



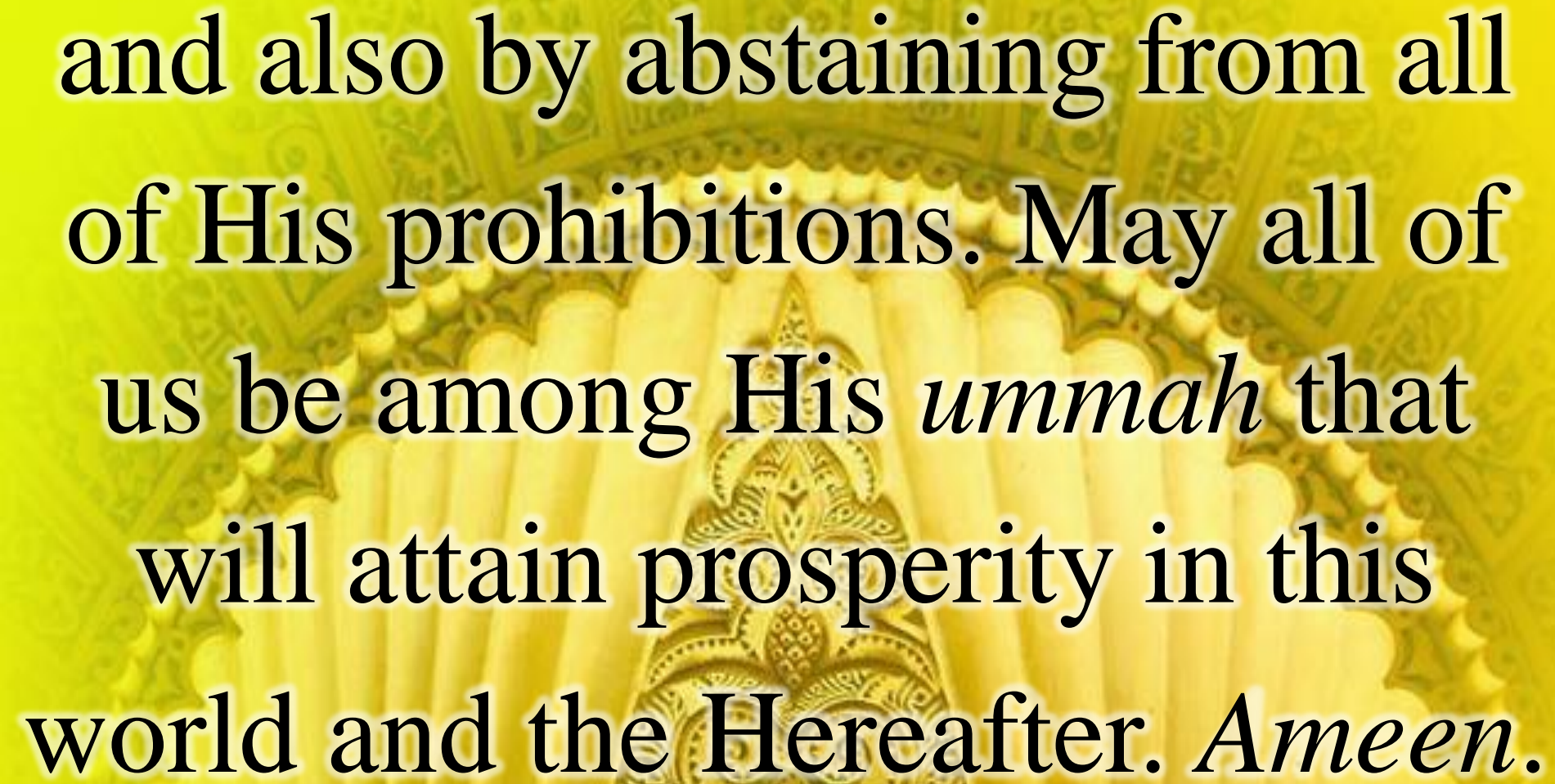
جَبَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

MP/11/1/VC/11/1/REVA/1/2/VI/1/CO/1

CONSTITUTIONAL MONARCH



Let us increase the quality of
our *imaan* and *taqwa* of Allah
Subhaanahu Wata'aala by
enhancing our obedience and
fulfilling His Commands,



and also by abstaining from all
of His prohibitions. May all of
us be among His *ummah* that
will attain prosperity in this
world and the Hereafter. *Ameen.*

With the anniversary of



His Royal Highness Sultan
Selangor, we as residents of
this state ought to manifest our
appreciation for His Highness'
deep concerns and care in
upholding our religion,

which includes sincere efforts
in developing the state and
reforming the minds of the
masses. May Allah
Subhaanahu Wata 'aala
reward His Highness for his
noble efforts. *Ameen.*

Allah Subhaanahu

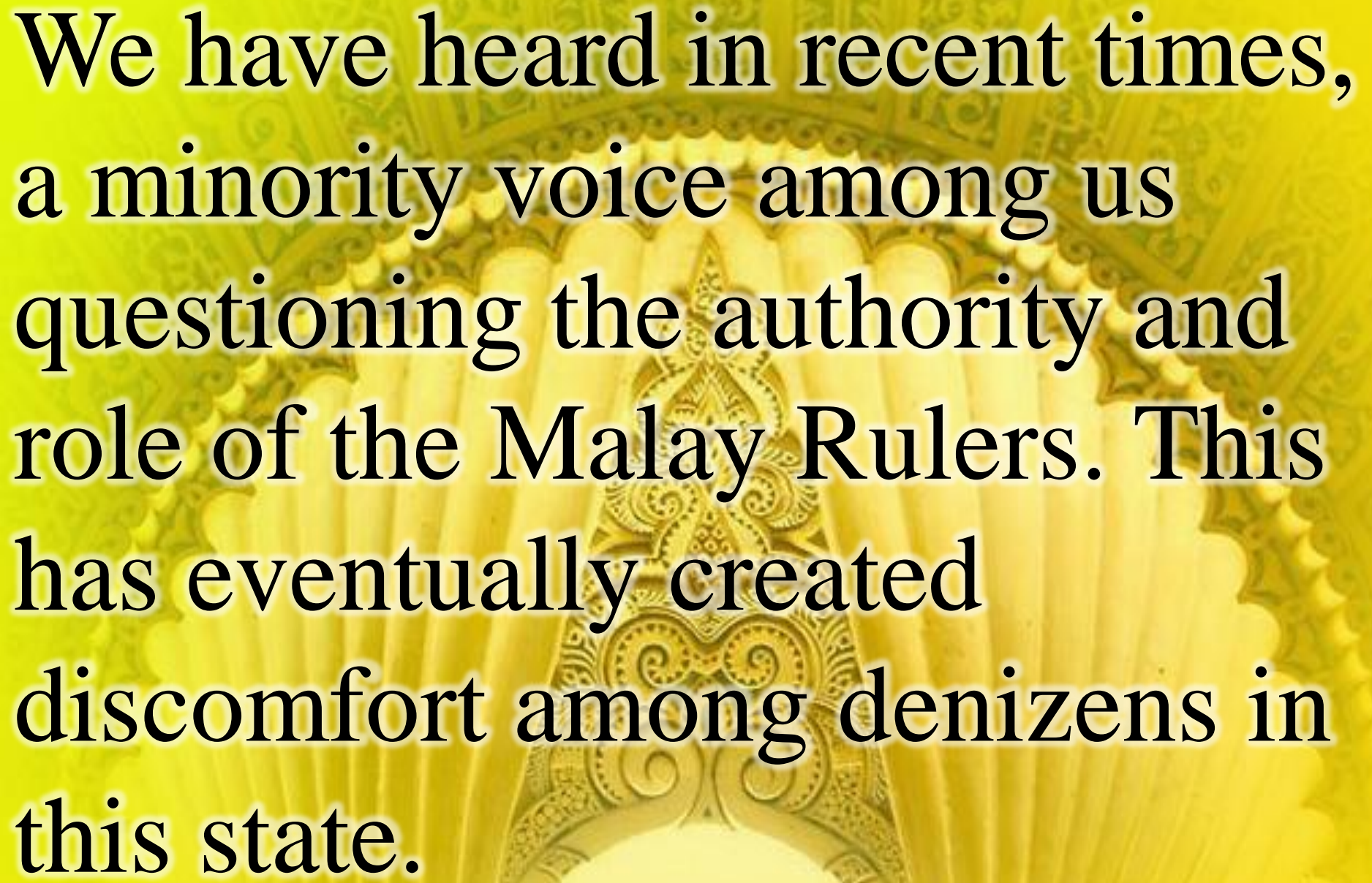
Wata 'aala mentions in al-

Qur'an:

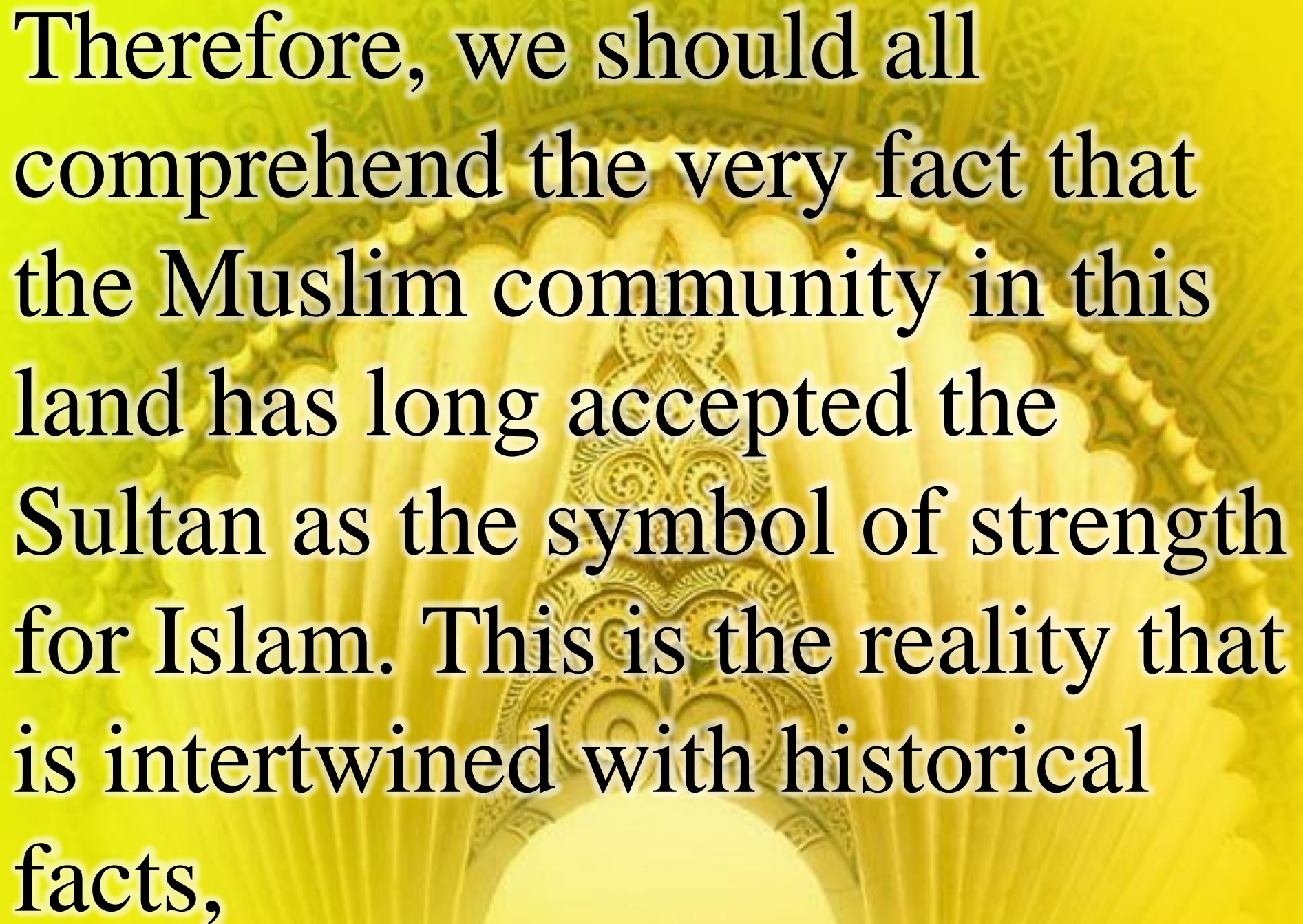
**“Whoever does
righteousness, whether
male or female, while he is
a believer –**

We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do.”

