali by not doing any activities that interfere with that day.

In addition, religious tolerance is also recorded in several constructions. For example, Istiqlal Mosque Jakarta was built next to the Cathedral Church. Also, Kudus Mosque is adjacent to a temple. Other deeds of tolerance that we often do on a daily basis, for example, are not turning on large volumes of music when the

call to prayer arrives, offering condolences to neighbors whose relatives have passed away, exchanging food with neighbors, and many others.

If these attitudes continue to grow, then life in society can always be harmonious with its all cultural diversity. Tolerance can be a pillar of the community and world harmony because its importance is used as the principle of living together. On November 16, 2019, the world celebrated International Tolerance Day.

That day was commemorated to raise awareness about tolerance principles as well as to respect the diversity of cultures, beliefs, and traditions. Also, it is important to emphasize the importance of understanding the risks caused by intolerance. Hopefully, in the future, we will continue to live in a heightened sense of tolerance towards others. All forms of teaching, referring to discrimination, need to be avoided at all costs because we do live in diversity.

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

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

“The basic value of democracy is to humanize humanity and organize it so that the pattern of relations between people is that we respect each other’s differences and be able to work together, thus creating shared prosperity.”

KH. Abdul Wahab Chasbullah (1888-1971)



Manners towards Teachers

إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَدَسْتَعِينُهُ وَدَسْتَعْفِرُهُ، 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 وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ
وَرَسُولَهُ،

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

Gentlemen, the fellow Muslims blessed by Allah

All praise to Allah SWT who has granted His blessing to us all, and may *shalawat* and *salam* be upon Prophet Muhammad SAW, the Messenger of Allah, a mercy to the world.

From this pulpit, I am reminding myself and you all my fellow Muslims to increase *taqwa* to Allah, fulfill our obligations to Allah and keep away from His prohibitions.

Gentlemen of Friday Prayer blessed by Allah

Every November 25, 2019, we commemorate National Teacher's Day, which was officially determined through Presidential Decree No. 78 of 1994 in 1994. This decree reflects a great appreciation of the government and the people of Indonesia

for everything that teachers have done. It is hard to imagine what Indonesia would be without the existence of teachers. Teachers are like lanterns that illuminate the civilization of a nation.

Teacher's Day began with the struggles of the organization of indigenous teachers in the Dutch colonial era. Precisely in 1912, the Netherlands Indies Teachers Association (PGHB) was established. This organization accommodated various teachers with different backgrounds. Over time, in the independence movement spirit, various other teacher organizations were formed, namely: Assistance Teachers Association (PGB), Village Teachers Association (PGD) Ambachtsschool Teachers Association (PGAS), Normalschool Union (PNS), and many more.

In 1932, PGHB was changed to the Indonesian Teachers Association (PGI). The change in name included the word Indonesia to show the spirit of nationalism. During the Japanese occupation, PGI was dissolved. Only after Indonesia obtained its independence, PGI held a Congress of Indonesian Teachers on November 24-25, 1945, in Surakarta. On the last day of the congress, the Indonesian Teachers Association (PGRI) was formed. The day of the formation of PGRI was determined as National Teacher's Day.

From a brief history above, we can understand how important it is to the struggle of the teachers in Indonesia. It's not an exaggeration that the government determined November 25 as National Teacher's Day. Every year, various activities are carried out, either by government agencies, schools, or other elements of society. Social Media is full of expressions of gratitude and respect from netizens, as everybody wants to show their thanks to teachers.

If, during the independence movement, teachers were one of the key elements to build awareness of gaining independence, then at present, teachers are one of the key features to spend the day of independence. The young generation can achieve whatever they have achieved today is because of what teachers have done for them. That we can maintain the spirit of unity in Indonesia until today is also because of teachers who have educated us well.

Gentlemen, Blessed by Allah

In Islam, to honor a teacher is a must. Sayyidina Ali bin Abi Talib RA is said to think of himself as the slave of a teacher who had taught him even only one letter. The 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 how high the degree of a teacher is. Students must obey and honor their teachers.

Moreover, to honor a teacher is a prerequisite to understand and utilize the knowledge that has been learned. Shaykh al-Zarnuji in the *Talim al-Muta'allim* declared that a student would not get the benefits of the knowledge he learned if he did not honor his teacher. Honoring a teacher is the key to gain, apply, and develop our knowledge.

Shaykh Hasyim Asy'ari (1871-1947) had the same opinion, in his *Adab al-'Alim wa al-Muta'allim* he stated that a student should honor his teacher. Every person who teaches knowledge and character must be honored. From this sense of honor, a student gets the blessing of knowledge, which is a blessing in the ease of applying, developing, and teaching his knowledge to others.

From this point on, it must be a common concern, especially to us as the next generation of the nation to honor our teachers.

“One of the reasons why I am respected today is because I honored my teachers.”

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

If some of us can achieve a higher education level or a success in a career pursuit, then never forget what your teachers have done for you, either the teachers in Quran Education Center (TPA), Kindergarten, Elementary School, Middle School, or High School.

