

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

خطبة الجمعة

Friday Sermon

*Unity of the Ummah: One Body, One
Brotherhood*



ŞİFAH

SCHOOL OF ISLAMIC
FOUNDATIONS &
ADVOCACY FOR HUMANITY

Unity of the Ummah: One Body, One Brotherhood

The First Khutbah

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. أَمَّا بَعْدُ: فَإِنَّ أصدقَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ مُحْدَثَةٍ بِدْعَةٌ، وَكُلُّ بِدْعَةٍ ضَلَالَةٌ، وَكُلُّ ضَلَالَةٍ فِي النَّارِ.

All praise belongs to Allah. We praise Him, we seek His help, and we seek His forgiveness. We seek refuge in Allah from the evil within ourselves and from our sinful deeds. Whomever Allah guides, none can lead astray, and whomever He leaves astray, none can guide. I bear witness that there is no deity worthy of worship except Allah alone, having no partner, and I bear witness that Muḥammad is His servant and His Messenger. To proceed: the truest speech is the Book of Allah, the best guidance is the guidance of Muḥammad ﷺ, the worst of affairs are the newly invented matters, every innovation is misguidance, and every misguidance is in the Fire.

نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ، أَمَّا بَعْدُ: فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

رَبِّ اشْرَحْ لِي صَدْرِي * وَيَسِّرْ لِي أَمْرِي * وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي * يَفْقَهُوا قَوْلِي *

We praise Him, and we send blessings upon His noble Messenger. To proceed: I seek refuge with Allah from Satan, the accursed; in the name of Allah, the Most Gracious, the Most Merciful. My Lord, expand for me my breast, and ease for me my task, and untie the knot from my tongue, that they may understand my speech.

Sūrah Tā Hā (20:25 to 28)

Dear brothers and sisters, **assalāmu ‘alaykum wa raḥmatullāhi wa barakātuh.**

Hold Firmly, All Together

There is a command in the Book of Allah that He addressed not to one believer but to all believers at once, and He bound their salvation to their togetherness. He did not tell us merely to hold firmly to His rope. He told us to hold firmly to it all together, and then He drew a line we are forbidden to cross.

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا ۚ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً
فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا *

And hold firmly to the rope of Allah all together and do not become divided. And remember the favour of Allah upon you, when you were enemies and He joined your hearts together, so that by His favour you became brothers.

Sūrah Āl ‘Imrān (3:103)

This verse is among the greatest foundations of the unity of the Ummah. The rope of Allah is the Qur'an and the Sunnah, the one cord that every Muslim, of every land and language and colour, can take hold of at the same time, and as long as our hands are upon that single rope, our hearts are bound to one another even if our homes are oceans apart. Notice that Allah follows the command with a reminder of His favour: that the Arabs of Madīnah, the Aws and the Khazraj, had been bitter enemies for generations, their wars passed down from father to son, until Islam joined their hearts and made them brothers overnight. Unity is not a human achievement we manufacture, brothers and sisters, it is a gift Allah pours into hearts when they cling to His rope, and it is lost the moment they let go of it and grasp instead at the ropes of tribe, of party, of ego, and of this world.

Not Like Brothers, But Brothers

And Allah did not leave the nature of this bond to our imagination. He named it with a word that admits no distance.

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوِيكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ *

The believers are but brothers, so make reconciliation between your brothers, and fear Allah that you may receive mercy.

Sūrah al-Ḥujurāt (49:10)

Pause on the wording, brothers and sisters. Allah did not say the believers are like brothers, as if it were a pleasant comparison. He said they are brothers, a statement of fact about what faith does to strangers. This is a brotherhood of imān that runs deeper than the brotherhood of blood, for it

connects a Muslim in this masjid to a Muslim he has never met on the far side of the earth, who speaks a language he does not know and cooks food he has never tasted, and yet who is, in the sight of Allah, his brother. And see what Allah commands us to do with this brotherhood when it frays: make reconciliation between your brothers. He made peacemaking a duty laid upon the whole community, and He tied it to His mercy, as if to say that a community that will not mend its own divisions has closed a door to the mercy of its Lord.

