



1	 <p style="text-align: center;">THE BLOOD AND SWEAT OF SACRIFICE <i>In conjunction with the 209th Police Day Celebrations</i> 25 March 2016AD / 16 Jamadilakhir 1436H</p>
2	<p style="text-align: right;">أَلْحَمْدُ لِلَّهِ الْقَائِلِ:</p>
3	<p style="text-align: right;">أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ</p> <p style="text-align: center;">إِذْ نَلَقَى الْمُتَلَقَيْنِ عَنْ أَيْمَنِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾</p>
4	<p style="text-align: right;">أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ سَيِّدَنَا مُحَمَّدًا عَبْدَهُ وَرَسُولَهُ.</p>
5	<p style="text-align: right;">اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.</p>
6	<p style="text-align: right;">أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ، فَقَدْ فَازَ الْمُتَّقُونَ. وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى، وَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ.</p>
7	<p>Fellow Muslims blessed by Allah,</p> <p>As servants and vicegerents of Allah SWT, we are entrusted to serve and always have conviction in Him. Because it is only with conviction that our life on Earth shall be more peaceful and we shall attain eternal success in the Hereafter. Therefore, we must immediately return to what Allah SWT has commanded, and strive to avoid and abandon what He has prohibited. Let us be true and exemplary believers who shall certainly be loved and blessed by Allah SWT and Rasulullah SAW.</p>
8	<p>In conjunction with the National Police Day which is celebrated today, the <i>mimbar</i> shall deliver a sermon entitled, "The Blood and Sweat of</p>



	Sacrifice".
9	<p>Fellow Muslims blessed by Allah,</p> <p>It is human nature to be forgetful and careless. Therefore, people continuously require reminders, supervision and control. Therefore, Islam, as a complete religion, recognizes four levels of supervision to ensure that Muslims are constantly safeguarded and protected:</p>
10	<p>First: Individual Supervision (Al-Raqabah Al-Zatiyah).</p> <p>It is supervision borne from within us, through our faith and conviction, polished through <i>Al-Quran</i> and <i>As-Sunnah</i>.</p>
11	<p>Rasulullah SAW explained in a hadith recorded by Al-Bukhari and Muslim as narrated by Huzaifa bin Al-Yaman RA:</p> <p style="text-align: center;">أَنَّ الْأَمَانَةَ نَزَلَتْ فِي جَذْرِ قُلُوبِ الرِّجَالِ ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ ثُمَّ عَلِمُوا مِنَ السُّنَّةِ</p> <p>Which means: <i>Trust has been put into the depths of a person's soul, and he recognises it only through the revelation of the Al-Quran, and he further recognises it through the As-Sunnah.</i></p> <p>The trust of faith and conviction act as guardians of Muslims, keeping them safe from being associated with anything that is prohibited by Allah SWT.</p>
12	<p>Second: Divine Supervision (Al-Raqabah Al-Ilahiyyah).</p> <p>This supervision is bestowed upon us by Allah SWT since birth, with the appointment and presence of the guardian angels <i>Raqib</i> and <i>Atid</i>.</p>
13	<p>As recorded in verses 17 and 18 of Surah Qaf, which was recited at the beginning of this sermon, with the following meanings:</p> <p><i>"Behold two (guardian angels) appointed to learn (his doings) learn (and note them) one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him ready (to note it)."</i></p>
14	<p>Apart from the above, all parts of our body are also guardians and witnesses which will testify for, or against, us in the hereafter, as declared by Allah SWT in Surah Yasin, verse 65:</p>



	<p>الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾</p> <p>Which means: “That Day We shall set a seal on their mouths. But their hands will speak to us, and their feet bear witness, to all that they did.”</p>
15	<p>Third: Community Supervision (Al-Raqabah Al-Mujtama'iyyah).</p> <p>As part of a responsible community, if there are mistakes committed by some members of the community, they should be wisely corrected by other members of the community.</p>
16	<p>Is it not commanded by Allah SWT through Surah Ali Imran, verse 104?</p> <p>وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٤﴾</p> <p>Which means: “Let there arise out of you a band of people inviting to all that is good, enjoining what is right and forbidding what is wrong; they are the ones who are fortuitous.”</p>
17	<p>Fourth: Authority Supervision (Al-Raqabah Al-Rasmiyyah)</p> <p>For the information of today’s congregation, authorities in the Muslim world involved in the preservation of peace has existed since the time of Rasulullah SAW, after the declaration of Madinah as an Islamic State. This authority was known as <i>Hisbah</i> and was created to assess the integrity of the community at that time. The officers were called <i>Muhtasib</i>. At that time, the tasks of such appointed officials were more focused on correcting deficiencies, to ensure what is right is enforced, and what is wrong is prevented, around the market places of Madinah.</p>
18	<p>With the expansion of Islamic territories, the responsibilities of the <i>Muhtasib</i> increased. Abu Bakr As-Siddiq, the First Caliph of Islam, appointed Abdullah Bin Mas’ud as chief <i>Muhtasib</i> in Madinah, with the title <i>Sahib Al-Lail</i> (Guardian of the Night) Similarly, Caliph Umar bin Al-Khattab, had personally led the <i>Muhtasib</i> during his administration.</p>
19	<p>The first Caliph to officially appoint a chief of police was Uthman bin Affan,</p>



