



جَابَطَانِ اِسْلَامِ سُلَانْجُور  
JABATAN AGAMA ISLAM SELANGOR

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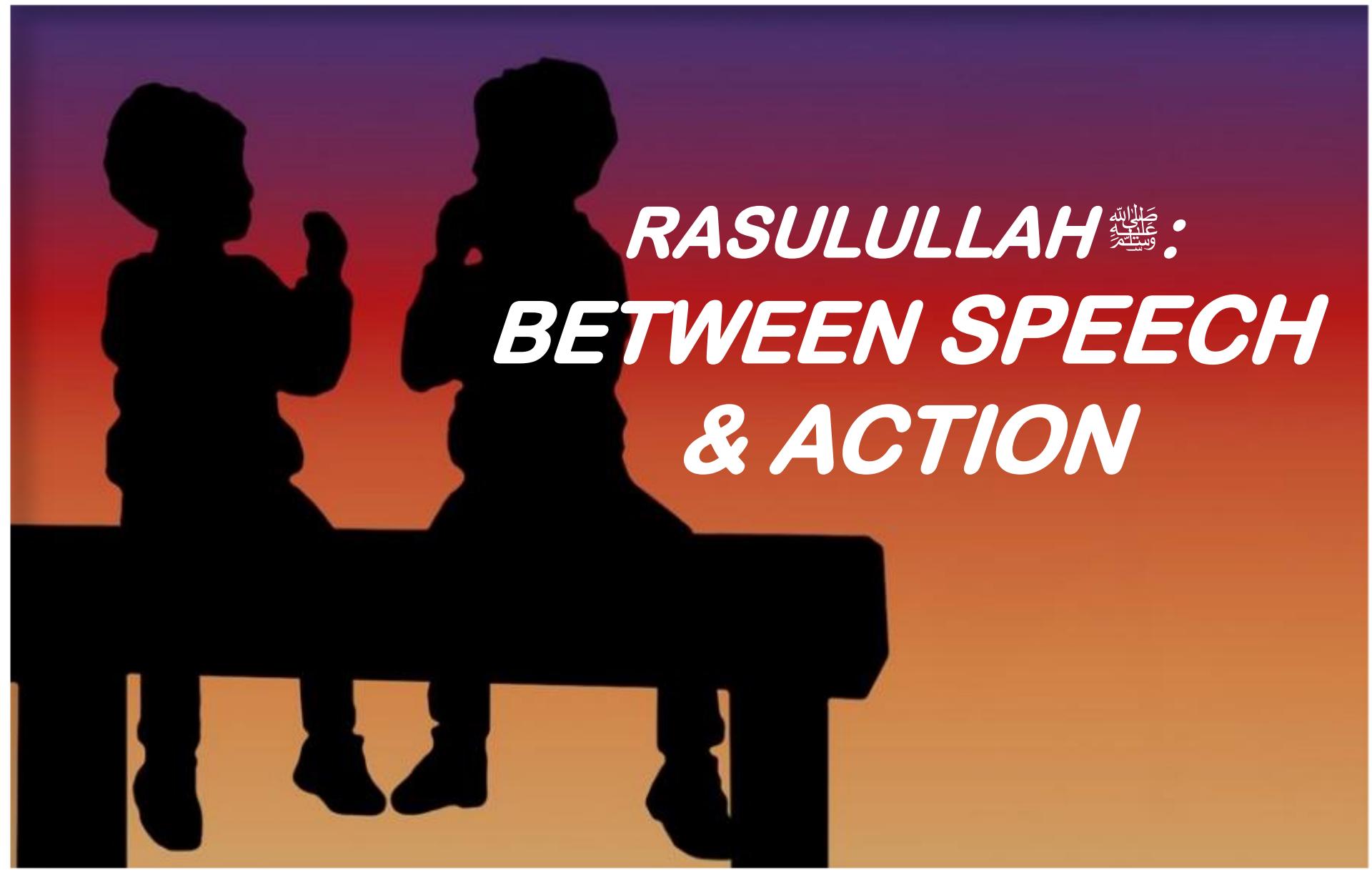
RASULULLAH ﷺ:  
*BETWEEN SPEECH  
& ACTION*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
مُحَمَّدٌ سَلَّمَ

Let us altogether strive  
to increase our *taqwa*  
of Allah *Subhaanahu  
Wa Ta'aala* by fulfilling  
all of His Commands  
and abstaining from all

of His prohibitions. May we all attain success in this world and the Hereafter.

