

**To Be Delivered On: 05 AUGUST 2022CE | 07 Muharram
1444H**



ISLAMIC • SAVIOUR • OBEDIENCE

FRIDAY SERMON

Title:

“OPEN TO ACCEPTING ADVICE”

Published By:

Unit Khutbah

Bahagian Pengurusan Masjid

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“OPEN TO ACCEPTING ADVICE”

الْحَمْدُ لِلَّهِ الْقَائِلِ : وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ
صَالِحًا وَقَالَ إِنَّنِي مِنَ الْمُسْلِمِينَ ¹ ﴿٣٣﴾
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 أَيُّهَا الْمُسْلِمُونَ اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ² ﴿١٠٢﴾

Dear blessed Muslims,

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*.

Dear beloved Muslims,

¹ Fussilat 41:33

² Aal 'Imraan 3:102



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

أُبَلِّغُكُمْ رِيسَلَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾

“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:

أُبَلِّغُكُمْ رِيسَلَاتِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ﴿٦٨﴾

“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*.

Esteemed audience,

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*":



النَّصِيحَةُ سَهْلٌ، وَالْمُشْكِلُ قَبُولُهَا، لِأَنَّهَا فِي مَذَاقِ مُتَّبِعِي

الهُوَى مُرٌّ

"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 *naseehah* 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:

إِنَّ أَبْغَضَ الْكَلَامِ إِلَى اللَّهِ: أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: اتَّقِ

اللَّهِ، فَيَقُولُ: عَلَيْكَ بِنَفْسِكَ!

"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)

Dear blessed Friday audience,

Convey the advice and admonition wisely, that hopefully our community will continue to remain firm and *istiqaamah* (steadfast) within the framework of the *Sharee'ah*. Derive lessons from the *naseehah* 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 Rasulullah ﷺ. This matter was mentioned by Allah in verse 7 of soorah al-Furqaan:

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي فِي الْأَسْوَاقِ
لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ فَيَكُونُ مَعَهُ وَنَذِيرًا ﴿٧﴾

"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 *naseehah* 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.

Dearest Muslims,

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*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ أَحْسَنَهُ وَأُولَئِكَ الَّذِينَ هَدَاهُ اللَّهُ
وَأُولَئِكَ هُمْ أُولُوا الْأَلْبَابِ ﴿١٨﴾

"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)



بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ 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، فَاسْتَغْفِرُوهُ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ.

THE SECOND KHUTBAH



الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْمُسْلِمِينَ، وَرَزَقَنَا مِنَ الطَّيِّبَاتِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ
الدِّينِ. أَمَّا بَعْدُ، فَيَا عِبَادَ اللَّهِ، اتَّقُوا اللَّهَ، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ
أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ



وَيَا قَاضِيَ الْحَاجَاتِ. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعَكَوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

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 (*infaaq*) our wealth 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.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٩٠﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.