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***Title:***

***“THE RESPONSIBILITY OF  
SAFEGUARDING THE RELIGION”***

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## "THE RESPONSIBILITY OF SAFEGUARDING THE RELIGION"

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾<sup>1</sup>

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ 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 تُقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾<sup>2</sup>

**Dear blessed Muslims,**

I sincerely call upon all of us to altogether increase our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and leaving out all of His prohibitions. Let us give full attention to the *khutbah* that is to be delivered. Additionally, let us not talk or utilize the cellular phone. May this *khutbah* benefit all of us.

<sup>1</sup>an-Noor 24:51.

<sup>2</sup> Aal 'Imraan 3:102.



Today I will be discussing upon a *khutbah* titled "**THE RESPONSIBILITY OF SAFEGUARDING THE RELIGION.**"

**Dear blessed audience,**

The responsibility of safeguarding the religion is an obligation or duty upon all Muslims in preserving, comprehending, and practicing the teachings of the religion.

According to Imaam ash-Shaatibi, the meaning of safeguarding the religion is "Empowering the pillars of Islam, as well as the rulings that have been ordained." This very duty encompasses several significant aspects which includes the affairs of daily living, society, nationhood, law, economy (*mu'ammalaat*), social, and so forth. This is because, *Hifzh ad-Deen* ( حفظ الدين ) is a concept of preservation of the religion of Islam from any threats and pressure. This coincides with the principles of *al-Maqaasid ash-Sharee'ah* that is espoused in Islam with priorities in preserving the religion, life, 'aql (intellect), lineage, and wealth, so as to attain salvation in this world and the Hereafter. Success in this worldly life serves as the bridge heading towards the *aakhirah* (Hereafter) that is everlasting. Blissfulness in this world is the very foundation in raising a generation having *taqwa*, inheriting the excellence achieved by mankind. However, this reward is not granted upon those that are always neglecting the *Sharee'ah* and religion of Allah.

**Respected Muslims,**

For those among us proclaiming to be Muslims, what are our roles in safeguarding this religion? Preserving the religion is a very heavy responsibility that is not merely words and fiery speeches, but it necessitates commitment and precise actions. This religion must be preserved so that it remains intact and practiced throughout the passage of time and era. The



Muslims must rise with *istiqaamah* (steadfastness) in pursuing several matters so that the religion will remain exalted and glorified. Among them:

1. Upholding the commands and practices mentioned in al-Qur'an and *as-Sunnah* with certainty, with *'aqeedah* as the creed that is firmly ascribed and conclusive, based on the *'aqeedah* of *Ahl as-Sunnah wal Jamaa'ah*. Therefore, away with the beliefs and practices, thoughts, ideologies, and modern philosophies regarding the life of this world and life after death, which blatantly contradicts and deviates from pure authentic teachings of Islam. This can be seen with various aspects as the cause for the corruption within the *'aqeedah* of the Muslims that can lead to *kufr* (disbelief), ignorance, resorting to absolute reasoning, inclined to worldliness, seeking influence and followers, where all of these serve as factors that leads to the corruption of *'aqeedah*. Its impact and effect are tremendous and dangerous upon the religion and its adherents, if it is allowed to continue and failed to be curbed. Allah *Subhaanahu Wa Ta'aala* mentions in verse 19 of soorah Aal 'Imraan:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ

**"Indeed, the religion in the sight of Allah is Islam."**

2. Empowering the administration and implementation of *Shar'ī* rulings. This means that the Muslims must elevate, respect, and strengthen Islamic laws in various aspects of life. It encompasses the development, understanding, acceptance, and implementation of *Sharee'ah* principles in all fields including legal, economics, social, and culture. Several pro-active measures can be done in dignifying the Islamic *Sharee'ah* by empowering laws and religious institutions, for the sake of ennobling Islam and the Muslim *ummah*. In addition to that, updating enactments and the Islamic law governance system to ensure its practice remain relevant to be carried out at



all times. This is because the establishment and strengthening of *Sharee'ah* law aims to call mankind to be under the protection of laws that are just and equitable. Therefore, embracing laws that are based upon *hawaa'* (lust) and human desire alone without divine guidance of the *wahy* (revelation) is rejected by Islam. The reality is that the implementation of Islamic *Sharee'ah* in a comprehensive manner will provide protection and justice, as well as security to the Muslims and non-Muslims. Indirectly, through the empowerment of the *Sharee'ah*, the society will benefit from programs and activities that are spiritual and religious in nature.

