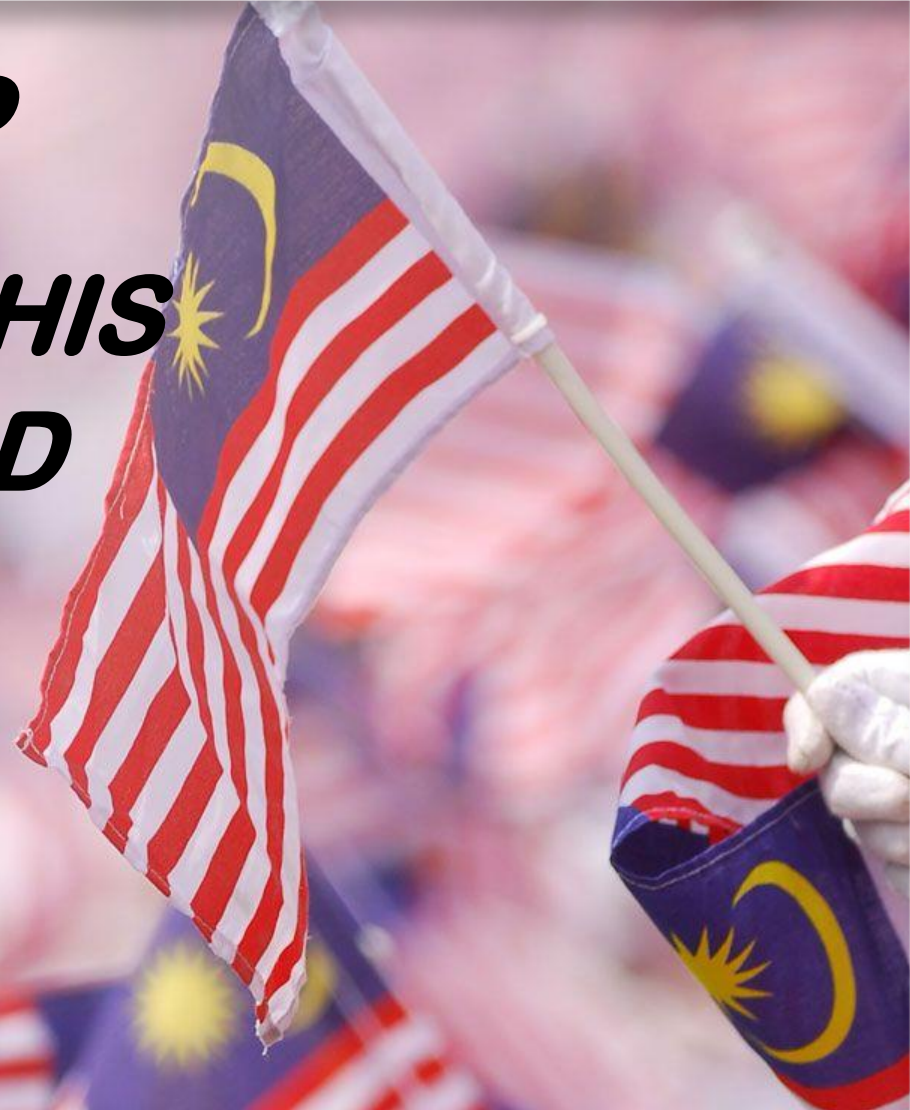




جَبَاتَانِ اِغَامَا اِيسْلَامِ سِلَانْغُورِ
JABATAN AGAMA ISLAM SELANGOR

...

***TOGETHER
LET US BUILD THIS
LIBERATED LAND***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I sincerely remind myself
and fellow esteemed
audience to have the *taqwa*
of Allah *Subhaanahu Wa*
Ta'aala by performing all of
His Commands and

avoiding all of His
prohibitions. May we
become among the
servants of Allah
Subhaanahu Wa Ta'aala
that attain His Pleasure in
this world and the
Hereafter.