	who gave the title of <i>Sahibus Syurthah</i> to the police chief. The title <i>Syurthah</i> , or police, has remained to this day.
20	Individual and divine supervisions exist around us. However, there must be a mechanism in relation to supervision of the community and by the authorities. This mechanism exists through a particular agency or institution. Therefore, based on these requirements, our country established the Royal Malaysia Police, which is authorised and empowered to oversee the integrity, security and peace of the country.
21	Fellow Muslims blessed by Allah, We understand that the city we live in is never isolated or free from various crimes committed every day. Daily reports through the newspapers, radio and mass media, to some extent, has opened the eyes of the public into being constantly vigilant against criminal activities and similar possibilities. As the saying goes "accidents happen"; this is the reality we have to face, and we need to be alert to various possibilities, no matter where we are.
22	In these risky and uncertain times stands a group of individuals, admirable and exemplary in providing assistance to the public in the fight against crime. They are none other than the Royal Malaysia Police (or <i>Polis DiRaja Malaysia</i> , 'PDRM'). PDRM is equipped with various supervisory departments and specialised units, such as the Anti-Terrorist Team, C4-i Implementation Unit, the Traffic Police, Marine Operations Force, the PDRM Air Unit and many others.
23	Through these diverse police departments and units, we Malaysians are assured of peace and security while we perform our daily activities in our country. Although there are still issues of crime and disorder that concerns us, PDRM is ever vigilant in keeping them under control, while constantly working to solve issues of security and peace, from time to time. We pray that Allah SWT shall continue to assist and lighten the burden of PDRM in their fight against the ever present evil and wrongdoing in this country.
24	The <i>Mimbar</i> also calls for us all to be thankful to PDRM who have done much to maintain peace and harmony in our beloved Malaysia, as



	<p>recommended by Rasulullah SAW in a hadith narrated by Abu Hurairah RA, and recorded by Imam At-Tirmidhi:</p> <p style="text-align: right;">مَنْ لَا يَشْكُرُ النَّاسَ لَا يَشْكُرُ اللَّهَ</p> <p>Which means: "He who is not thankful to a person, is deemed to be ungrateful to Allah SWT."</p>
25	<p>Fellow Muslims blessed by Allah,</p> <p>While PDRM has demonstrated their contribution to society, what about us? Are we not called upon to help in goodness and piety.</p>
26	<p>As mentioned in Surah Al-Maidah, verse 2?</p> <p style="text-align: center;">وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ</p> <p style="text-align: right;"></p> <p>Which means: "And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah SWT; indeed, Allah SWT is severe in penalty."</p>
27	<p>For us citizens, we have the opportunity to cooperate with the police in eradicating and abolishing crime, through participation in the <i>RakanCop</i> program, to assist in combating crime in the capital and other cities in Malaysia. The main objective of <i>RakanCop</i> is to give more opportunities for direct cooperation between the public and police in relation to crime prevention initiatives.</p>
28	<p>Fellow Muslims blessed by Allah,</p> <p>To conclude, the <i>khatib</i> presents the following takeaways from today's sermon:</p> <p>First: Islam recognizes and respects the work of the police, as long as the task of upholding the right and preventing the wrong (<i>Amar Makruf Nahi Mungkar</i>) is undertaken with dedication</p>



	<p>and integrity.</p> <p>Second: We as citizens need to provide full cooperation to the police force in efforts to reduce the crime rate in the country.</p> <p>Third: Appreciate and acknowledge the blood, sweat and sacrifice of the police in maintaining security and safety of the citizens and the country, even at the expense of their lives.</p>
29	<p>Reflect upon the words of Allah SWT in Surah An-Nisa 'verse 135:</p> <p style="text-align: right;">أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ</p> <p>يَأْتِيهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىَٰ أَن تَعْدِلُوا ۗ وَإِن تَلَوُّا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٣٥﴾</p>
30	<p>Which means: “O you who believe! Stand out firmly for justice as witnesses to Allah SWT even against yourselves or your parents or your kin and whether it be (against) the rich or the poor: for Allah SWT can best protect both. Follow not the lusts (of your hearts) lest you swerve and if you distort (justice) or decline to do justice, verily Allah SWT is well-acquainted with all that you do”.</p>
31	<p>بَارَكَ اللَّهُ لِي وَلَكُمْ بِالْقُرْآنِ 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 وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.</p>