



“THE COLLECTIVE DUTY OF PRESERVING PEACE AND PROSPERITY”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَعَدَ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا¹ ...

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ. أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ. قَالَ اللَّهُ تَعَالَى: يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Dear blessed Muslims,

Let us have the *taqwa* of Allah *Subhaanahu Wata'aala* with absolute *taqwa*. And let us not die except in a state of having belief in Allah *Subhaanahu Wata'aala*.

Let us altogether internalize upon today's *khutbah* titled: **“THE COLLECTIVE DUTY OF PRESERVING PEACE AND PROSPERITY”**.

Dear respected audience,

From among the *ni'mah* (bounties) of Allah *Subhaanahu Wata'aala* to His slaves on this earth is the *ni'mah* of peace and prosperity. Both of these bounties are capable of guiding His slaves to harmonious living and highly invaluable progress.

As Muslims, we must realize that preserving security and nurturing the wellbeing of all are from the teachings of Islam. They are to be upheld in our daily lives irrespective of one's social status, creed, ideology, ethnicity or lineage.

Blessed audience,

¹ an-Noor 24:55



As Muslims, we must realize that shaping the lives of individuals, family, and society unto becoming peaceful and prosperous is from the *sunnah* of the Prophets. This is evident from the story of Prophet Ibraaheem *'alayhissalaam* where upon arriving in the blessed lands of Makkah al-Mukarramah, he supplicated to Allah *Subhaanahu Wata'aala* asking for peace and security for the blessed land, as Allah *Subhaanahu Wata'aala* mentions in Soorah al-Baqarah, verse 126:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

“And [mention] when Abraham said, “My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day.” [Allah] said, “And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination.”

(al-Baqarah 2:126)

This verse illustrates how Prophet Ibraaheem *'alayhissalaam* realized the importance of the *ni'mah* of peacefulness within the family. He did not only supplicate for the wellbeing of his family, but for the entire residents of Makkah. Prophet Ibraaheem *'alayhissalaam* realized that peace is a symbol of security and blissfulness for an individual and the society. With security, mankind can attain all types of happiness, tranquility, virtues, and also implement the reforms envisioned by mankind.

Dear blessed Muslims,

The values of peace and security recommended in Islam is suitable to be practiced at all times and place, and this is compatible with the status of Islam itself as a religion that brings mercy and prosperity. We must all realize that Islam is not a religion that incites violence and instills fear, or calls for conflicts and bloodshed. On the contrary, Islam serves as the intermediary in calling everyone towards peace and security.

Nourishing and sustaining peace is very important for any community. This is because:



- First: It can guarantee harmonious living.
- Second: It will make us an *ummah* that is respected and recognized by others.
- Third: It brings comfort while performing *'ibaadah* towards Allah *Subhaanahu Wata'aala* without being overcome by fear and worries.
- Fourth: It realizes the objectives of Islam itself, as mercy to the worlds, whether mankind or other creations.

The model that is to be emulated by all of us in promoting the values of peace and security is by referring to the practices of Prophet Muhammad ﷺ. In general, the principle inculcated by Rasulullah ﷺ in resolving issues within the Muslim society always leads to peace and security. The same principles are utilized by Rasulullah ﷺ in giving *da'wah* and when facing the enemies.

In the *hadeeth* of Abu Hurayrah *radiallahu 'anh*, Rasulullah ﷺ said:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ.

"The Muslim is the one from (the harm of) whose tongue and hand (other) Muslims are safe, and the believer is the one with whom the people trust their blood and their wealth."

(at-Tirmidhi)

This *hadeeth* explains the principles and practices of Rasulullah ﷺ in safeguarding peace and security within the society. For example, the first initiative that he ﷺ took in Madeenah was to draft an agreement between the various tribes and factions, whom comprised of diverse culture and background. Hence, we had the Madeenah Charter or the Constitution of Madeenah, where the core theme was related to peace and security. The charter prohibits citizens of Madeenah, which comprised of various background, culture, and understanding, from committing any form of violence and oppression.