From Enemies to Brothers in One Generation

Remember that when Allah said in that first verse, when you were enemies and He joined your hearts, He was describing a real history, not a poetic image. The two great tribes of Madīnah, the Aws and the Khazraj, had been locked in feud for more than a hundred years, their conflicts handed down like an inheritance, the last of them the terrible day of Bu‘āth, in which so much blood was spilled that scarcely a household was untouched by grief. These were people who had buried sons killed by the very men who now lived across the street. No treaty had healed them, no wisdom of their elders had ended it, because the wound was in the heart and no human hand could reach it. Then Islam came, and the Prophet ﷺ came, and within a few short years these same men were praying in a single row, shoulder to shoulder, the son of a slain man beside the son of his father's killer, calling one another brother and meaning it. The Anṣār, the helpers, were drawn from these two tribes, and Allah united them so completely that they competed not in revenge but in generosity toward the strangers who arrived from Makkah with nothing.

Sit with that, brothers and sisters, the next time you tell yourself that some rift is too old to mend, that you and that relative or that brother have been estranged too long, that too much has been said. A century of bloodshed was dissolved by faith in a handful of years. If Allah could turn the murderers of Bu‘āth into brothers who would die for one another, then no quarrel in your family, no grudge in this community, is beyond His power to heal, the moment the hearts involved take hold again of His rope. The obstacle was never the size of the wound. It was always the refusal of the heart to be purified and to let go.

The Believers Are One Body

The Messenger of Allah ﷺ gave this truth an image so vivid that no one who hears it ever forgets it. He compared the believers, in their love and mercy and compassion for one another, to a single living body.

مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِّهِمْ وَتَرَاحُمِهِمْ وَتَعَاطُفِهِمْ مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهَرِ وَالْحُمَّى.

The likeness of the believers in their mutual love, mercy, and compassion is that of a single body. When one limb of it suffers, the whole body responds to it with sleeplessness and fever.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6011, Muslim 2586 **Authenticity:** Muttafaqun ‘Alayh

Consider how a body works. When a single tooth aches, the eyes cannot sleep, the head throbs, and the whole frame is feverish over the suffering of one small part. The body does not say, it is only a tooth, it does not concern the hand. It mobilises everything for the one part in pain. The Prophet ﷺ is telling us that this is how the believers are meant to be, so that when our brothers and sisters suffer anywhere on the earth, whether in hunger, or war, or oppression, or grief, the believing heart cannot simply turn over and sleep. It feels the fever. And we should ask ourselves honestly, brothers and sisters, when we hear of the suffering of Muslims far away and feel nothing, no concern, no du‘ā, no impulse to help, what does that numbness say about the health of the body we claim to belong to?

Bricks That Hold One Another Up

He ﷺ gave us a second image, and this one is about strength rather than feeling, about what the community owes each of its members in support.

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَيْتِ إِشْدُ بَعْضُهُ بَعْضًا، وَشَبَكَ بَيْنَ أَصَابِعِهِ.

The believer to another believer is like a building, parts of which support other parts. And he interlaced his fingers.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 481, Muslim 2585 **Authenticity:** Muttafaqun ‘Alayh

And he ﷺ did not only say it, he interlocked his own blessed fingers so we could see it. A wall stands because every brick leans on the bricks around it and bears their weight in turn. Remove one brick and the wall is weakened, remove enough and it collapses entirely. So it is with the Ummah. When believers support one another, hold one another up, carry the weight of the weak among them, the structure stands firm against every storm. When believers abandon one another, each looking only to himself, the building crumbles and the enemy needs no army to bring it down. We are not a heap of loose stones, brothers and sisters. We are meant to be a single bonded structure, and the strength of the whole depends on whether each of us is bearing his share of the weight or only adding to it.