Similarly, if you are still part of the education system as students, then it is absolutely forbidden to disrespect the teachers. Without the blessing of a teacher, we cannot possibly expand our knowledge and skills. Teachers are like parents to our spirit and our thought.

The honorable fellow Muslims

A lot of verses of the Qur'an and hadith explain the proper etiquette when it comes to interaction with teachers. In surah al-Nahl 43, Allah commands us to ask for an explanation to those who know, so we are obliged to ask a person who has the proper knowledge when we do not understand certain things, especially about religion. Surely, we have to deliver the question clearly, calmly, and respectfully.

In a story originating from Abi Saïd al-Khudri's, one of the companions of the Prophet, it is said that when the companions were sitting in a religious assembly with the Messenger of Allah, there was not a single companion who was joking around or talking. They were so calm that if a bird perched at someone's head, then they would not move an inch so that the bird would not fly away.

In a more detailed fashion, Shaykh Hasyim Asy'ari, in *Adab al-limAlim wa al-Muta'allim*, mentions that there are twelve manners the students must carry out when interacting with teachers. Three of the twelve are to speak with good words, listen carefully to teachers' advice, and pray for them, including asking the forgiveness of their sins whether they are still alive or after they die.

Therefore, teachers must be respected both in and out of schools. We must speak in a polite manner instead of being rude to teachers. When asking for an explanation, then say it in the best mannerism possible. We must believe that the teachers' explanation is the door to understanding. Despite the sophistication of the internet, the guidance and direction of teachers are irreplaceable.

For example, young people who learn religious study through the internet is apparently prone to radicalism and extremism indoctrination. In fact, some terrorism recruitments under the guise of religious studies are carried out through internet networks.

Teachers' role is also irreplaceable in assisting the growth of student awareness, both in religion and nationalism, especially in student organizations. The existence of a teacher or mentor in student organizations is vital; however, recently, a few student

organizations have turned into a forum for indoctrination instead of what was originally intended, which is to forge the nation's next generation. Student organizations introduce the students to an exclusive religious understanding when we live in diversity.

As discovered by national research conducted by the Ma'arif Institute in 6 cities in 5 provinces conducted in October-December 2017, several student organizations were found to be fostered by inappropriate mentors. The students are taught a religious understanding that leads to fundamentalism and radicalism that impacted the students' willingness to tolerate different or other religious teachings in Indonesia. People or groups who are deemed different or disagreeing with them are easily labeled heretic. This finding also shows the importance of religious knowledge to be obtained from appropriate teachers with proper etiquette and mannerism.

Applying proper manners and etiquette, we hope that we clearly understand the knowledge we have properly obtained so we can apply it in a good way. Teacher guidance determines the learning success, either in religious study or other studies.

The rise of radicalism and extremism cannot be separated from the mistakes in accessing internet networks provided by irresponsible movements, which turns the religion that should be a blessing into a disaster. Conversely, the guidance from good teachers will lead to proper understanding, and bring us to achieve success in the future.

May Allah always guides us in all our steps. *Amen ya rabbal 'alamin.*

بَارَكَ اللهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ، وَنَفَعَنِيْ وَإِيَّاكُمْ بِمَا فِيْهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيْمِ، وَتَقَبَّلَ اللهُ مِنِّيْ وَمِنْكُمْ تِلَاوَتَهُ إِنَّهُ هُوَ
السَّمِيْعُ الْعَلِيْمُ، وَقُلْ رَبِّيْ أَعْفِرُ وَارْحَمُ وَأَنْتَ خَيْرُ الرَّاحِمِيْنَ

“The strength of knowledge lies with discussion, the blessing of knowledge lies with devotion, and the benefits of knowledge lies in the blessing of the teachers.”

Sayyid Muhammad bin Alwi al-Maliki (1944-2004)



#72 Mocking each other, until when?

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، أَمَا 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, Friday prayer fellows *hafidhakumullah* (may Allah protect you)

Praise only belongs to Allah, the One who has provided the blessings of faith, Islam, and health for all of us. May the blessings and salutations be given to the Prophet Muhammad (peace be upon him), the best role model for humanity.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, blessed by Allah

In the past few months, we have often encountered pros and cons which were teasing each other, especially on social media. One of the causes is the statements and comments related to the word “rembes” (dirty). The word was used by Gus Muwafiq to describe the condition of the Prophet Muhammad (PBUH) as a child. The diction sparked controversy. Some considered that the term was an insult to the Prophet. Even, some reported him to the South Jakarta Police Headquarters Criminal Investigation Unit. On social media pages, there was also a lot of criticism and insults. Although Gus Muwafiq has uploaded a short video of apologies, some of our brothers have not stopped making memes, short videos, and statements containing criticism to Gus Muwafiq’s lecture in Purwodadi, Central Java.

On the one hand, fellows and admirers of Gus Muwafiq did not accept that. Various defensive actions were made, either through statements, memes, pictures, or short videos. Inevitably, in a short time, the homepage of social media is full of statement war. Indeed, it’s okay to express opinions and statements on social media accounts. However, we find many expressions of hatred, from both those who criticized and those who defended. They mocked, bullied, and swore each other very freely.