3. The effort and commitment in spreading the *shi'aar* (symbols) of Islam. Allah *Subhaanahu Wa Ta'aala* has provided guarantee to safeguard the religion of Islam from any form of distortion and protect the religion with symbols that are manifested to the Muslims. It is the practice that has been inherited by the Muslim *ummah* since the time of Prophet Muhammad ﷺ until today, in its practical sense. In truth, the *shi'aar* of Islam must be manifested and propagated wherever we may be. There are *hikmah* (wisdoms) and lessons in spreading the *shi'aar* of Islam so that the truth can be revealed and practiced by the society. In addition to that, while propagating the *shi'aar* of Islam, we must also demonstrate the attitude of *at-tasammuh* (tolerance) among adherents of other faiths, so as to avoid any conflicts by internalizing the *rooh* (spirit) of the teachings of al-Qur'an in fostering relations with the non-Muslims. Among them is to uphold justice and fulfill promises, as well as ensuring protection and peacefulness to them.

4. The command to always invite others in doing good (*ma'roof*) and prevent evil (*munkar*), as Allah *Subhaanahu Wa Ta'aala* mentions in verse 71 of soorah at-Tawbah:



وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ  
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ  
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

***“The believing men and believing women are allies of one another. They enjoin what is right and forbid what is wrong and establish prayer and give zakaah and obey Allah and His Messenger. Those - Allah will have mercy upon them. Indeed, Allah is Exalted in Might and Wise.”***

The efforts and responsibility of inviting to perform good deeds and prevent evil is a duty and *amaanah* (trust) that is grave. It cannot be completely done individually, but instead it is a collective responsibility. Its purpose is to attain the objective of the *Shara'*, which is to preserve the religion, *'aql*, life, wealth, and lineage. Preventing *munkar*, harm, and disobedience from taking place within the society is a requirement, as mentioned in the *hadeeth* of Abu Sa'eed al-Khudri *radiyAllaahu 'anh*, where he heard Rasulullah ﷺ said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ  
فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أضعفُ الإيمانِ

***“Whosoever of you sees an evil, let him change it with his hand; and if he is not able to do so, then [let him change it] with his tongue; and if he is not able to do so, then with his heart — and that is the weakest of faith.”***

(Muslim)

5. In realizing that the religion of Islam is safeguarded from internal and even external threats, we must seek and study religious knowledge



without fail. This is because, having knowledge and authentic facts, we will be able to put forth our argument and defend it from being manipulated. Do not ever become like *lalang* (coarse weedy grass), shaky and unprincipled when stating the truthfulness of the *wahy* and matters pertaining to the sanctity and nobility of the religion. In one *hadeeth*, Rasulullah ﷺ conveyed to us news that is very true, where some within this *ummah* will surely follow the footsteps of the previous nations. This *hadeeth* is *saheeh* (authentic), narrated on the authority of Abu Sa'eed al-Khudri *radiallahu 'anh*, where Rasulullah ﷺ said:

لَتَتَّبِعَنَّ سَنَنَ الَّذِينَ مِنْ قَبْلِكُمْ شِبْرًا بِشِبْرٍ وَذِرَاعًا بِذِرَاعٍ  
حَتَّىٰ لَوْ دَخَلُوا فِي جُحْرٍ ضَبِّ لَاتَّبَعْتُمُوهُمْ". قُلْنَا يَا رَسُولَ  
اللَّهِ الْيَهُودَ وَالنَّصَارَى قَالَ "فَمَنْ"

***"You would tread the same path as was trodden by those before you inch by inch and step by step so much so that if they had entered into the hole of the lizard, you would follow them in this also." We said: "Allah's Messenger, do you mean Jews and Christians?" He said: "Who else?"***

*(Muslim)*

Moreover, I would like to remind that the responsibility of preserving the religion is required upon the entire Muslim *ummah* without exception. However, it must be administered with intelligence and wisdom. Similarly, this responsibility requires various modern and contemporary *da'wah* techniques in calling mankind to return to the religion in its entirety. This can be seen through cooperations of various quarters in the effort to provide the awareness and understanding upon a particular issue and matter within the religion that has been raised within the society, so that it can be resolved thoroughly and effectively. At times, an issue may seem to be trivial and yet it has a tremendous impact upon the society, and vice versa. As an *ummah*



that loves its religion, we must try our level best in improving our *da'wah* methodology and human relations so that the religion of Islam will be loved, upheld, and preserved at all times.