Love for Him What You Love for Yourself

And the Prophet ﷺ placed the heart of this brotherhood inside a single sentence that he made a condition of complete faith itself.

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

None of you truly believes until he loves for his brother what he loves for himself.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 13, Muslim 45 **Authenticity:** Muttafaqun ‘Alayh

None of you truly believes, the Prophet ﷺ said, until this is true of him. Imagine, brothers and sisters, if every Muslim genuinely wanted for his brother the same good he wants for himself, the same provision, the same honour, the same success and safety and guidance. Envy would vanish, because you do not envy what you sincerely wish for another. Cheating in trade would vanish, because you do not deceive someone whose welfare you hold as your own. Backbiting would vanish, because you do not tear apart a reputation you want protected. Half the wounds within our communities are simply the absence of this one hadith, and half their healing is its presence. It begins not with grand projects but with a question asked quietly in the heart before you act toward your brother: do I want for him here what I would want for myself?

The Diseases That Break Us Apart

But there is an honest truth we must face, brothers and sisters: the divisions among Muslims rarely begin with the great matters. They begin in the heart, with the small, hidden diseases that the Prophet ﷺ named for us plainly and forbade us all at once.

لَا تَحَاسَدُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا. الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يَخْذُلُهُ وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ. التَّقْوَى هَاهُنَا. بِحَسَبِ أَمْرٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ.

Do not envy one another, do not inflate prices against one another, do not hate one another, do not turn your backs on one another. Be servants of Allah as brothers. The Muslim is the brother of the Muslim: he does not wrong him, nor abandon him, nor lie to him, nor look down on him. Taqwā is here. It is enough evil for a person to look down on his Muslim brother.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2564 **Authenticity:** Ṣaḥīḥ

Examine the believer who carries no rancour toward his brothers. He sleeps with a sound heart, harbouring no envy of what Allah has given them and no joy at what afflicts them. The diseased heart is at war with the whole community, exhausting itself in resentment, while the purified heart is at peace with all of them, and it is the heart at peace that Allah loves.

From the counsel of al-Ḥasan al-Baṣrī, may Allah have mercy on him

When the Prophet ﷺ said taqwā is here, he pointed to his chest three times, telling us that the source of unity and the source of division are the same place: the heart. Arrogance, jealousy, hatred, contempt, these are not surface manners, they are diseases of the heart, and from them flow the backbiting and the boycotts and the broken ties that hollow out a community. And mark his final words, that it is enough evil for a person simply to look down on his brother. Not to strike him, not to rob him, only to look down on him in the privacy of his own heart, to think himself better, is named by the Prophet ﷺ as enough evil to ruin a man. So the work of unity is not only out in the community. It is inward, in the cleaning of these diseases from our own chests.

Unity Begins with a Purified Heart

This is why our scholars taught that there can be no unity of the Ummah without tazkiyat an-nafs, the purification of the soul, for hearts that are sick cannot hold together no matter how often their owners gather under one roof. Allah swore by the heavens and the earth and the sun and the moon, and then He swore by the soul, and after all those mighty oaths He told us where success and ruin truly lie.

قَدْ أَفْلَحَ مَنْ زَكَّاهَا * وَقَدْ خَابَ مَنْ دَسَّاهَا *

He has succeeded who purifies it, and he has failed who corrupts it.

Sūrah ash-Shams (91:9 to 10)

Success is for the one who purifies his soul, and failure for the one who corrupts and buries it beneath its diseases. Brothers and sisters, when arrogance enters a heart, it cannot bow to a brother's right. When jealousy enters, it cannot rejoice at a brother's good. When hatred and backbiting and pride take root, unity withers, because you cannot stand shoulder to shoulder with a person you secretly resent. So if we are serious about the strength of this Ummah, we must begin where Allah pointed, at the heart, scrubbing it of envy and contempt the way we scrub our limbs for prayer, for an Ummah is only as united as the hearts of the people who compose it.

Do Not Cut One Another Off

And because the Prophet ﷺ knew how easily we wound one another and then let the wound fester, he set a strict limit on how long a believer may turn away from his brother.

لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ، يَلْتَقِيَانِ فَيَعْرِضُ هَذَا وَيَعْرِضُ هَذَا، وَخَيْرُهُمَا
الَّذِي يَبْدَأُ بِالسَّلَامِ.

It is not lawful for a Muslim to shun his brother for more than three days. They meet, and this one turns away and that one turns away, and the better of the two is the one who begins with the greeting of peace.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 6077, Muslim 2560 **Authenticity:** Muttafaqun ‘Alayh

Three days, and no more. After that the silence becomes a sin the believer carries. And notice who the Prophet ﷺ called the better of the two: not the one who was right in the dispute, but the one who swallows his pride and offers the salām first. How many families are split today by a silence that has run not three days but three years, each side waiting for the other to break first, each guarding a grievance as though it were treasure? The believer does not wait. He remembers that the one who begins with peace is the better in the sight of Allah, and he goes first, because a brotherhood is worth more than the satisfaction of being owed an apology.

Unity in an Age of Division

Brothers and sisters, we ought to ask how these diseases live in our own time, because the age we inhabit has built engines for division that the early Muslims never faced. We carry in our pockets a device that rewards outrage, that pushes the angriest voices to the top, that lets us tear apart a brother we have never met in a comment we will forget by morning while the wound we left does not heal. We have learned to sort the Ummah into camps and tribes, this group against that group, this opinion against that one, and to speak of fellow Muslims, who pray toward the same qiblah and love the same Prophet ﷺ, as if they were enemies. The screen makes contempt easy and consequence invisible. You will never see the face of the brother whose reputation you damaged with a forwarded message, and so you forget that he is a limb of the same body, that his pain is meant to be your fever.

So let the believer carry this khuṭbah into the place where so much of our division now lives. Before you forward the accusation, ask whether you have verified it, for Allah commanded us to verify news before we act on it, and a lie spread quickly can break a bond built over years. Before you join the pile-on against a Muslim, remember that the Prophet ﷺ called looking down on your brother enough evil to ruin you. Make your online presence a place that mends rather than tears, that lowers the temperature rather than raising it, that defends the absent rather than exposing them. The same tongue, and now the same fingers, that can shatter an Ummah can also bind it, and on the Day of Judgement you will meet every word you sent into the world.

The Brotherhood the Prophet ﷺ Built

This was not theory for the first Muslims, it was the ground they walked on. When the Prophet ﷺ arrived in Madīnah, he did something no statesman before him had done: he paired each emigrant from Makkah, who had left behind home and wealth and family, with a helper from Madīnah, and made them brothers in a bond so real it carried rights of care and inheritance. And the Anṣār answered with a generosity that still astonishes. It is recorded that Sa'd ibn ar-Rabi' said to his new brother 'Abd ar-Raḥmān ibn 'Awf, may Allah be pleased with them both, I am the wealthiest of the Anṣār, so take half of my wealth, and I have two wives, so look and whichever pleases you I will divorce her and you may marry her. And 'Abd ar-Raḥmān, in his dignity, answered, may Allah bless you in your wealth and your family, only show me the way to the market. He wanted not a handout but a chance to earn, and the bond between them was real enough to offer everything and noble enough to ask for nothing. That, brothers and sisters, is the brotherhood Islam built out of strangers, two men of different cities bound closer than blood by the rope of Allah. It is the same rope still in our hands today, if only we would hold it together.

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

I say these words of mine, and I seek the forgiveness of Allah for myself and for you, so seek His forgiveness; indeed He is the Most Forgiving, the Most Merciful.

The Second Khutbah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى أَشْرَفِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ، نَبِيِّنَا مُحَمَّدٍ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ، إِنَّكَ حَمِيدٌ مُجِيدٌ.

All praise belongs to Allah, Lord of the worlds, and may the peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muḥammad, and upon his family and all his Companions. O Allah, send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrāhīm and upon the family of Ibrāhīm. Indeed, You are Praiseworthy and Glorious.

