

On the Intercultural Communication

First Sermon

All praise is due to Allah, the Lord of the Worlds. He urged us to communicate with others in goodness and encouraged us to treat them in kindness. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger. He revealed the book to him, blessed him with wisdom and raised him as a mercy to the whole world. May the peace and blessings of Allah be upon him, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.

As to what follows,

O servants of Allah, I urge you and myself to be aware that you are asked to obey Him, the Almighty, in line with His orders: **“indeed, Allah is with those who fear Him and those who are doers of good.”** (Al Nahl: ١٢٨).

Dear Muslims,

Allah, the Almighty, created mankind from one soul and made from it peoples that they may cooperate with and support one another as well as know one another. Allah says, **“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 most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.”** (Al Hujurat: ١٣).

Our religion always called for building fruitful relationships amongst people based on kindness, good deeds and words. In this regard, the Exalted is He says, **“repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend. But none is granted it except those who are patient, and none is granted it except one having a great portion [of good].”** (Fussilat: ٣٤-٣٥). He also says, **“and speak to people good [words].”** (Al Baqara: ٨٣).

Please know that people mean mankind with all their different religions, ethnicities, languages, colours and countries. Treating communities and people in kindness is one great goal of our sound religion. It established a set of noble values and codes of conduct that formed the basis for a civilised intercultural communication. As such, it called for tolerance, compassion, justice, loyalty and honesty as well as patience, forbearance, kindness, and giving for charity. Islam established those merits to be the light that guides every Muslim community on how to treat others.

Allah, the Most High, has made righteousness and justice the mainstay for dealings amongst people. He says, **“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.”** (Al Mumtahana: ٨). In interpretation of this Aya, scholars said it meant that acts of goodness towards non-Muslims lies in the act of being kind with the weak amongst them, helping the poor, providing food for the hungry and cloths for those who are short of resources. They also include speaking with them in good words, having mercy on them, supplicating to Allah to bless them with guidance and happiness, safeguarding their wealth, children and honour as well as protecting their rights and interests, helping them against oppression and not coerce them to accept Islam. On the same matter, Allah says, **“there shall be no compulsion in [acceptance of] the religion.”** (Al Baqara: ٢٥٦). That is: Do not force people to convert to Islam because it is an obvious religion with evidence enough to convince anyone to embrace it. So, there is no need to oblige anyone to believe in it. The All-High says, **“for you is your religion, and for me is my religion.”** (Al Kafiroon: ٢٥٦).

To promote the principle of civilised coexistence, Islam forbids all acts that might insult others' beliefs. Allah, the Almighty says, **“and do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.”** (al Anaam: ١٠٨). Indeed, insulting others'

religion provokes hatred and leads to enmity. At present time, societies are in dire need to establish civilised cross-cultural communication, constructive cooperation and productive dialogue because countries are linked together with mutual interests and well-marked borders and documented agreements. On this matter, the Most Gracious says, “[those who] fulfill their promise when they promise.”

O Worshipers,

It is also good to know that Muslims, throughout history, demonstrated a high degree of peaceful and constructive communication. Thus, they set an example in tolerance by keeping good contact with others and treating all people nicely. Thanks to such noble values, people embraced Islam in multitudes.

Civilised relationships amongst people can take many forms, of which is keeping good ties with relatives even if they were non-Muslims. Allah, the Almighty says, “**but if they endeavor to make you associate with Me that of which you have no knowledge, do not obey them but accompany them in [this] world with appropriate kindness.**” (Luqman: ١٥). In this regard, it was narrated that Asmaa bint Abu Bakr said, “my mother came to me during the lifetime of Allah's Messenger pbuh and she was a pagan. I said to Allah's Apostle (seeking his verdict), ‘my mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?’ The Prophet said, ‘yes, keep good relation with her.’”

The Prophet pbuh used to deal with non-Muslims in trade and prohibited all acts of betrayal, cheating and assault against them and their properties. He granted them protection and undertook the responsibility of ensuring their safety. This was practically reflected in the Prophet’s pbuh promise to the people of Najran as he said, “Najran and their followers are under the protection of Allah and the responsibility of Muhammed the Prophet, for themselves, their community, their land and their goods, both those who are absent and those who are present, and for their churches and their services.”

Thus, he pbuh protected non-Muslims’ honour, safeguarded their properties and prohibited their killing. He said, “whoever killed a person who is granted the pledge of protection by the Muslims shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of travelling).” He also decreed establishing justice in dealing with them and warned against diminishing their rights as he said, “beware, if anyone treated a person who is under treaty unfairly, or diminished his right, or forced him to work beyond his capacity or took from him anything without his consent, I shall plead for him on the Day of Judgment.”

In the same regard, the scholar al Qarafi al Maliki said, “whoever causes harm to them even with a bad word or backbiting, or was involved in any kind of assault against them, he would have violated the protection of Allah, the protection of the Prophet pbuh and the protection of Islam.”

Dear Muslims,

Without a doubt, the positive outcomes of civilised coexistence are abundant. Through peaceful coexistence lives will be protected, rights safeguarded, compassion and peace will prevail and everyone will enjoy peace of mind as well as a decent and stable life. It is also a means of combating extremism and its destructive consequences. The Prophet pbuh said, “a Muslim is the one who avoids harming Muslims with his tongue or his hands. And the believer is the one from whom the people's lives and wealth are safe.”

From this perspective, the UAE has set an example in peaceful and civilised coexistence and a pattern for establishing justice, tolerance and compassion. On this land, people from more than ٢٠٠ countries around the world are living peacefully regardless of their ethnicities and beliefs. They all collaborate in order to achieve the common goals of developing the homeland, serving the community and bringing happiness to people. Their rights and freedom are maintained and they are enjoying stability and welfare.

