

## “MAQASID SYARIAH AS THE BASIS OF COMMUNITY WELL-BEING”

(25 March 2016 / 16 Jamadilakhir 1437)

الْحَمْدُ لِلَّهِ الْقَائِلِ:

﴿ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

خَيْرٌ يَمَّا تَعْمَلُونَ ﴿ سورة الخشرو: ١٨

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

عِبَادَ اللَّهِ ! اتَّقُوا اللَّهَ فِيمَا أَمَرَ وَانْتَهُوا عَمَّا نَهَاكُمْ عَنْهُ وَزَجَرٌ.

**FELLOW CONGREGANTS, MUSLIMIN AND MUSLIMAT, MAY  
ALLAH'S BLESSING BE ON US,**

I call myself and my dear brothers, let us together strengthen our devotion to Allah SWT by doing all His commands and leave all His prohibitions. Hopefully, we will be blessed with happiness in this world and victory in the hereafter. Mimbar would like to invite everyone to appreciate today's sermon entitled 'MAQASID SYARIAH AS THE BASIS OF COMMUNITY WELL-BEING'.

## FELLOW CONGREGANTS, MAY ALLAH'S BLESSING BE ON US,

Every creation of Allah SWT has its own wisdom and purpose. It is impossible for Allah SWT to make something without direction and purpose. As Muslims, we must believe that the creations are intended for the benefit and welfare of mankind. Therefore, Allah SWT through Surat al-Hashr, verse 18, commands its followers to always be conscious of doing the smallest thing up to the greatest things as proof of faith and piety to Allah SWT. Allah SWT says,

﴿يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ﴾

**Meaning:** “O believers! Remain conscious of Allah (by following His commandments and avoiding His prohibitions). And let every soul look to what it offers (from its deeds) for tomorrow (the Hereafter). And (once again, it is to be reminded): Remain conscious of Allah for He is All-Aware of what you do.”

We are clearly commanded to perform *tadabbur* and *tafakur* in order to see the wisdom behind the masterpiece of Allah's creation. In driving people to carry out this responsibility, Allah reveals His syaria known as *Maqasid Syaria*. *Maqasid Syaria* is the desired goal of Allah in any legal or large part of it. The importance of preserving *maqasid syaria* has been described clearly in the Quran as a custodian of human welfare by creating benefits to them and avoiding harms as Allah SWT says in Surah al-Baqarah, verse 185;

﴿يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ﴾

**Meaning:** “(With this decree), Allah desires your wellbeing, not your discomfort.”

## **FELLOW CONGREGANTS, MAY ALLAH'S BLESSING BE ON US,**

The ultimate goal of Islam is to organize human life on the basis of kindness (*makruf*) and forbid evil (*mungkar*). *Makruf* is good deeds according to Islamic law and bring the doer closer to Allah SWT. While *mungkar* is evil deeds according to Islamic law and keep the culprit away from Allah SWT. In principle, the implementation of the *syaria* and Islam teaching as a whole aims to save and preserve the welfare of human life and avoid any disadvantages. According to Islam, human welfare requirements are divided into three main stages; *dharuriyyah*, *hajiyyah* and *tahsiniyyah*.

*Dharuriyyat* are things included in the basic requirements to be met by each individual. They need to be met to establish the *maslahah* of religion and the world. If this *maslahah* is not fulfilled, the world will not be moving smoothly while the favor of the hereafter will be lost and unsafe. This *maslahah* involves the perseverance of the religion, self, life, lineage, intellect and property.

This is followed by *hajiyyat* which is the *maslahah* of the needs and wishes of human beings. It is to eliminate the difficulties and obstacles that can lead to hardship. If this *maslahah* is not met, troubles and hardships may follow. The last one is *tahsiniyyat* which is the *maslahah* of customs and aspects of moral perfection. If this *maslahah* is not met, then life will be seen as bad.

According to Imam as-Syatibi, *dharuriyyah* requirements are the basic requirements for ensuring the safety and welfare of the people in the world and in the hereafter. If *dharuriyyah* requirements absent, then the system in the human life may damage and lead to destruction, whether at the individual or the state level.

## **FELLOW CONGREGANTS, MAY ALLAH'S BLESSING BE ON US,**

Starting with strengthening the national foundation by laying a strong base in Article 3 (1) of the Federal Constitution, namely as Islam as the religion of the Federation, efforts, achievements and plans were made to ensure that the practice of Islam in the country's administration is implemented comprehensively. Even today a wide range of recognition and success achieved attention in the international arena as evidence of success in managing the country by administrative means based on Islamic principles.