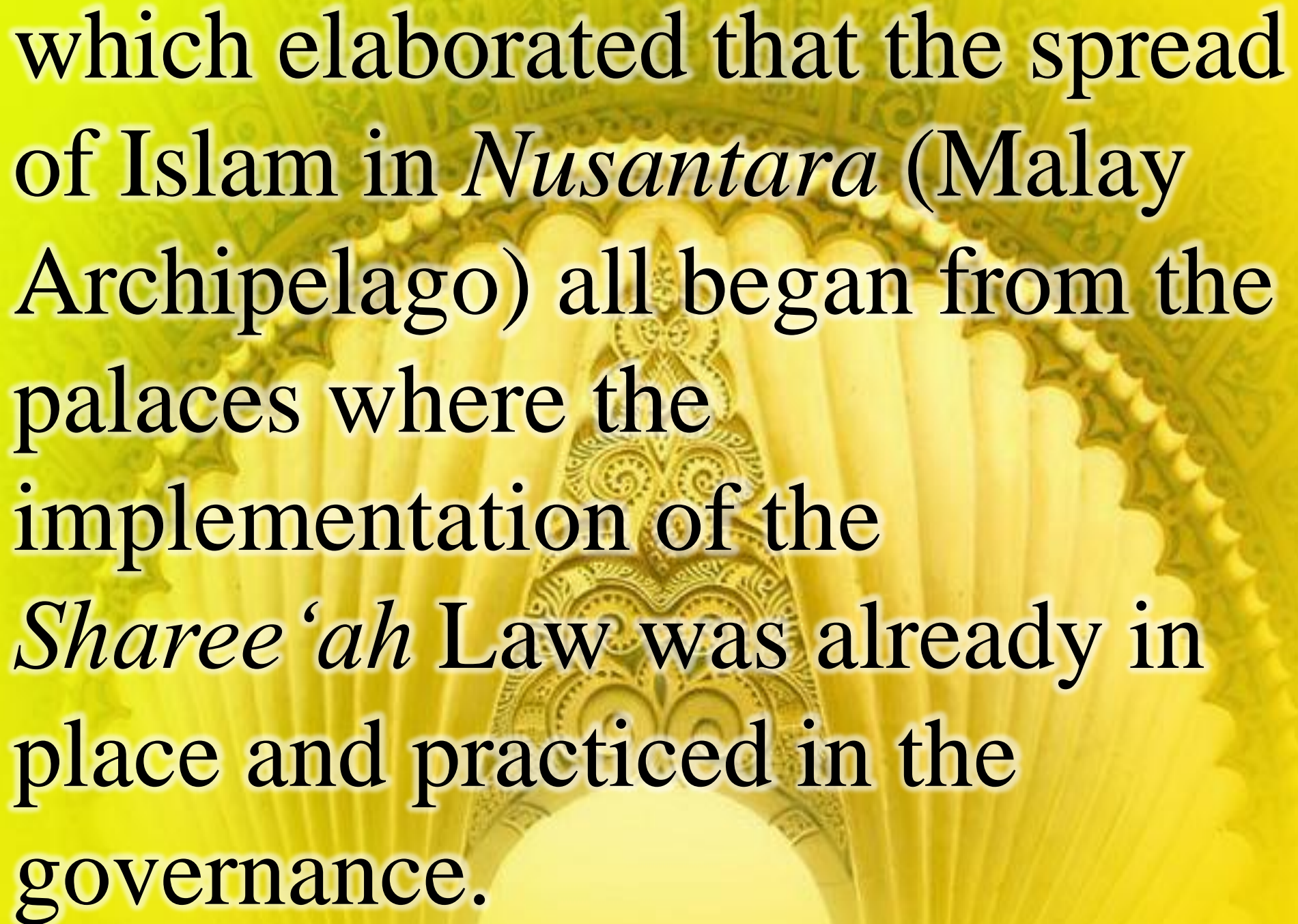
(an-Nahl 16:97)



We have heard in recent times, a minority voice among us questioning the authority and role of the Malay Rulers. This has eventually created discomfort among denizens in this state.



Therefore, we should all comprehend the very fact that the Muslim community in this land has long accepted the Sultan as the symbol of strength for Islam. This is the reality that is intertwined with historical facts,

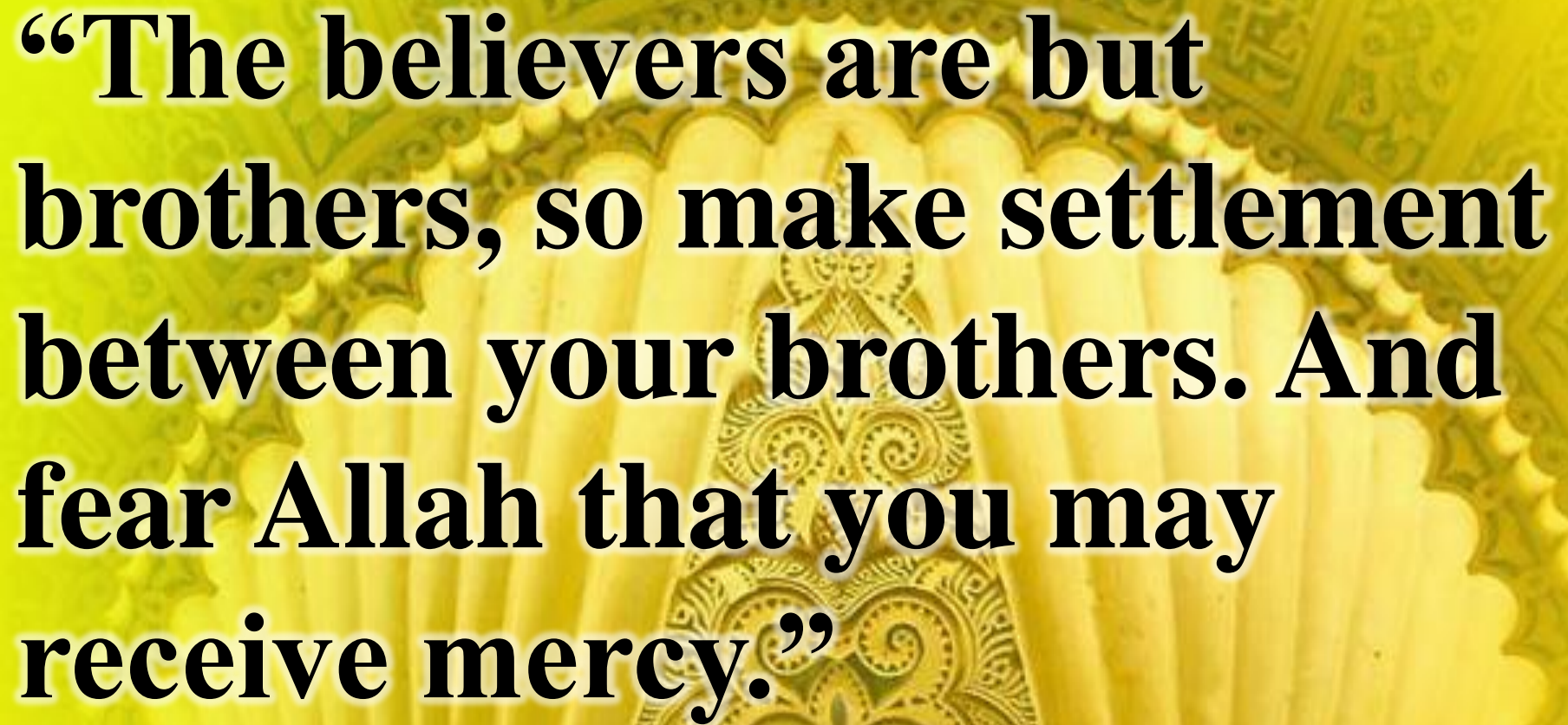


which elaborated that the spread of Islam in *Nusantara* (Malay Archipelago) all began from the palaces where the implementation of the *Sharee'ah* Law was already in place and practiced in the governance.

When the Sultan and the leaders have implemented the *Sharee'ah*, then the relationship between the Sultan and the people become stronger. And as such, the strong relationship amongst the people itself,

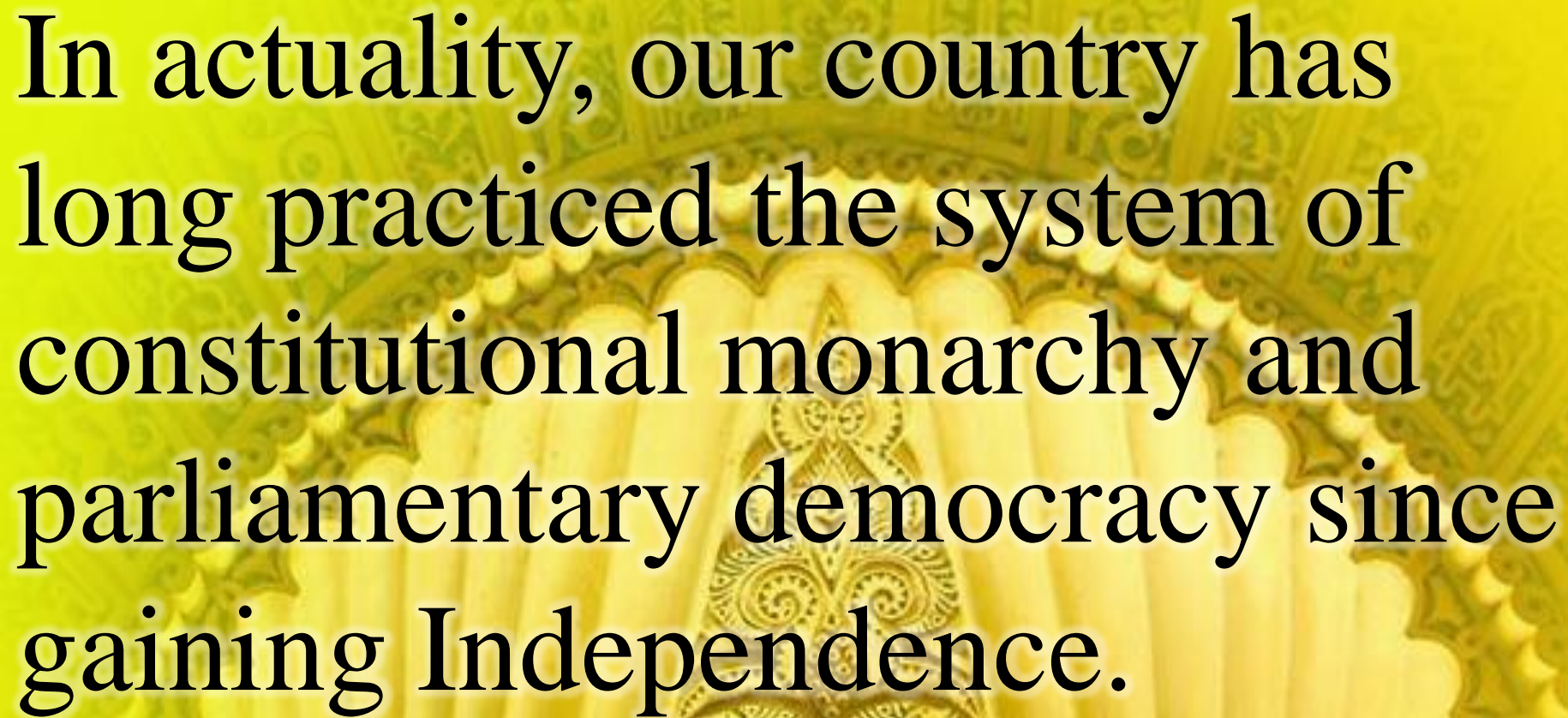
for Islam advocates brotherhood amongst all Muslims, and that mankind all share the same status in the Sight of Allah
Subhaanahu Wata 'aala.

