

**TEKS UCAPAN YAB PERDANA MENTERI: MAJLIS BERBUKA
PUASA MADANI TAHUN 2025 KEMENTERIAN LUAR NEGERI
BERSAMA YAB PERDANA MENTERI**

By : DATO' SERI ANWAR IBRAHIM

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TEKS UCAPAN

YAB DATO' SERI ANWAR BIN IBRAHIM

PERDANA MENTERI

SEMPENA

MAJLIS BERBUKA PUASA MADANI TAHUN 2025

KEMENTERIAN LUAR NEGERI

BERSAMA YAB PERDANA MENTERI

9 MAC 2025 | AHAD | 6.00 PETANG

DEWAN TUNKU ABDUL RAHMAN PUTRA

BANGUNAN WP1, WISMA PUTRA,

KEMENTERIAN LUAR NEGERI

Assalamualaikum Warahmatullahi Wabaratu dan Salam Sejahtera.

Alhamdulillah rabbil 'alamin,

Nahmaduhu Wa Nusalli Ala Rasoolilah Kareem,

Wa 'ala alihi wasahbihi ajma'in.

Saudara saya,

Yang Berhormat Dato' Seri Utama Haji Mohamad Haji Hasan,

Menteri Luar Negeri dan isteri;

1. Dia betul-betul bertugas Menteri Luar sebab dia jarang ada di dalam. Terima kasih kerana menganjurkan dalam keadaan kesibukan baru pulang dari Arab Saudi dan terima kasih juga kepada Datuk Amran dan warga Kementerian Luar Negeri kerana dapat mengangkat ikhtiar dan usaha yang membanggakan dan dibebankan dengan tugas yang lebih besar berbanding beberapa tahun sebelum ini. Dan saya, pengalaman saya bersama-sama dalam kunjungan ke luar negara, ASEAN terutamanya dan beberapa negara luar, saya lihat prestasi membanggakan, bukan sahaja diri saya tetapi juga kepada negara.
2. Jadi saya datang di antara lain Iftar dan juga mengucapkan jazakallah khair katsiran, terima kasih banyak berikan sokongan. Dan juga kehadiran tetamu kita dari Duta Besar dan Pesuruhjaya Tinggi yang hadir menyerikan majlis ini. Dan kita percaya ia ada kaitan dengan apa yang dilontarkan oleh Saudara Mohamad Hasan sebentar tadi tentang memaknai Ramadan, itu cabaran kita terbesar. Dia boleh jadi ibadah biasa tetapi memaknai menimbulkan hasrat dan sedar, faham maksudnya, dan mudah-mudahan kita dapat menghayati.
3. Cabaran kita umat Islam itu selalunya tentang penghayatannya, sepertimana yang ditekankan dalam Al-Quran – Yaaa aiyuhal laziina amanus tajiibuu lillaahi wa lir Rasuuli iza da'aakum limaa yuhyiikum wa'lamuuu annal laaha yahuulu bainal mar'i wa qalbihii wa anahuuu ilaihi tuhsharuun (surat al-Anfal-ayat-24). Cabarannya itu adalah penghayatannya, penyampaiannya lebih mudah dan itu

yang digesa oleh kita semua. Dalam konteks Ramadan penghayatannya tentu dalam beberapa dimensi.

Excellency, ladies and gentlemen,

4. I mean, we're just following through our earlier "Sheikh" just now in his attempt to espouse the meaning significance of Ramadan and it is unique in Malaysia because not only the Eid, but the Ramadan, we invite our non-Muslim neighbors and friends from ministries. This is significant, although some of them pretend fast and breakfast, some breakfast two times a day. But this measure of tolerance is meaningful. You respect the practice of Ramadan and from the time I was a kid in Penang, I hardly see my close colleague, the Chinese, the Indians eating in front of me, somehow they would avoid, they would in some way distant to be sure, out of respect and this is important to my mind.
5. And the significant of Ramadan is of course, certainly the spiritual purification, spiritual enlightenment, there's no question about it and the rituals affected make sure that you add on to the normal practice. That is why Muslim scholars, they laid the Ramadan as a training schedule, madrasah rohiyyah or tarbiyatul rohiyyah, Arab's Sheikh are many here, so I'm will make sure I'm perfect with my pronunciation.
6. Now, which means without exception, excellencies, ambassadors, ulama or teachers, they are all compelled to go back to this School of

Ramadan, to make sure that they enhance the spirituality, they practice – the la'allakum tattaqun. Secondly, of course, the discipline, the integrity, but this one practice that you can pretend to fast, but you don't fast. So, you are finally accountable and answerable to Allah SWT. So, this sense of discipline among Muslims to be remarkable, because you are trained from the very early age that when you perform this ibadah, you are answerable to God because you can always breakfast along the way.

7. The third was the social dimension, health, wise and also social dimension to care, the compassion, the ihsan and the rahmah. Why is it that we can fast and enjoy the luxury at the same time leave our neighbors in the lurch? that's why I mentioned the term actualization of the idea. How the practice, the rituals are meant not only personally, spiritually and lightly, or to write that sense of discipline, but to have the capacity to affect change and reform in yourself, family, society and nation.
8. May Allah SWT blessed us and ensure that our Ramadan gives us that necessary push that we must be after the 30 days of intensive training, we are expected Muslim generally. I expected to enhance the capability, to be better person, to be more caring, to understand the essence meaning of justice. Whether it is being realized, is of course a major question, is of course, the internal dynamics and debate and discourse among Muslims for centuries has been there. We all fast, but sometimes we don't even care for our neighbors not having enough food. We fast, but we don't have any concern of course, not only in Gaza, but at least even among our neighborhoods.

9. So that is the major test, the meaning and significance of Ramadan. May Allah reward us and bless us and thank you again for this opportunity and thank you. I was joking, it is not joking, it's a serious note to the Foreign Minister I said "when Prime Ministers invite, not all Ambassadors attend, but when Foreign Minister invited, I see so many present without failed. You see the strength and influence of a Foreign Minister and the ministry, of course. So, thank you again.

Wassalamualaikum warahmatullahi wabarakatuh.

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