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***“RAISING A KNOWLEDGEABLE AND
WELL-MANNERED GENERATION”***

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Khutbah

Bahagian Pengurusan Masjid

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"RAISING A KNOWLEDGEABLE AND WELL-MANNERED GENERATION"

الْحَمْدُ لِلَّهِ الْقَائِلِ : أَلْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبُقِيَّةُ
الْصَّلَاحُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا.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.²

Dear blessed Muslims,

I humbly call upon all of us to altogether strive in increasing our **taqwa** of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and abandoning all matters that He prohibited. May we be bestowed with happiness and success in this world and the Hereafter. Fellow congregation

¹ al-Kahf 18:46.

² Aal 'Imraan 3:102.

is reminded to not fiddle with the mobile phone while the *khutbah* is being delivered.

On this glorious day, I will discuss upon a *khutbah* titled **"RAISING A KNOWLEDGEABLE AND WELL-MANNERED GENERATION."**

Dear blessed Friday audience,

With the start of the 2026 school session, our children will enter new classrooms and environment. This is the time for us to instill new resolution and determination in seeking knowledge (*'ilm*) for with knowledge, we will learn to know Allah *Subhaanahu Wa Ta'aala* and also able to distinguish between *haqq* (truth) and *baatil* (falsehood). Without knowledge, life will lose direction and purpose, easily falling into the valley of misguidance and exposed to humiliation in this world and the Hereafter.

Many of the problems of the Muslims today stems from negligence upon the obligation of seeking knowledge that is *saheeh* (authentic) and balanced. The failure in managing differences of opinion is a sign of deficiency in knowledge. Being easily duped by deviant teachings is also a reflection of ignorance towards the comprehension of knowledge. Extreme attitudes and turning political issues into strife are also results of limitation of knowledge. Moreover, bribery and abuse of power are caused by either ignorance or failure in utilizing knowledge as shield that restrains the soul from sinning.

Knowledge that is beneficial should make an individual possess utmost *adab* (mannerism), open-minded when dealing with differences, matured in making decisions, and increasingly fearful and submissive to Allah *Subhaanahu Wa Ta'aala*, not becoming more arrogant, harsh, and quarrelsome. Therefore, we must realize that seeking *'ilm* is an *amaanah*

(trust) and *'ibaadah* (worship) that can save us and our families from ignorance and backwardness.

Noble audience,

Our children must be guided in comprehending the *fard* (obligation) of seeking knowledge, accompanied by *niyyah* (intention) that is *ikhlaas* (sincere) and strong determination. We must realize that the responsibility of educating the children must begin from home, through good exemplary, *akhlaaq* (character), and clear examples that are demonstrated every day, just as how Prophet Muhammad ﷺ made *da'wah* (calling to Islam) and taught the Companions *radiyAllaahu 'anhum*.

If we are hoping for our children to become well-disciplined, then that discipline must be manifested within our attitude and practice. If we want them to love the masjid, then the onus is upon us to first embrace praying in *jamaa'ah* (congregation) and honoring the House of Allah *Subhaanahu Wa Ta'aala*. If we yearn for them to be intimate with al-Qur'an, then we must first begin by reciting, internalizing, and guiding our children together. This is constructive education, which begins with *qudwah* (role model) before words.

In the effort to instill *'ilm* and building the children's self-esteem, we must prioritize upon three main principles that form the core of a Muslim's strength, namely the relationship with al-Qur'an, preserving the *'ibaadah* of *salaah* (prayer), and mastery of the knowledge of *fard al-'ayn* (individual obligation). These three principles are not an option, but it is a necessity that must be strengthened simultaneously by the parents in raising a family that is founded upon sound religious teachings. Without these principles, the children's education becomes crippled no matter how high their academic achievements.

Hence, let us examine and begin with the first principle, which is building a strong relationship between the children and al-Qur'an.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 9 of Soorah al-Israa':

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا.

"Indeed, this Qur'an guides to that which is most suitable and gives good tidings to the believers who do righteous deeds that they will have a great reward."

Esteemed Friday congregants,

After the children's relationship with al-Qur'an has been strengthened, then the second aspect that must be given attention is the *'ibaadah* of *salaah*. *Salaah* is the pillar of religion and the actual benchmark of a servant's relationship with His Maker. In this new school session, let us evaluate the status of the obligatory prayers of our beloved children. Are our children aware upon the prayer times? Are they capable of perfecting the five daily prayers without having to be constantly reminded?

Verily, the discipline in *salaah* must be nurtured from a young age because that is the foundation that develops *akhlaaq*, sanity, and strength within the children.

In the *hadeeth* of 'Abdullah bin 'Abdullah bin 'Amr *radiyAllaahu 'anhum*, Rasulullah ﷺ said:

مُرُوا أَوْلَادَكُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعِ سِنِينَ، وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ سِنِينَ، وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ

“Command your children to pray when they become seven years old, and beat them for it (prayer) when they become ten years old; and arrange their beds (to sleep) separately.”

(Abu Dawood)

Take heed, for prayer education is not merely to ensure that the children know how to perform *salaah* but they must be able to internalize upon its recitation, praying during its prescribed times, and continuously striving to improve its quality from time to time until reaching the level of *ihsaan*, which is engaging in *'ibaadah* as if they are standing in the presence and being witnessed by Allah *Subhaanahu Wa Ta'aala*.