Rasulullah ﷺ himself had a Jewish neighbor, and he ﷺ was careful in safeguarding the rights of his neighbors. He ﷺ respected his neighbors and would never commit anything that would offend them. Moreover, he ﷺ would always bring food and gifts to his Jewish neighbor.

Dear blessed audience,

The question that we should be contemplating upon today is how can we attain the actual peace and security prescribed by Islam? Who will assume these very roles?

Therefore, to actualize peace and security within a nation, everyone must exercise their very duty beginning from the individual level, to the community, and to the leaders. This means that the leaders and the people all have their own specific roles and responsibilities.

As citizens, at the individual level, one must obey the ruler, not violating the rights of others, trustworthy in fulfilling tasks, always remain open-minded, and always striving to increase the *taqwa* and *ikhlaas* (sincerity) upon Allah *Subhaanahu Wata'aala* in every pursuit taken.

At the community level, we are to abide by the laws, mutually aiding each other, avoid hurling *fitnah*, being open-minded, respectful of others, having deep concern for others, and selflessness. Moreover, we should always have tolerance towards others irrespective of their religion, ideology, ethnicity, and others.

As the ruling authorities of a nation, the leaders must strive to protect national security and the citizens must always remain trustworthy in fulfilling their duties with justice as the very foundation in decision making without suppressing and oppressing anyone. Furthermore, they must observe and grant duly rights to the masses through any mechanism that can guarantee peace and security of the nation.

Dear beloved Muslims,

To end the *khutbah* today, the lessons we can all internalize upon are as follows:



1. The Muslim *ummah* must comprehend authentic Islamic teachings in its entirety, including internalizing the concept of peace and security as truly advocated in Islam.
2. The Muslim *ummah* must open up its hearts and mind, and practicing tolerance while undergoing its daily affairs.
3. The Muslim *ummah* must assist and support those who want to uphold Islam as the foundation for peace within the lives of the *ummah*.
4. The Muslim *ummah* must protect and safeguard peacefulness and security in this state and the nation for it is truly a collective responsibility upon us all.
5. It is *wajib* upon the Muslim *ummah* to avoid inciting unsafe and hostile atmosphere.
6. It is *wajib* upon the Muslim *ummah* to unite and firmly aid one another in eradicating elements that can threaten the stability and security of the nation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾

"And cause not corruption upon the earth after its reformation. And invoke Him in fear and aspiration. Indeed, the mercy of Allah is near to the doers of good."

(al-A'raaf 7:56)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ
وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ، إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ.
أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ،
فَأَسْتَغْفِرُوهُ 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. اَللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

Once again, I would like to remind all of us to always have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* and realize that Islam teaches us to remain moderate in every actions and deeds. As Muslims, we are to manifest noble *akhlaaq*, having utmost personality and attitude for Rasulullah ﷺ was sent to perfect *akhlaaq* and as mercy for the entire mankind and the worlds.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

اَللّٰهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اَللّٰهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ أَجْمَعِينَ.

اَللّٰهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى وَصِفَاتِكَ الْعُظْمَى أَنْ تَحْفَظَ بَعِيْنَ عِنَايَتِكَ الرَّبَّانِيَّةِ وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اَللّٰهُمَّ أَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُور، تَغْكُو أَمِيرِ شَاهِ ابْنِ السُّلْطَانِ شَرَفِ الدِّينِ



ادريس شاه الحاج في أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.
اللَّهُمَّ أَطْلُ عُمْرَهُمَا مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيقِ
الْهُدَى وَالرَّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and *ni'mah*, that we are able to continue the effort in empowering the Muslim *ummah* especially in the state of Selangor, as an advanced state, prosperous and providing welfare, 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*, accept our deeds, strengthen our unity, increase our *rizq*, enrich us with beneficial knowledge, cultivate our soul with good mannerisms, protect us from disasters and Your severe trials, and protect us from the practices and *'aqeedah* that are deviating and astray such as *Shee'ah*, *Qadiyaani*, and other ideologies.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا. رَبَّنَا ءَاتِنَا
فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ. عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ
وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ ۗ
يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.
