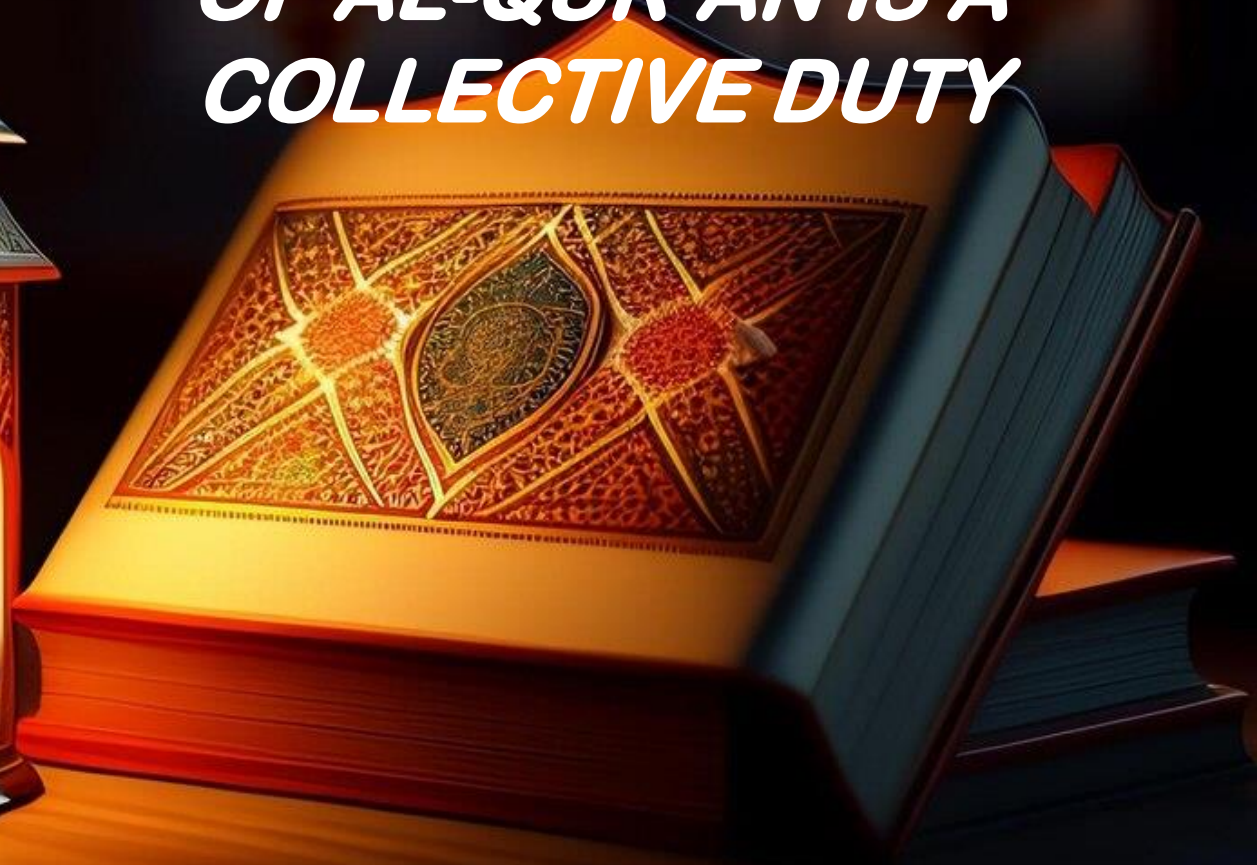




جښاد اٽام اسلام سلانور
JABATAN AGAMA ISLAM SELANGOR

...