At this point, this should be our common concern. Will mocking and swearing each other become our common habits? As parents, sometimes we cannot see our children being taunted, swear, and bullied at school. Nevertheless, we just do not realize that ridiculing and mocking each other also infects our behavior as adults or as parents. Even this can be more sadistic and ruder on social media.

“We can praise our loved ones even as high as the sky, but don’t compare them to and lower those of others.”

KH. A. Mustofa Bisri
Chairman of Pondok Pesantren Raudlatut Thalibin
Rembang

I f we do not immediately realize this, it will become a common stumbling block. Social ties among fellow children of the nation will be torn apart. Differences in organizational affiliation and *pengajian* (Islamic study groups), which should be a forum for mutual friendship, can become a reason for likes or dislikes to certain religious teachers or other preachers.

In fact, whether we believe it or not, this habit of mocking and swearing can actually have negative effects on us. For example, we do not say hello to our friends just because of differences in political choices. Race and class differences make it easy for us to be suspicious of each other. Differences in the understanding of religion encourage us to blame each other, by declaring “it is *bid’ah*” (claiming an action not based on religious teachings) or *kafir* (accusing someone as a disbeliever). If we continue this, it will certainly not be good for the future of Indonesia.

Honorable Friday prayer fellows

In principle, Islam forbids people to insult and humiliate each other with fellow Muslims or with adherents of other religions. In the relationship among Muslims, mocking or condescension is forbidden. Moreover, accusing a Muslim as a disbeliever is highly prohibited. In the authentic hadith narrated by Imam al-Bukhari (194-256 H), it was stated that the Prophet Muhammad (PBUH) asserted that whoever accuses his or her brother/sister as a disbeliever, then one of the two people must have been infidels. 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 stated that the above hadith is understood by some scholars as a form of a strict prohibition of accusing a Muslim as a disbeliever. Being different does not allow us to ridicule others or accuse someone as a disbeliever. But, we are encouraged to consult with one another and advise one another.

Also, the Messenger of Allah (PBUH) said that a person's degree can be seen from his habits. A person's self-esteem is low when he or she easily demeans others. Conversely, someone will be highly valued if he honors others, and respects their opinions, and so on. It is as stated in Sunan Ibn Majah by Imam Ibnu Majah (207-275 H), which was sourced from Abi Hurairah's best friend.

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ حَسْبَ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ

Meaning: *Abu Hurairah [RA] narrated that the Messenger of Allah (ﷺ) said: "It is sufficient evil for a man to look down on his Muslim brother."* (narrated by Ibnu Majah)

Therefore, it is pivotal that we realize taunting and insulting is a habit that we must avoid. Differences in political choices, religion, race, ethnicity, or even *ustadz* idols should not be a cause for mocking each other, humiliating each other, and looking for the mistakes of others. The difference is a necessity. Indonesia's diversity must be a base for holding hands closely and building the development of the nation. If there are disagreements, they must be resolved in a dignified way.

If there are mistakes and errors made by fellow Muslim brothers, Islam teaches Muslims to advise and remind one another. However, we need to remember that this advice must be delivered in a good and civilized manner. Even giving advice or preaching to non-Muslims must also be conveyed in a good manner.

Allah the Exalted said:

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ

Meaning: *"Invite to the way of your Lord with wisdom and good instruction, and argue with them in the best way. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided."* (Surah al-Nahl: 125)

Once again, Islam teaches its followers to invite to the truth, but in the best way. Advising each other is a necessity. However, it must be delivered with full of manners, not vice versa (egoistic, mocking, etc.).

Related to the hectic mockery on social media addressing Gus Muwafiq's lecture, we need to take it as a lesson learned. In the last few years, since we can easily access to technology and internet networks, we unconsciously almost assume that it is natural to taunt and swear people on social media, because of differences in political choices or religious practices. In fact, that action is far from religious teachings. Instead, Islam commands Muslims to respect and honor one another as well as love one another.

Ladies and gentlemen, hafidhakumullah (may Allah protect you)

Very beautifully, the Prophet Muhammad (PBUH) likened his people like one body. If there is one part that is experiencing pain, then the whole body will feel it too. It is according to the authentic hadith of Imam Muslim (204-261 H) in the Sahih Muslim book:

عَنْ النُّعْمَانَ بْنِ بَشِيرٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَثَلُ الْمُؤْمِنِينَ فِي تَوَادُّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى

Meaning: Nu'man bin Bashir reported Allah's Messenger (ﷺ) as saying: The similitude of believers regarding mutual love, affection, fellow-feeling is that of one body; when any limb of it aches, the whole body aches, because of sleeplessness and fever. (narrated by Muslim)

This hadith confirms that mutual respect between Muslims is an obligation. Among Muslims, we must love one another, like a body supporting one another. Despite its different forms and functions, every part of the body is very useful for the other parts. Also, as fellow Muslims, we must embody these values of mutual respect, although it cannot be denied that we are of different races, ethnicity, culture, or opinion.

