



جهاز ائمة اسلام سلانور
JABATAN AGAMA ISLAM SELANGOR

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**OPEN TO
ACCEPTING
ADVICE**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I implore fellow Friday
congregation to
altogether strive in
increasing our *taqwa*
and diligence in fulfilling
all of the commands of

Allah, as well as staying away from all of His prohibitions. With that, may we become among His slaves possessing true *imaan* (belief) and *taqwa*.

Conveying advice, reminder, and admonition is greatly emphasized in Islam. In a narration from Tameem ad-Daari *radiyAllaahu ‘anh*, he mentioned that Rasulullah ﷺ asserted

that ***“the deen (religion) is naseehah (advice).”***

We are fortunate that the responsibilities within this religion have been shouldered in the best manner by the ***musliheen*** (reformers) whom

comprised of the
anbiyaa' (prophets) and
mursaleen (messengers).
They rendered full
undivided commitment in
guiding the *ummah*
according to the
Sharee'ah of

Allah *Subhaanahu Wa Ta'aala*. Prophet Nooh *'alayhissalaam* firmly mentioned to his people, as Allah *Subhaanahu Wa Ta'aala* mentions in verse 62 of soorah al-A'raaf:

“I convey to you the messages of my Lord and advise you; and I know from Allah what you do not know.”

While, Prophet Hood stated to the people of 'Aad in verse 68 of soorah al-A'raaf:

“I convey to you the messages of my Lord, and I am to you a trustworthy adviser.”

Excerpts from those verses explains the reality that *naseehah* is a matter that covers two *da'wah* (calling to Islam) approaches that are synonymous to each other, namely the call to

perform *ma'roof* (good)
and forbid *munkar* (evil).
The best generation of
Islam whom comprised
of the Companions
radiyAllaahu 'anhum had
upheld the obligation of
giving advice as the most

important duty after
salaah and *zakaah*.

In the Islamic context,
naseehah is one of the
da'wah approach that is
practiced in ensuring the
quality of society that is

sound. Beginning from
the leader to his
subjects, the head of the
family to his relatives, the
teacher to his students,
the employer to his
employees, including the
khateeb to his audience,

**where the responsibility
in giving advice must be
fulfilled in order to
prosper and elevate
human dignity.**

The glory of Islam during the time of Rasulullah ﷺ had peaked such that a new social paradigm emerged, known as “*khayra ummah*” (the best nation), due to the success of the *ummah* in

upholding the duty of
“religion is advice”
effectively. The
Companions’ generation
did not only appear as
honest in spreading the
risaalah (message) but
also as obedient

followers of its teachings.
They were firm and
abiding upon every
teachings and advice of
Rasulullah ﷺ.

Therefore, as Muslims that yearn for the glorious era of Islam to return, we must emulate the attitude of the Companions of Rasulullah ﷺ. When we are advised or given

good suggestions, the appropriate response is to appreciate, internalize, accept with seriousness, and welcome them with open hearts. Al-Imaam al-Ghazzaali mentioned in his book *“Ayyuhal Walad”*:

“To advise others is an easy matter, the difficulty is accepting advice since it is bitter for those who follow their own inclinations and desires.”

The human attitude that likes to belittle the value of advice given stems from arrogance and pride. In result, even if the *naseelah* is upon the foundation of truth, *ukhuwwah* (brotherhood)

and *mahabbah* (love), it will not be seen from the positive angle due to the presumption that the culture of mutual advising and admonishing is purely to expose the weakness or tarnish one's dignity.

Even more unfortunate if such arrogance is spewed with utterances such as “everybody’s got their own grave”, “don’t snoop into other people’s affairs”, “look in the mirror before advising others”,

and the like. The habit of creating negative perception upon those giving *naseehah* should not be emulated at all.

Allah *Subhaanahu Wa Ta'aala* condemns the

attitude of disputing
good advice as a vile act,
as it was mentioned in
the *hadeeth* of ‘Abdullah
bin Mas‘ood *radiyAllaahu*
‘anh, where the Prophet
ﷺ said:

“The most hated of speech to Allah is when one man says to another, ‘Fear Allah,’ and the other says, ‘Mind your own business!’”

(al-Bayhaqi)

Convey the advice and admonition wisely, that hopefully our community will continue to remain firm and *istiqamah* (steadfast) within the framework of the *Sharee'ah*. Derive

lessons from the *naseelah* given even if the person advising possesses lower educational background or position compared to the one being advised. There is no such term as

**“perfect” for the human
being due to
imperfection, hence we
have been created by
Allah to always remind
one another.**

Rebuke with the sincere intention of rectifying the mistake or at the very least to avoid the same mistake from repeating itself. Let us not be choosy in selecting only a few individuals to advise

us, for that is the worst
excuse that was given by
the Quraysh disbelievers
to Rasulallah ﷺ. This
matter was mentioned by
Allah in verse 7 of soorah
al-Furqaan:

“And they say, “What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?””

Verily, giving *naseelah* is a heavy *amaanah* (trust) upon the *du'aat* (callers to Islam), for it is not only the *shi'aar* (symbols) of the religion that is *waajib* (obligatory) to be obeyed, but most importantly is

practicing what one
preaches. Fortunate are
those that are ever
willing to listen to advice
given as the catalyst
towards the better.
Perhaps an admonition
accepted would

potentially change our lives
later on.

To end the sermon today, I
implore upon fellow Friday
congregation to altogether
ponder upon the essence
of the *khutbah* delivered.

1. The Muslim *ummah* must remain open in accepting advice and improving oneself so as to attain good. On the contrary, remaining close-minded and

ta'assub (obsessed)
will cause one to
continuously remain in
deficiency and
weakness.

2. The responsibility of conveying advice regarding something encouraged or prohibited is a noble task inherited from the Prophets and Messengers.

3. The Muslim *ummah* must revive the culture of mutually admonishing and advising one another, in order to build a society of “*khayra ummah*”.


4. The Muslim community must become good listeners, as well as remaining open in accepting admonition and *naseehah*.

***“Who listen to speech
and follow the best of it.
Those are the ones
Allah has guided, and
those are people of
understanding.”***


(az-Zumar 39:18)



**THE SECOND
KHUTBAH**



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.




O Allah, grant us guidance in performing the five obligatory prayers in congregation, fulfilling *zakaat* through Selangor *Zakaat* Board (LZS), making endowment (*waqf*)



through *Perbadanan Wakaf Selangor* (Selangor Endowment Corporation) and giving away our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through
Darul Ehsan Islamic
Foundation (YIDE).**



O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.



**ILUSTRASI INI
DISEDIAKAN OLEH**

**unit khutbah
bahagian pengurusan masjid**