***PRESERVING THE SANCTITY
OF AL-QUR'AN IS A
COLLECTIVE DUTY***



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

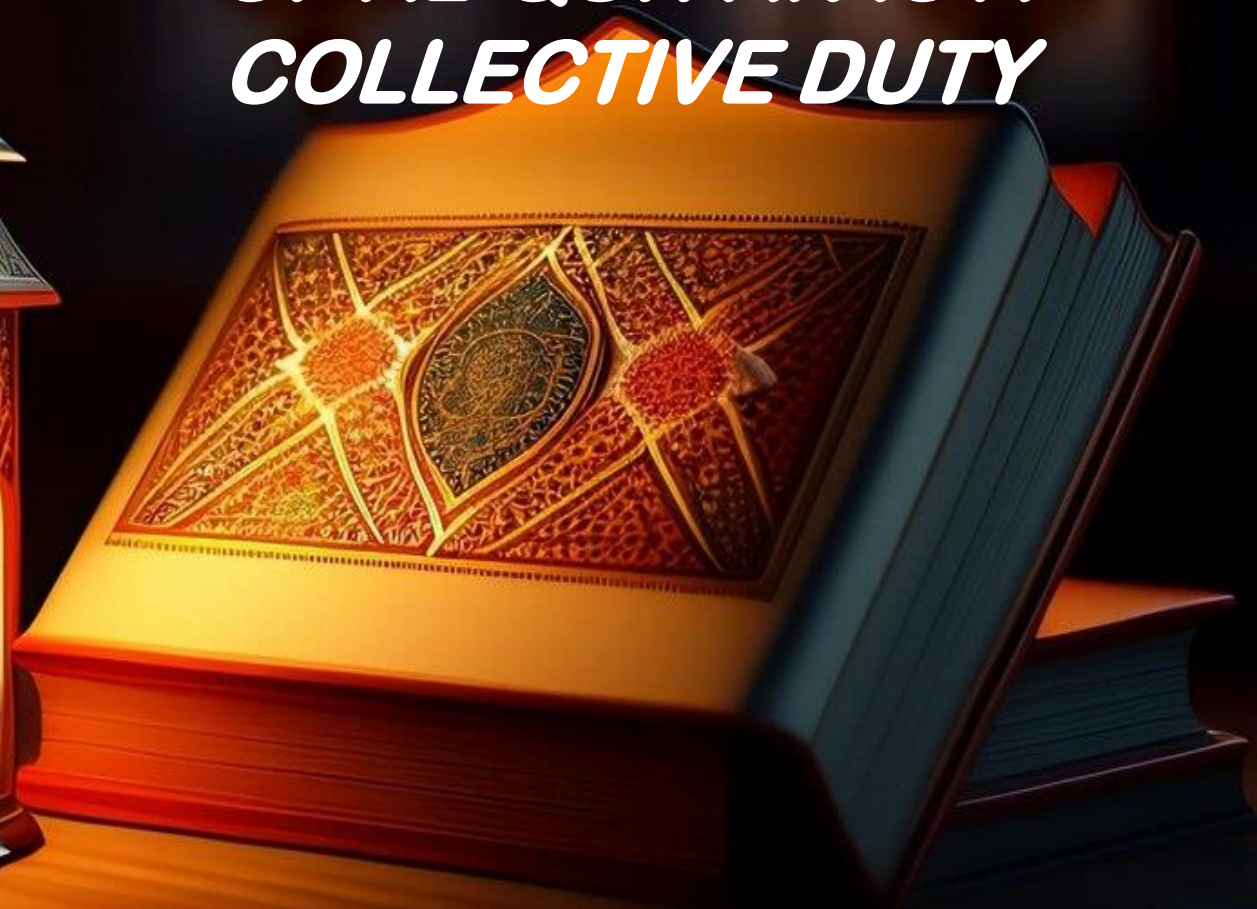
I sincerely call upon all
of us to strive in
increasing our *taqwa*
of Allah *Subhaanahu*
Wa Ta'aala by
performing all of

**His Commands and
avoiding all of His
prohibitions. Let us give
full attention to the
sermon that is to be
delivered. Do not talk or
speak and**

get carried away with
the mobile phone.
May this *khutbah*
bring about benefit to
us all.

The *khutbah* today will discuss upon the splendor of al-Qur'an, titled

***PRESERVING THE SANCTITY
OF AL-QUR'AN IS A
COLLECTIVE DUTY***



Al-Qur'an is the *kalaam*
(Word) of Allah that was
revealed to our beloved
Prophet Muhammad ﷺ in
the Arabic language,
through the intermediary
of angel Jibreel
'*Alayhissalaam,*

conveyed in a *mutawaatir*
(successive) manner,
beginning with soorah al-
Faatihah and ending with
soorah an-Naas, and its
recitation is *'ibaadah*
(worship).

Allah *Subhaanahu Wa Ta'aala* has revealed al-Qur'an as guidance for mankind, as He mentions in the second verse of soorah al-Baqarah:

***“This is the Book
about which there
is no doubt, a
guidance for those
conscious of
Allah.”***

Al-Qur'an also explains
the greatness of Allah
Subhaanahu *Wa*
Ta'aala, the laws of life,
and it is a *mu'jizah*
(miracle) for all time.
Verily, the revelation of

al-Qur'an is a gift from Allah *Subhaanahu Wa Ta'aala* to all of us, and definitely we must remain grateful to Him as He mentions in verses 1 and 2 of soorah al-Kahf:

“[All] praise is [due] to Allah, who has sent down upon His Servant the Book and has not made therein any deviance. [He has made it] straight, to warn of

***severe punishment
from Him and to give
good tidings to the
believers who do
righteous deeds that
they will have a good
reward.”***

One unique privilege of al-Qur'an when compared to other heavenly scriptures is that its divine texts are preserved by Allah *Subhaanahu Wa Ta'aala*. Allah mentions in verse 9 of soorah al-Hijr:

***“Indeed, it is We
who sent down
the Qur’an and
indeed, We will
be its guardian.”***

Verily, the *wahy*
(revelation) that was sent
down to Prophet
Muhammad ﷺ is always
safeguarded in the best
manner. The
meticulousness in the
writing of al-Qur'an with

precision had actually begun from his very time. Every time he **صلى الله عليه وسلم** would receive *wahy*, he would instruct to have them written by the appointed scribes from

among the Companions
RadiyAllaahu ‘anhum.

Among them was Zayd
bin Thaabit *radiyAllaahu*
‘anh. In one narration, it
was mentioned that Zayd
bin Thaabit said, what
means:

“I used to write the revelation by the side of the Prophet ﷺ and he would read it to me. When I would finish writing, he ﷺ said: “Read to me what you wrote.” Then I would read it.

If there is a mistake or a sentence that is not written, he ﷺ will correct it. Then I brought out the revelation to be read to the people.”

(at-Tabaraani)

The compilation of al-Qur'an first took place during the time of Abu Bakr as-Siddeeq *radiyAllaahu 'anh*, which was after the battle of al-Yamaamah against the apostates. Many of the

memorizers of al-Qur'an,
who memorized it by
heart, were martyred in
that battle. Pondering
upon such predicament,
'Umar bin al-Khattaab
radiyAllaahu 'anh made a
suggestion to Abu Bakr

**as-Siddeeq *radiyAllaahu*
'anh to initiate the
compilation of al-Qur'an.
After it was agreed upon,
then the daunting task of
compiling al-Qur'an was
given to two
Companions, namely**

‘Umar bin al-Khattaab
radiyAllaahu ‘anh and
Zayd bin Thaabit
radiyAllaahu ‘anh.

According to Imaam as-Suyooti, Zayd bin Thaabit
radiyAllaahu ‘anh would
not accept a verse of

al-Qur'an unless if two witnesses testified that the verse had been written in front of Rasulullah ﷺ, and not merely written from memory.

During the reign of
Caliph 'Uthmaan bin
'Affaan *radiyAllaahu*
'anh, there were disputes
in the recitation of al-
Qur'an among the
Muslims. Each one would
claim that their recitation

of al-Qur'an is most correct while others wrong. Hence, a *lajnah* (committee) was formed to produce a copy (manuscript) of al-Qur'an. That committee was comprised of

Zayd bin Thaabit, Sa'eed bin al-'As, and 'Abdul Rahmaan bin Haarith. They made copies of al-Qur'an in several *mushafs* (books) where they were sent out to various Islamic cities

along with a teacher.
This was intended so
the Muslim *ummah*
would unite and not
divide due to the
recitation of al-Qur'an.

The writing of the *mushafs* after that would undergo through the same meticulous process, namely it is written and then revised with full

scrutiny to ensure that
all of the verses of al-
Qur'an would be
saheeh (authentic) and
accurate.