Imam al-Nawawi (631-676 H) in Syarah Sahih 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 want to be respected and appreciated by others, then we must also respect others. Likewise, if we do not want to be disturbed and humiliated by others, then we must not easily bother and put down others.

From this point, we can reiterate that mocking and disdainful others are not Islamic teachings. They must be shunned. Instead, Islam commands its followers to respect and honor one another and love people. So, if a Muslim made a mistake, we must remind and advise him or her in a good and wise manner. We may not mock or threaten but we should forgive him or her.

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

بَارَكَ اللهُ 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

“We’re brothers, so there is no need to strain each other. Heaven is too broad, so there is no need to monopolize heaven just for ourselves.”

M. Quraish Shihab
Expert in Al-Qur’an Interpretation



#73 Maintain Tradition for Moderation

الْحَمْدُ لِلَّهِ الَّذِي أَكْرَمَ مَنْ اتَّقَى بِمَحَبَّتِهِ وَأَوْعَدَ مَنْ خَالَفَهُ بِعَظَمِهِ
وَعَدَائِهِ، 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، أَمَا بَعْدُ،
فَيَا أَيُّهَا الْحَاضِرُونَ، اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

Gentlemen, Muslims blessed by Allah

All praise to Allah SWT who has granted His blessing to us all, and may shalawat and salam be upon Prophet Muhammad SAW, Messenger of Allah, a mercy to the world.

From this pulpit, I am reminding myself and you all my fellow Muslims to increase taqwa to Allah, fulfill our obligations to Allah and keep away from His prohibitions.

Gentlemen of Friday Prayer blessed by Allah

Lately, the issue of religious moderation has been hotly discussed, along with radicalism, extremism, and terrorism. Religious moderation is a way of looking and practicing religious teachings in a fair and balanced manner, not extremely nor

excessively. The characteristic of religious moderation is to understand religion fully and deeply. Therefore, the values and the characteristic of *tawasuth* (moderate), *tawazun* (balanced), and *tasamuh* (tolerant) could be reflected. Historically speaking, this kind of characteristic was the reason why Islam was widely spread out in a lot of places, including The Archipelago.

In the long history of the spread of Islam in the Archipelago, Islam has “battled” with various local cultural values. However, Islam exists not to crush down local traditions and culture but to adapt and assimilate with them. Because of this flexible nature, Islam can survive, develop, and raise a unique and new kind of Islam, different from Islam in other countries.

Culture is *sunnatullah* (the natural law) that cannot be abandoned. It is a reflection of morals, creativity, wishes, and feelings. Indonesia is a country that has many cultures and is also known as a multicultural society. Indonesia is an archipelagic country, so the people are naturally shaped based on natural and geographical conditions. The people have different cultures that are passed down from one generation to the next generation, and they preserved it until it finally became the characteristics of the area.

Gentlemen, blessed by Allah

It is common for Islamic teachings to be spread in Indonesia through local cultures or traditions, such as the spread of Islamic teachings through shadow puppets carried out by Walisongo. Shadow puppet was a culture that had taken root in the community. Initially, the stories told in a shadow puppet shows are about Hindu Gods, Mahabharata, and Ramayana, but Sunan Kalijaga skillfully incorporated Islamic elements in his show without changing the story.

As an example, in Mahabharata, there was a story about the battle and power struggle between Pandava and Kaurava, and Sunan Kalijaga added Punokawan, namely: Semar, Gareng, Petruk, and Bagong as a way to spread the teachings of Islam. Semar was described as someone wise, and this is where Sunan Kalijaga put in Islam as a religion of advice (*ad-din an-nashihah*).

Over time, the existence of wayang as a medium for the spread of Islam in Java became a dialectic and assimilation between Hindu and Islamic culture. When Raden Fatah became the first Sultan of Demak, he passed a law on the performance of wayang in the context of Islamic symbols. The law indeed proved that Islam immensely values cultures and prioritizes harmony in spreading religious teachings. This policy is not without foundation. Islam has also provided a guiding framework to accommodate cultural diversity.

In *usul al-fiqh*, local culture and customs are also called *'urf*, which is etymologically derived from the same root word as *al-ma'ruf*. Because the *'urf* of a society may contain both the wrong and the right elements at the same time, Muslims must look at them critically. It is not justified to refuse them completely, but that does not necessarily mean we have to accept it. We must sort them out and see which are good and which are bad.

In regard to this matter, there are well-known fiqh principles among scholars:

العَادَةُ مُحَكَّمَةٌ

"Custom can be used as a legal basis."

It is confirmed in a history contained in *al-Mustadrak* by Imam al-Hakim (321-405 H). It is stated that the Companion Abdullah bin Mas'ud once stated:

مَا رَأَى الْمُسْلِمُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ

Meaning: *“Something that is considered good by the Muslim community, then it is also considered good by Allah.”* (H.R. al-Hakim)

In this context, Walisongo preaches prioritized the method of “salt” (substance) rather than “lip service” (formal). They deliberately prioritized the content aspect rather than the skin, and also to avoid the element of coercion. Therefore, the contents of local traditions that are contrary to the basic teachings of Islam can be replaced slowly yet indeed, without polemic or bloodshed. It is not strange if the essence of Islamic teachings can enter and spread quickly in the archipelago.