I would like to invite fellow respected audience to altogether...  
ponder upon the *khutbah* today titled



*RASULULLAH ﷺ :*  
**BETWEEN SPEECH  
& ACTION**

Rasulullah ﷺ has taught his *ummah* in having virtuous *akhlaaq* (character) and attitude. What he utters upon his tongue, would exactly be carried out by him. The entire teachings of

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al-Qur'an are found within him in terms of actions. There is nothing that he utters except that he himself would act upon them. Similarly, there is nothing that he would forbade except that he

would abstain from them. When asked regarding the *akhlaaq* of the Messenger of Allah, ‘A’ishah *radiyAllaahu ‘anha* replied: “*Verily, the character of the Prophet of Allah was the Qur’an.*”

A person having *imaan*  
(faith) must first put  
into practice what he  
preaches before  
teaching it to others.

Allah *Subhaanahu Wa Ta‘aala* mentions in verses 2-3 of soorah as-Saff that was recited in the *muqaddimah* of this *khutbah*, what means:

*“O you who have believed, why do you say what you do not do? Great is hatred in the sight of Allah that you say what you do not do.”*

From the meaning of this verse, Allah *Subhaanahu Wa Ta‘aala* has reminded the Muslims to be aware of their shortcomings, whereby a Muslim may utter a thing but not practice upon it.

Among them, they would say, “We want to perform the good deeds commanded by Allah,” but yet when the commands are decreed, they did not fulfill it.

There are two factors regarding human weakness that can be understood from this verse, namely:

First: Those that contradict between their words and actions. This weakness seems easy to overcome, but in reality, it is difficult to be done. In many situations, one would encourage others

to do good and remind them to stay away from the prohibitions of Allah *Subhaanahu Wa Ta‘aala*, but he himself would not practice what he preached.

**Second:** Those that do not keep their word or promises. Fulfilling one's promise is from among the matters that Islam obligates upon the believers in its fulfillment. If one proclaims to have

*imaan* in Allah  
*Subhaanahu* Wa His  
*Ta'aala* and and  
Messenger, and  
intentionally do not  
fulfill his promises,  
such misdeed can lead

to the presence of *nifaaq* (hypocrisy) within that person.

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

*“The signs of a hypocrite  
are three: Whenever he  
speaks, he tells a lie; and  
whenever he promises,  
he breaks his promise;  
and whenever he is  
entrusted, he betrays.”*

*(al-Bukhaari)*

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The attitude and *akhlaaq* of Rasulullah were emulated and followed by the Companions because the *wahy* (revelation) from Allah *Subhaanahu Wa Ta‘aala* was consistently

implemented through his words and actions. Due to this, the Companions had utmost trust and belief upon the message conveyed by the Prophet ﷺ. Hence, they would race to emulate

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Rasulullah in every matter that he undertook. Every decree of Allah *Subhaanahu Wa Ta‘aala* that was conveyed verbally by Rasulullah and put into practice provides good exemplary

for the Companions for the words and actions of Rasulullah ﷺ would always remain united in his deeds, actions, and akhlaaq. Rasulullah ﷺ is emulated through his roles as an ordinary

human being, as the head of the family, as the head of the military, all the way up to being the head of state.

That is the fruit of labor from the educational

training that instills the union of the tongue, attitude, and *akhlaaq* groomed by Rasulullah ﷺ.

With the cohesion of the tongue and action, indeed it is capable of buying and persuading

the hearts of mankind  
and unite them in one  
strong *saff* (line). Allah  
*Subhaanahu Wa*  
*Ta'aala* mentions in  
verse 63 of soorah al-  
Anfaal:

*“...If you had spent all  
that is in the earth,  
you could not have  
brought their hearts  
together; but Allah  
brought  
them  
together...”*

Rasulullah ﷺ had united  
the Muslim *ummah* in  
attaining success in this  
world and the Hereafter  
with *rahmah* (mercy)  
according to his  
teachings. From among  
his *akhlaaq* that was



mentioned in al-Qur'an is, firstly, that he is forgiving, inviting to *ma'roof* (good), and turning away from the ignorant ones by holding his anger and forgiving the mistake of others. Secondly, he

remains just in performing good deeds, extends to his relatives, prohibits vile acts, *munkar* (evil), and enmity. Thirdly, he would make *infaaq* (give away) from his wealth, whether

during times of comfort  
and ease, or in dire  
situations.