Now we are a pioneer and a hub to a number of aspects of Islam such as the management of halal products, Islamic financial hub, Hajj management, management of zakat, waqaf, Islamic tourism, education based on aqli and naqli, and many more. However, it is upsetting that there are few people who are prejudiced by questioning if the right to perform and be a pioneer of Islamic products will make Malaysia an Islamic state. Due to this, the leadership of the country has inspired an idea through the development of the Malaysian Syariah Index.

## **FELLOW CONGREGANTS, MAY ALLAH'S BLESSING BE ON US,**

Malaysian Syariah Index serves as a forum of reflection (*muhasabah*) to see what has been implemented by the government is aligned with the concept of syaria principles. In this context, what is most important is the seriousness of the government to continue to do islah (an attempt to restore a situation to one that is right, proper and in accordance with Islamic law) to see what other improvements

to propel Malaysia as a country that is implementing Islam comprehensively and systematic.

Mimbar believes, indexes implemented with full transparency and efficiency based on the concept of syariah principles will erode misconceptions, confusion and phobia against Islam. It also can prevent people from being influenced by the wrong teachings of Islam. After nearly six decades of independence as well as various efforts and strategies are made in practicing laws and morals of Islam in the administration of the country; in legal, politic, economic, social, culture, education, health, infrastructure and the environment, now it is time for us to reflect (*muhasabah*) by scientifically measure the principles according to maqasid syaria.

*Muhasabah* is not only for self-reflection but the most important is the improvement or Islah to rise as a pious Muslim. In a larger context, the method of being a citizen also requires reflection and improvement to make Malaysia peaceful, properous and blessed by Allah (*Baldataun Thoyyibatun wa Rabbun Ghaffur*).

**FELLOW CONGREGANTS, MAY ALLAH'S BLESSING BE ON US,**

Alhamdulillah, mimbar believes the concept of syariah-based approach adopted by the government will eventually lead to the relationship of reciprocity between scholars, umara and people to become strong. Then the government will definitely getting stronger, hence the fate of the nation is taken care of, and the country will be prospered and peaceful. In fact, we can carry out the *amanah*,

formulate policies and programs that emphasize the security of the people and the country, whether in terms of faith, morals and sharia successfully.

In conjunction with **the Prime Council of Ulama-Umara 2016 and the Presentation of the Malaysian Syariah Index 2015 at the Putrajaya International Convention Center (PICC), Putrajaya on March 28th, 2016**, mimbar urges the congregation; let us together ensure the blessings of peace, prosperity and harmony in the country to be preserved in line with the principles of *maqasid syaria*. May we all find mercy in this world and in the hereafter. Ending this sermon, mimbar would like to invite all congregations to appreciate the essence of the sermon delivered, namely;

**First:** Let us always do *muhasabah* (reflect) above all the creation of Allah SWT that gives many advantages and benefits for mankind.

**Second:** *Maqasid syaria* as a guide to mankind to carry out the responsibilities entrusted by Allah SWT.

**Third:** *Muhasabah* and *Islah* will produce Muslims with strong faith and pious, and can contribute to national development.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكِنِهِمْ آيَةٌ جَنَّاتٍ عَنْ يَمِينٍ  
وَشِمَالٍ كُلُوا مِنْ رِزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُمْ بَلَدَهُ طَيِّبَةً وَرَبُّ غَفُورٌ ﴿

**Meaning:** “Indeed for the people of Sheba there was a sign 9of Allah’s generosity) in their homeland: two (wide and luxuriant) gardens on the right and on the left (of their dwelling place). (And it was said to them): “Eat of what your Lord has given

*you as sustenance and render thanks to Him. Pleasant is your land (peaceful and harmonious) and Forgiving is your Lord.” (Surah Saba’, verse 15)*

بَارَكَ اللَّهُ لِي وَلَكُمْ بِالْقُرْآنِ الْعَظِيمِ وَتَفَعَّلِي وَإِيَّاكُمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ  
الْحَكِيمِ وَتَقَبَّلْ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ. أَقُولُ قَوْلِي هَذَا  
وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ لِي وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ  
وَالْمُؤْمِنَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغُفُورُ الرَّحِيمُ.

