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Title:

***“LOVING THE ELDER IS A TRAIT OF
THE PIOUS”***

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“LOVING THE ELDERERS IS A TRAIT OF THE PIOUS”

الْحَمْدُ لِلَّهِ الْقَائِلِ: هُوَ الَّذِي خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ثُمَّ
لِتَكُونُوا شُيُوخًا وَمِنْكُمْ مَنْ يُتَوَفَّى مِنْ قَبْلٍ وَلِتَبْلُغُوا أَجَلًا
مُسَمًّى وَلَعَلَّكُمْ تَعْقِلُونَ¹

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، أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ²

Dear blessed Muslims,

Let us have the *taqwa* of Allah *Subhaanahu Wa Ta'aala* by performing all of His Commands and avoiding all of His prohibitions.

¹ Ghaafir 40:67.

² Aal-'Imraan 3:102.



The *khutbah* today is titled **“LOVING THE ELDERS IS A TRAIT OF THE PIOUS.”**

Dear respected audience,

The reality of *fitrah* (natural disposition) in the creation of the human being is that every individual will undergo through several phases in life. Beginning with the infancy phase inside the womb, the post-natal phase, the childhood phase, the adolescent and adulthood phases, and lastly the aging phase. For every phase endured, there will be changes within the mental, spiritual, and physical aspects. The changes through these phases are normal, where they will be experienced by every individual, as mentioned in verse 70 of Soorah an-Nahl:

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ
الْعُمْرِ لِكَيْ لَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ۗ

“And Allah created you; then He will take you in death. And among you is he who is reversed to the most decrepit [old] age so that he will not know, after [having had] knowledge, a thing. Indeed, Allah is Knowing and Competent.”

In the Islamic perspective, old age is not a problem or burden, while on the contrary, it is just a normal process and it must be properly managed so that the final objective in this life, which is to attain the good ending to life or *husn al-khaatimah*, will be achieved.

Dear blessed Muslims,

Islam teaches its adherents to practice mutual respect and kind treatment of one another, irrespective of race, status, or lineage. This trait



must be nurtured from an early age, especially towards one's parents. Let us raise our children to have good *adab* (manners) with others. This is especially with the current situation in today's world, where mankind has increasingly lost their *adab* and morality in their lives. Respecting and good treatment of the parents are *wajib* (obligatory) for it is a command from Allah *Subhaanahu Wa Ta'aala*. Allah *Subhaanahu Wa Ta'aala* mentions in verse 15 of Soorah al-Ahqaaf:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ وَكُرْهًا وَوَضَعَتْهُ
كُرْهًا ۖ

“And We have enjoined upon man, to his parents, good treatment. His mother carried him with hardship and gave birth to him with hardship.”

The command for kind treatment is not just limited to one's own parents, but it includes those that are older or senior citizens, whether having familial ties or not. Indeed, the elders have their rights to be loved and respected through the preservation of their rights.

Dearest beloved of Allah,

Rasulullah ﷺ had taught us to do good to those older than us, as mentioned in the *hadeeth* of Anas bin Maalik *radiallaahu 'anh*, where an old man came to the Prophet ﷺ and those present were hesitant in making room for him. Then, the Prophet ﷺ said:

لَيْسَ مِنَّا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَيُقِرَّ كَبِيرَنَا

“He is not one of us who does not have mercy on our young and does not respect our elders.”



(at-Tirmidhi)

Rasulullah ﷺ had also reminded us in one *hadeeth* narrated by 'Abdullah bin 'Amr *radiyAllaahu 'anhuma*:

مَنْ أَحَبَّ أَنْ يُزْحَرَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلْتَأْتِهِ
مَنْيَّتُهُ وَهُوَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَيَأْتِي إِلَى النَّاسِ مَا يُحِبُّ
أَنْ يُؤْتَى إِلَيْهِ

"Whoever wishes to be delivered from the fire and enter the garden should die with faith in Allah and the Last Day and should treat the people as he wishes to be treated by them."