Allah Subhaanahu Wata 'aala
mentions in al-Qur'an:



“The believers are but brothers, so make settlement between your brothers. And fear Allah that you may receive mercy.”

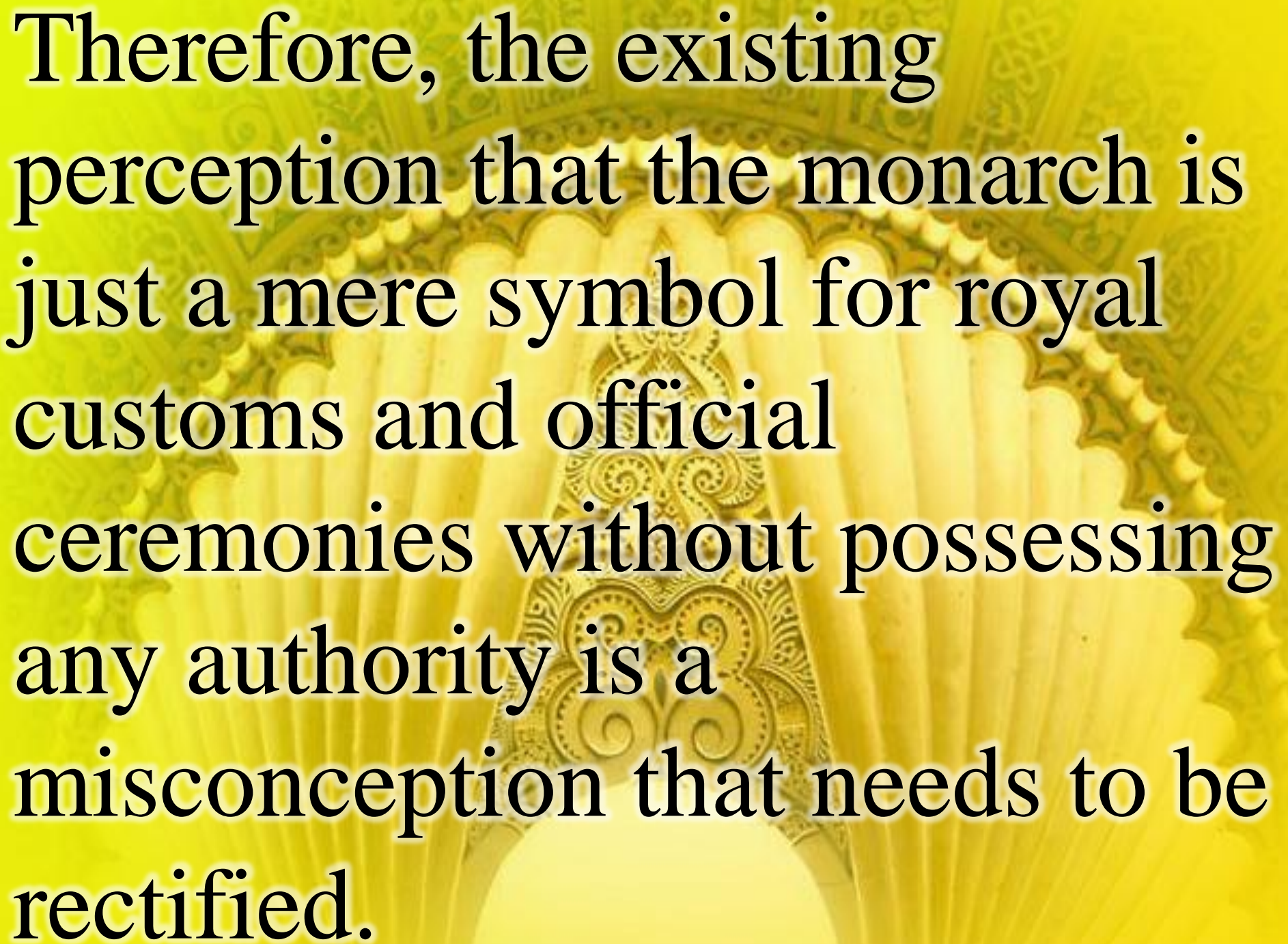
(al-Hujuraat 49:10)



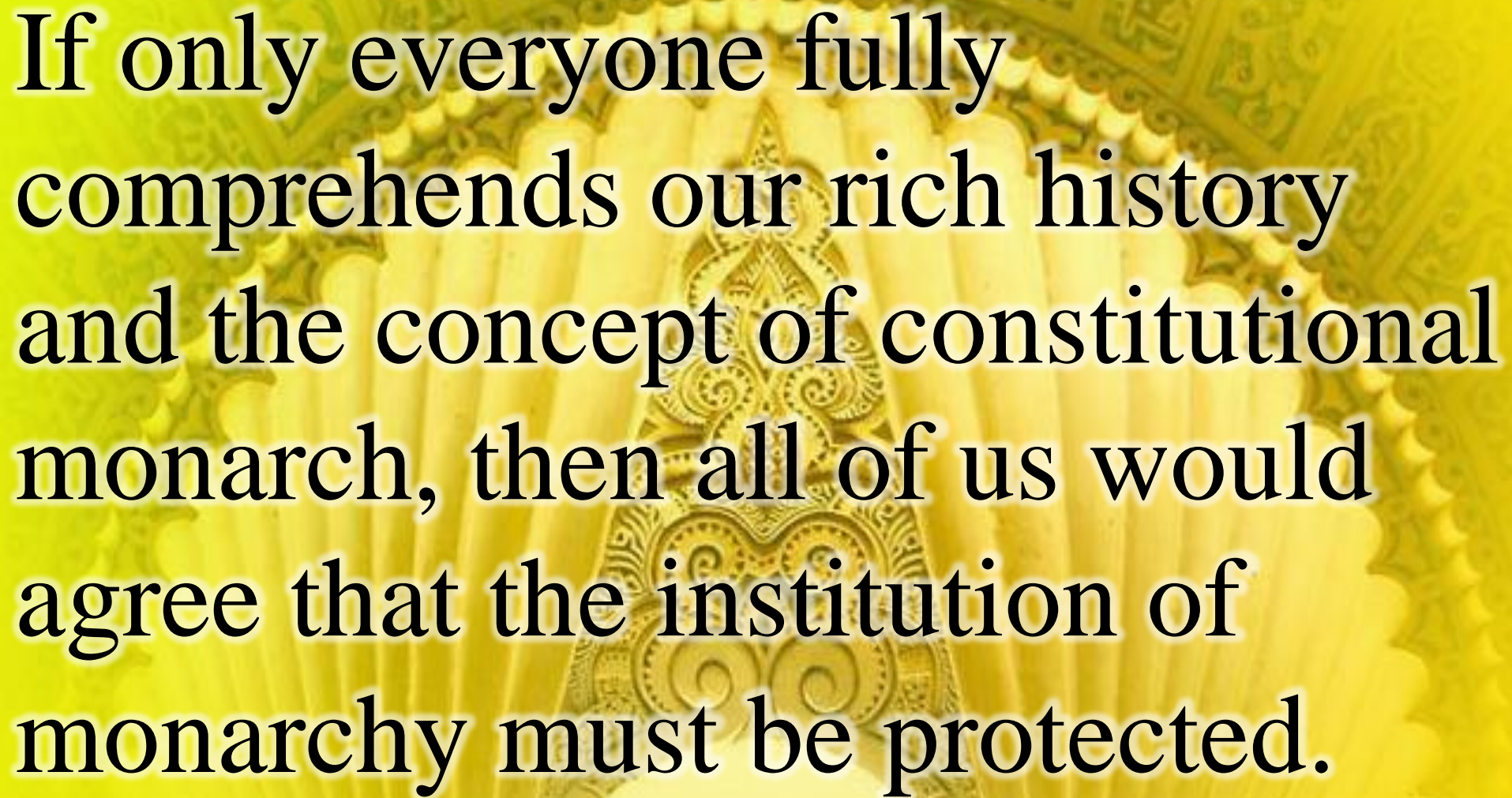
In actuality, our country has long practiced the system of constitutional monarchy and parliamentary democracy since gaining Independence.

Under this system, the monarch has a very significant role and authority in upholding the

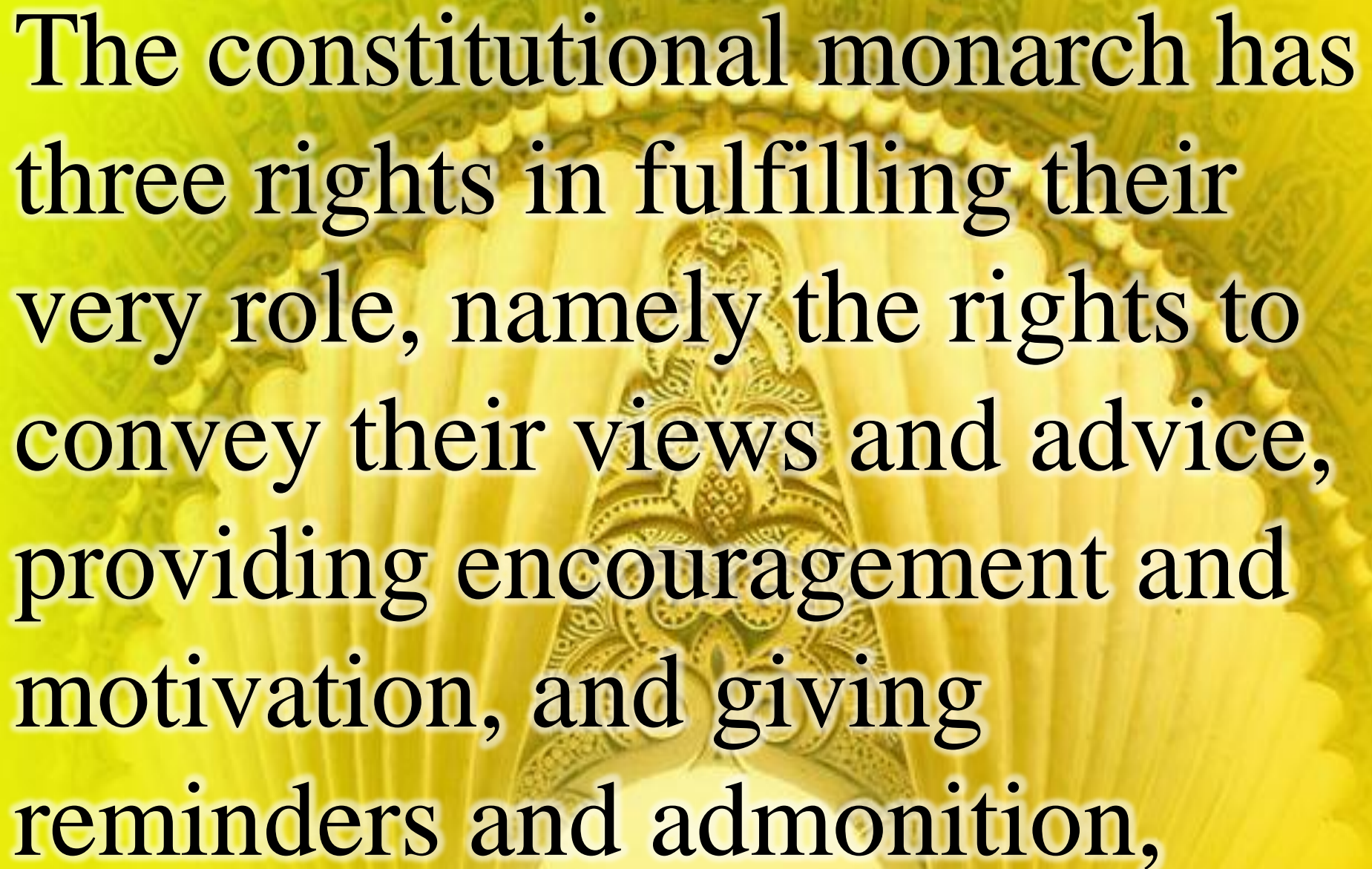
sovereignty, freedom, and prominence of the religion of Islam. The institution of monarchy safeguards the status and rights of the Malays, Islam, *Bahasa Melayu*, and also the rights of other ethnicities that pledge loyalty to this nation.