" خطبة كدوا "

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَنُسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنُؤْمِنُ بِهِ وَنَتَوَكَّلُ عَلَيْهِ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ  
أَنْفُسِنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّهُ فَلَا هَادِيَ لَهُ.  
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا وَنَبِيَّنَا مُحَمَّدًا عَبْدَهُ  
وَرَسُولَهُ سَيِّدَ الْخَلَائِقِ وَالشَّرِّ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا وَنَبِيِّنَا مُحَمَّدٍ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ.

أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ. وَاعْلَمُوا أَنَّ اللَّهَ سَبْحَانَهُ  
وَتَعَالَى أَمْرُكُمْ بِأَمْرٍ بَدَأَ فِيهِ بِنَفْسِهِ وَتَنَّى بِمَلَائِكَتِهِ الْمُسَبِّحَةِ بِقُدْسِيهِ.

قَالَ اللَّهُ تَعَالَى مُخْبِرًا وَآمِرًا: ﴿إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ

آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا﴾ (سورة الأحزاب: ٥٦). اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا  
مُحَمَّدٍ وَعَلَى آلِ سَيِّدِنَا مُحَمَّدٍ.

وَارْضَ اللَّهُمَّ عَنِ الْأَرْبَعَةِ الْخُلَفَاءِ الرَّاشِدِينَ سَادَاتِنَا أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيَّ  
بْنِ أَبِي طَالِبٍ، وَعَنْ أَرْوَاحِ نَبِيِّنَا الْمُطَهَّرَاتِ مِنَ الْأَدْنَسِ وَعَنْ أَهْلِ بَيْتِهِ وَقَرَابَتِهِ وَعَنْ  
سَائِرِ الصَّحَابَةِ الْأَكْرَمِينَ، وَالتَّابِعِينَ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. وَارْضَ عَنَّا  
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ.  
 اللَّهُمَّ أَنْزِلِ الرَّحْمَةَ عَلَى السَّلَاطِينَ الْكِرَامِ، وَجَمِيعِ الْمُسْلِمِينَ الْعِظَامِ، الَّذِينَ قَضَوْا  
 بِالْحَقِّ وَبِهِ كَانُوا يَعْدِلُونَ. اللَّهُمَّ أَنْزِلِ الرَّحْمَةَ وَالسَّكِينَةَ وَالسَّلَامَةَ وَالْعَافِيَةَ عَلَى  
 مَلِكِنَا، سِرِي فادوك بكيندا يغ دفتوان اكوع مولانا الملك المعتصم يا الله محب  
 الدين توانكو الحاج عبد الحليم معظم شاه ابن المرخوم السلطان بدلي شاه،  
 راج فرمايسوري اكوع سلطنة حجة حامية وعلى كل بناته وقرابته.

اللَّهُمَّ اجْعَلْ مَالِيَّيَا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ طَيِّبَةً آمِنَةً مُطْمَئِنَّةً رَحِيَّةً. اللَّهُمَّ سَلِّمْ بِلَادَنَا  
 مِنَ الْمُفْسِدِينَ، وَطَهِّرْهَا مِنَ الْمُتَطَرِّفِينَ، وَوَقِّفْنَا حَمِيْعًا لِبَطَاعِكَ وَطَاعَةِ رَسُوْلِكَ  
 مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَطَاعَةِ مَنْ أَمَرْنَا بِطَاعَتِهِ.

Ya Allah Ya Tuhan Kami. Kami memohon agar dengan rahmat dan perlindungan-Mu, negara kami ini dan seluruh rakyatnya dikekalkan dalam keamanan dan kesejahteraan. Tanamkanlah rasa kasih sayang di antara kami, kekalkanlah perpaduan di kalangan kami. Semoga dengannya kami sentiasa hidup aman damai, makmur dan selamat sepanjang zaman.

﴿ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴾ (سورة آل عمران: ٨)

﴿ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ (سورة البقرة: ٢٠١)

٢٠١. عِبَادَ اللَّهِ، ﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى

عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴾ (سورة النحل: ٩٠)

٩٠. فَادْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ، وَاشْكُرُوهُ عَلَى نِعْمِهِ يَزِدْكُمْ، وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ، وَلَذِكْرُ اللَّهِ أَكْبَرُ. وَاللَّهُ يَعْلَمُ مَا تَصْنَعُونَ.