Respected Friday audience,

The following aspect that must be given attention is the proficiency of the children upon the knowledge of *fard al-'ayn*, which is obligatory upon every Muslim. Parents along with teachers shoulder great responsibility in ensuring that the children have mastered this knowledge in the best manner, not only in school but through constant guidance, supervision, and exemplary at home.

The knowledge of *fard al-'ayn* is divided into three main branches: *'Aqeedah*, *Fiqh*, and *Tasawwuf*. *'Aqeedah* strengthens our certainty upon *kalimah shahaadah* (declaration of faith) and the six *Arkaan al-Imaan* (Pillars of Faith). The knowledge of *Fiqh* guides our practices through the internalization of the five *Arkaan al-Islam* (Pillars of Islam). While, the

knowledge of *Tasawwuf* emphasizes on the concept of *ihsaan*, which is deep relationship with Allah *Subhaanahu Wa Ta'aala*, ridding of the traits of *mazhmoomah* which are reprehensible traits and decorating oneself with the traits of *mahmoodah* which are praiseworthy traits. These three branches form the Muslim individual that is not only proficient in religious rulings, but revives his or her religion through comprehension, internalization, and practices that are consistent throughout life.

Aside from that, mastery upon worldly knowledge is also significant as preparation for future challenges. The knowledge of *fard al-kifaayah* (communal obligation) such as science, technology, digitalization of the economy, and management cannot be neglected at all. Although the knowledge of *fard al-'ayn* becomes a priority, proficiency in these sciences collectively will aid in the progress and survival as Muslim *ummah*.

Esteemed Friday congregation,

With the start of the new year and new school session, let us altogether renew our resolve and enhance our determination in seeking and attaining *'ilm*. For our children that have entered the realm of schooling, instill within their soul that seeking knowledge and going to school is not merely daily routine, but it is a tremendous *amaanah* that determines the direction of life, building self-esteem, and shaping the future of the religion and *ummah*.

For the parents, the *amaanah* of teaching cannot be fully surrendered to the school alone, for parents serves as the first madrasah that ignites the children's love for knowledge through attention, support, and *qudwah* that are established at home. While the teachers shoulder an even greater *amaanah* from merely completing the academic syllabus, which is their role as *murabbi*

that shapes the *akhlaaq*, matures the thinking, and nurtures the self-identity of the nation's children.

Dear noble guests of Allah,

To end the *khutbah* today, let us derive lessons as guidance in our lives:

1. We must renew our intention in seeking *'ilm* purely for the sake of Allah *Subhaanahu Wa Ta'aala*. This is because knowledge that is accompanied by *imaan* and *ikhlaas* will facilitate our path to Paradise.
2. We must fulfill our continuous responsibility in educating our children by guiding, supervising, and developing their *akhlaaq*, discipline, and potential so that they will not get caught up in unbeneficial and idle matters.
3. We must strike a balance between the worldly and *ukhrawi* (Afterlife) education for our children. Aside from the knowledge of *fard al-'ayn*, they must be exposed to the knowledge of *fard al-kifaayah* so that they become a generation of *imaan*, *akhlaaq*, knowledge, and highly skilled that they can benefit the religion, people, and nation.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
أَمَّنْ هُوَ قَنِتٌ عَانَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا يَحْذَرُ الْآخِرَةَ وَيَرْجُوا رَحْمَةَ
رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ
أُولُوا الْأَلْبَابِ.

"Is one who is devoutly obedient during periods of the night, prostrating and standing [in prayer], fearing the Hereafter and hoping for the mercy of his Lord, [like one who does not]? Say, "Are those who

know equal to those who do not know?" Only they will remember [who are] people of understanding."

(Soorah az-Zumar 39:9)

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 أَنْزَلَ الشَّرِيعَةَ، هَدَى لِلنَّاسِ وَرَحْمَةً،

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ 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.³

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ أَعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ، وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ.

³ al-Ahzaab 33:56.

اَللّٰهُمَّ وَفِّقْ اَئِمَّةَ الْمُسْلِمِيْنَ وَوُلاَةَ اُمُوْرِهِمْ وَجَمِيْعَ الْمُسْلِمِيْنَ
لِمَا فِيْهِ صَلاَحُ الْبِلَادِ وَالْعِبَادِ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحُ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْر شَاهِ ابْنِ
السُّلْطَانَ شَرَفُ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمَوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرَّشَادِ.

O Allah! Strengthen the 'aqeedah of the Muslims upon the creed of *Ahl as-Sunnah wal-Jamaa'ah*, which is upon the path of Prophet Muhammad ﷺ and his Companions *radiyAllaahu 'anhum*. Spare us from all forms of bribery

and abuse of power, as well as misguidance, shirk and superstition, and protect us from *fitan* that can harm the union and unity of the Muslim *ummah*.

O Allah! Bestow peace and prosperity upon our state and nation. Protect us from all forms of disaster, fitnah and calamity. Bestow upon us leaders that have utmost integrity, firmness, and courage in upholding the Truth according to Your *Sharee'ah*.

O Allah! Protect the Muslim *ummah* and Masjid al-Aqsa in Palestine. Preserve them from oppression and evil, and bestow upon them steadfastness, strength, and victory.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.⁴
رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيَكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.