Fourthly,  
staying away from  
negative assumptions.

Fifthly, rejecting evil in  
the best manner. Sixthly,  
possessing virtuous

*akhlaaq*                      and                      lofty  
manners.

With such *akhlaaq*, even  
the *kuffaar* (disbelievers),  
enemies,                      and                      foes  
became attracted and in

the end accepted Islam as their way of life. Even though he is the messenger of Allah *Subhaanahu Wa Ta‘aala*, he was never arrogant or boastful. He was not selective in choosing

companions, did not isolate himself from the Companions and his surrounding. He was very humble and sociable, with kind treatment upon fellow servants and other creations.

Allah Subhaanahu Wa  
Ta‘aala mentions in  
verse 128 of soorah  
at-Tawbah:

*“There has certainly come to you a Messenger from among yourselves. Grievous to him is what you suffer; [he is] concerned over you and to the believers is kind and merciful.”*

The life of Rasulullah ﷺ was very simple. He chose a dwelling that befits a slave, which was small, narrow, low-roofed, made of clay, and its door made from sackcloth. His bed was

only a woven mat made from palm leaves, that it would leave marks on his back whenever he gets up. He would often suppress his hunger, only eating whenever he is hungry, and stops eating

before his fill. He would not waste his food, and if there is excess food, he would give them to the neighbors. This is because he did not keep his food. His life is akin to living from hand to mouth.

His garment is that of the destitute. He was originally wealthy due to the estate inherited from Sayyidatina Khadeejah, of which he gave away for the sake of Islam. Such that when

Rasulullah ﷺ passed away,  
he left no wealth and  
money behind.

The greatness of  
Rasulullah ﷺ was proven  
with his success in  
educating his Companions

through his words that were spontaneously accompanied by his actions. He taught the *Khulafaa' ar-Raashidoon* (the Rightly Guided Caliphs), which was then passed on down to the

*Salaaf as-Saalih* (the Pious Predecessors), all the way to the Muslim *ummah* today, emulating his actions and *akhlaaq* as the foundation and principles in personal lives, family, community,

and nationhood that are blessed and pleasing to Allah *Subhaanahu Wa Ta‘aala.*

Among the teachings of Rasulullah ﷺ is his implementation of

*zuhd* (asceticism), at a time where two-thirds of the world is in the hands of the Companions and *Taabi'een*, the *zuhd* displayed by Rasulullah ﷺ had made the ruling authorities to remain in

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*zuhd* in their worldly life. That was why they were able to conquer and rule the world, establishing superior Islamic civilization that was incomparable. When Rasulullah ﷺ had taught

them to be willing to live poor, all of their wealth inherited were sacrificed for the benefit of the people, hence wealth overflowed, with prosperity and happiness upon the citizens within

the Islamic state.  
However, the glorious  
Islamic civilization  
came crashing down in  
the end due to the  
succession of  
governments that were

increasingly  
abandoning asceticism  
that was taught by  
Rasulullah ﷺ.

Lessons from this  
*khutbah* are:

1. The Muslim *ummah* must avoid all attitudes, actions, and speech that can incur the wrath of Allah *Subhaanahu Wa Ta‘aala.*

2. The Muslims that abandoned the teachings of Rasulullah ﷺ will be inflicted with *fitnah* in this world and the torment in the Hereafter.

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3. The Muslim *ummah* must always emulate the personality of Rasulullah ﷺ, so as to manifest the lives of a society and nation as demanded in Islam.

*“There has certainly been  
for you in the Messenger  
of Allah an excellent  
pattern for anyone whose  
hope is in Allah and the  
Last Day and [who]  
remembers Allah often.”*

(al-Ahzaab 33:21)



# **THE SECOND KHUTBAH**

**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.**

**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 our wealth (*infaaq*) through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous Charity for Muslims Fund),



**and to the orphans through  
Darul Ehsan Islamic  
Foundation (YIDE).**

**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.  
Render the duty to lead our  
country upon Your slaves  
whom 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.**

**ILUSTRASI**  
**DISEDIAKAN OLEH**

**unit khutbah  
bahagian Pengurusan masjid**