A Reminder Carried Home

Dear brothers and sisters, in the first khuṭbah we saw that Allah commanded us to hold His rope all together, named us brothers and not merely like brothers, and that the Prophet ﷺ likened us to one body and one building. We saw that division begins in the diseased heart, that no unity is possible without purifying the soul, and that the better of two estranged believers is the one who offers peace first. But Islam is not a religion of sentiment alone. It is a religion of action, and feeling for the Ummah is not enough. We must lift one another with our hands.

Help, and You Will Be Helped

The Prophet ﷺ tied the help of Allah to a servant directly to that servant's help for his brother, and he made the bond between Muslims one of active support, not mere goodwill.

الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ،
وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَامَةِ.

The Muslim is the brother of the Muslim. He does not wrong him, nor hand him over to his enemy. Whoever is in the need of his brother, Allah is in his need. Whoever relieves a Muslim of a hardship, Allah will relieve him of a hardship from the hardships of the Day of Resurrection.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 2442, Muslim 2580 **Authenticity:** Muttafaqun 'Alayh

Whoever is in the need of his brother, Allah is in his need. What a trade, brothers and sisters. You spend an afternoon helping a brother move, or finding work for one who lost his, or sitting with one who is grieving, and in return the Lord of the worlds takes your own needs upon Himself. And the Prophet ﷺ added the same promise in another narration, that Allah continues to help the servant for as long as the servant helps his brother. So if we want the help of Allah in our own lives, in our own crises and worries, the road to it runs straight through the needs of the people around us. The Ummah is not strengthened by those who feel its pain and do nothing, but by those who turn that feeling into a phone call, a meal delivered, a bill quietly paid, a refugee family supported, a struggling masjid kept open.

Indeed, the Prophet ﷺ told us that this very service to people is what makes a person most beloved to Allah, ranking it above so much that we imagine to be greater.

أَحَبُّ النَّاسِ إِلَى اللَّهِ أَنْفَعُهُمْ لِلنَّاسِ، وَأَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ سُرُورٌ تَدْخُلُهُ عَلَى مُسْلِمٍ، أَوْ تَكْشِفُ عَنْهُ كُرْبَةً، أَوْ تَقْضِي عَنْهُ دَيْنًا، أَوْ تَطْرُدُ عَنْهُ جُوعًا.

The most beloved of people to Allah are those most beneficial to people, and the most beloved of deeds to Allah is a joy you bring into the heart of a Muslim, or a hardship you relieve from him, or a debt you settle for him, or a hunger you drive away from him.

Source: at-Ṭabarānī, al-Mu‘jam al-Awsaṭ **Hadith No:** Ṣaḥīḥ al-Jāmi‘ 176 **Authenticity:** Ḥasan (graded by al-Albānī)

Serving people, then, is not a distraction from worship, it is among the highest forms of it, and it is the mortar that holds the bricks of the Ummah together. A community whose members race to relieve one another's burdens is a community Allah Himself defends.

Even the Smallest Acts Are Charity

And lest anyone say, I have no wealth to give, the Prophet ﷺ taught us that the currency of helping one another is not only money, but every small act of good between people.

كُلُّ سَلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ: تَعْدِلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ،
وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ، وَالْكَلِمَةُ الطَّيْبَةُ صَدَقَةٌ،
وَأِمَامَةٌ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ.

Every joint of a person owes a charity every day upon which the sun rises: to act justly between two people is a charity, to help a man with his mount, lifting him onto it or hoisting his belongings onto it, is a charity, a good word is a charity, and removing something harmful from the road is a charity.

Source: Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim **Hadith No:** Bukhārī 2989, Muslim 1009 **Authenticity:** Muttafaquun ‘Alayh

Reconciling two people who have fallen out, a kind word that lifts a heart, clearing a hazard from a path so that no one trips on it, all of this is charity that strengthens the bonds of the community, and none of it requires a single coin. So no believer is ever too poor to help build the Ummah. And among the most powerful of these acts is one done with the tongue in the absence of its object: the supplication you make for a brother when he does not even know you are praying for him.