A golden crown with intricate patterns on a yellow background. The crown is positioned vertically in the center of the frame, with its base at the bottom and its top at the top. The background is a solid yellow color with a subtle, repeating pattern of the crown's design. The text is overlaid on the crown and background, written in a black, serif font with a white outline.

Therefore, the existing perception that the monarch is just a mere symbol for royal customs and official ceremonies without possessing any authority is a misconception that needs to be rectified.

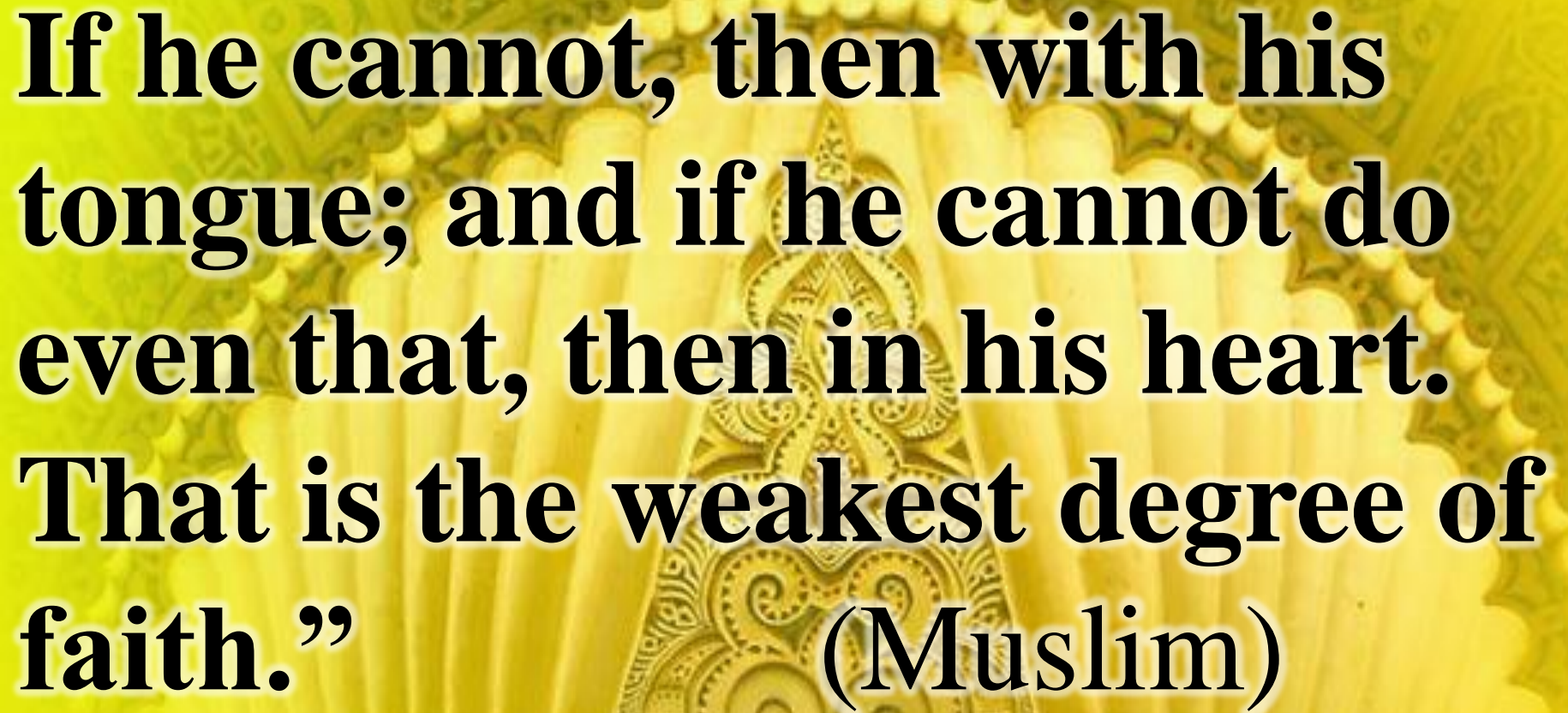


If only everyone fully comprehends our rich history and the concept of constitutional monarch, then all of us would agree that the institution of monarchy must be protected.



The constitutional monarch has three rights in fulfilling their very role, namely the rights to convey their views and advice, providing encouragement and motivation, and giving reminders and admonition,

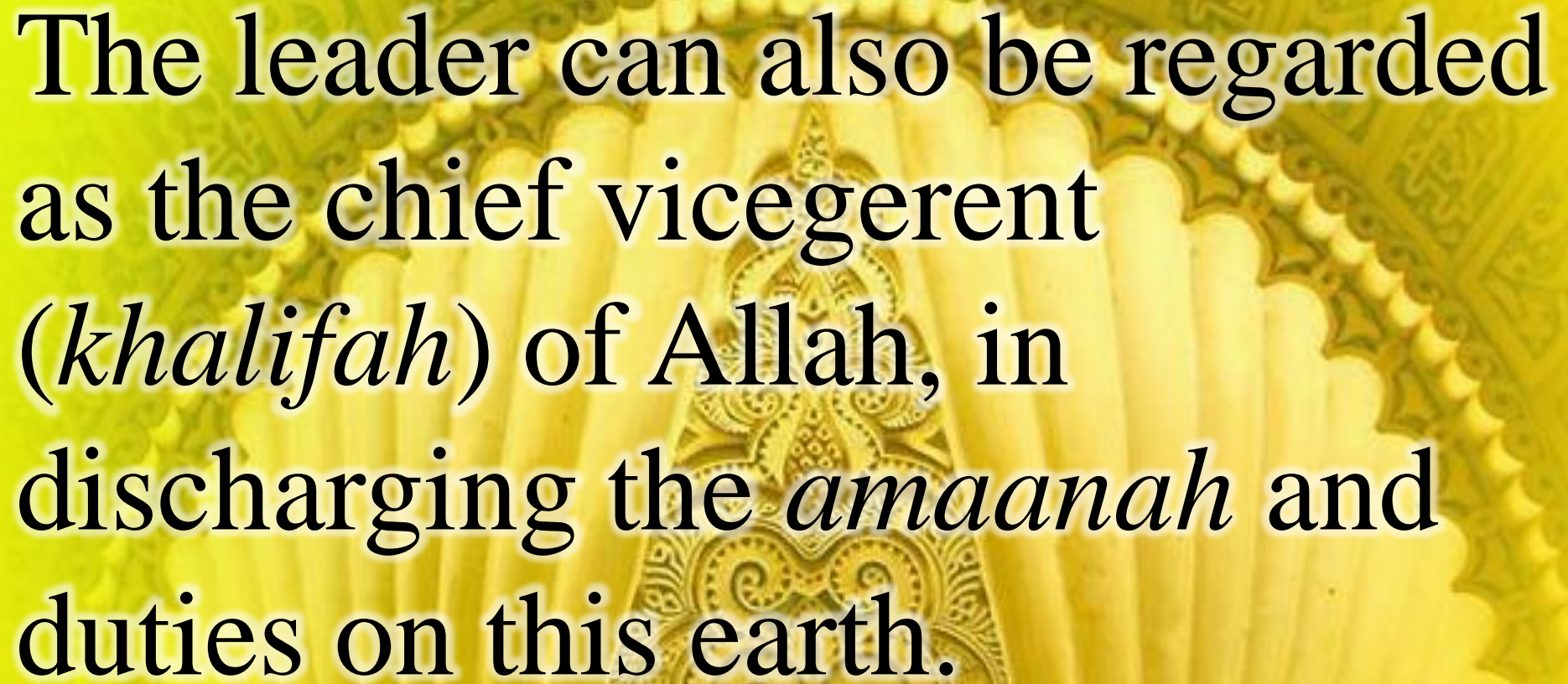
as it was mentioned in the *hadeeth* of Abu Sa‘eed al-Khudri *radiyAllaahu ‘anh*:
Rasulullah *sallAllaahu ‘alayhi wasallam* said:
“Whoever sees something evil should change it with his hand.



If he cannot, then with his tongue; and if he cannot do even that, then in his heart. That is the weakest degree of faith.” (Muslim)

Islam grants the ruler or leader a very noble and respected status. They are regarded by the *Sharee'ah* as successors in continuing the duties of the prophets or vicegerency, in safeguarding the religion and administering the worldly

affairs of the Muslim *ummah*.
According to al-Mawardi in his
book “*al-Ahkaam as-
Sultaniyyah*,” among the role of
the *khalifah* is to supervise the
affairs of the religion, and
administer the worldly affairs.



