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“MALAYSIAN YOUTH, SURE YOU CAN!”

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Bahagian Pengurusan Masjid

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“MALAYSIAN YOUTH, SURE YOU CAN!”

الْحَمْدُ لِلَّهِ الْقَائِلِ: إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ
الْمُشْرِكِينَ¹

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 مُسْلِمُونَ²

Dear blessed Muslims,

I humbly implore that we altogether strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and leaving out all the matters that He forbade. May we all be blessed with happiness and success in this world and the Hereafter. Fellow congregants

¹ an-Nahl 16:120.

² Aal 'Imraan 3:102.

are reminded not to utilize the cellular phone while the *khutbah* is being delivered.

On this noble day, I will discuss upon a *khutbah* titled **"MALAYSIAN YOUTH, SURE YOU CAN!"**

Blessed Friday audience,

Al-Qur'an has recorded a fine example of *imaan* (faith) and *yaqeen* (certainty) that is extraordinary manifested by a youth, namely Prophet Ibraaheem 'Alayhissalaam. Though alone, he bravely stood defending his 'aqeedah and *tawheed* amid a society that is immersed in *kufr* (disbelief), which includes his own family members. He remained firm upon faith and principles that are unwavering unto Allah *Subhaanahu Wa Ta'aala*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 120 of Soorah an-Nahl that was recited during the *muqaddimah* (introduction) of the *khutbah*:

"Indeed, Abraham was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah."

Al-Qur'an also mentioned the story of a group of youth, namely *As-haab al-Kahf*, who demonstrated extraordinary bravery and certainty in defending their 'aqeedah.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 13 of Soorah al-Kahf:

نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ ءَامَنُوا بِرَبِّهِمْ وَزِدْنَاهُمْ

هُدًى ۝۱۳

"It is We who relate to you, [O Muhammad], their story in truth. Indeed, they were youths who believed in their Lord, and We increased them in guidance."

These stories are not merely to be read, but they are to be taken as lessons where these young people were willing to sacrifice their 'comfort zone' for the sake of defending their belief unto Allah *Subhaanahu Wa Ta'aala*, not fearing societal pressure and not succumbing to polytheism.

Today, the Muslim youth must rise with the same enthusiasm, abandon their passive cocoon and become the catalyst for change who are not only active in the social media but also active in spreading *da'wah* (calling to Islam) and righteous values in the field. We must be brave in upholding the truth in wading through the waves of hedonism, a way of life that only desires fun, entertainment, and satiating the lustful desire. We also must speak with a sharp mind and a heart guided by the authentic understanding of religion, not blindly following cultural traditions that shroud religious values and dissolves our identity.

Dear beloved Friday audience,

According to figures from the Department of Statistics Malaysia (DOSM) released in 2024, it was recorded that a total of 27.9% of the populations in Malaysia are from among the youth, aged between 15 to 30 years old. This figure is not only statistics, but it depicts a huge potential possessed by the youth as catalysts for the nation's future.

We cannot deny that the youth is the heir to the leadership, determiner of the nation's direction, and a reflection of the future face of Malaysia. Hence,

the youth must rise unto becoming a generation of knowledge, competitive, and having integrity.

With the reality of the world today, it necessitates them to always remain prepared and swift in mastering knowledge and new skills, especially in the field of technology and Artificial Intelligence (AI). If technology is abused, it can lead to destruction. However, if it is utilized wisely, it can serve as an important tool in disseminating *da'wah*, emphasizing humanitarian values, and solidify unity by taking Islam as the main guide in every action and decision.

The reality is that the nation's future critically depends on how far today's youth comprehend the role as the successor and *khaleefah* (vicegerent) on earth. I also would like to remind the youth not to remain as passengers in the current of change but become the captain that steers the direction of the people and this nation.

Respected Friday audience,

The glorious history of Islamic civilization has proven that strong *imaan* and *yaqeen* upon Allah *Subhaanahu Wa Ta'aala* and His Messenger has given rise to figures such as Sayyiduna 'Umar al-Khattaab *radiyAllaahu 'anh*, who embraced Islam at the age of 27 and later became a great leader who was just and feared. Usaamah bin Zayd *radiyAllaahu 'anh* was appointed as the commander of the military by the Prophet ﷺ at the tender age of 18, indicating an extraordinary recognition upon a young man who possesses valor and leadership quality. Similarly, with 'Abdullah bin Mas'ood *radiyAllaahu 'anh*, who was among the early Companions that embraced Islam and very knowledgeable in the *tafseer* of al-Qur'an, as well as many other Companions.

They were not merely supporters behind the scenes, but they were elevated as the frontline in defending and spreading the religion of Islam. Their prominent personalities have proven that the young age is no barrier in contributing significantly for *da'wah* missions. Furthermore, Sultan Muhammad al-Fateh, who conquered Constantinople in his 20s, serve as proof that solid *imaan* and far-reaching vision can tear down the walls of history that were considered impossible.

Therefore, the youth today must be given the room and opportunity to lead, attempt, and acquire experience that will mature them. Let there not be among us that would only look down upon them, dispute, or expunge their efforts. On the contrary, polish their true potentials with guidance, for a constructive society is a society that produces leaders, not one that kills hope.

Esteemed Friday congregants,

The young generation is the beacon of hope for the *ummah* and the country's future. Therefore, nurturing youth that are competent and *Rabbaani* (God-centric) at heart must be based on the guidance of *wahy* (divine revelation) and examples of the *anbiyaa'* (prophets).

