




جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

THE GREATNESS OF AL-QUR'AN AND OUR RESPONSIBILITIES



**I remind myself and
respected audience to
strive in increasing our
taqwa of Allah
Subhaanahu Wa Ta'aala
by continuously**

**upholding all of His
Commands and avoiding
all of His prohibitions.
With that, may we be
accepted as his
successful servants in
this world and the
Hereafter.**

In this very precious opportunity, let us internalize upon a ...
khutbah titled

An open book with Arabic text is shown in the bottom-left corner, resting on a dark wooden surface. The text on the pages is in a traditional script, likely Arabic. The book is open, showing two pages with text and decorative borders.

***“THE GREATNESS OF
AL-QUR’AN AND OUR
RESPONSIBILITIES.”***

[#bahagianpengurusanmasjid](#)

Khutbah Multimedia

Whenever we mention the month of Ramadaan, what quickly comes to mind is the *'ibaadah* (worship) of fasting. However, today I would like to share the understanding that there

is one great matter that Allah had associated this noble month with. Such matter has been mentioned by Allah in verse 185 of soorah al-Baqarah:

***“The month of
Ramadaan [is that] in
which was revealed the
Qur’an, a guidance for
the people and clear
proofs of guidance and
criterion...”***

This verse clearly relates that the month of Ramadaan is the month of al-Qur'an. Hence, during this month the Pious Predecessors (السلف الصالح) would intensify their focus on al-Qur'an

such that there are narrations stating that al-Imaam al-Maalik and al-Imaam ash-Shaafi'i would cancel their lessons throughout Ramadaan just to fully concentrate on al-Qur'an.

Therefore today, I would like to invite fellow audience to listen to a story narrated by al-Imaam al-Bayhaqi in his book *Dalaa'il an-Nubuwwah*, regarding the greatness of al-Qur'an:

**“It was narrated from
Yahya ibn Aktham (يحيى بن
أَكْثَم) that one day Caliph
al-Ma’moon ibni Haroon
ar-Rasheed (148H-193H)
had organized an
intellectual discussion
that was**

attended by scholars of various fields. Among those present in the sitting was a man with an interesting appearance - dressed in white, neat and had sweet-smelling fragrance. Throughout

the discourse, this person actually had spoken a lot and gave good suggestions, insights, and ideas. This caused the Caliph to like that man's intelligence. After the discourse was over,

the Caliph summoned the man and inquired,

“Isra’iliyyoon anta?”

Which means are you an adherent of Judaism?

“Yes!” the man replied.

Then the Caliph invited the man to embrace Islam

and offered him a very high position, suitable with his capability. However, the man rejected the offer and said, “That is the religion of our forefathers! I will never abandon it.”

One year after that incident, the man came to see the Caliph, but this time he returned as a Muslim. The Caliph inquired the reason for the man to accept Islam. He explained:

**“As it is known to you,
Honorable Caliph, I am
well-versed in producing
beautiful writing where I
would take the Torah and
copy it into several
copies, while at the same
time I would remove or**

**add to its contents
according to what I deem
fit. When completed, I
would go to the
monastery where Jewish
worshippers would pray
and sell those copies. The
scholars would purchase**

them happily. After that, I would copy the Bible into several copies, and I would make additions where I deem fit just as I did with the Torah. Then I would go to the church and sell those copies to

**their religious scholars,
where they would happily
buy them. After that, I
went ahead and made
several copies of al-
Qur'an and added
contents that I see fit.
Then I went to a group of**

Muslim scholars and showed them my beautiful work. But after they detected the alterations that I made, they refused to purchase them.

**Moreover, they got up,
threw those copies and
burned them while
enraged. They
reprimanded me
severely that I was
almost killed.**

Honorable Caliph! It was due to that incident that I became certain that al-Qur'an is actually a scripture that is preserved by Allah, and this is the cause that made me leave my

**original religion and
embraced Islam.**

**Yahya bin Aktham
mentioned that after that
incident: I went to see
Sufyaan ibn 'Uyaynah,**

a taabi' taabi'een
(successors of the
taabi'een), and I
mentioned the story to
him. Sufyaan ibn
'Uyaynah concurred and
justified my story.
Moreover, he attributed it

with what Allah has explained in al-Qur'an, regarding the wickedness of the Jews and the Christians whom like to alter Allah's Books revealed to them. Regarding al-Qur'an,

**Sufyaan recited verse 9
of soorah al-Hijr:**

***“Indeed, it is We who
sent down the Qur’an
and indeed, We will
be its guardian.”***

Since al-Qur'an had originated from Allah, then definitely it is a great *mu'jizah* (miracle). Its contents are without error, and after numerous studies and researches undertaken by both