In conjunction with the celebration of Malaysia Day this year, I will discuss upon a *khutbah* titled

***TOGETHER
LET US BUILD THIS
LIBERATED LAND***

The 16th of September that is commemorated every year as Malaysia Day intends to remind us upon the formation, establishment, and declaration of the union of 11 states from the

**Federation of Malaya
(*Persekutuan Tanah
Melayu*), Sabah (formerly
known as North Borneo),
Sarawak, and Singapore
as a nation called
Malaysia. The agreement
to form Malaysia was**

attained on 31st August, 1963, however its declaration was delayed after the report from the Secretary-General of the United Nations was obtained on 14th September, 1963.

The history of the formation of the Federation of Malaysia began with the intention of Tunku Abdul Rahman who wanted to assist in freeing Sabah, Sarawak, and Singapore from the

communists, aside from uniting the 14 states as an independent nation.

Tunku Abdul Rahman, the Prime Minister of Malaysia at the time, stated in his declaration: “...*As from the Sixteenth day of*

September in the year one thousand nine hundred and sixty-three, corresponding to the twenty-eighth day of Rabee' al-Aakhir in the year of the Hijrah one thousand three hundred and eighty-three, that

***MALAYSIA comprising
the States of Pahang,
Trengganu, Kedah,
Johore, Negri Sembilan,
Kelantan, Selangor,
Perak, Perlis, Penang,
Malacca, Singapore,
Sabah and Sarawak shall***

*by the Grace of God, the
Lord of the Universe,
forever be an
independent and
sovereign democratic
State founded upon
liberty and justice, ever
seeking to defend and*

*uphold peace and
harmony among its
people and to
perpetuate peace
among nations.”*

**The sacred dates of
Independence Day on
31st August, 1957 and
Malaysia Day on 16th
September, 1963 should
make all Malaysians
cognizant that it has
been 59 years since this**

**nation was established
and 65 years since its
independence. However,
what is the state of
affairs of this nation at
this point of time? The
long journey of 65 years
should have solidified the**

**spirit of unity and
togetherness among all
members of the
multiracial society as one
family. One family
meaning that each family
member is responsible
and carries a role in**

**ensuring sufficiency,
blissfulness, as well as the
safety of the family being
guaranteed and
preserved.**

**Every Malaysian citizen,
according to his or her**

level best, is capable of rendering significant contribution to the nation, beginning from the Head of State to the young child. Nation building is not shouldered fully upon certain

**individuals but instead it
is a shared responsibility.
To say it simply, our
nation is our very
responsibility! In
realizing sustainable
national development,
there are three main**

**aspects that must be
given focus in ensuring
the country's
sociopolitical stability,
namely social unity,
holistic education, and
economic integrity.**

Social unity is the key to the integrity of an *ummah* (nation). The history of the Muhaajireen, whom lived on barren land and possessing expertise in trade, they undertook

hijrah (migration) and left all of their wealth and possessions in Makkah, only to unite and assimilate with the denizens of Madeenah whom lived on fertile land and were well-versed in

agriculture. On the basis of brotherhood, the Ansaar did not leave their brethren in destitution, and instead aid was given in all aspects of need.

Today in Malaysia, specifically the Muslims are still bickering with each other due to political and personal interests. Strife, enmity, as well as hatred still thrives, to the point of

**bringing down fellow
citizen unethically, even
among Muslims. We find
that there are extremists
that would incite
provocation, sowing the
fitnah of division and
fanning the flames of**

racism, creating an
unsafe atmosphere.

While, Rasulullah ﷺ had
reminded us, as in the
hadeeth of Abu Moosa
radiyAllaahu 'anh, where
he ﷺ said:

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

(al-Bukhaari and Muslim)

Rasulullah ﷺ also firmly stated, as in the meaning of the *hadeeth* of Abu Hurayrah *radiyAllaahu ‘anh* recorded by Imaam Muslim, that a Muslim is a brother to other Muslims. It is *haraam* (unlawful) for

**a Muslim to shed the
blood of his fellow
brother, seizing his
wealth, and tarnishing his
honor. A Muslim does not
oppress his fellow
brethren, allowing him to
be persecuted and**

insulted. A Muslim with his fellow Muslim brethren would not be envious of each other, lying, cheating, hating, betraying, and undercut others in his *mu'aamalaat* (social dealings).