From Walisongo’s way of preaching, we can learn that one of the ways to respect one another is not to eradicate the culture of other believers but try to adjust it with our culture and keep it instead. To this day, a lot of Islamic rituals that are based on local traditions or cultures are still maintained by Indonesian people.

Fellow Muslims blessed by Allah

As you know, Indonesia’s cultures are not only focused on the religious aspect but also marriage, death, circumcision, village cleaning, and so on. One of which is the marriage culture by the people of Muara Batun village, Jejawi District, OKI, South Sumatra Province.

In Muara Batun, the bride and groom, who have been legally married and administered by a wedding official from the Ministry of Religion, are immediately customarily remarried by a female elder appointed by the bride’s family. This customary marriage

The cultures in Indonesia have strong Islamic traditions that have taken roots in Indonesia's history. If we want to build a modern Islamic culture, we must consider the significance of traditional potentials."

Kuntowijoyo (1943-2005)

procession starts with the bride and groom entering the bridal chamber, followed by both the bride's parents and the female elder. Then they performed a traditional wedding ritual: sprinkle rice, hold a dagger and turn it upside down, and hand-feed rice and cooked village chicken. This tradition is called Ayam Sile. Islamic prayers are done along with the procession.

After the wedding reception is over, the bride and groom will be bathed by their parents. It implies that after the children are married, parents have already completed their obligations to educate, nurture, raise, and provide them with all their children's necessities. After the marriage, those children now have their own separate life. Even this bath procession begins and closes with a series of Islamic prayers.

In addition to marriage culture, the etiquette culture in Indonesia can be seen in Aceh Province, which is a culture to honor

guests, called Mulia Jame. Mulia Jame is a duty of respecting all guests. Everyone must be honored. Therefore, even though Aceh province adopted Islamic law, they did not refuse non-Muslim migrants to enter or visit Aceh.

Even at Christmas, the Muslim community in Aceh highly respects non-Muslims by helping maintain the security at Christmas. Non-Muslims also highly respect Muslims in Aceh by closing the store or shop during the Maghrib prayer time. Furthermore, the people of Aceh also conducted a joint study to strengthen peace.

Cultural differences must not divide us. Considering that our culture is the only most righteous is wrong because it would destroy the unity of Indonesia, which has long been built by the nation's founders since the Youth Pledge of 1928. We must also uphold our country's motto, Bhineka Tunggal Ika, Unity in Diversity.

If we cannot respect our differences, then the diversity in Indonesia will threaten the integrity of the Unitary State of the Republic of Indonesia (NKRI). The intolerance within society will ignite conflicts among Indonesian people. Let us continue to maintain our culture and look after and respect the cultures of one another without accusation or hate.

May Allah's blessing and guidance be with us always. Amen ya rabbal 'alamin.

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



#74

Fostering Religious Harmony

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

وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ الْعَزِيزُ الْحَكِيمُ، وَأَشْهَدُ
أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ، أَقَوْمُ النَّاسِ بِطَاعَةِ رَبِّهِ فِي الْمَوَاطِنِ
وَالظَّوَاهِرِ، 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

Ladies and gentlemen, Friday prayer fellows, blessed by Allah

Let us extend our gratitude to Allah the Exalted, the One who created the universe. May the blessings and salutations be upon the Prophet Muhammad (peace be upon him), the messenger who is a blessing for all beings on this earth. Through this noble

pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, Friday prayer fellows, elevated by Allah

In recent weeks, the Chinese government has warmly reported the issue of discrimination against Muslim communities in Uighur. Similarly, in the homeland, there has also been news about the ban on Christmas celebrations in two villages in West Sumatra. These two reports are actually old issues that come and go. Pros and cons have also been raised. Measures to resolve this problem have been made. However, it is not yet complete and accepted by all parties. Especially in the case of Uighur Muslim discrimination, the international world is still divided. Each party has its own justification reasons.

Besides continuing to pray and try to find the best solution, both of the two events above will be a shared lesson in which fellow believers should find mutual respect. It is essential to guarantee freedom for each religion to worship in accordance with their beliefs and continue to foster social relations. Can we imagine if between religious adherents do not respect each other? Indeed, there will be eternal hostility. The world will be raged with war and suspicion. So, how should we react?

If we look the case deeper, Islam teaches that pluralism is *sunnatullah* (law of nature). Diversity cannot be avoided by anyone on the earth, including the diversity of religions. Of course, in every country, there is a majority and minority religion. In Indonesia, Islam is a religion that is embraced by the majority. In other countries, Islam is a minority religion. Nevertheless, we

**“The difference between us,
in fact, must be regarded as the
nation’s wealth.”**

KH. Abdurrahman Wahid (1940-2009)

need to understand that both the majority and the minority are fellow citizens who are equal and whose rights and obligations are guaranteed and protected.

