



“THE SOVEREIGN KING ENSURES THE PEOPLE’S WELLBEING”

الْحَمْدُ لِلَّهِ الْقَائِلِ: قُلِ اللَّهُمَّ مَلِكَ الْمَلِكِ تُؤْتِي الْمَلِكَ مِنْ تَشَاءُ وَتَنْزِعُ الْمَلِكَ
مِمَّنْ تَشَاءُ وَتُعْزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٦﴾

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أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ
صَلِّ وَسَلِّمْ عَلَىٰ سَيِّدِنَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.
أَمَّا بَعْدُ، فَيَا أَيُّهَا الْمُسْلِمُونَ! اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَموتنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ.

Dear blessed Muslims,

Let us strive our utmost in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala*, by performing all of His Commands and avoiding all of His prohibitions. May Allah bless all of our deeds and grant us success in this world and the Hereafter.

Today I will be expounding on a *khutbah* titled “**THE SOVEREIGN KING ENSURES THE PEOPLE’S WELLBEING.**”

Dear blessed audience,

Alhamdulillah, we are grateful to Allah *Subhaanahu Wa Ta'aala* that on the 30th of July, 2019, another important historical event took place in our nation when the Kebawah Duli Yang Maha Mulia Al-Sultan ‘Abdullah Ri’ayatuddin Al-Mustafa Billah Shah Ibni Sultan Haji Ahmad Shah Al-Musta’in Billah was officially installed as the 16th Yang di-Pertuan Agong for the government of Malaysia. His Majesty is known as one who is easily approachable and “*berjiwa rakyat*” (people-oriented).

Within the context of nationhood, especially for the citizens of Malaysia, definitely there is a government and a head of state who is regarded as the sovereign umbrella to the system being practiced, namely a democratic country with constitutional monarchy. With that, His Royal Highness the Yang di-Pertuan Agong is the key pillar of the country’s leadership that protects the people, the backbone of the nation’s sovereignty and the people’s wellbeing, as well as the torch radiating the rays of Islam in this nation.

¹ Aal-‘Imraan 3:26.



As citizens sheltered by the sovereign umbrella under His Majesty's reign, we are to give our undivided loyalty and obedience to the nation's leadership. The *jumhoor* (majority) of the scholars of *Ahl as-Sunnah wal-Jamaa'ah* opined that it is the obligation of *fard al-'ayn* (individual obligation) upon the Muslim *ummah* to obey the *Ulil Amri* (ruler) for as long as the ruler obeys Allah *Subhaanahu Wa Ta'aala* and His Messenger, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 59 of soorah an-Nisaa':

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِيَ الْأَمْرِ مِنْكُمْ

"O you who have believed, obey Allah and obey the Messenger and those in authority among you..."

This verse is further clarified by Rasulullah ﷺ as narrated by 'Abdullah ibn 'Amr radiyAllaahu 'anhuma:

السَّمْعُ وَالطَّاعَةُ عَلَى الْمَرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَهُ، مَا لَمْ يُؤْمَرَ بِمَعْصِيَةٍ،
فَإِذَا أُمِرَ بِمَعْصِيَةٍ فَلَا سَمْعَ وَلَا طَاعَةَ

"A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it."
(al-Bukhaari and Muslim)

Junayd al-Khutub, an ascetic, was asked regarding the first person that he would supplicate for if his *du'aa* is *mustajab* (accepted). He replied: "The leaders, for if they are good, the people would become good and the nation prospers." Such is the importance of the leader or ruler for any nation.

Dear beloved audience,

Verily, the cordial relationship between the Ruler and the people, or the leader and those being led is nothing extraordinary. Moreover, it is a practice that has long existed, whether in the Islamic leadership tradition or the Malay Sultanate of the past. Hence, such culture should continue to be practiced and safeguarded so as to preserve the religion, citizen, and nation. This is according to the *hadeeth* of Abu Moosa al-Ash'ari radiyAllaahu 'anh, where Rasulullah ﷺ said:

الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا

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

(Muslim)



Efforts undertaken in shaping the strength of the *ummah* for a nation are not only confined to having many followers, ardent spirit, and charismatic speeches, but more importantly and significant is perfect unity between all citizens and leaders.

Unity can be defined as the unification of resources, thinking, ambition, and sacrifice in one unified, sound, and strong bond. Unity is truly vital in societal living whether in a small group such as one's household or the larger community such as a nation, for unity and harmony are the very pillar and foundation of the nation's strength.

The philosophy of life for the Malay Muslims have been long engrained with this spirit of unity, producing expressions that have been passed down for generations such as "united we stand, divided we fall" and "unity is achieved through consensus". Similarly with the relationship between the Ruler and the people, there is the expression "the Ruler and the people are inseparable."

To ensure the wellbeing of the *ummah*, every citizen must always have positive thoughts and always respecting one another, whether through actions or speech. Rasulullah ﷺ mentioned in the *hadeeth* of 'Abdullah ibn 'Amr radiyAllaahu 'anhuma:

المُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

"A Muslim is the one who avoids harming Muslims with his tongue or his hands."