Bearing this in mind, we beseech Allah, the Most Generous, to continue blessing the UAE with stability and prosperity. May Allah guide us all to obey Him and obey His Messenger

Muhammad pbuh and obey those He have commanded us to obey in line with His orders: **“O you who have believed, obey Allah and obey the Messenger and those in authority among you”** (An-Nisaa: ٥٩).

May Allah direct us all to the blessings of the Glorious Quran and the Sunna of His Messenger pbuh.

I say this and ask Allah for forgiveness for me and you, so invoke Him for forgiveness, for He is the Most Forgiving, the Most Merciful.

Second Sermon

All praise is due to Allah, the Lords of the Worlds. I bear witness that there is no deity save Allah, having no associates. I also bear witness that our Master Muhammad is the servant of Allah and His Messenger. May the peace and blessings of Allah be upon our Master Muhammad, his pure family, companions, and all those who follow them in righteousness till the Day of Judgment.

As to what follows,

Please know that the first thing we should advise each other about is obeying Allah, the Most Sublime, and understand that the internet is the primary channel of communication in our age. Such a channel can be employed in serving knowledge, disseminating useful information, strengthening ties and correcting wrong concepts and misperceptions. Yet its use has rules and regulations that one should comply with. Only good words should be said and conversations must respect communication etiquette. Allah says, **“and tell My servants to say that which is best. Indeed, Satan induces [dissension] among them. Indeed Satan is ever, to mankind, a clear enemy.”** (al Israa: ٥٣).

Moreover, one needs to make use of communication technologies in the best interest of himself, religion, community, and homeland. Yet one needs also to be aware of its possible dangerous risks. To this effect, the head of the family need to alert his family about the dangers associated with the internet, particularly the extremist materials being circulated by distrusted sites aiming to distort the true image of Islam and spread corruption. Allah, the Exalted, says, **“and do not follow the way of the corrupters.”** (al Aaraf: ١٤٢).

That is said, please bear in mind that you are commanded to invoke peace and blessings on the Prophet pbuh. The Messenger of Allah pbuh said, “for everyone who invokes a blessing on me will receive ten blessings from Allah.”

O Allah, please confer Your blessings and grant peace upon our Prophet Muhammad pbuh, his family and all his companions.

O Allah, please grant us success to be amongst those who are philanthropists, tolerant and who spend for charity. O Allah, may we ask you to bestow on us from your abundant favours, O the Most Beneficent, the Most Merciful.

May Allah have mercy on the honourable martyrs of our country and those of the coalition and gather them with the righteous. May Allah make their dwelling with the ones upon whom Allah has bestowed favour of the prophets and the steadfast affirmers of truth, O the Most Gracious the Most Forgiving.

O Allah, please grant the best reward for the families of the martyrs and offer them patience and solace. May Allah grant victory to the soldiers of the Arab Coalition who gathered to restore the rights to their owners. O Lord, please be by their side and guide the Yemeni people to everything that is good. O Allah, make them rally for the word of truth and legitimacy, and bless them with welfare and stability, O the Most Generous.

O Lord of the Worlds, please forgive us all our sins for no one forgives sins but You. Please guide us to the best of manners for none can guide to the best of them but You. O Allah, please protect us from bad manners for none can protect against them but You, O Lord of the Worlds.

May Allah be pleased with the Rightly Guided Caliphs: Abu Bakr, Umar, Uthman and Ali, and all of the Companions.

O Lord, may we ask You to help us with what gets us closer to Paradise and furthers us from Hell. O Allah, we seek Your grace to admit us, our parents, whoever has done a favour to us and all Muslims to Your Paradise.

May Allah grant success and continued health and care to the UAE President HH Sheikh Khalifa bin Zayed Al Nahyan. May Allah also ensure success to his Vice-President, trustworthy Crown Prince and his brothers, Their Highnesses the Rulers of the Emirates.

O Allah, please forgive all of the Muslims, men and women, living and dead. May Allah have mercy on Sheikh Zayed, Sheikh Maktoum and the Late UAE Sheikhs. O Lord, forgive and show mercy on our parents, relatives and whoever has done a favour to us.

O Allah, we pray to You to grant Your forgiveness and reward to who built this mosque and to his or her parents as well as to anyone who gave to this mosque. O Allah, we also supplicate to You to forgive whoever built a mosque where Your name is remembered.

O Allah, make this gathering one of compassion, and our dispersion after it one that is infallible.

O Allah, do not let anyone amongst us be deprived or desperate.

We pray to Allah, the Lord of the Worlds, to protect the UAE against any of temptations, both apparent and hidden, and continue blessing the UAE with safety and security.

O Allah, we implore you to send upon us wealthy rain and make us not amongst those who are desperate. O Allah, relieve us! O Allah, relieve us! O Allah, relieve us! O Lord, provide us from the blessings of the sky a beneficial rain and make our crops grow.

Our Lord, give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire.

O Servants of Allah “indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.” (An-Nahl: ٩٠).

Remember Allah and He will remember you. Be grateful of His benevolence and He will increase His blessings to you. Allah says, **“and establish prayer. Indeed, prayer prohibits immorality and wrongdoing, and the remembrance of Allah is greater. And Allah knows that which you do.”** (Al Ankaboot: ٤٥).

Translation:

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Note: The English translation of the Quran and Hadith is an interpretation of their meanings and does not have the status of their original Arabic text