(Ahmad)

Dear blessed audience,

The elders are not those that we can just easily ignore. In reality, they have a privileged status with Allah *Subhaanahu Wa Ta'aala*, as mentioned in the *hadeeth* of Abu Moosa al-Ash'ari, where Rasulullah ﷺ said:

إِنَّ مِنْ إِجْلَالِ اللَّهِ إِكْرَامَ ذِي الشَّيْبَةِ الْمُسْلِمِ وَحَامِلِ
الْقُرْآنِ غَيْرِ الْغَالِي فِيهِ وَالْجَافِي عَنْهُ وَإِكْرَامَ ذِي السُّلْطَانِ
الْمُقْسِطِ

"Glorifying Allah involves showing honor to a grey-haired Muslim and to one who can expound the Qur'an, but not to one who acts extravagantly regarding it, or turns away from it, and showing honor to a just ruler."

(Abu Dawood)



Dearest Muslims,

I would like to advice and remind fellow congregation that while discussing upon the matter of respecting the elders, we as believers must always perform *muhaasabah* (evaluation) upon ourselves, how are our attitude and behavior in appreciating our parents as senior citizens? What are our duties in providing love and care to our parents, whom had tremendously sacrificed in raising us? Is it sufficient for us to just leave them alone, where some even have no qualm in leaving their parents at nursing homes? Is this truly appropriate in the environment of forming a harmonious family at this time? Hence, for that reason, let us instill deep concern and sympathy within our family members by preserving good relationship with the parents, whom are to be respected and obeyed, for it will be greatly rewarded by Allah *Subhaanahu Wa Ta'aala*.

Respected audience,

To end the *khutbah* this time, let us derive lessons and several important matters that are to be given due attention:

1. The Muslim *ummah* must have certainty that respecting and loving the elders is a command and order from Allah *Subhaanahu Wa Ta'aala*.
2. The Muslim *ummah* must remain cognizant that senior citizens are to be treated kindly, loved, and respected, for it is stipulated in Islam.
3. The Muslim *ummah* must realize that everyone will reach old age one day. Therefore, remain determined to love and care for the elders.



أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا إِمَّا يَبُلُغَنَّ
عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ
لَهُمَا قَوْلًا كَرِيمًا ٢٣

“And your Lord has decreed that you not worship except Him, and to parents, good treatment. Whether one or both of them reach old age [while] with you, say not to them [so much as], “uff,” and do not repel them but speak to them a noble word.”

(al-Israa' 17:23)

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.

Respected audience,

Let us unite upon the basis of authentic Islamic 'aqeedah that is certain and solidified. Let us unite upon any situations, firmly united facing any circumstances and enemy's threat, whether hidden or apparent. The unity of the Muslim *ummah* is the foundational strength towards the nurturing of *Khayra Ummah* (the best nation). Muslims are entitled to have differing views, what more in worldly matters, but the Muslim *ummah* must continue to



unite in *fikrah* (thoughts) and understanding according to the guidelines of the *kalimah* (phrase) لا إله إلا الله, affirmative principles within al-Qur'an and *al-Hadeeth*, as well as sound Islamic brotherhood principles.

In our effort to break the chain of Covid-19, it necessitate every Masjid attendees to remain disciplined and that it is *wajib* (obligatory) to abide by the Standard Operating Procedure (SOP) that has been outlined by JAIS (Selangor Islamic Religious Department), specifically in performing the *wudoo'* (ablution) at home, bringing one's own prayer mat, wearing the face mask while at the Masjid and *Surau*, and practicing social distancing. Those that are unhealthy or unwell are prohibited from performing *salaah* in the Masjid and *Surau*.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، إِنَّكَ سَمِيعٌ قَرِيبٌ مُجِيبُ الدَّعَوَاتِ وَيَا قَاضِيَ الْحَاجَاتِ. اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا الْمُعْظَمِ، سُلْطَانَ سَلَاطُونَ، سُلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعَوْنَ وَالْهُدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونَ، تَغْكَو أَمِيرِ شَاهِ، ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحِ



وَعَافِيَةٍ بِمَنِّكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ
عُمْرَهُمَا، مُصْلِحِينَ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah, You are the Lord that is All Mighty, we are grateful to You for having bestowed upon us *rahmah* and blessings upon this state that continues to prosper and progress, and that its residents remain united, under the auspices and leadership of our Ruler as the Head of Islamic affairs in this state.

O Allah, protect us from calamities and pandemic such as Covid-19.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اذْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءِ 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 ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ
النَّارِ ۝۴۱

عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ ۙ



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