



جامعة الأئمة والعلماء  
JABATAN AGAMA ISLAM SELANGOR

**SAFE GUARDING**  
**PEACE AND**  
**SECURITY IS A**  
**COLLECTIVE DUTY**



Let us have the *taqwa* of Allah  
*Subhaanahu Wata 'aala* with  
absolute *taqwa*. And let us not  
die in a state of other than  
Islam. Let us increase our *taqwa*  
of Allah *Subhaanahu Wata 'aala*  
by fulfilling all of His Orders

and abstaining from all of His prohibitions. Let us contemplate and internalize upon today's *khutbah* entitled:

***"Safeguarding Peace And Security Is A Collective Duty."***

From among the *ni‘mah* from Allah *Subhaanahu Wata‘ala* to His slaves on this earth are the *ni‘mah* of peace and security. Both of them will bring about to His slaves harmonious living

and invaluable progress and development.

As Muslims, must realize that maintaining security and nurturing the well being of all is from the teachings of Islam.

They are to be upheld in our daily lives regardless of the social status, creed, ideologies, ethnicity, or race.

As Muslims, we must realize that nurturing individuals, family, and society unto becoming peaceful and prosperous is from the *sunnah* of the Prophets. This is evident from the story of

Nabi Ibraaheem ‘alayhissalam where upon arriving to Makkah, he supplicated to Allah *Subhaanahu Wata ‘aala* asking for peace and security for the blessed land, as it was

mentioned in al-Qur'an:

“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”.”

(al-Baqarah 2:126)

This verse illustrates how Prophet Ibraaheem *'alayhissalam* realized the significance of the *ni'mah* of peace within the family. He did not only supplicate for the well-being of his family,

but for the township of Makkah.

Prophet Ibreaheem

*'alayhissalam* realized that  
peace is a symbol of security  
and blissfulness for one selves  
and society.

With security, mankind can attain all types of happiness, tranquility, virtues, and also implement the transformations that are strived for.

The values of peace and security stipulated in Islam is suitable to be practiced at all times, and this is compatible with the status of Islam itself as a religion that brings mercy and peace.

We must all realize that Islam is not a religion that incites violence and instill fear, or calls for conflicts and bloodshed. On the contrary, Islam becomes the intermediary in calling

everyone towards peace and security. Nourishing and sustaining peace is very important for any community.

This is because:

- 1- It can guarantee harmonious living
- 2- It will make us an *ummah* that is respected and recognized.
- 3- It brings comfort in performing ‘*ibaadah*

towards Allah *Subhaanahu  
Wata 'aala* without having  
worries or fear

4- It brings into reality the  
objective of Islam itself, as  
mercy to the Worlds, whether  
mankind or other creations.

The model that is to be exemplified by us in promoting the values of peace and security is that of the *sunnah* of Prophet Muhammad *sallAllahu 'alayhi wasallam*.

In general, the principles inculcated by Rasulullah *sallAllahu 'alayhi wasallam* in resolving issues within the Muslim society always leads to peace and security. The same principles are utilized

by Rasulullah *sallAllahu ‘alayhi wasallam* in giving *da‘wah* and while facing the enemies. In the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh*, Rasulullah *sallAllahu ‘alayhi wasallam* said:

**“The believer is the one to whom people feel secured regarding their blood and property.”**

(at-Tirmidhi, an-Nasaa'i and Ahmad: *saheeh*)

Also in the *hadeeth* of  
‘Abdullah bin ‘Amr bin al-‘As  
*radiyAllaahu ‘anhu* that  
Rasulullah *sallAllaahu ‘alayhi  
wasallam* said:

**“A Muslim is the one who  
avoids harming Muslims”**

with his tongue and hands.

And a *Muhaajir* (emigrant) is  
the one who gives up  
(abandons) all what Allah has  
forbidden.”

(al-Bukhaari)

Both *ahaadeeth* explains the principles and practices of Rasulullah *sallAllahu 'alayhi wasallam* in safeguarding peace and security within the society. For example, the first initiative that he

*sallAllahu ‘alayhi wasallam*  
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 Charter of Madeenah 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 *sallAllahu ‘alayhi wasallam* himself had a

Jewish neighbor, and he  
*sallAllahu 'alayhi wasallam* was  
careful in safeguarding the  
rights of his neighbors. He  
*sallAllahu 'alayhi wasallam*  
respected his neighbors and  
would

never commit anything that would offend them. Moreover, he *sallAllahu ‘alayhi wasallam* would always bring food and gifts to his Jewish neighbor.

Such was the character and attitude of Rasulullah *sallAllahu ‘alayhi wasallam* with the non-Muslim community. He *sallAllahu ‘alayhi wasallam* was concerned and took great

care of the rights of the *kuffaar dhimmi*, referring to non-Muslims who adheres to the Islamic government. In the *hadeeth* of ibn Mas‘ood *radiyAllaahu ‘anh*, Rasulullah *sallAllaahu ‘alayhi*

*wasallam* stated:

**“Whoever harms a *dhimmi*  
then I will be his opponent.  
Whoever I'm his opponent, I  
will defeat him on the Day of  
Judgment.”**

(Taareekh Baghdaad: *da 'eef*)

The question that we should be contemplating upon today is that how can we attain the real 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 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, staying open-minded, and always striving to increase the *taqwa* and *ikhlaas* 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*, be 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 safety of the citizens, they must be 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 the peace and security of the nation.

The lesson that we can derive and internalize from today's *khutbah* is for all of us to increase our comprehension of authentic Islamic teachings in its entirety. Let us appreciate

and internalize the concept of peace and security as they are truly advocated in Islam. Let us open up our hearts and mind, and have tolerance while undergoing our daily affairs.

Let us assist and support those who want to uphold Islam as the foundation of lives for the *ummah*. If this is understood, internalized, and practiced in the lives of individuals, societies,

and the nation's leaders, then  
*insha Allah* we will live in an  
environment that is peaceful and  
harmonious, though living in a  
multi-cultural society with  
different ethnicity and faith.

Hence, let us protect and  
safeguard the peace and security  
in this nation for it is truly a  
collective responsibility upon us  
all.

“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  
وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَوَتُهُ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ  
لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ  
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ  
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
بِإِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

**O Allah, You are the Almighty Lord,  
we are grateful unto You for having  
bestowed upon us Mercy and  
Blessings, nourishing us to strive  
to continue in strengthening the  
Muslim nation especially the state  
of Selangor, as an advanced,  
progressive, peaceful, and  
benevolent state.**

We beseech and beg You, Ya  
Allah, to strengthen our *imaan*,  
increase our good deeds,  
strengthen our unity, increase  
our provision, enrich us with  
beneficial knowledge, nourish  
our soul with beautiful *akhlaaq*,  
guide us to the Path that is  
Pleasing to You,

**protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.**

**Oh Allah, we ask You to open up the hearts of the Muslim *ummah* especially in Selangor, to fulfill their *zakaat* obligation as You had decreed in al-Qur'an. Bless the lives of those who have fulfilled their *zakaat* obligation, loving and caring for the poor and needy.**

**Purify their wealth and soul so  
that they will live according to  
that which pleases You. Protect  
the poor and needy from  
disbelief and everlasting poverty.**

*Allaahumma ameen*



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR