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***“TEACHERS AS DRIVERS OF
EDUCATION REFORM”***

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“TEACHERS AS DRIVERS OF EDUCATION REFORM”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ فِي الْبَرِّ وَالْبَحْرِ
وَرَزَقْنَاهُمْ مِّنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِّمَّنْ خَلَقْنَا تَفْضِيلًا.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 performing all of His Commands and abandoning all of the matters He forbade. May we all be

¹ al-Israa' 17:70.

² Aal 'Imraan 3:102.

bestowed with blissfulness and success in this world and the Hereafter. Fellow congregants are reminded not to toy around with the cellular phone while the *khutbah* is being delivered.

In conjunction with the celebration of Teacher's Day on the 16th of May every year, today I will discuss upon a *khutbah* titled **"TEACHERS AS DRIVERS OF EDUCATION REFORM."**

Dear blessed Friday audience,

Madrasah or the school is an educational institution that has played a tremendous role within society for so long in our homeland. It is not only a place for seeking knowledge, but also a center for character development based on *adab* (manners), *akhlaaq* (character), and integrity. In essence, the role of educating is not only limited to the teachers but applies to each and every single one of us, be it the parents, members of society, and leaders all carry the mutual responsibility in forming a civilized generation.

Let us observe how Allah *Subhaanahu Wa Ta'aala* illustrates the story of a father who is an educator at heart, known as Luqmaan al-Haakim, in Soorah Luqmaan where it mentions that the main principle of a teacher in building a strong 'aqeedah, educating with *hikmah* (wisdom), and instilling virtuous *akhlaaq*.

Allah *Subhaanahu Wa Ta'aala* mentions in verse 13 of Soorah Luqmaan:

وَإِذْ قَالَ لُقْمَنُ لَابْنِهِ ۖ وَهُوَ يَعِظُهُ ۚ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ
لَظُلْمٌ عَظِيمٌ ١٣

“And [mention, O Muhammad], when Luqmaan said to his son while he was instructing him, “O my son, do not associate [anything] with Allah. Indeed, association [with him] is great injustice.””

This verse is not merely a message from a father, but it demonstrates that the *manhaj tarbiyyah* (educational methodology) of a teacher begins with instilling pure unadulterated ‘*aqeedah*, followed by *akhlaaq* development, and social awareness. It is here where it is proven that the role of the teacher is not only to teach theories, but to cultivate the *fitrah* (natural disposition) and instill values of *karaamah insaaniyah* within the students.

Beloved Friday audience,

"Karaamah insaaniyah" or human dignity refers to the loftiness of dignity bestowed by Allah *Subhaanahu Wa Ta'aala* upon every human being based on *fitrah* and the potential they possess. In Islam, this concept is based on verse 70 of Soorah al-Israa' in al-Qur'an that was recited during the *muqaddimah* (introduction) of the *khutbah*:

“And We have certainly honored the children of Adam and carried them on the land and sea and provided for them of the good things and preferred them over much of what We have created, with [definite] preference.”

This verse serves as the foundation for the philosophy of education in Islam with an emphasis that every individual irrespective of background, lineage, skin color or stature, possess the same values in the sight of Allah *Subhaanahu Wa Ta'aala* for as long as he or she upholds knowledge and *taqwa*.

Have certainty, fellow audience, that the nobility of a person is not only placed upon the physical aspects alone, but it serves as an important basis in education that intends to develop individuals in their spiritual, intellectual, and emotional aspects, and capable of fulfilling the aspirations of the nation.

This is the reality of *Rabbaani* (God-centric) individuals that must be groomed through the role of teachers who are capable of sowing knowledge, planting the seeds of *imaan* (faith), and cultivating *ihsaan* (kindness), giving rise to the inheritors of the country who will uphold the *shara'* and universal justice.

Esteemed Friday congregation,

When we talk about the role of the teacher in Islam, the focus is not solely upon the technical aspect or teaching methodology. But what is of utmost importance is leading the students to know Allah *Subhaanahu Wa Ta'aala* and all His Messengers, implementing *amar ma'roof* (promote good) and *nahy munkar* (prevent evil), until it manifests a generation possessing Muslim identity that is precise in their role as vicegerents on earth.

In Islam, the students' character development begins with authentic religious understanding, so that the students will be able to comprehend knowledge and life from the divine revelation's standpoint, not only through logic and emotions. Educate the students with pristine '*aqeedah*, so that their hearts will always cling upon pure *tawheed* and not astray inclining to liberal thinking and religious pluralism that is very confusing.

Let us become teachers that are able of setting good exemplary in our speech, *akhlaaq*, and ways of thinking that can positively impact the students. Do not tarnish the image and profession of a teacher with behaviors that can

harm self-dignity and educational institution, such as impoliteness on social media or getting involved in immoral acts that can become the subject of public ridicule.

Therefore, dearest teachers, your tasks are nothing short of important. You are the main fortress that can rescue our students from falling into perverted thoughts, identity crisis, wavering *'aqeedah*, and declining *akhlaaq*. Nourish the values of *imaan* and *adab* in every educational interaction including subjects that are non-religious related.

