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Title:

***“VISITATIONS: BROTHERHOOD
FORTIFIED, BLESSINGS ATTAINED”***

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“VISITATIONS: BROTHERHOOD FORTIFIED, BLESSINGS ATTAINED”

الْحَمْدُ لِلَّهِ الْقَائِلِ : يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ
بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ
لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٧﴾¹

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 تُقَاتِهِ وَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

¹ an-Noor 24:27

² Aal ‘Imraan 3:102.

I humbly implore all of us to altogether strive in increasing out **taqwa** of Allah **Subhaanahu Wa Ta'aala** by fulfilling all of His Commands and avoiding all of the matters prohibited by Him. May we all be bestowed with blissfulness and success in this world and the Hereafter. Fellow audience is reminded not to use the cellular phone while the sermon is being delivered.

On this noble day, I will expound on a *khutbah* titled **"VISITATIONS: BROTHERHOOD FORTIFIED, BLESSINGS ATTAINED."**

Blessed Friday audience,

It is undeniable that the celebration of *'Eid al-Fitr* legislated is only on the 1st of Shawwaal. However, it does not prohibit good deeds such as visiting one another, fostering *silaaturrahm* (ties of kinship) as well as *ukhuwwah* (brotherhood) whether in the month of Shawwaal or other months.

In the Muslim community's culture in Malaysia, the month of Shawwaal is often utilized as a period for visitations (*ziyaarah*) between family members, relatives, friends, colleagues, and neighbors. The practice of visiting one another is not just from among the traditions of our society, but it is also a practice that is enjoined in Islam.

The reality is that it opens up the avenue to further strengthen the *silaaturrahm*, solidify Islamic brotherhood, forgiving one another, and supplicating for the well-being of one another. Aside from that, this noble practice incurs *barakah* (blessings), revives the spirit of brotherhood, and increases affection within society.

Narrated Anas bin Maalik *radiyAllaahu 'anh*, Rasulullah ﷺ said:

مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ،
فَلْيَصِلْ رَحِمَهُ.

“He who desires ample provisions and his life be prolonged, should maintain good ties with his blood relations.”

(al-Bukhaari and Muslim)

Based on this *hadeeth*, we understood that maintaining good ties with the family, relatives, neighbors, and colleagues is not just a social value, but it also brings *barakah* in one’s *rizq* (sustenance) and life.

Beloved Friday congregation,

In the midst of the joyfulness in our visitations, it necessitates that we observe proper *adab* (etiquettes) that adheres to the *sunnah* of Rasulullah ﷺ so that our visits do not become a burden or causes discomfort upon the host.

Unfortunately, there are those within the society that do not care much about this matter. Not limited just to the day of ‘*Eid*, even on the regular days, they would just come and visit without giving prior notice. Some would even show up without informing the host ahead of time, some came at inappropriate times, and the saddest thing is when the guests themselves are not mindful of their behaviors and the behaviors of those that came along with them. Hence, before we begin visiting others, it befits that we ponder upon the *adab* enjoined by Islam, so that our *ziyaarah* would truly bring about good and serve as *waseelah* (means) in strengthening the *silaaturrahm* and solidify *ukhuwwah Islaamiyyah* (Islamic brotherhood).

Among the important *adab* that must be given attention during our visitation is wearing modest clothing and covering the 'awrah. We are all cognizant that donning clothing that adheres to the *shara'* is not merely an obligation, but it manifests the identify of a well-mannered Muslim individual. Do not blindly imitate the excessive style of dressing to the point of causing *fitnah*.

In the *hadeeth* of Abu Hurayrah *radiyAllaahu 'anh*, Rasulullah ﷺ said:

"There are two types of people who will be punished in Hell and whom I have not seen: men having whips like the tails of cows and they will be beating people with them, and women who will be dressed but appear to be naked, inviting to evil; and they themselves will be inclined to it. Their heads will appear like the humps of the Bactrian camel inclined to one side. They will not enter Jannah and they will not smell its fragrance which is perceptible from such and such a distance."

(Muslim)

Dear beloved Friday audience,

Islam also teaches us to preserve our *adab* and respect others' privacy by requesting permission and giving *salaam* (greeting) before entering one's house.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 27 of Soorah an-Noor that was recited during the *muqaddimah* (introduction) of this sermon:

"O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded."

In this verse, Allah *Subhaanahu Wa Ta'aala* uses the word **اِسْتِئْذَنْ** which means requesting permission. Therefore, we are required to seek permission and give *salaam* before entering someone's house.

From this verse, it can also be understood that visitation without the permission of the host is not only deemed as invading one's personal space, but it can also create discomfort and undue disturbance. Rasulullah ﷺ had reminded that if one had sought permission three times and did not obtain consent from the host, then the person must return and leave.

In the *hadeeth* of Abu Moosa al-Ash'ari and Abu Sa'eed al-Khudri *radiyAllaahu 'anhuma*, Rasulullah ﷺ said:

إِذَا اسْتَأْذَنَ أَحَدُكُمْ ثَلَاثًا فَلَمْ يُؤْذَنَ لَهُ فَلْيَرْجِعْ

"If anyone of you asks the permission to enter thrice, and the permission is not given, then he should return."

(al-Bukhaari)

Esteemed Friday attendees,

Before we head out to someone's house, it is only appropriate that we choose a suitable time so that it will not burden or inconvenient the host. Instead, we should inform the host beforehand and sought their permission, ensuring that the visit will be well received. Do not come too early or during the prayer time or when the host is resting.

al-Imaam an-Nawawi mentioned in his book *al-Adhkaar*.