(al-Bukhaari)

Blessed audience,

His Royal Highness the Yang di-Pertuan Agong decreed recently during His coronation ceremony that none should ever attempt to ignite the flame of hostility by raising matters that can jeopardize and destroy the nation's harmony. Hurling slander that leads to disputes will only become worse if it is not curbed and suppressed, stirring anxiety within the society and causing division. This vile deed is from among the major sins that will be severely punished in the Hereafter. Allah *Subhaanahu Wa Ta'aala* mentions in verses 11-12 of soorah al-Qalam:

هَمَّازٍ مَشَّاءٍ بِنَمِيمٍ مَنَّاعٍ لِلْخَيْرِ مُعْتَدٍ أَثِيمٍ

"[And] scorner, going about with malicious gossip - A preventer of good, transgressing and sinful."

I would like to remind the Muslim *ummah* to practice a healthy culture that is based on living with harmony and tolerance. Let us nurture a society that is chivalrous, having utmost integrity, civilized, and respecting the values of solidarity. Take heed for this worldly life is only temporary. We will soon stand before Allah when the time comes. Every single deed of ours in this world will be questioned and held accountable in the Hereafter, as mentioned in the *hadeeth* of ibn 'Umar radiyAllaahu 'anhuma:



أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

"Surely! Everyone of you is a guardian and is responsible for his charges."
(al-Bukhaari)

Let us altogether strive in nurturing a community that is valiant, dignified, capable, and respecting the values of universal humanity as required by Islam. Let us avoid matters than can lead to enmity and disunity amongst ourselves, which will be detrimental to us. We need a nation that is peaceful and harmonious, and blessed by Allah *Subhaanahu Wa Ta'aala* as He mentions in verse 15 of soorah Sabaa':

بَلَدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ

"... A good land [have you], and a forgiving Lord."

Dear blessed audience,

To conclude this *khutbah*, let us take the following lessons and suggestions:

1. It is *waajib* upon the Muslim *ummah* to have certainty that obeying the just Ruler or leaders is a command from Allah *Subhaanahu Wa Ta'aala* that is *waajib* to be adhered to.
2. The Muslim *ummah* must truly realize the reality upon the danger that befalls if there occurs division, envy, and slandering amongst the people and the nation.
3. The Muslim *ummah* who holds the authority is reminded to always remain just and rendering good upon those being led.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 * إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
 وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

"Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded."

(al-Nahl 16:90)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ، وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ
 وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتَهُو، 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. 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.

وَقَالَ اللَّهُ تَعَالَى : إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا.

“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)

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَارْضَ اللَّهُمَّ عَنْ أَصْحَابِهِ وَقَرَابَتِهِ وَأَزْوَاجِهِ وَذُرِّيَّاتِهِ 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 وَدَمَّرِ أَعْدَاءَكَ أَعْدَاءَ الدِّينِ. وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

اللَّهُمَّ أَيْدِ بَدَوَامِ التَّوْفِيقِ وَالْهِدَايَةِ وَالصِّحَّةِ وَالسَّلَامَةِ مَلِكْنَا كَبَاوَهُ دُولِي يَغِ مَهَا مُولِيَا سِرِي قَدُوكِ بَكِينِنَا يَغِ دَقْرَتَوَانِ اكُوكِ، أَلْسُلْطَانِ عَبْدُ اللَّهِ رِعَايَةُ الدِّينِ الْمُصْطَفَى بِاللَّهِ شَاهِ ابْنِ الْمَرْحُومِ سُلْطَانِ حَاجِ أَحْمَدِ شَاهِ الْمُسْتَعِينِ بِاللَّهِ.



وَكَذَلِكَ كَبَاوَهُ دُولِي يَغْ مَهَا مُولِيَا سِرِي قُدُوكِ بَكِينِدَا رَاكِجِ قِرْمَايسُورِي اِكُوغْ،
تُونُكُو (Tunku) حَاكِجِه عَزِيزَةٌ اَمِيْنَةٌ مِيْمُونَةٌ اِسْكَندَرِيَّةُ بِنْتِ الْمَرْحُومِ الْمُتَوَكَّلِ
عَلَى اللّٰهِ سُلْطَانِ اِسْكَندَرِ الْحَاكِجِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ بِاَسْمَائِكَ الْحُسْنٰى،
وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ،
جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاغُورِ، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاكِجِ
ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ الْحَاكِجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ
وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحْحَةَ وَالسَّلَامَةَ مِنْكَ، لِيُوَلِّيْ عَهْدِ سَلَاغُورِ، تَغْكُو اَمِيْرَ شَاهِ
اِبْنِ السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاكِجِ، فِيْ اَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنِّكَ
وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ
وَالْبِلَادِ، وَبَلِّغْ مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed *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 *Rahmaan*, 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).

رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا. رَبَّنَا اِنَّا
فِي الدُّنْيَا حَسَنَةٌ وَفِي الْاٰخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ



عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ
وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠١﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوا لَهُ عَلَىٰ نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ
يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.
أَقِمِ الصَّلَاةَ.