دَعْوَةُ الْمَرْءِ الْمُسْلِمِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ مُسْتَجَابَةٌ، عِنْدَ رَأْسِهِ مَلَكٌ مُوَكَّلٌ، كُلَّمَا دَعَا لِأَخِيهِ
بِخَيْرٍ قَالَ الْمَلَكُ: آمِينَ، وَلَكَ بِمِثْلٍ.

The supplication of a Muslim for his brother in his absence is answered. At his head is an appointed angel, and every time he supplicates for his brother with good, the angel says: Āmin, and for you the like of it.

Source: Ṣaḥīḥ Muslim **Hadith No:** 2733 **Authenticity:** Ṣaḥīḥ

So make du‘ā for the Muslims, brothers and sisters, by name and as a whole, the near and the far, the suffering and the secure, and know that an angel turns the very same prayer back upon you. Support charity and community work with whatever you can, a meal for the poor, a contribution to Islamic education, help for a family in need, for Allah called the believing men and women the allies of one another. Guide others to good, for the one who guides to a good deed has a reward like the one who does it. Spread the salām, feed people, keep the ties of kinship, and protect yourself from the Fire even with half a date given in charity. These are not separate tasks on a list, they are the thousand small threads that, woven together, hold an Ummah into one cloth.

And how beautifully the Prophet ﷺ gathered these threads into a single prescription, naming the very acts that knit a community together and tying them to the gates of Paradise.

يَا أَيُّهَا النَّاسُ، أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصِلُوا الْأَرْحَامَ، وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

O people, spread the greeting of peace, feed others, keep the ties of kinship, and pray in the night while people are asleep, and you will enter Paradise in peace.

Source: Jāmi‘ at-Tirmidhī (from ‘Abdullāh ibn Salām) **Hadith No:** 2485 **Authenticity:** Ṣaḥīḥ

Look at what the Prophet ﷺ placed on the road to Paradise: not only the night prayer that is between a servant and his Lord, but the spreading of salām between people, the feeding of one another, and the joining of severed ties. Three of the four are acts of unity, the binding of the community together, and Allah made them a path into the Garden in peace. So a Muslim who wishes to enter Paradise in peace must first be a source of peace among the people of this world, beginning with the salām he gives freely to those he knows and those he does not, a small word that says, you are safe from me, my hand and my tongue will not harm you. From that small word a whole society of trust can be built.

Between Hope and Striving

Let no one leave this place imagining that the strength of the Ummah is the job of leaders and scholars far away. It is built in your home, your street, your masjid, in whether you forgive the brother who wronged you, support the one who is struggling, guard your tongue from the one who is absent, and purify your heart of the envy and contempt that quietly dissolve us. And let no one despair at the state of the Muslims, for the same Allah who joined the hearts of warring tribes in a single generation is able to mend us again, the moment we return to His rope and to one another. Hold firmly, all together, and do not let go.

Closing Du‘ā

Dear brothers and sisters, let us raise our hands to the One who joins the hearts of His servants.

O Allah, unite the hearts of the Muslims, and remove hatred and division from our chests. O Allah, purify our souls, forgive our sins, and make us a mercy to one another and not a burden. O Allah, relieve the suffering of the oppressed Muslims in every land, feed their hungry, shelter their displaced, and grant them safety and victory. O Allah, make us among those who carry unity, mercy, and goodness to this Ummah, and forgive us and our parents and have mercy upon them. Our Lord, give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.

The Final Reminder

Remember the command of your Lord, the command of justice and excellence with which Allah seals the affair.

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ
يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ *

Indeed, Allah commands justice, excellence, and giving to relatives, and He forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.

Sūrah an-Naḥl (16:90)

So remember Allah, the Most Great, and He will remember you. Thank Him for His favours and He will increase you. And establish the prayer.

وَأَقِمِ الصَّلَاةَ