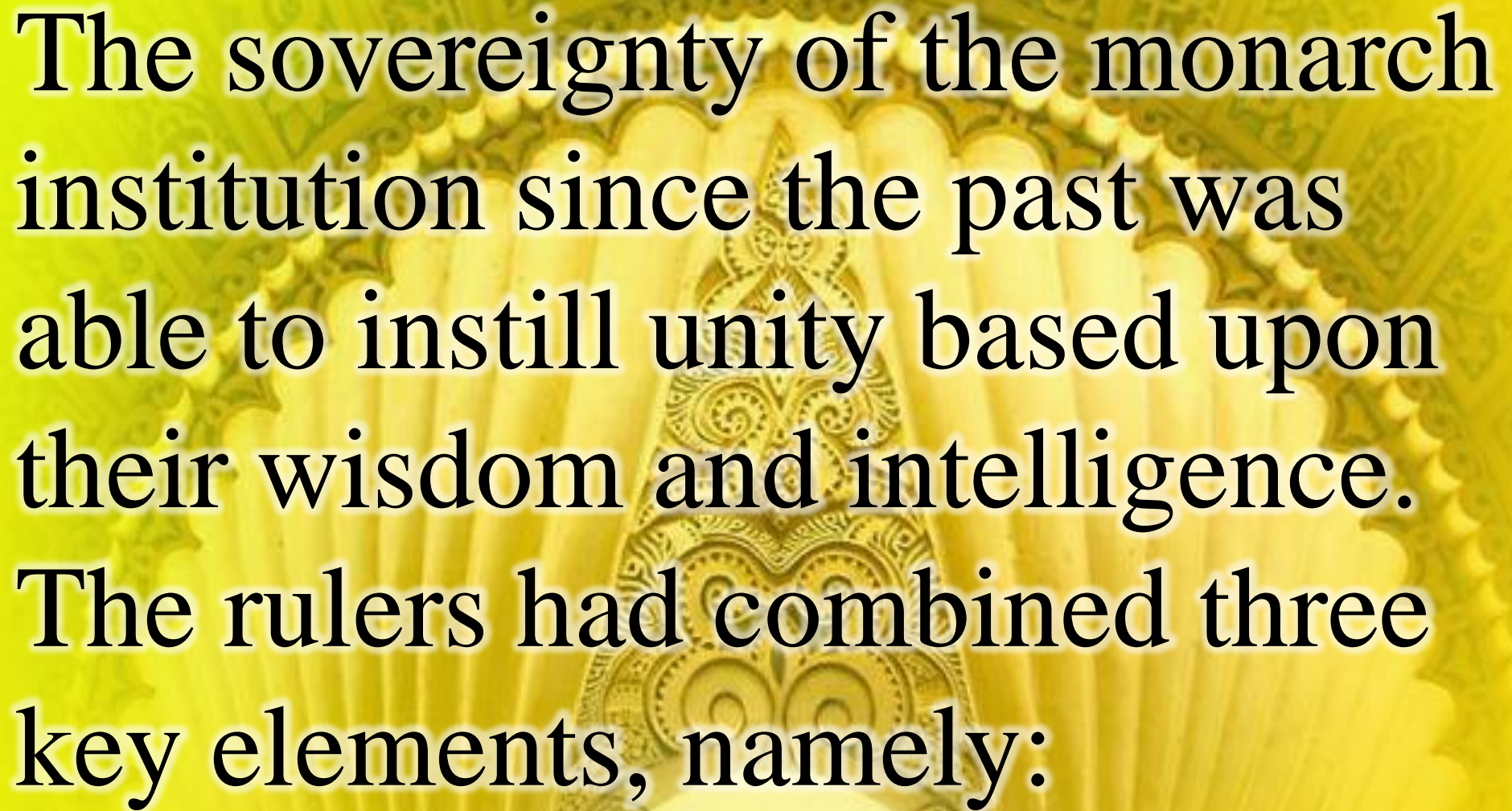
The leader can also be regarded as the chief vicegerent (*khalifah*) of Allah, in discharging the *amaanah* and duties on this earth.

Among the *amaanah* to be fulfilled on this earth is the spread and implementation of the *Sharee'ah* of Islam, and practicing full justice unto all mankind, as in the command of Allah *Subhaanahu Wata'aala* to Prophet Dawood *'alayhissalam*

when he became king:

**“[We said], “O David, indeed
We have made you a successor
upon the earth, so judge
between the people in truth
and do not follow [your own]
desire, as it will lead you**

**astray from the way of Allah.”
Indeed, those who go astray
from the way of Allah will
have a severe punishment for
having forgotten the Day of
Account.”** (as-Saad 38:26)



The sovereignty of the monarch institution since the past was able to instill unity based upon their wisdom and intelligence. The rulers had combined three key elements, namely:

1- Islam: Since the coming of Islam, the absolute authority of the monarch had been changed to upholding *tawheed* upon Allah *Subhaanahu Wata 'aala*. The good and bad conduct of the ruler is based upon their *imaan* unto Allah *Subhaanahu*

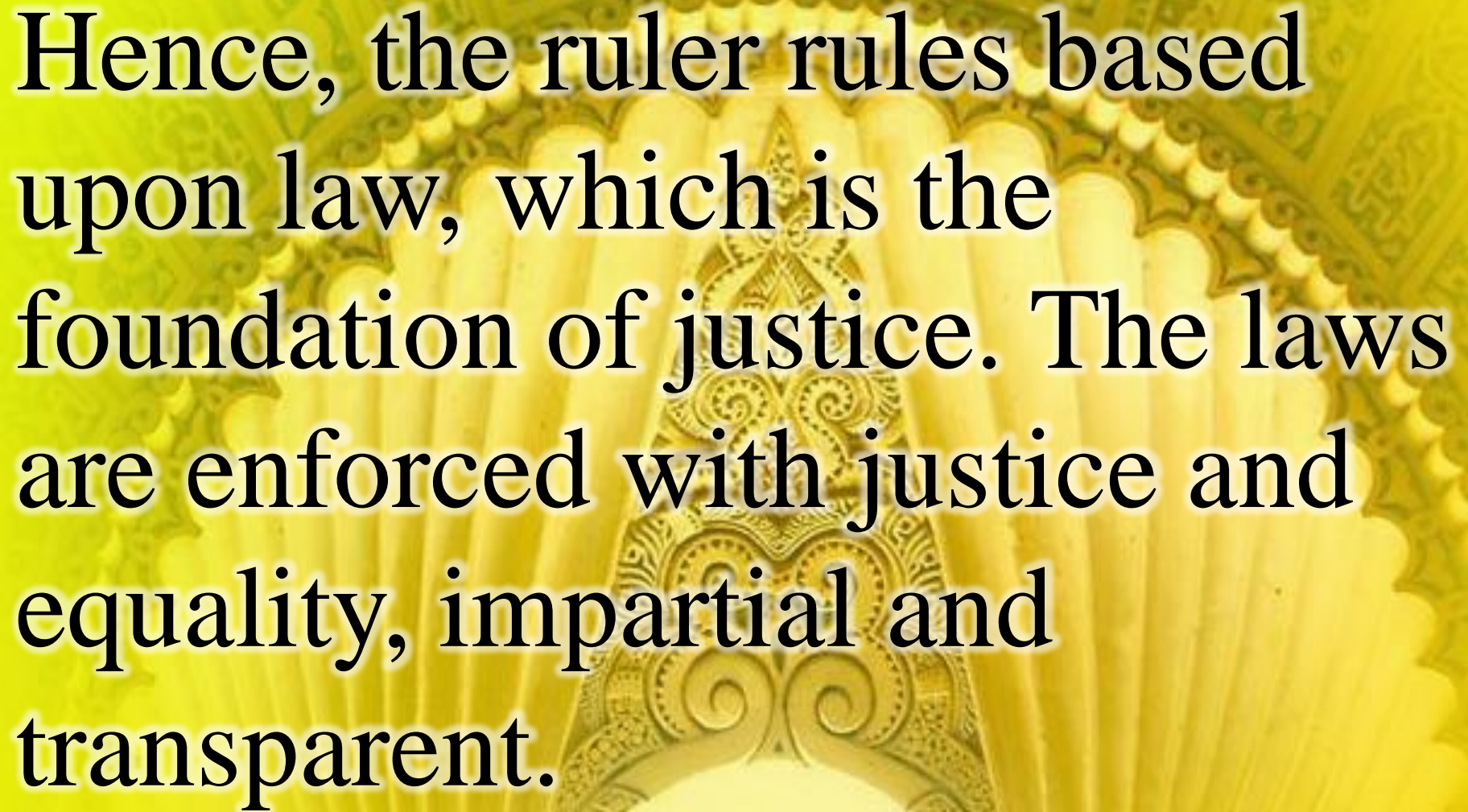
Wata' aala. Islam has reformed the administration of Malay Rulers from being individual-based to that which is based upon the Law and perfecting the requirement of *fard 'ayn* and *fard kifaayah*.

Allah Subhaanahu Wata'aala
mentions in al-Qur'an:


**“Indeed, the religion in the
Sight of Allah is Islam.”**

(Aali-'Imraan 3:19)

2- Custom: According to Malay Sultanate's terminology, custom refers to the law. The cultural paradigm of a race is based upon its custom, while the custom is founded upon rules, and the rules are built upon al-Qur'an and *as-Sunnah*.

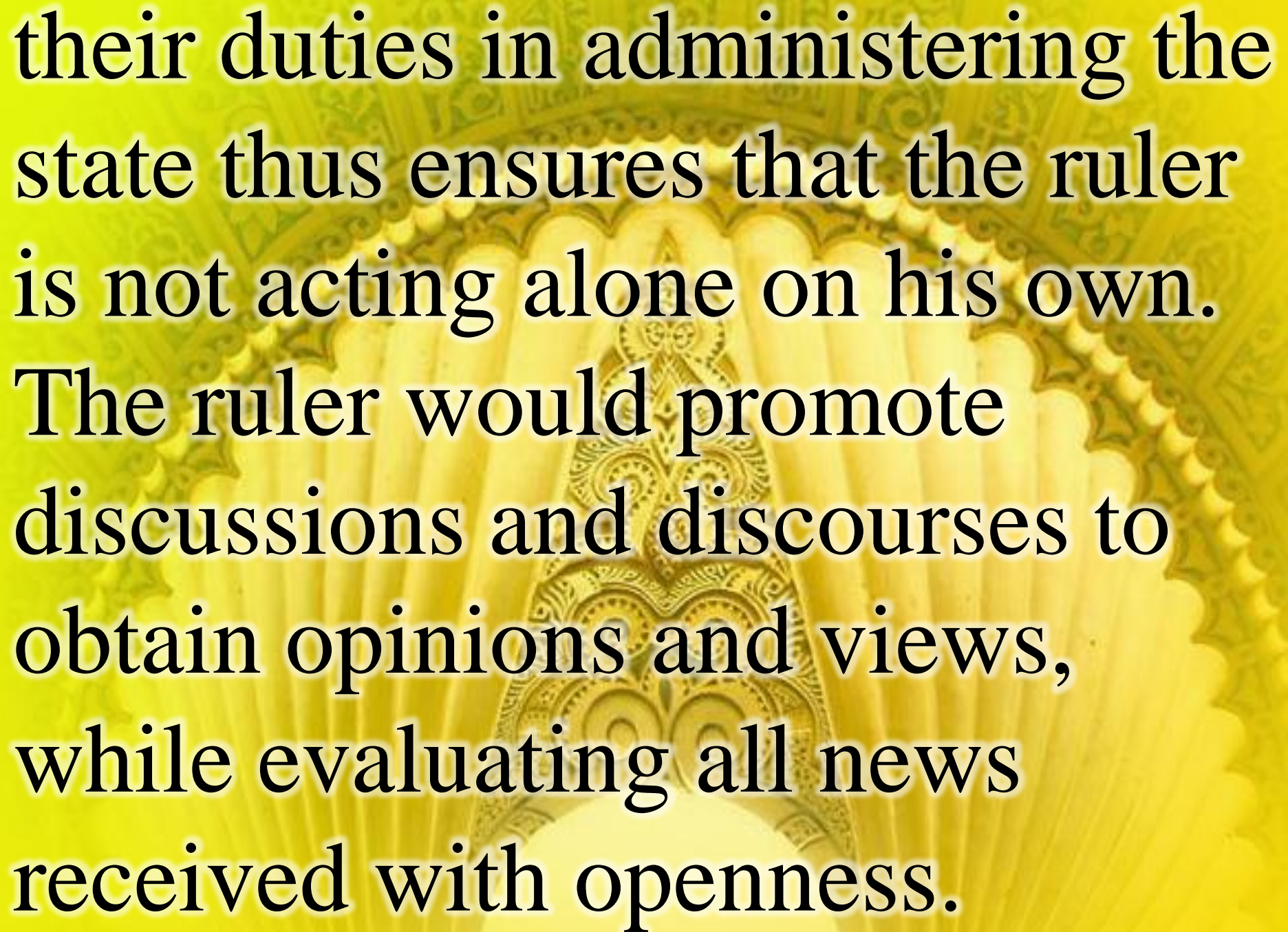


Hence, the ruler rules based upon law, which is the foundation of justice. The laws are enforced with justice and equality, impartial and transparent.



