



جَابَاتَانِ اِغَامَا اِسْلَامِ سِلَانْغُورِ  
JABATAN AGAMA ISLAM SELANGOR

...



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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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*  
*Ta'aala* and His  
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)***

The attitude and *akhlaaq*  
of Rasulullah ﷺ 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

Rasulullah ﷺ in every matter that he undertook. Every decree of Allah *Subhaanahu Wa Ta'aala* that was conveyed verbally by Rasulallah ﷺ 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*. Rasulallah 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

*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.

**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 INI  
DISEDIAKAN OLEH**

**unit khutbah  
bahagian pengurusan masjid**