Allah *Subhaanahu Wa Ta'aala* mentions in verse 26 of Soorah al-Qasas:

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنْ اسْتَجَرْتَ الْقَوِيُّ
الْأَمِينُ ﴿٢٦﴾

"One of the women said, "O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy.""

Some of the scholars of *tafseer* are of the opinion that this verse is a conversation between Prophet Shu'ayb *'Alayhissalaam* and one of his daughters in appointing Prophet Moosa *'Alayhissalaam* as their assistant, for possessing two vital traits that are necessary for a leader and the Muslim youth today, namely *al-Qawiyy* (strong) and *al-Ameen* (trustworthy). *Al-Qawiyy* refers to strength and competence that is not just physically strong, but also strong in identity, firm in principles, sound in *'aqeedah*, and proficient in knowledge and skills.

While *al-Ameen* refers to the symbol of trustworthiness and integrity, for youth that are trustworthy are those that fulfill their promises and are responsible towards religion, oneself, family, society, and nation. As such, that is governance in Islam that demands balance between strength (*al-Qawiyy*) and honesty or trustworthiness (*al-Ameen*) in fulfilling leadership responsibilities. A leader, in Islam, is not only required to have proficiency and firmness in making decisions, but he must be trustworthy, honest, and capable of fulfilling the *amaanah* (trust) with full integrity. These two traits are important principles in implementing a just, transparent, and responsible governance, for without strength, the leadership becomes weak. Without *amaanah*, the authority becomes oppressive.

Blessed Friday audience,

The youth is an *amaanah* of the *ummah* and the nation's strategic asset that are not only for the future, but to be put into action today. Hence, they must be nurtured and supported with *hikmah* (wisdom) in accordance with the changing of times. Within the framework of national development, the "Positive Youth Development" approach implemented by the authorities such as the Ministry of Youth and Sports is an effort in developing youth comprehensively

and in a balanced manner. This development instills the main values that form the identity of excellent youth. First, the youth must possess caring values such as empathy and affection towards others. Second, having competence, which is to be skillful and swift in response. Third, the youth must have character values, that is having noble *akhlaaq* (character) and excellent personality.

Aside from that, the youth must have *yaqeen*, which is self-confidence and steadfastness. Furthermore, willingness to cooperate, which is the capability of working in a team, being considerate, being just and understanding, competitive by always hastening to perform good deeds, and contributing, always able to benefit the society and nation.

These values are not merely theories that are only on paper, but they must be internalized and instilled within our youths. This is the basis for the development of a generation of leaders that not only excel in this world, but it is greatly hoped that they would attain the shade of Allah *Subhaanahu Wa Ta'aala* in the Hereafter.

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

“Seven people will be shaded by Allah under His shade on the day when there will be no shade except His. They are: (1) a just ruler; (2) a young man who has been brought up in the worship of Allah; (3) a man whose heart is attached to the mosque; (4) two persons who love each other only for Allah’s sake and they meet and part in Allah’s cause only; (5) a man who refuses the call of a charming woman of noble birth for an illegal sexual intercourse with her and says: “I am afraid of Allah”; (6) a

person who practices charity so secretly that his left hand does not know what his right hand has given; (7) a person who remembers Allah in seclusion and his eyes get flooded with tears."

(al-Bukhaari)

Beloved Friday congregants,

To conclude our *khutbah* today, let us derive several lessons as guidance in our daily lives, as follows:

1. The youth must build a strong Muslim identity and not succumb to the wave of hedonism and social pressure that are increasingly rampant.
2. The youth must remain balanced and competent in the realm of knowledge and technology, also possessing integrity, responsibility, and honesty in fulfilling the trust upon the religion, society, and nation.
3. The society must provide room and opportunity for the youth to lead and acquire experience, not destruct their spirit by non-constructive criticisms.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
يَبْنِيْ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ الْمُنْكَرِ وَأَصْبِرْ عَلَى مَا
أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ ﴿١٧﴾

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination."

(Soorah Luqmaan 31:17)

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 أَوْصِيَكُمْ 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 الْمُعْظَمِ، سُلْطَانَ سَلَاطُونِ، سُلْطَانَ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ الْحَاجِ. اللَّهُمَّ أَدِّمِ الْعُونَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُونِ، تَعَكَوْ أَمِيرِ شَاهِ ابْنِ السُّلْطَانَ شَرَفِ الدِّينِ اأَدْرِيسِ شَاهِ الْحَاجِ، فِي أَمْنٍ وَصَلَاحٍ وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اللَّهُمَّ أَطْلُ

عُمْرُهُمَا مُصْلِحَيْنِ لِلْمُوظَّفِينَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لَطَرِيقِ الْهُدَى وَالرَّشَادِ.

O Allah! Have mercy and preserve the pilgrims who will be the guests of The Most Merciful (*Duyooof ar-Rahmaan*) this year. Protect them from all difficulties and hardships throughout their stay in the land of Makkah and Madeenah.

O Allah! Grant their *'ibaadah* (worship) of hajj as hajj that is *mabroor* (accepted), their *sa'ie* accepted, their *wuqoof* filled with penitence, and return them to their homeland safely, in good health, and filled with blessings.

اللَّهُمَّ اجْعَلْ حَجَّهُمْ حَجًّا مَبْرُورًا، وَسَعْيَهُمْ سَعْيًا مَشْكُورًا،
وَذَنْبُهُمْ ذَنْبًا مَغْفُورًا، وَتِجَارَتَهُمْ تِجَارَةً لَّنْ تَبُورَ.

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 آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ 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.