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Title:

***“TOGETHER LET US BUILD THIS
LIBERATED LAND”***

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JABATAN AGAMA ISLAM SELANGOR



“TOGETHER LET US BUILD THIS LIBERATED LAND”

الْحَمْدُ لِلَّهِ الْقَائِلِ: الَّذِينَ إِنْ مَكَنَّهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَعَاتُوا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَقِبَةُ
الْأُمُورِ ﴿٤١﴾

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ
وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوْصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

Dear blessed Muslims,

I sincerely remind myself and fellow esteemed audience to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions. May we become among

¹ al-Hajj 22:41

² Aal 'Imraan 3:102



the servants of Allah *Subhaanahu Wa Ta'aala* that attain His Pleasure in this world and the Hereafter.

In conjunction with the celebration of Malaysia Day this year, I will discuss upon a *khutbah* titled **"TOGETHER LET US BUILD THIS LIBERATED LAND."**

Dear respected audience,

The 16th of September that is commemorated every year as Malaysia Day intends to remind us upon the formation, establishment, and declaration of the union of 11 states from the Federation of Malaya (*Persekutuan Tanah Melayu*), Sabah (formerly known as North Borneo), Sarawak, and Singapore as a nation called Malaysia. The agreement to form Malaysia was attained on 31st August, 1963, however its declaration was delayed after the report from the Secretary-General of the United Nations was obtained on 14th September, 1963.

The history of the formation of the Federation of Malaysia began with the intention of Tunku Abdul Rahman who wanted to assist in freeing Sabah, Sarawak, and Singapore from the communists, aside from uniting the 14 states as an independent nation. Tunku Abdul Rahman, the Prime Minister of Malaysia at the time, stated in his declaration: *"...As from the Sixteenth day of September in the year one thousand nine hundred and sixty-three, corresponding to the twenty-eighth day of Rabee' al-Aakhir in the year of the Hijrah one thousand three hundred and eighty-three, that MALAYSIA comprising the States of Pahang, Trengganu, Kedah, Johore, Negri Sembilan, Kelantan, Selangor, Perak, Perlis, Penang, Malacca, Singapore, Sabah and Sarawak shall by the Grace of God, the Lord of the Universe, forever be an independent and sovereign democratic State*



founded upon liberty and justice, ever seeking to defend and uphold peace and harmony among its people and to perpetuate peace among nations."

Dear beloved audience,

The sacred dates of Independence Day on 31st August, 1957 and Malaysia Day on 16th September, 1963 should make all Malaysians cognizant that it has been 59 years since this nation was established and 65 years since its independence. However, what is the state of affairs of this nation at this point of time? The long journey of 65 years should have solidified the spirit of unity and togetherness among all members of the multiracial society as one family. One family meaning that each family member is responsible and carries a role in ensuring sufficiency, blissfulness, as well as the safety of the family being guaranteed and preserved.

Every Malaysian citizen, according to his or her level best, is capable of rendering significant contribution to the nation, beginning from the Head of State to the young child. Nation building is not shouldered fully upon certain individuals but instead it is a shared responsibility. To say it simply, our nation is our very responsibility! In realizing sustainable national development, there are three main aspects that must be given focus in ensuring the country's sociopolitical stability, namely social unity, holistic education, and economic integrity.

Dear blessed audience,

Social unity is the key to the integrity of an *ummah* (nation). The history of the Muhaajireen, whom lived on barren land and possessing expertise in trade, they undertook *hijrah* (migration) and left all of their wealth and possessions in Makkah, only to unite and assimilate with the



denizens of Madeenah whom lived on fertile land and were well-versed in agriculture. On the basis of brotherhood, the Ansaar did not leave their brethren in destitution, and instead aid was given in all aspects of need.

Today in Malaysia, specifically the Muslims are still bickering with each other due to political and personal interests. Strife, enmity, as well as hatred still thrives, to the point of bringing down fellow citizen unethically, even among Muslims. We find that there are extremists that would incite provocation, sowing the fitnah of division and fanning the flames of racism, creating an unsafe atmosphere. While, Rasulullah ﷺ had reminded us, as in the *hadeeth* of Abu Moosa *radiyAllaahu ‘anh*, where he ﷺ said:

المُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

“A believer to another believer is like a building whose different parts enforce each other.”

