



جڙان آءام اسلام سلاور
JABATAN AGAMA ISLAM SELANGOR

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***LONG LIVE YOUR MAJESTY:
THE KING'S TRUST, THE CITIZENS'
RESPONSIBILITY***

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

**of His Commands and
leaving out all His
forbidden matters. May
we all be bestowed with
blissfulness and
success in this world
and the Hereafter.**

Fellow congregation
is reminded to not
fiddle with the mobile
phone while the
khutbah is being
delivered.

While we carve our steps
to the House of Allah
Subhaanahu Wa Ta'aala
today with a heart that is
tranquil and the journey
eased, let us pause for a
bit to ponder upon one
reality that somewhere on

**this earth there are those
that would leave their
home in a state of worry,
families living in fear,
moreover some are even
unsure whether they will
return home or not. All
praise be to Allah, we in**

our homeland are still
able to live in a peaceful
atmosphere, able to
perform *'ibaadah*
(worship) without
interruption, and still able
to undergo our lives in a
state of peace and

prosperity. Hence, this
ni'mah (favor) is no
coincidence but a great
ni'mah from Allah
Subhaanahu Wa Ta'aala
that is *waajib* (obligatory)
to be preserved and
grateful for.

In conjunction with the birthday of Kebawah Duli Yang Maha Mulia Seri Paduka Baginda Yang di-Pertuan Agong, with full reverence, I will humbly expound on a *khutbah* titled:



***LONG LIVE YOUR MAJESTY:
THE KING'S TRUST, THE CITIZENS'
RESPONSIBILITY***

#bahagianpengurusanmasjid

Indeed, Islam place
leadership as a great
amaanah (trust), not
merely a glorified nobility.
Within the context of our
nation, His Royal
Highness the Yang di-
Pertuan Agong is not just

**a symbol of national
sovereignty, but His
Majesty is the Umbrella
that shelters the citizens,
the Guardian of the
official religion, and the
Pillar of national stability.**

Allah *Subhaanahu Wa Ta'aala* mentions in verse 59 of Soorah an-Nisaa' that was recited at the beginning of the *khutbah*:

***“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.”***

The command to obey
Uliil Amr (those in
authority) after the
commandment to obey
Allah *Subhaanahu Wa*
Ta'aala and His
Messenger indicates that
it is a grave obligation

upon every Muslim. This signifies that leadership in Islam is an *amaanah* that is of utmost significance, while obedience is a responsibility that is born out of *imaan* (faith).

The command to obey the Muslim leader was not only asserted in al-Qur'an, moreover it was also a reminder by the Messenger ﷺ to obey the Muslim leader for as long as it pertains the lawful

matters and not involving
disobedience.

In the *hadeeth* of ibn
'Umar *radiyAllaahu*
'*anhuma*, Rasulullah ﷺ
said:

“It is obligatory for one to listen to and obey (the Ruler’s orders) unless these orders involve one disobedience (to Allah); but if an act of

disobedience (to Allah) is imposed, he should not listen to or obey it.”

(al-Bukhaari)

Within the prudence of Malay heritage, it is deemed that the Ruler is inseparable from the subjects. The Ruler and the citizens are akin to “the bamboo and the riverbank” (meaning:

**mutual aiding of one
another), mutually
reinforcing and
inseparable in the wake
of any challenges.
Furthermore, it can be
likened to the ship in the
ocean, where the Ruler is**

**the captain that
determines the direction,
while the people as the
rowers that move the
entourage. If one
malfunctions, then the
vessel will not reach its
intended destination.**

Today, the world is faced with a plethora of uncertainties. Conflicts in various regions, economic pressure that is increasingly felt, and social challenges that are increasingly challenging

the patience of society. All these have implications upon our lives as citizens, whether directly or indirectly.

In a situation like this, the country cannot stand on a

single strength alone. It cannot only rely upon its leadership, and it cannot be left to the citizens separately. Moreover, it necessitates solid unity, where all parties would galvanize their energy,

along with mutual trust
and mutual support.

Allah *Subhaanahu Wa
Ta'aala* mentions in the
second verse of Soorah
al-Maa'idah:

***“And cooperate in
righteousness and
piety, but do not
cooperate in sin
and aggression.”***

In facing all these challenges, let us join forces, bolster our unity, improve our *akhlaaq* (character), and strengthen trust in each other. Let us not just demand peace, but we

**ourselves become the
very cause for
destruction. Let us not
only hope for stability, but
we ourselves remain
heedless in fulfilling our
responsibilities.**

Today, we manifest our love and loyalty with the statement “*Dirgahayu Tuanku*” (May His Majesty have a long life). However, the reality of loyalty is not just upon utterances but in actual

attitude and actions.
Indeed, *amaanah* is not
only burdened upon the
shoulders of leaders but
it is also carried upon the
shoulders of the citizens.
If the King protects with
justice, then the citizens

**must thrive with
obedience. If the
leaders safeguard the
country, then it
behooves the citizens
to guard the soul of the
nation.**

**To end the sermon
today, let us derive
several important
advices as
guidelines in life:**

1. The Muslim *ummah* must fulfill its obligations by manifesting loyalty upon its leaders for as long as they do not contradict the *Sharee'ah*, because it nurtures stability and well-being of the nation.

2. The Muslim *ummah* must strengthen its unity, trust one another and cooperate, for the nation's strength does not lie upon individuals alone but in the togetherness of all its citizens.

3. The Muslim *ummah*
must remain
responsible in
preserving *akhlaaq*,
discipline, and harmony
within society, for
indeed destruction

**often begins from
human negligence,
while righteousness
originates from
cognizance and shared
responsibility.**

***“[And they are]
those who, if We
give them authority
in the land,
establish prayer and
give zakaah and***

***enjoin what is right
and forbid what is
wrong. And to Allah
belongs the outcome
of [all] matters.”***

(Soorah al-Hajj 22:41)



THE SECOND KHUTBAH



**O Allah! Strengthen the
'*aqeedah* of the Muslims
upon the creed of *Ahl as-*
Sunnah *wal-Jamaa'ah*,
which is upon the path of**

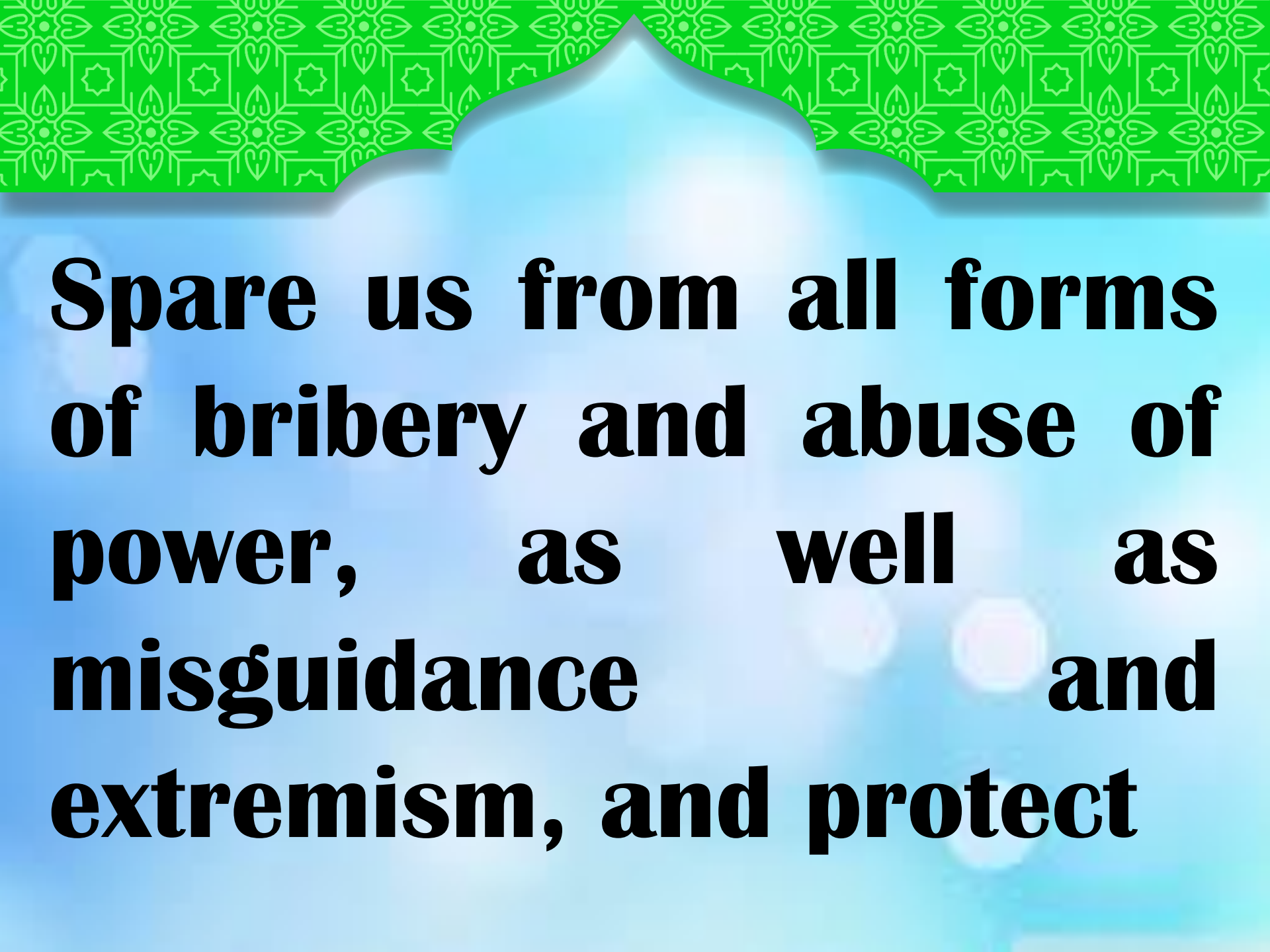
Prophet Muhammad ﷺ
and his Companions
***radiyAllaahu ‘anhum*, as**
formulated by Imaam
Abu Hasan al-Ash‘ari



**and Imaam Abu Mansoor
al-Maatureedi, practicing
upon the Shaafi'i *Madhhab*
(juristic school of thought)
while accepting the other
three *madhaahib*,**



**practicing *tasawwuf*
upon the way of Imaam
Junayd al-Baghdaadi and
Imaam al-Ghazaali.**



**Spare us from all forms
of bribery and abuse of
power, as well as
misguidance and
extremism, and protect**



**us from *fitan* that can
harm the union and
unity of the Muslim
ummah.**



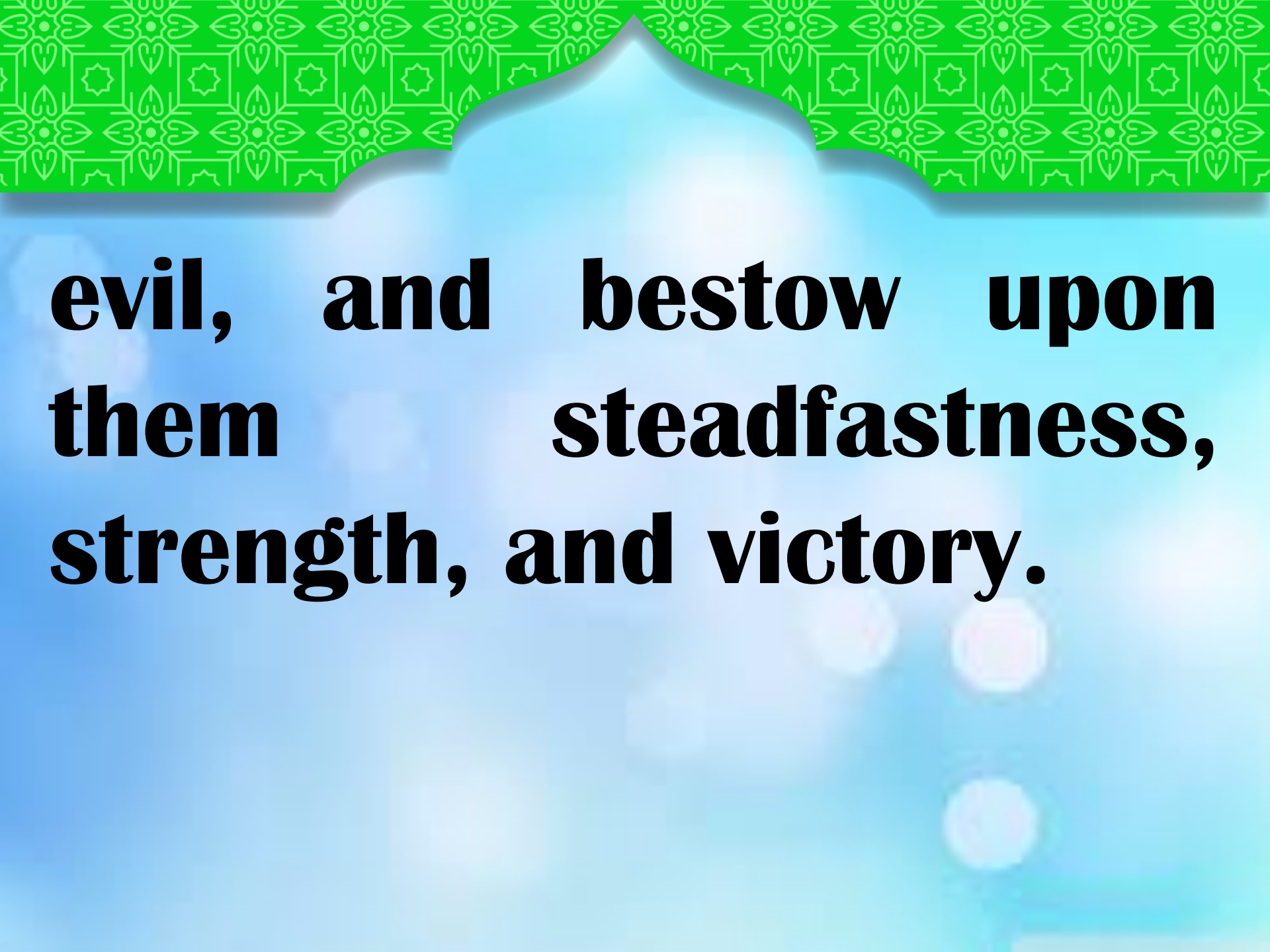
O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity.



**Bestow upon us leaders
that have utmost integrity,
firmness, and courage in
upholding the Truth
according to Your
*Sharee'ah.***



**O Allah! Protect the
Muslim *ummah* and
Masjid al-Aqsa in
Palestine. Preserve them
from oppression and**



**evil, and bestow upon
them steadfastness,
strength, and victory.**



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**