Blessed audience,

Students are not just seekers of knowledge, but they are seekers of truth and the Divine Being. And teachers are not just educators, but they are those that lead their students to know The Most Divine which is Allah *Subhaanahu Wa Ta'aala*. Hence, every knowledge taught whether science, mathematics, history or even language, they must be tied up and associated with *tawheed*, so that the knowledge becomes the *waseelah* (means or medium) that takes one closer to Allah *Subhaanahu Wa Ta'aala*, not as a tool that misguides and separates the human from his or her Maker.

A science teacher, for example, is not only teaching facts and theories but must demonstrate to the students how natural law submits to *sunnatullah* (the way of Allah) that is very meticulous and cannot be replicated by humans. A math teacher not only emphasizes on logic and figures alone but must lead the students to see the justice and orderliness of His creations. This is the reality of beneficial knowledge, which is knowledge that connects humans with Allah *Subhaanahu Wa Ta'aala* and solidifies their responsibilities as caliphs on earth.

The Prophet ﷺ also taught us to be very careful with unbeneficial knowledge, as he mentioned in his supplication.

In the *hadeeth* of Zayd bin Arqaam *radiyAllaahu ‘anh*, Rasulullah ﷺ supplicated:

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ،
وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دَعْوَةٍ لَا يُسْتَجَابُ لَهَا

“O Allah! I seek refuge in You from the knowledge which is not beneficial, and from a heart which does not fear (You), and from desire which is not satisfied, and from prayer which is not answered.”

(Muslim)

Noble Friday audience,

Realize that if a teacher fails to provide authentic Islamic comprehension to his students, then perhaps an intelligent generation will rise but lacking in their *akhlaaq*, sophisticated in technology but confused in their ideology, great in thinking but compromising in their religious beliefs. Then, it is no wonder if we see the young generation today are becoming more exposed to liberal thoughts, normalization upon immoralities, and identity crises.

Therefore, O dearest teachers, embrace the duty of educating as an arena for *da‘wah* (calling to Islam) and *jihad*. Plant within soul of our students that honor of the individual is not within titles, rank, or wealth but instead it is proportional to the extent of his practice upon Islamic teachings with full *ikhlaas*

(sincerity), upholding the *sharee'ah*, and firmly clinging upon *tasawwur Islam* (Islamic worldview) comprehensively.

Dear beloved Friday audience,

To end the *khutbah* today, let us derive several lessons as guidelines in our daily life, namely:

1. Educators must appear as '*murabbi*' (spiritual mentor) that can defend the '*aqeedah* and identity of the students amid the influence of social media that is increasingly challenging.
2. Educators must internalize their role as guides for the *ummah* in educating the children, while always empowering themselves with new knowledge and skills, in keeping abreast with the changing times.
3. Society must realize that the duty of teaching the children not only lies with the teachers alone, but it remains as collective responsibility that necessitates active participation from the parents, community, and local leaders.
4. The parents and students must always honor and respect the teachers for it is the key to the blessings of knowledge.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
مَا كَانَ لِبَشَرٍ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ
كُونُوا عِبَادًا لِي مِنْ دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّيِّنَ بِمَا كُنْتُمْ
تُعَلِّمُونَ الْكِتَابَ وَبِمَا كُنْتُمْ تَدْرُسُونَ ٧٩

"It is not for a human [prophet] that Allah should give him the Scripture and authority and prophethood and then he would say to the

people, "Be servants to me rather than Allah," but [instead, he would say], "Be pious scholars of the Lord because of what you have taught of the Scripture and because of what you have studied."'''

(Soorah Aal 'Imraan 3:79)

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.³

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 بَعِثَ

³ al-Ahzaab 33:56.

عَنَاتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُومِ سُلْطَانَ صَلَاحِ الدِّينِ عَبْدِ الْعَزِيزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعَوْنَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدِ سَلَاطُور، تَعَكَوْ اَمِيرِ شَاهِ ابْنِ
السُّلْطَانَ شَرْفِ الدِّينِ اَدْرِيسِ شَاهِ الْحَاجِ، فِي اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمُوظَّفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى وَالرَّشَادِ.

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

اَللّٰهُمَّ اجْعَلْ حَجَّهُمْ حَجًّا مَبْرُورًا، وَسَعْيَهُمْ سَعْيًا مَشْكُورًا،
وَذَنْبَهُمْ ذَنْبًا مَغْفُورًا، وَتِجَارَتَهُمْ تِجَارَةً لَّنْ تَبُورَ.

O Allah! Grant their 'ibaadah (worship) of hajj as hajj that is *mabroor*
(accepted), their *sa'ie* accepted, their sins forgiven, their expenditures are well

spent, their *wuqoof* filled with penitence, and return them to their homeland safely, in good health, and filled with blessings.

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.⁴

⁴ al-Furqaan 25:74.

رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ.⁵
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَى وَيَنْهَى عَنِ
الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُواهُ عَلَى نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِيكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.