The *fuqahaa*' (scholars of *Fiqh*)
have mentioned:
**“Customs can be used as basis
for rulings.”**

3- *Mu'afakat* (agreement or cooperation): Islam promotes the concept of *shura* (consultation) or *mushawarah*. The practice of *mushawarah* and cooperation between the ruler and state leaders in reaching agreement to fulfill



their duties in administering the state thus ensures that the ruler is not acting alone on his own. The ruler would promote discussions and discourses to obtain opinions and views, while evaluating all news received with openness.

Hence, it can be concluded that seeds of democracy had long existed in the palaces of Malay Rulers. The state of Selangor exercises elements of *mu'afakat* through an institution known as *Dewan Diraja* (the Royal Council),

which functions as a consulting body and also ensures a smooth and efficient state administration.

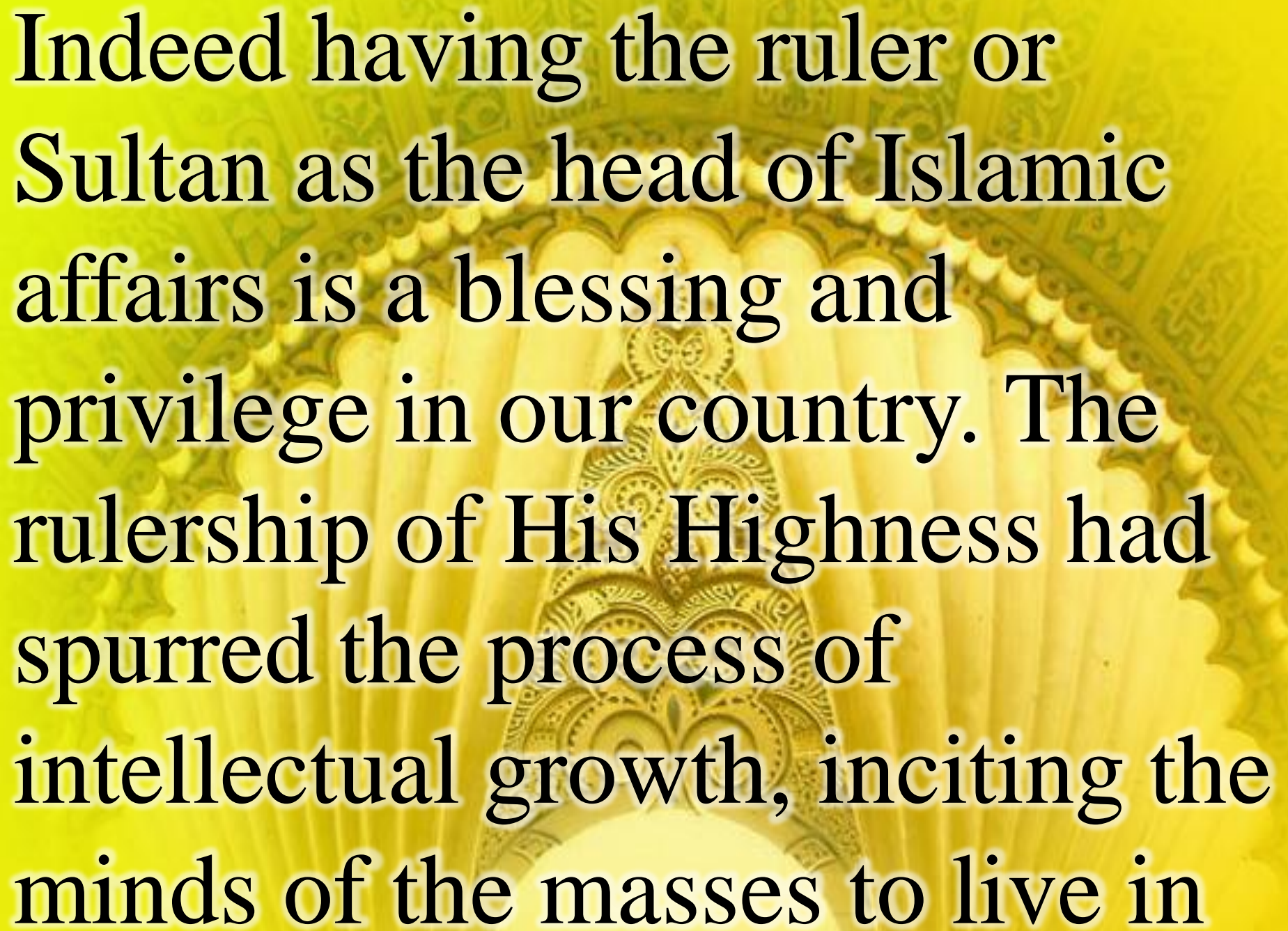
Allah Subhaanahu

Wata 'aala mentions in al-

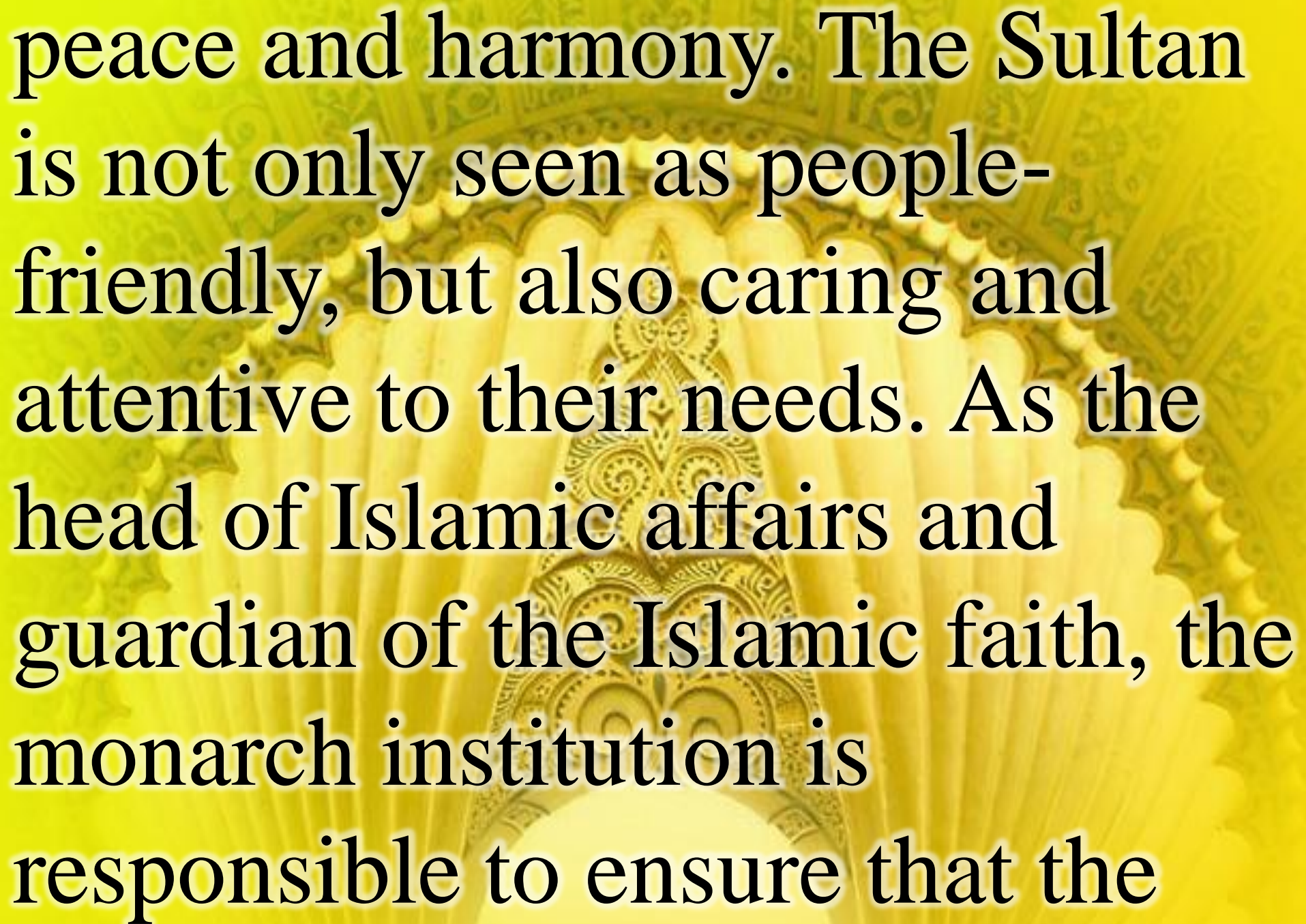
Qur'an:

“So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

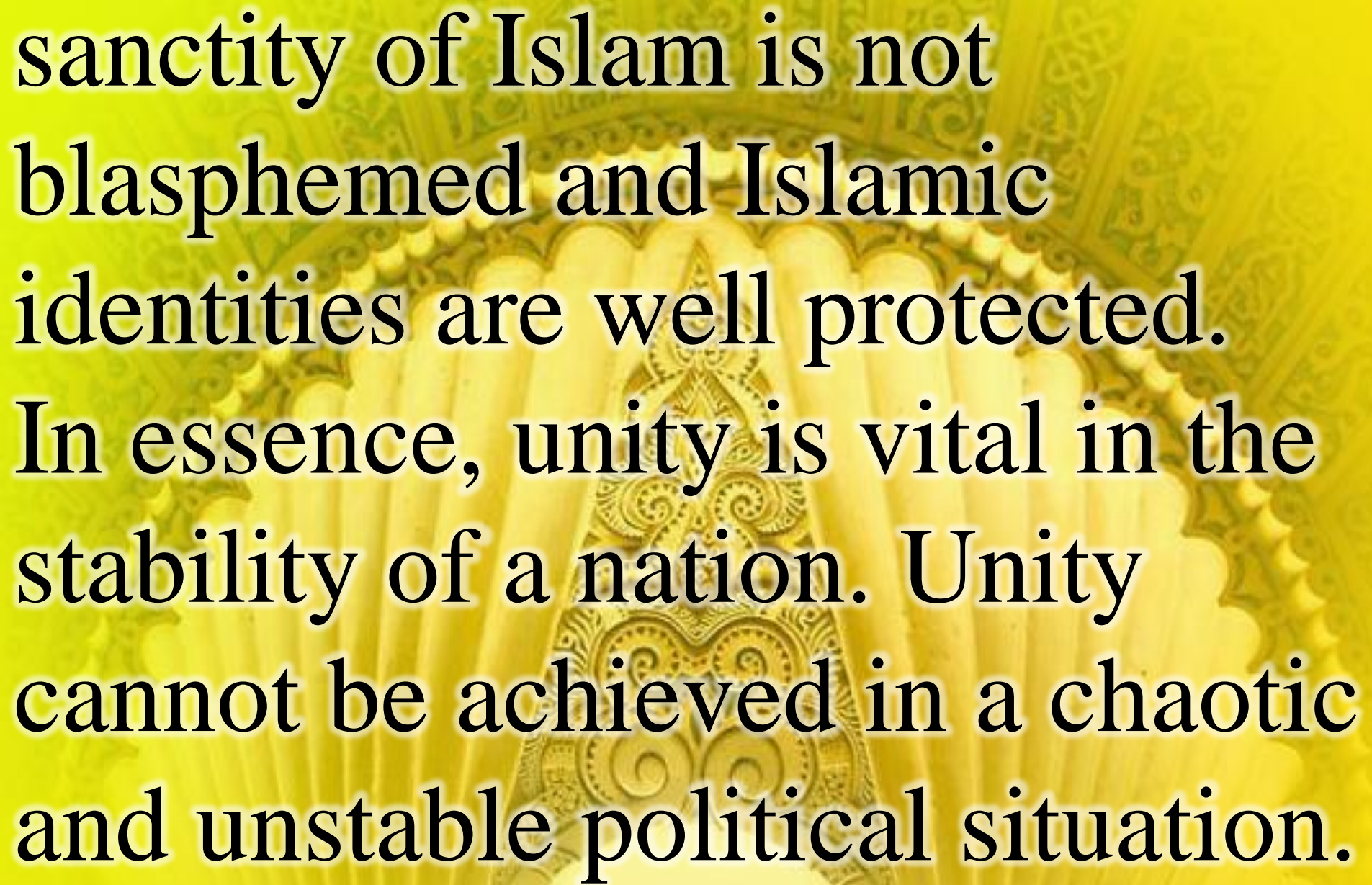
(Aali-‘Imraan 3:159)