(al-Bukhaari and Muslim)

Rasulullah ﷺ also firmly stated, as in the meaning of the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh* recorded by Imaam Muslim, that a Muslim is a brother to other Muslims. It is *haram* (unlawful) for a Muslim to shed the blood of his fellow brother, seizing his wealth, and tarnishing his honor. A Muslim does not oppress his fellow brethren, allowing him to be persecuted and insulted. A Muslim with his fellow Muslim brethren would not be envious of each other, lying, cheating, hating, betraying, and undercut others in his *mu‘aamalaat* (social dealings).

Dear esteemed Muslims,



Holistic education and knowledge that is balanced from the aspects of intellectuality, emotions, physical, and spiritual are vital in producing quality human capital. In Islam, categorization is made between the knowledge of *fard al-'ayn* (individual obligation) and *fard al-kifaayah* (communal obligation). The *'ilm* (knowledge) of *fard al-'ayn* is further categorized into knowledge pertaining to belief as the knowledge of *'aqeedah* (creed), knowledge regarding deeds as the knowledge of *fiqh* (jurisprudence), and knowledge relating to spirituality as the knowledge of *tasawwuf*. The purpose of seeking knowledge, in essence, is not geared towards one's career, but instead it is a stipulation and obligation. In the *hadeeth* of Anas bin Maalik *radiallahu 'anh*, Rasulullah صلى الله عليه وسلم said:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is a duty upon every Muslim.”

(ibn Maajah)

Al-Imaam an-Nawawi mentioned the words of al-Imaam ash-Shaafi'i in his work titled *al-Majmoo'*: *“Seeking knowledge is more important than the sunnah prayer. There is no worship that is more important after the obligatory prayers than seeking knowledge. Those who want to pursue the world, he must reach it with knowledge. Likewise, for those who want to achieve success in the Hereafter. Whoever does not love knowledge, there is no good in him...”*

Dear blessed Muslims,

Economic integrity is an important aspect in reflecting the stability within the Muslim *ummah*. Economic integrity means that the nation has an



economy that is sustainable and resilient against any external and internal threats. Upon arriving in Madeenah, Rasulullah ﷺ not only built a masjid, but he ﷺ also established an economic center for the Muslims. At that time, the economy of Madeenah was largely dominated by the Jews, filled with deceits, taxation, and *riba* (usury), which was then replaced upon recommendation in reviving the market of Nabeet, mentioned in the narration of Abu Usayd *radiallahu 'anh*, collected by Imaam ibn Maajah.

The story of the well of Roomah purchased by Sayyidina 'Uthmaan *radiallahu 'anh* from a Jew, whom then turned it into *waqf* (endowment) for the Muslim *ummah*, must be thoroughly internalized. At that time the Muslims had no source of sweet drinkable water except for the well of Roomah that had to be purchased at a cost of 1 dirham per bag of water. Sayyidina 'Uthmaan *radiallahu 'anh* had offered to purchase the well but the Jew only agreed to sell half of its ownership and consumed on every other day, at a rate of 12,000 dirham. With joint agreement and action, the Muslim *ummah* was able to enjoy free pleasant water fully when Sayyidina 'Uthmaan *radiallahu 'anh* successfully purchased the entire ownership of the well for an additional 8,000 dirham, amounting to 20,000 dirham in total.

This story elucidates how economy, commerce, and entrepreneurship must be given due attention. The Muslim *ummah* must establish its own unique platform, market, and products. The Muslim *ummah* must strive to become entrepreneurs, suppliers, and traders that are able to fulfill all of the needs of the Muslims, without having to rely upon others.



Dear noble audience,

To conclude this sermon, let us altogether ponder and derive lessons as in the following:

1. The Muslim *ummah* must remain grateful upon the bounty of independence and the nation's sovereignty by instilling the spirit of patriotism.

2. The Muslim *ummah* must partake and have a role in enhancing social unity, holistic education, and economic integrity so as to maintain the nation's sociopolitical stability.

3. The Muslim *ummah* must realize that Islam and all of its teachings is the religion that leads mankind towards happiness in this world and the Hereafter.

4. The Muslim *ummah* must become the 'king maker' in determining the direction of the *ummah* and nation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ ءَامَنُوا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ

كُفُورٍ ﴿٣٨﴾

“Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.”

(al-Hajj 22:38)



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

أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH

الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Let us altogether strive to have the *taqwa* of Allah Subhaanahu Wa Ta'aala by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.



إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ أَعِزِّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَهْلِكَ الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِينَ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُونِ، تَغْكَو أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ



وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطِلْ
عُمْرَهُمَا مُمْصِلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*) through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾.



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ
وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ



فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذُكُرْكُمْ وَأَشْكُرُوهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.