Holistic education and knowledge that is balanced from the aspects of intellectuality, emotions, physical, and spiritual are vital in producing quality human capital. In Islam,

categorization is made between the knowledge of *fard al-‘ayn* (individual obligation) and *fard al-kifaayah* (communal obligation). The ‘ilm (knowledge) of *fard al-‘ayn* is further

categorized into
knowledge pertaining to
belief as the knowledge
of *'aqeedah* (creed),
knowledge regarding
deeds as the knowledge
of *fiqh* (jurisprudence),
and knowledge relating

to spirituality as the
knowledge of *tasawwuf*.
The purpose of seeking
knowledge, in essence, is
not geared towards one's
career, but instead it is a
stipulation and
obligation. In the *hadeeth*

of Anas bin Maalik
radiyAllaahu ‘anh,

Rasulullah ﷺ said:

***“Seeking knowledge
is a duty upon every
Muslim.”***

(ibn Maajah)

Al-Imaam an-Nawawi mentioned the words of al-Imaam ash-Shaafi'i in his work titled *al-Majmoo'*: *"Seeking knowledge is more important than the sunnah prayer."*

There is no worship that is more important after the obligatory prayers than seeking knowledge. Those who want to pursue the world, he must reach it

*with knowledge.
Likewise, for those who
want to achieve success
in the Hereafter.
Whoever does not love
knowledge, there is no
good in him...”*

Economic integrity is an important aspect in reflecting the stability within the Muslim *ummah*.

Economic integrity means that the nation has an economy that is sustainable and

resilient against any
external and internal
threats. Upon arriving in
Madeenah, Rasulullah ﷺ
not only built a masjid,
but he ﷺ also established
an economic center for
the Muslims. At that time,

the economy of
Madeenah was largely
dominated by the Jews,
filled with deceits,
taxation, and *riba*
(usury), which was then
replaced upon
recommendation in

reviving the market of
Nabeet, mentioned in the
narration of Abu Usayd
radiyAllaahu 'anh,
collected by Imaam ibn
Maajah.

The story of the well of Roomah purchased by Sayyidina ‘Uthmaan *radiyAllaahu ‘anh* from a Jew, whom then turned it into *waqf* (endowment) for the Muslim *ummah*, must be thoroughly

internalized. At that time the Muslims had no source of sweet drinkable water except for the well of Roomah that had to be purchased at a cost of 1 dirham per bag of water. Sayyidina 'Uthmaan

radiyAllaahu ‘anh had offered to purchase the well but the Jew only agreed to sell half of its ownership and consumed on every other day, at a rate of 12,000 dirham. With joint agreement and

action, the Muslim
ummah was able to enjoy
free pleasant water fully
when Sayyidina
'Uthmaan *radiyAllaahu*
'anh successfully
purchased the entire
ownership of the well for

**an additional 8,000
dirham, amounting to
20,000 dirham in total.**

**This story elucidates how
economy, commerce, and
entrepreneurship must be**

given due attention. The Muslim *ummah* must establish its own unique platform, market, and products. The Muslim *ummah* must strive to become entrepreneurs, suppliers, and traders

**that are able to fulfill
all of the needs of the
Muslims, without
having to rely upon
others.**

To conclude this sermon, let us altogether ponder and derive lessons as in the following:

1. The Muslim *ummah* must remain grateful upon the bounty of independence and the nation's sovereignty by instilling the spirit of patriotism.

2. The Muslim *ummah* must partake and have a role in enhancing social unity, holistic education, and economic integrity so as to maintain the nation's sociopolitical stability.

3. The Muslim *ummah* must realize that Islam and all of its teachings is the religion that leads mankind towards happiness in this world and the Hereafter.


4. The Muslim *ummah* must become the 'king maker' in determining the direction of the *ummah* and nation.

“Indeed, Allah defends those who have believed. Indeed, Allah does not like everyone treacherous and ungrateful.”


(al-Hajj 22:38)



**THE SECOND
KHUTBAH**



Let us altogether strive to have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by increasing our obedience towards Him and avoiding acts of disobedience and abominable deeds.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)



through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**