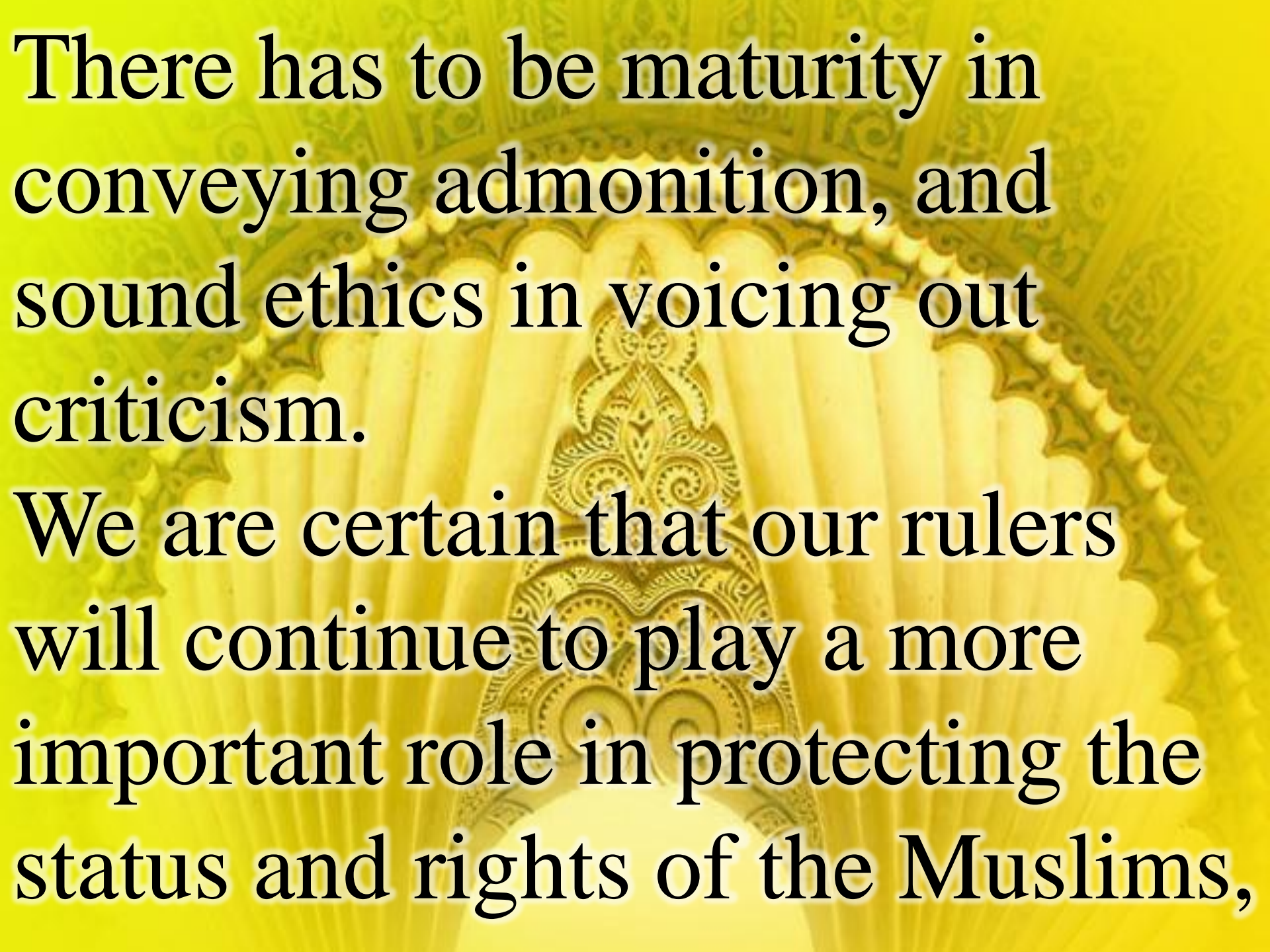
Indeed having the ruler or Sultan as the head of Islamic affairs is a blessing and privilege in our country. The rulership of His Highness had spurred the process of intellectual growth, inciting the minds of the masses to live in



peace and harmony. The Sultan is not only seen as people-friendly, but also caring and attentive to their needs. As the head of Islamic affairs and guardian of the Islamic faith, the monarch institution is responsible to ensure that the

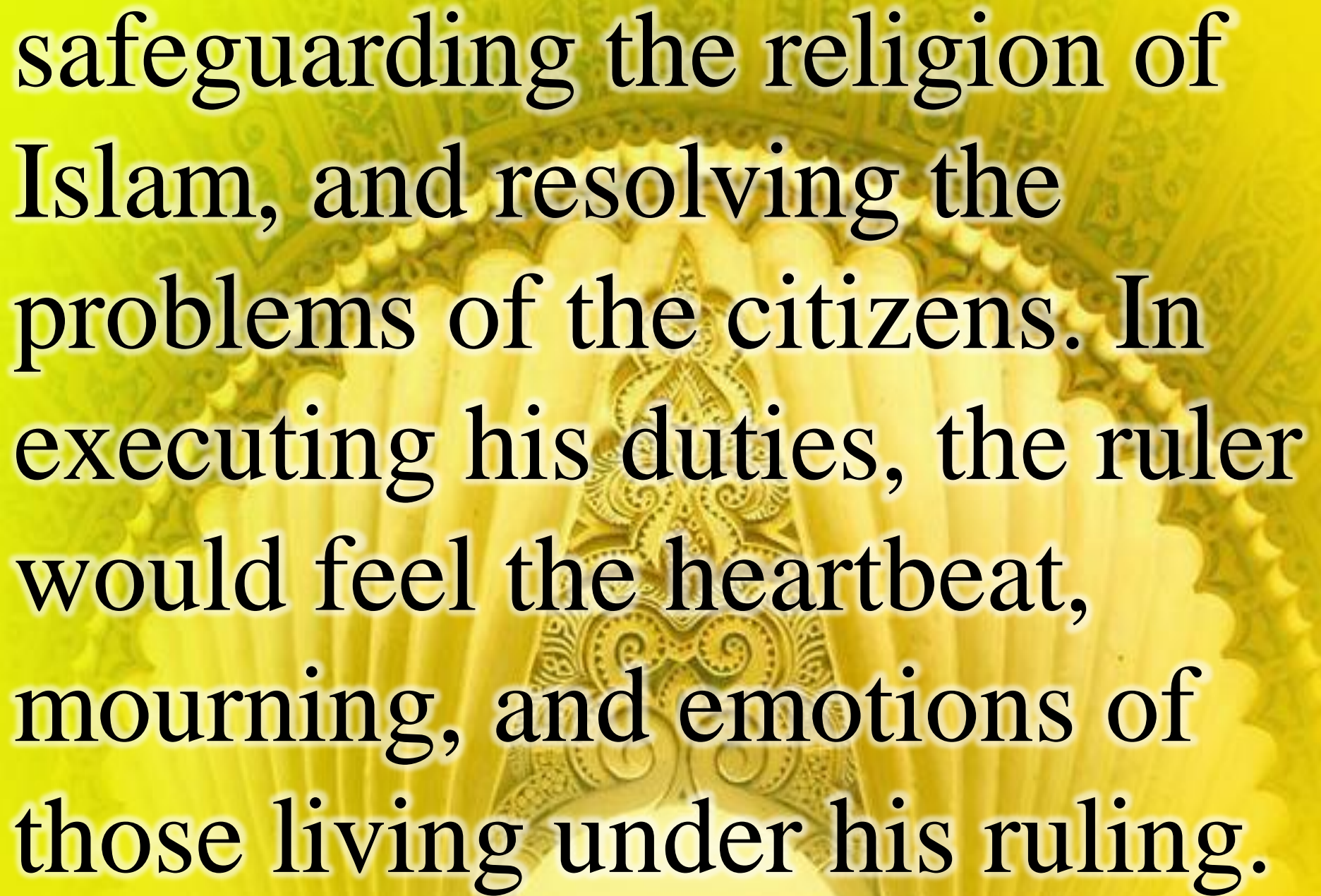


sanctity of Islam is not
blasphemed and Islamic
identities are well protected.
In essence, unity is vital in the
stability of a nation. Unity
cannot be achieved in a chaotic
and unstable political situation.



There has to be maturity in conveying admonition, and sound ethics in voicing out criticism.

We are certain that our rulers will continue to play a more important role in protecting the status and rights of the Muslims,



safeguarding the religion of Islam, and resolving the problems of the citizens. In executing his duties, the ruler would feel the heartbeat, mourning, and emotions of those living under his ruling.