Muslim and non-Muslim scholars, they were all humbled by amazing factual discoveries. Among them is Dr Muhammad Ahmad al-Ghamrawi who

wrote العلم القرآن في عصر (al-Qur'an in the era of knowledge). Also, a French physician by the name of Maurice Bucaille, an expert in the field of Biology, had embraced Islam and produced many

works pertaining al-Qur'an and modern science. Among his writing is a book titled *“The Torah, The Bible, al-Qur'an, and the Modern Science.”*

Among the hundreds of amazing discoveries, which manifests the magnificence of al-Qur'an with the accuracy of factual details mentioned within it are:

1. The explanation on the separation between salt water and fresh water in the ocean. This was mentioned in al-Qur'an explicitly in verse 53 of soorah al-Furqaan:

“And it is He who has released [simultaneously] the two seas, one fresh and sweet and one salty and bitter, and He placed between them a barrier and prohibiting partition.”

2. The discovery of the Pharaoh's mummy that had drowned in the Red Sea while chasing after Prophet Moosa *'alayhissalaam*. This discovery indicated that there were salt from the

**Red Sea found on the
body of the mummy,
which further affirms that
it was the Fir'awn that
Allah had drowned and
preserved its body. This
was mentioned in verse
92 of soorah Yoonus:**

***“So today We will save
you in body that you may
be to those who
succeed you a sign. And
indeed, many among the
people, of Our signs, are
heedless.”***

**After being enlightened
with a bit of
understanding and
appreciation on the
magnificence of al-
Qur'an, then it becomes
our very responsibility to
further uphold and**

protect al-Qur'an, in accordance with its supreme position. Hence, every Muslim must be trained and proficient in the recitation of al-Qur'an. Nowadays, there is almost no valid reason

in excusing anyone from being “illiterate” in the recitation of al-Qur’an. This is because there are a plethora of methods that have been invented and courses that are being offered to aid the

masses in overcoming such weakness. Verily, we cannot have a laidback or lackadaisical attitude in addressing this matter. Even though we may have lagged far behind, we must still continue to

strive in overcoming it.

It is very desirable to note that al-Qur'an is to be recited with *tarteel* (proper recitation) and the preservation of the *makhraj* (pronunciation)

of the *huruf* (letter), as well as observing the rulings in its recitation. Each one of us must strive to comprehend the verse that we recite so that we can truly

indulge in the
guidance of Allah
Ta'aala, hence
practice all of the
teachings embedded
within.

Traversing through the *khutbah* today, there are several *tawjeehaat* (guidelines) and *tawsiyah* (recommendations) that we can derive:

1. The Muslim *ummah* must have certainty upon the greatness of al-Qur'an as *dustur al-haayah* or life constitution.

2. The Muslim *ummah* must have certainty that questions pertaining to our *imaan* (belief), perception, and attitude towards al-Qur'an will be asked in the grave.

3. The Muslim *ummah* should not be satisfied by just the memorization and recitation of al-Qur'an without adhering to the *tajweed* rules, for it will be deemed as *maghroor* or deceiving.

4. The Muslim *ummah* will truly regress if it turns its back on al-Qur'an.

“And the Messenger has said, “O my Lord, indeed my people have taken this Qur’an as [a thing] abandoned.””

(al-Furqaan 25:30)



**THE SECOND
KHUTBAH**



“Indeed, Allah confers blessing upon the Prophet, and His angels [ask Him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace.” (al-Ahzaab 33:56)



O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *barakah* upon this state, which continues to remain advanced and prosperous, with its residents



united under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.



**Hence, we sincerely beseech
You, O Allah, strengthen our
imaan and creed according to
that of *Ahl as-Sunnah wal-
Jamaa'ah*, and protect us from
teachings that are outside the
fold of Islam such as *Qadiyaani***



and deviant teachings such as *Shee'ah*. O Allah, *Ya Rahman*, *Ya Raheem*, unite our hearts, bestow upon us *rizq* with blessings, enrich us with beneficial knowledge, protect us from calamities. O Allah,



bestow upon us guidance in performing the five daily prayers in congregation, fulfilling *zakaat* through *Lembaga Zakat Selangor* (Selangor *Zakaat* Board),



making *waqf* and *infaaq* of our wealth to *Perbadanan Wakaf Negeri Selangor* (Selangor *Waqf Corporation*) and *Tabung Amanah Pembangunan Islam Selangor* (Islamic Development Trust Fund of Selangor), and



***Tabung Amanah Sumbangan
Anak Yatim Yayasan Islam
Darul Ehsan (The Orphanage
Trust Fund of Darul Ehsan
Islamic Foundation). O Allah!
accept their *infaaq* and bestow
upon them tremendous reward.***



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