In addition, the way we respond to religious diversity is actually exemplified by the Prophet Muhammad (PBUH). It can be traced in the literature of regular and trusted hadith books (*mu'tabar*), such as Sahih Bukhari, Sahih Muslim, Sunan Abi Daud, Sunan Tirmidhi, Sunan Nasai, and Sunan Ibnu Majah. From these various sources, there were at least five religions in the time of the Prophet. The five were Islam, Judaism, Christianity, Magi, and animism. In the midst of this diversity, there are not a few authentic narratives that illustrate how the Prophet Muhammad (PBUH) interacted with adherents of other religions in order to foster social solidarity.

Friday prayer fellows *hafidhakumullah* (may Allah protect you)

Related to this, the Prophet Muhammad once rebuked his wife, Sayidah Aisha (RA). It was reported that one day, Sayidah

Aisha was holding a ceremony by cutting goats. Then, the goat meat dishes were shared with the nearest neighbors. When the Prophet saw what his wife was doing, he asked, “O my wife, have you shared this food with the *fulan* (someone anonymous)?” Sayyidah Aisyah answered, “Not yet! He is a Jew, and I will not send him food.” Hearing this answer, the Prophet ordered her to share the cooking with the Jews. “Send it! Although he is Jewish, he is still our neighbor.” That was how the Prophet said to Aisha. From this narration, it is clear that the Prophet Muhammad did good things to non-Muslims regardless of his religious background.

In Sunan al-Tirmidhi, there is a history that one day, Sayyidina Imam Mujahid was in the residence of Sayidina Abdullah bin ‘Amru (RA). At that time, he saw the servant Abdullah bin ‘Amru slaughtering a goat. Abdullah bin ‘Amru then asked him, “Have you given this meat to our Jewish neighbors?” From this history, we can learn the caring of the Prophet’s companions to their neighbors. Although the neighbor was a Jew, having different beliefs and religions.

These narrations give the understanding that Muslims and non-Muslims can live in harmony side by side as neighbors, beautifully establish social harmony, and share and respect each other. There is no need for a conflict that can separate the harmonious relationship between the two, of course, as long as it is not related to *aqidah* (faith) and worship because both sides already have their own teachings.

In addition, history records that the Prophet Muhammad (PBUH) during his lifetime often was visited by guests from non-Muslim circles. The Holy Prophet welcomed them warmly. For example, when a group of 40 Najran Christians visited the

Prophet, they were led by Bishop Abu Harithah bin' Alqamah. At Nabawi Mosque, they discussed and had a dialogue with the Prophet about the issue of faith. After the discussion, the group said goodbye to go home, and none of them converted to Islam. The Prophet also did not force them to convert to Islam. But some time later, there were two figures of this group, namely al-Sayid and al-Aqib turned back to the Prophet to declare his Islam.

In the concept of religion, Islam does not at all justify the existence of violence and coercion, let alone terror against non-Muslims to embrace Islam. Allah clearly said:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

Meaning: *"There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong."*
(Surah al-Baqarah: 256)

That way, Muslims have the right to carry out their worship according to their beliefs. Likewise, non-Muslims also have the same rights. It is as the word of Allah the Exalted:

لَكُمْ دِينُكُمْ وَلِيَ دِينِ

Meaning: *"For you is your religion, and for me is my religion."*
(Surah Al-Kafirun:6)

It is actually the point of Islamic moderation, where Islam recognizes and accepts the existence of other religions without having to admit the truth of its teachings. We also see examples of the Prophet's morals through some of the narrations above. It is obvious how the Prophet's warmly welcomed the differences. The aim was to avoid conflict and hostility. The Prophet and his

companions treated others nicely, regardless of their religious background.

Friday prayer fellows blessed by Allah

We can also find harmony between religious communities in Indonesia, where they respect one another and even work together. For example, what has been stated by KH. Ali Mustafa Yaqub as a Great Imam of Istiqlal Mosque (2005-2016) that Istiqlal Mosque has a good collaboration with the Cathedral church. When the Cathedral church held religious celebrations such as Christmas, while the parking space was not enough, the Istiqlal Mosque provided its courtyard to be used as a parking lot for visitors to the Cathedral. On the other hand, during the Eid al-Fitr celebration, the Cathedral church provided parking space for Muslims praying at the Istiqlal mosque. Such examples show the existence of a harmonious fabric and a spirit of tolerance among religious people on this motherland.

So, it is very unjustified if someone states that Islamic teachings teach violence against other religions. Statements like these usually arise from a very narrow understanding of *jihad*. Some people understand that *jihad* is the activity of taking up arms. As a matter of fact, the religion brought by Prophet Muhammad (PBUH) teaches its adherents to do good things, protect and give rights to non-Muslims. It also includes the activities of *jihad* in spreading the teachings of Islam that are peaceful and polite.

Related to this, in Surah al-Mumtahanah verse 8, Allah Almighty commands Muslims to do good and be fair to non-Muslims.

لَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ
مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Meaning: “Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes - from being righteous toward them and acting justly toward them. Indeed, Allah loves those who act justly.” (Surah al-Mumtahanah: 8)

According to the scholars, through this verse, we are instructed to maintain good relations, be fair, spread benefits, and live in harmony with non-Muslim citizens. Therefore, mutual respect to create harmony in the statehood is a clear teaching in Islam. Differences in religious backgrounds do not have to be seeds of hatred and isolation, and even conflicts and hostile among fellow citizens. We must believe that all religions teach goodness, even though we also have to understand the different theological concepts of each. Thus, there is no need to mix it.

Therefore, we should join hands to bring justice and harmony together. The issue of Chinese government discrimination against Muslim brothers in Uighur and the prohibition of Christmas celebrations in West Sumatra must be made as a common challenge, namely with a cool head and set mutual trust to find a way out. We need to realize religious freedom and protect the human rights of each religion.

May Allah the Exalted always guide our steps. *Amin ya rabbal 'alamin.*

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

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

Emha Ainun Nadjib
Culturalist



Preserving Harmony for the Nation

#75

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، 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.

Ladies and gentlemen, the Muslims blessed by Allah

Let us give thanks to Allah, the One who has bestowed His favors. May Blessings and salutations be upon the Prophet Muhammad (peace be upon him), the messenger who brought mercy to the universe.

Through this noble pulpit, I give a will to me personally, and generally to you all to regularly improve the quality of piety to Allah, by always carrying out His commands, and keeping away His prohibitions.

Ladies and gentlemen, *hafidhakumullah* (may Allah protect you)

Every December 25, Christians in Indonesia and other countries celebrate Christmas. As in previous years, especially among Indonesian Muslims, debates on legality of “Merry Christmas” congratulation are always on the rise. Some forbid it and allow it. Each has arguments and basis as well as has *ulama* and *habaib* figures who support the arguments. We hope that this difference does not lead to violence and conflicts. Hopefully, each party can hold back. Debate and difference are natural, with notes that they are still in the level of argument. Not a physical fight, which leads to conflict.

We need to realize that Indonesia was born from various ethnicities, religions, cultures, and languages. It is natural if there is a variety of opinions addressing these differences. But, indeed, differences must still be framed in a spirit of unity. In a sense, some Muslim communities who believe that congratulating “merry Christmas” is *haram* (unlawful), still respects some other Muslim communities who allow it.

Conversely, for those who believe that congratulating “merry Christmas” is permissible as a form of tolerance and harmony, it is also not easy to conclude that our brothers and sisters who consider Christmas wishes as haram as an intolerant party. Maybe each has its own definition and limits of tolerance and intolerance. If this perspective is used wisely, we believe that the debate will lead to the maturation of religious attitudes. Indonesia, which is known as a religious nation, will be stronger, especially, in dealing with the diversity of opinions.

What should be a common concern is that recognition and respect for the existence of religion do not mean acknowledging

the truth of the religious teachings. We can trust our own beliefs while respecting the beliefs of others, without having to mix it up. As illustrated by Sayidina Umar bin Khattab (RA), he freed Jerusalem Palestine, on 13 Ramadhan 15 H. He guaranteed his citizens to remain free to embrace their respective beliefs. Sayidina Umar did not force them to embrace Islam. Nor did it prevent them from worshipping. For non-Muslims, security guarantees were provided on the condition that they paid taxes to the Muslim government.

This short story must be a joint lesson. It fits for the younger generation to live in harmony in society, maintaining good relationships with everyone, even though they have different religions. In Islam, how to build a relationship with other people, either in society, nation, or state has been regulated. This good relationship and cooperation, of course, must be within the limits of *muamalah* (social affairs), not in terms of faith. It is because each religion must have the teachings of their respective beliefs. Then, it doesn't need to be obscured or mixed. Let each religious adherent believe in their own faiths and worship while continuing to strive for peaceful coexistence without taunting and condescending.

It has been confirmed in the Qur'an, Allah Almighty said:

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا
بَغَيْرِ عِلْمٍ كَذَلِكَ زَيْنًا لِكُلِّ أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ
فَيُنَبِّئُهُمْ بِمَا كَانُوا يَعْمَلُونَ

Meaning: "And do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge. Thus We have

made pleasing to every community their deeds. Then to their Lord is their return, and He will inform them about what they used to do.” (Surah al-An’am: 108).

Imam Ibn Kathir (701-774 AH) in Tafsir Ibn Kathir explained that this verse is a prohibition of Allah to the Prophet Muhammad (PBUH) and Muslims in general to insult the worship of other religions. Because it will bring greater damage, for instance, there will be a reciprocal mockery and disdain among followers of the religion. No one likes their worships being insulted and demeaned.

Honorable Friday prayer fellows

If we wholly and profoundly examine the prophetic history, the harmonious relationship between religious communities has actually been exemplified by the Messenger of Allah, as reflected in the Charter of Medina. In the nationhood, there are a lot of inspirations we can explore from the life journey of the Prophet Muhammad. When he was migrating and settling from Mecca to Medina, the Prophet Muhammad saw the Yathrib community of diverse tribes, races, and religions. As the last messenger, the Prophet Muhammad then preached Islam without coercion and violence.