The ruler as the head of state and religion, whether in his personality or exercising authority in protecting the sanctity of the state and religion, is one that is greatly admired by the masses and attaining the rewards from Allah *Subhaanahu*

Wata 'aala. In the hadeeth of 'Iyaad bin Himar radiyAllaahu 'anh: Rasulullah sallAllaahu 'alayhi wasallam said:

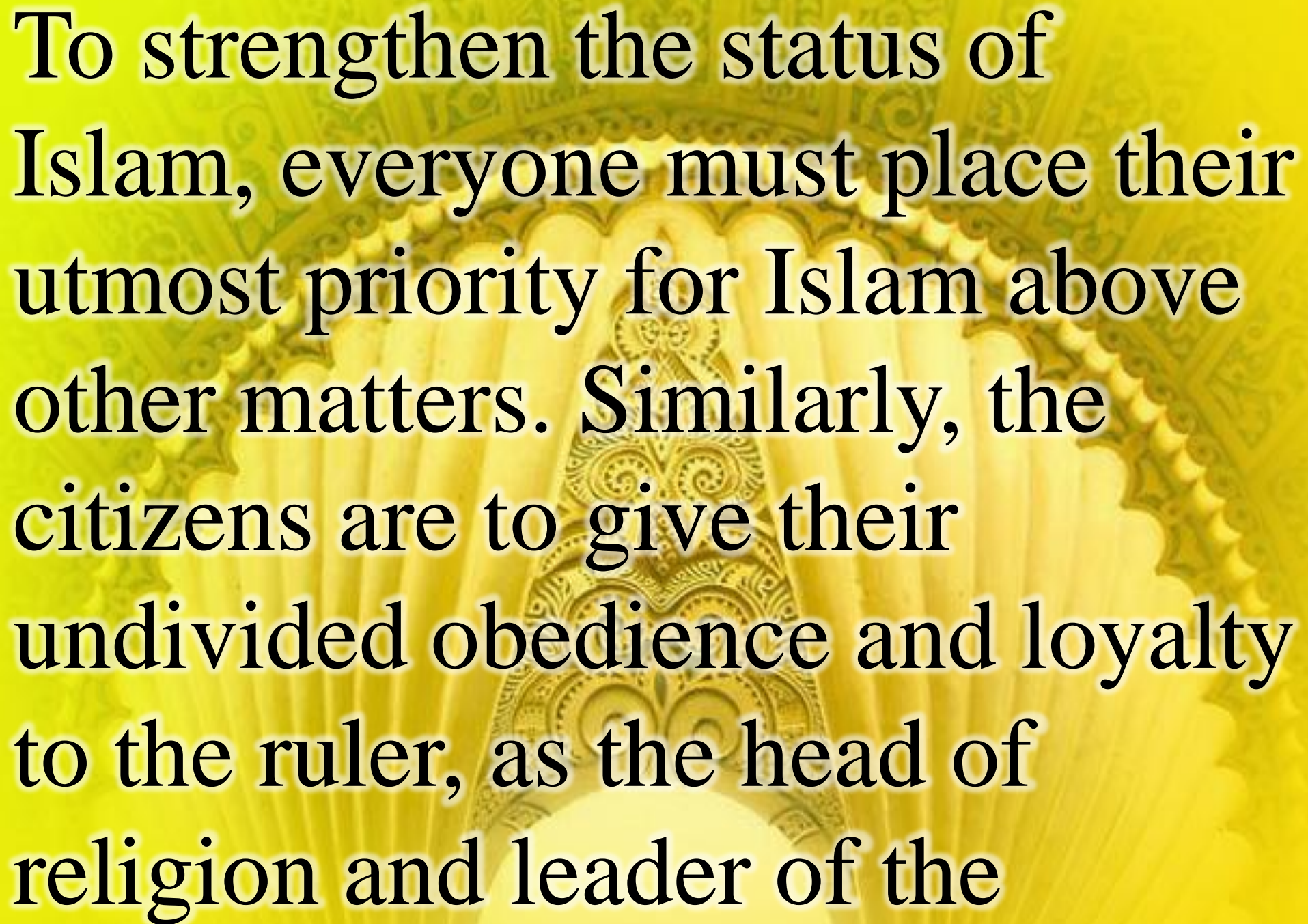
“The people of *Jannah* will be of three kinds: A just

successful ruler, a man who shows mercy to his relatives and pious Muslims, and a pious believer who has a large family and refrains from begging.”

(Muslim)

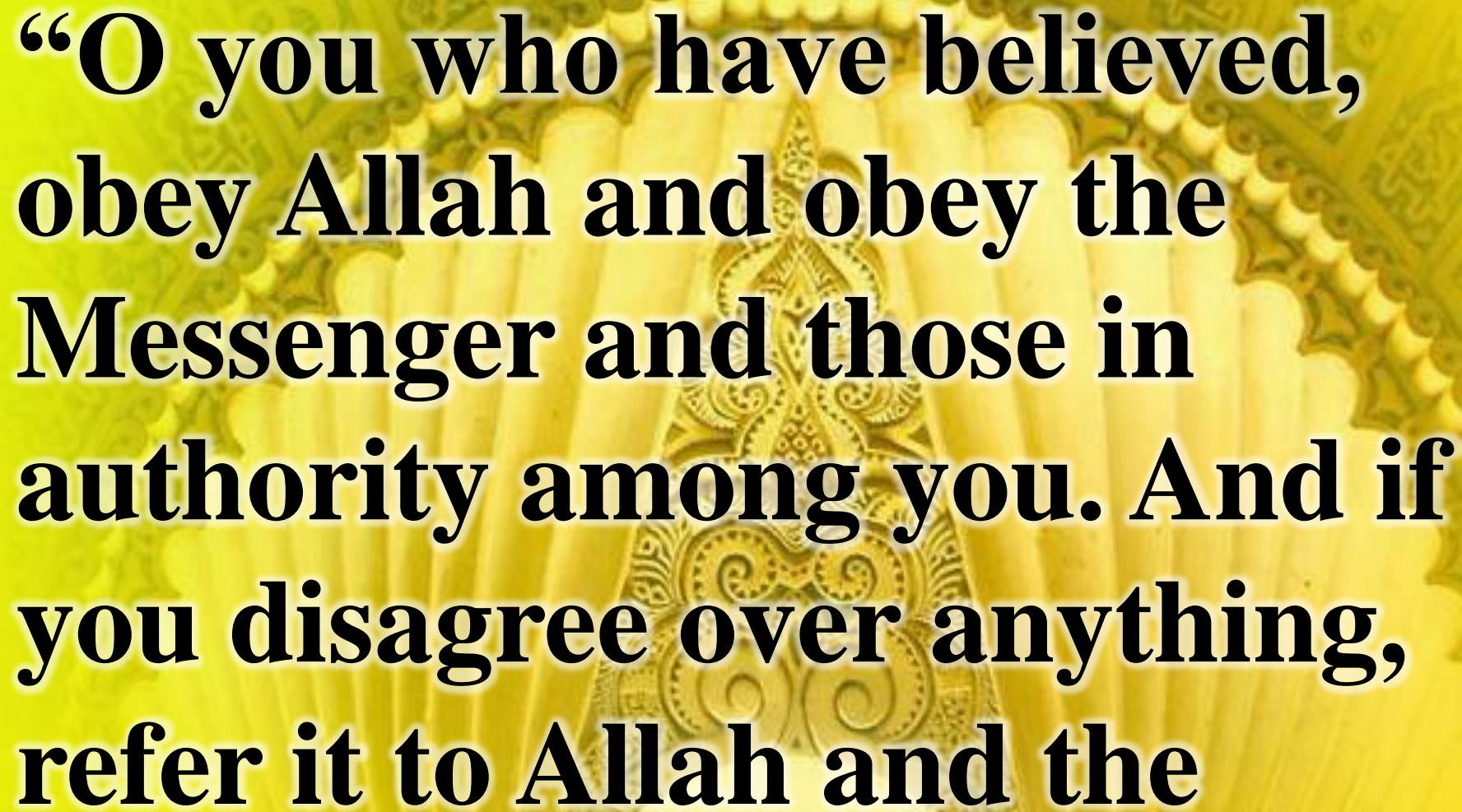
And in the narration collected by
Imaam Ahmad:

“The people of *Jannah* will be of three kinds: A just successful ruler, a man who shows mercy to his relatives and pious Muslims, and a poor man living a righteous life and likes to give charity.”

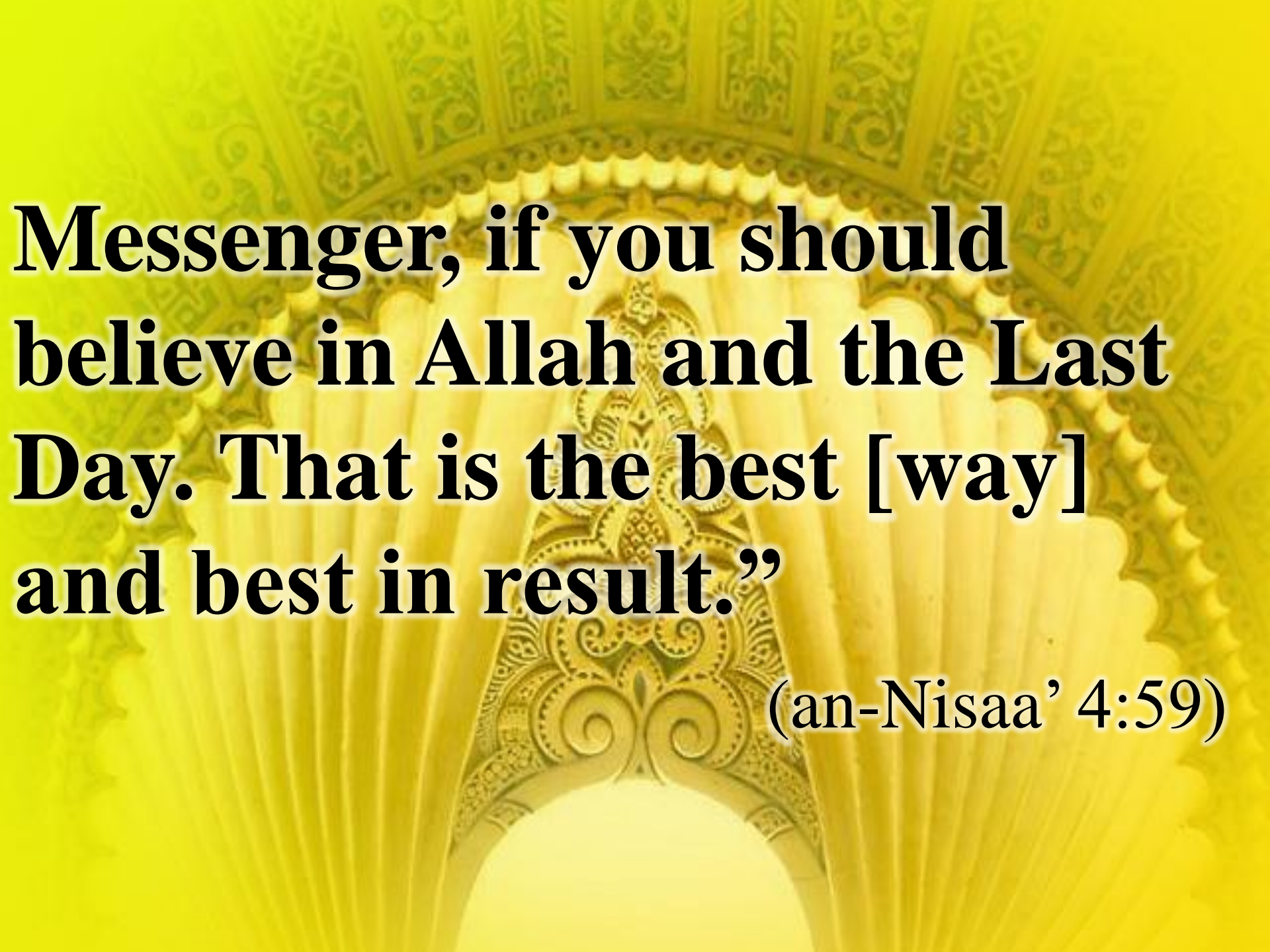


To strengthen the status of Islam, everyone must place their utmost priority for Islam above other matters. Similarly, the citizens are to give their undivided obedience and loyalty to the ruler, as the head of religion and leader of the

Muslim *ummah*. Let us all unite and stand tall to uphold and honor the institution of constitutional monarch. We should avoid from any action that can threaten or jeopardize the monarch institution, as well as disputing matters that are stipulated in the Constitution.



**“O you who have believed,
obey Allah and obey the
Messenger and those in
authority among you. And if
you disagree over anything,
refer it to Allah and the**



Messenger, if you should believe in Allah and the Last Day. That is the best [way] and best in result.”

(an-Nisaa' 4:59)

بَارَكَ اللهُ 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 اللهَ الْعَظِيمَ لِي
وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ 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.**

Allaahummaa ameen



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :
BAHAGIAN KHUTBAH,
JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :
UNIT TEKNOLOGI MAKLUMAT,
JABATAN AGAMA ISLAM SELANGOR