### Respected audience,

To end this sermon, let us altogether derive lessons and reflections as guide and guidance for us. Among them:

1. The responsibility to preserve the religion is an obligation or duty upon every Muslim to protect, comprehend, and practice its teachings.
2. The Muslim *ummah* must safeguard Islam from any threats and intimidation.
3. Allah has commanded us to always invite others to do good and prevent evil.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ  
وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ  
بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّيْتُكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

**“And, [moreover], this is My path, which is straight, so follow it; and do not follow [other] ways, for you will be separated from His way. This has He instructed you that you may become righteous.”**

(Soorah al-An'aam 6:153)





بَارِكَ اللَّهُ 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 اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ  
الْمُسْلِمِينَ وَالْمُسْلِمَاتِ، فَاسْتَغْفِرُوهُ 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! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ  
فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ  
وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾  
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ  
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.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ  
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ  
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا  
الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ  
الْحَجِّ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ  
الْحَجِّ. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهَدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ  
وَالسَّلَامَةَ مِنْكَ، لَوْلِيِّ عَهْدِ سَلَاطُونَ، تَعَكُّو أَمِيرِ شَاهِ ابْنِ  
السُّلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَجِّ، فِي أَمْنٍ وَصَلَاحٍ  
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ  
عُمْرَهُمَا مُصْلِحِينَ لِلْمَوْظُفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ  
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرِّشَادِ.

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.

اللَّهُمَّ يَا عَزِيزُ يَا مُنْتَقِمُ يَا جَبَّارُ، اللَّهُمَّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ،  
اللَّهُمَّ إِنَّا نَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ، الَّذِي لَا إِلَهَ إِلَّا أَنْتَ، الْأَحَدُ  
الصَّمَدُ، الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ.

اللَّهُمَّ عَلَيْكَ بِالْيَهُودِ الْمُعْتَدِينَ، الَّذِينَ قَتَلُوا إِخْوَانَنَا الْمُسْلِمِينَ فِي  
فِلَسْطِينَ، اللَّهُمَّ عَلَيْكَ بِهِمْ، فَإِنَّهُمْ لَا يُعْجِزُونَكَ، اللَّهُمَّ شَتِّتْ  
شَمْلَهُمْ وَفَرِّقْ جَمْعَهُمْ وَاجْعَلِ الدَّائِرَةَ عَلَيْهِمْ، اللَّهُمَّ أَحْصِهِمْ  
عَدَدًا، وَاقْتُلْهُمْ بَدَدًا، وَلَا تُغَادِرْ مِنْهُمْ أَحَدًا، اللَّهُمَّ أَنْزِلْ عَلَيْهِمْ  
وَعَلَى مَنْ عَاوَنَهُمْ، بِأَسْكَ الَّذِي لَا يُرَدُّ عَنِ الْقَوْمِ الظَّالِمِينَ.

اللَّهُمَّ انصُرْ إِخْوَانَنَا الْمُسْلِمِينَ وَالْمُجَاهِدِينَ وَالْمُسْتَضْعَفِينَ فِي  
فِلَسْطِينَ. 2X

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! 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.

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِ أَعْدَائِنَا، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.  
اللَّهُمَّ بَدِّدْ شَمْلَهُمْ، وَفَرِّقْ جَمْعَهُمْ وَشَتِّتْ كَلِمَتَهُمْ، وَزَلِّزْ  
أَقْدَامَهُمْ، وَسَلِّطْ عَلَيْهِمْ كَلْبًا مِنْ كِلَابِكَ، يَا قَهَّارُ، يَا جَبَّارُ،  
يَا مُنْتَقِمُ، يَا اللَّهُ. اللَّهُمَّ يَا مُنْزِلَ الْكِتَابِ وَيَا مُجْرِيَ السَّحَابِ  
وَيَا هَازِمَ الْأَحْزَابِ، إِهْزِمِ أَعْدَاءَ الْمُسْلِمِينَ، إِهْزِمِهِمْ، إِهْزِمِهِمْ،  
وَانصُرِ الْمُسْلِمِينَ عَلَيْهِمْ.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ  
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ  
وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾  
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾  
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى  
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾  
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،  
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا  
تَصْنَعُونَ.