"It is strongly recommended for Muslims to visit the pious people, the brethren, the neighbors, friends and relatives, and to be generous, kind, and obliging to them. However, the extent of the visit varies according to the host's circumstances. The visit ought to be conducted in a pleasant manner and at convenient times."

Beloved Friday congregation,

We are also required to guard our gaze and not peek into the house that we are visiting. This may seem petty but Rasulullah ﷺ himself had provided an exemplary for us, by not standing directly facing the door of the house. Instead, he ﷺ stood at the right or left corner of the door so that the privacy and comfort of the host are preserved. Such is the refined *akhlaaq* (character) of Rasulullah ﷺ in preserving the dignity and solace of the host.

On the authority of 'Abdullah bin Busr *radhiyAllahu 'anh*, he narrated:

When the Messenger of Allah (ﷺ) came to some people's door, he did not face it squarely, but faced the right or left corner, and said: "Peace be upon you! Peace be upon you!"

(Abu Dawood)

Aside from that, we are not encouraged to stay for too long at the house being visited. As guests, we should be sensitive with the circumstances of the host, especially if they have upcoming affairs or need a bit of rest. Suffice for us to meet, greet, converse, and check up on one another without taking too much time.

Dear blessed Friday congregants,

In addition to observing the time during visitation, ensure that our visit does not inflict any damage on the house or items within the house. The parents are fully responsible in ensuring that their children do not damage or disrupt the environment of the house being visited, for this can tarnish the purpose of the *ziyaarah*.

Therefore, let us altogether internalize the main purpose of *ziyaarah*, which is to nurture love, solidify *silaturrahm* and *ukhuwwah Islaamiyyah* between one another. Do not allow our visit to become another customary practice but make it as a means in earning the blessings and pleasure of Allah *Subhaanahu Wa Ta’aala*.

As well-mannered guests do not forget to supplicate for the well-being of the hosts and their families, so that they will always be bestowed with abundant *rizq* and blessed lives.

Among the *du’aa* (supplication) that can be made is the *du’aa* of Rasulullah ﷺ, as in the *hadeeth* of al-Miqdaad bin Amr *radiyAllaahu ‘anh*, where Rasulullah ﷺ supplicated:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي، وَأَسْقِ مَنْ أَسْقَانِي

“O Allah, feed the one who has fed me, and give drink to the one who has given me drink.”

(Muslim)

Respected Friday audience,

To end the *khutbah* today, let us derive several lessons as guidelines in our daily lives, especially during this festive season:

1. The Muslim *ummah* must realize that the practice of visiting one another is not merely customary, but it is an act that is blessed and solidifies the brotherhood.
2. The Muslim *ummah* must emulate the *akhlaaq* and *adab* of Rasulullah ﷺ regarding *ziyaarah* and supplicate for the well-being of those visited.
3. The Muslim *ummah* must make visitation sincerely for the sake of Allah *Subhaanahu Wa Ta'aala*, purely to nurture *ukhuwwah* and attain *barakah*, not for personal gain or worldly purpose.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا ﴿٨٦﴾

“And when you are greeted with a greeting, greet [in return] with one better than it or [at least] return it [in a like manner]. Indeed, Allah is ever, over all things, an Accountant.”

(Soorah an-Nisaa' 4:86)

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! أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ
فَقَدْ فَازَ الْمُتَّقُونَ.

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.

اللَّهُمَّ أَصْلِحْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ
اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ
بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعَيْنِ
عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اَدْرِيسِ شَاهِ

الحاج ابن المرحوم سُلْطَان صَلَاحُ الدِّين عبد العزيز شاه
الحاج. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاطُور، تَعَكُّوْا اَمِيْرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادريس شاه الحاج، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمَوْظَفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! The Most Merciful! We beg You, O Allah, bestow patience and perseverance upon our brethren affected by the Putra Heights gas pipeline blast last week. Bestow healing upon the injured victims, replace the damages and destructions to their properties with that which is better, soften their hearts in accepting Your trial with full patience and contentment, and make this afflicting calamity as a reminder and guidance for us all, to always administer our lives according to the ways and guidance of Your *Sharee'ah*. O Allah! We plead for the safety and well-being of the frontline workers, who have tirelessly sacrificed their time and energy, abandoning their personal and family affairs, fulfilling the responsibilities entrusted to them, comforting and aiding the victims. Grant them manifold rewards for all the sacrifices and services rendered and facilitate their affairs in this world and the Hereafter.

اللَّهُمَّ اشْفِ الْمُصَابِينَ، وَارْفَعْ عَنْهُمْ الْبَأْسَ وَالضُّرَّ، وَعَافِهِمْ وَاعْفُ عَنْهُمْ.

اللَّهُمَّ أَجِرْهُمْ فِي مُصِيبَتِهِمْ، وَأَخْلِفْ لَهُمْ خَيْرًا مِنْهَا.

O Allah! Make us among Your slaves that fulfills the *amaanah*. Strengthen our *imaan* so that we avoid treachery, protect us from becoming among those that neglect their responsibilities, and protect our state and nation from destruction due to bribery, embezzlement, and power abuse. Render the duty to lead our country upon Your slaves who are trustworthy and honest, as well as firm and courageous in upholding the truth and executing justice according to the *Sharee'ah*. O Allah, make the *masaajid* and *suraus* in the state of Selangor as Your peaceful homes, uniting everyone, and serve as the heart of the *ummah*'s strength.

O Allah! Protect the Muslims and Masjid al-Aqsa in Palestine. Safeguard them from oppression and evil, and bestow upon them determination, courage, and victory.

O Allah! Strengthen the '*aqeedah* of the Muslims in this state, '*aqeedah* that is upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*, and spare us from all of the *fitan* that can harm the union and unity of the Muslim *ummah*.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا ﴿٧٤﴾

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايَ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.