In Malaysia, the Ministry of Home Affairs (KDN) has been tasked to execute the enforcement and regulation relating to the texts and materials pertaining to al-Qur'an through the

**Printing of Qur'anic Texts
Act 1986 (APTQ 1986)
(Act 326). Through the
Checking and
Assessment of Qur'anic
Text Committee (Al-
Qur'an *Tasheeh* Board),
consisting of**

35 members whom are memorizers of al-Qur'an and noted experts in the writing of al-Qur'an, they play the very role to verify the accuracy of every verse of al-Qur'an before they are printed out.

The committee's thoroughness in reviewing the drafted print of al-Qur'an involves several important matters, namely it must conform to *Rasm* (Script) 'Uthmaani according to the way of

Abu Dawood Sulayman bin Najah and Abu 'Amru ad-Daani. Also, it must be based on the manuscript (*mushaf*) published in both Madeenah al-Munawwarah and

**al-Azhar University in
Egypt. Only drafts that
fully comply with the
guidelines stipulated will
be taken to the Qur'anic
Printing Licensing and
Control Board (LPPPPQ)**

**for the purpose of
attaining the printing
approval.**

**From the aspect of
enforcement, KDN at the
state level will carry out
periodic monitoring at**

**business premises,
scheduled screening at
printing and publishing
companies, as well as
integrated inspection
based on complaints
made at any of the
premises. Therefore, with**

**regulation and
enforcement, the
manuscripts that are
spread throughout this
country are preserved
from errors and
deviations.**

The responsibility of maintaining the accuracy of printing al-Qur'an in Malaysia necessitates integrated cooperation between government agencies and the general public. To avoid any

**confusion, corruption,
and falsification, the
general masses must
ensure that every *mushaf*
bears the KDN approval
stamp and KDN hologram
sticker, as proof for
printing validity**

according to the approval granted by the Qur'anic Printing Licensing and Control Board (LPPPPQ), KDN. If found to be otherwise, then one may file a complaint to the respective KDN state

offices for the purpose of investigation, examination, and enforcement.

Finally, let us altogether internalize upon the lessons from the sermon, as in the following:

1. The Muslims must remain certain that Allah *Subhaanahu Wa Ta'aala* will preserve al-Qur'an.

2. Muslims that are doubtful regarding the printing of al-Qur'an should refer to religious authorities and al-Qur'an *Tasheeh* Board, Ministry of Home Affairs.

3. It is *waajib*
(obligatory) for the
Muslim *ummah* to
protect the sanctity
of al-Qur'an.

4. The Muslims must always strive to learn al-Qur'an, comprehending and practicing upon its teachings, so that the Muslim *ummah* will live united and reject disunity.


“Say, “Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth.

***How Seeing is He and
how Hearing! They have
not besides Him any
protector, and He
shares not His
legislation
with
anyone.””***


(al-Kahf 18:26)




**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.




**The atrocities in Palestine
greatly screams for the
true meaning of Islamic
brotherhood that is solid
and utmost belief in Allah
*Subhaanahu Wa Ta'aala.***



**For that, I humbly implore
the Muslim *ummah* to
continue in supplicating to
Allah *Subhaanahu Wa
Ta'aala* in all five daily
prayers beseeching for**




peace and wellbeing to be bestowed upon our Muslim brethren, and that their lands that were illegally seized to be returned with full rights granted.




O Allah, O our Lord! Save our Muslim brethren whom are oppressed in the land of Palestine, and wherever they may be. O Allah! Love them and have mercy upon them, remove them from the



oppression and hardship that they have endured this while. O Allah! By Your Might, O Allah, accept our struggles and prayers as the reason for You to return their lands that was illegally taken.




**Remove all the tyranny
that exist on this earth.
Bestow justice upon
those that have been
mistreated and
oppressed.**




O Allah! Grant victory upon our Muslim brethren in Palestine. Bestow upon the Muslim fighters, as well as the Palestinians, strength and patience in enduring the cruelty of the enemy.




**O Allah! Restore peace
in the land of Palestine
and return the land to
the Muslims.**




O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities,



and protect our state and nation from destruction due to bribery. Render the duty to lead our country upon Your slaves whom are trustworthy and honest, as well as firm and courageous in upholding



**the truth and executing
justice according to the
Sharee'ah. O Allah, make the
masaajid and *suraus* in the
state of Selangor as Your
peaceful homes,**



**uniting everyone, and
serve as the heart of the
ummah's strength.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