In this case, Allah said:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنِ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

Meaning: *“There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.” (Surah Al-Baqarah: 256)*

The Prophet and the Muslim community sought to convey the truth of Islam by peaceful means and prioritizing noble morals. From this method of *da'wah* (proselytization), it is evident that many Medina residents voluntarily and consciously converted to Islam. Although the Messenger of Allah and his Companions had waged war, that war was to protect the community's security.

It is interesting to note that in order to create the diverse governance of Madinah society, the Prophet Muhammad invited all elements of society to form a collective 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.

The Medina Charter guarantees freedom of practicing the beliefs of each tribe. Differences in religion and belief did not decrease the responsibility and obligation to maintain the security of the city of Medina. Thus, any time there was a threat from outside, all tribes and groups should unite and work together to fight for the peace of the city of Medina.

The principle of harmony was also continued by subsequent Muslim leaders. For example, it was clearly illustrated in the golden age of Islamic history, which was achieved in Baghdad under the Abbasid dynasty. The golden age lasted until 1258

AD, marked by the openness of Muslims to get along with other religions. The civilization of the golden era was really designed intelligently, started by the translation of philosophy and science books originating from Greece, Persia, India, and China. Caliph al-Ma'mun founded a translation agency headed by Hunain Ibn Ishaq, a Christian professional in linguistic sciences.

Dear Muslim brothers blessed by Allah

Since a long time ago, Indonesia has been known as a multi-ethnic, cultural, and religious nation. Yet, all of them can coexist. If examined from history, the six religions now embraced by the Indonesian population are religions preached from other regions, ranging from Hinduism, Buddhism, Islam, Christianity, Protestantism, to Confucianism. All of them are accepted and developed by Indonesian people. Therefore, the motto of *Bhinneka Tunggal Ika* (Unity in Diversity) is the main principle. Even though it's different, it's still one—one Indonesian nation.

It is a necessity for each religious adherent to believe and practice their respective religions. It is guaranteed and protected by the state. Therefore, every citizen must respect each other and accept the existence of other religions, without having to believe the truth of other religious teachings, nor reproaching the beliefs of other religions. We simply need to believe in our own religion and, at the same time, respect other people with different faiths.

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

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



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، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، أَمَا بَعْدُ.

فَيَا أَيُّهَا النَّاسُ اتَّقُوا اللَّهَ تَعَالَى وَذَرُّوا الْفَوَاحِشَ مَا ظَهَرَ وَمَا بَطَّنَ وَحَافِظُوا عَلَى الطَّاعَةِ وَحُضُورِ الْجُمُعَةِ وَالْجَمَاعَةِ وَاعْلَمُوا أَنَّ اللَّهَ أَمَرَكُمْ بِأَمْرٍ بَدَأَ فِيهِ بِنَفْسِهِ وَتَنَّى بِمَلَائِكَتِهِ فُؤَدِهِ فَقَالَ تَعَالَى وَلَمْ يَزَلْ قَائِلًا عَلِيمًا إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا، اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى سَيِّدِنَا إِبْرَاهِيمَ وَعَلَى آلِ سَيِّدِنَا إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

اللَّهُمَّ وَارِضْ عَنِ الْخُلَفَاءِ الرَّاشِدِينَ سَيِّدِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ وَعَنْ سَائِرِ أَصْحَابِ نَبِيِّكَ أَجْمَعِينَ وَعَنِ التَّابِعِينَ وَتَابِعِي التَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ بِرَحْمَتِكَ يَا وَاهِبَ

الْعَطِيَّاتِ، اللَّهُمَّ ادْفَعْ عَنَّا الْغَلَاءَ وَالْوَبَاءَ وَالرِّثْنَا وَالرَّالَازِلَ وَالْمِحْنَ
وَسُوءَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ 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 وَالْبُغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ فَادْكُرُوا
اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعْمِهِ يَزِدْكُمْ وَلِذِكْرِ اللَّهِ أَكْبَرُ.

B. Example II

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، اَللَّهُمَّ 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،

اَللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ، اَللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ، اَللَّهُمَّ أَعِنَّا عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ، اَللَّهُمَّ لَا تَدَعْ 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 يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ، فَادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ.



Contemporary Friday Sermon

Preaching Islam Rahmatan lil'Alamin

Vol. 3

The Prophet Muhammad SAW highly respected all Medina residents' religious freedom. When the three credos, "liberty, equality, fraternity," were suggested in the French Revolution of 1789, Islam had long practiced these values in the Medina period way before. Not merely lip service, the principles had concretely been manifested in people's lives.

We hope that today's Muslims, especially in Indonesia, can imitate what the Prophet and his companions practiced. One way is by understanding all Islamic teachings contained in the primary sources correctly, i.e., the Qur'an and Hadith, as well as authoritative references to the works of the ulama *al-salaf al-shalih* both textually and contextually to attain a literal and nonliteral comprehension holistically.

This sermon collection book seeks to present Islam as carried out by the Prophet and his companions, full of peace and tolerance missions. It is all about Islam that displays hospitality and warmth, not hostility and wrath. The titles of works contained in this book all lead to the same issue.



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