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***“EMULATING THE PROPHET ﷺ IN
EDUCATING”***

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"EMULATING THE PROPHET ﷺ IN EDUCATING"

الْحَمْدُ لِلَّهِ الْقَائِلُ: هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ.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 strive in increasing our *taqwa* of Allah *Subhaanahu Wa Ta'aala* by fulfilling all of His Commands and

¹ al-Jumu'ah 62:2

² Aal 'Imraan 3:102.

abandoning all of His prohibitions. May we all be bestowed with happiness and salvation in this world and the Hereafter.

On this noble day, I will expound on a *khutbah* titled **"EMULATING THE PROPHET ﷺ IN EDUCATING."**

Blessed Friday audience,

Every single day, we are presented with a plethora of news on social media and chit chats from coffee shops and our workplace, including current affairs shared through *WhatsApp* groups. If we were to verify, almost all of them are negative in nature, such as never-ending wars, fights, racism, fraud, marital conflict, vulgarities and insults hurled all over the place, including honor and self-dignity being cheaply sold just to gain popularity. Such ugliness does not only end there but continues with additional comments and gossip just to further add flavor and taste.

This is the translation and depiction for the prevailing social disease when basic education is not instilled within self-identity. It is becoming worse, getting wilder, and out of control. Introducing laws and regulations may limit this illness, but it will not make it disappear immediately. Enforcing punishment may yield success in the short run, but it will not be sustainable for the long term.

Nothing can change this ugly reality except to return to the fundamentals that were undertaken by Rasulullah ﷺ, which is to educate. This coincides with what Allah *Subhaanahu Wa Ta'aala* mentions in the second verse of Soorah al-Jumu'ah that was recited during the beginning of the *khutbah*:

"It is He who has sent among the unlettered a Messenger from themselves reciting to them His verses and purifying them and teaching them the Book and wisdom - although they were before in clear error."

In conjunction with the Teacher's Day celebration that will be commemorated this year, I would like to remind that educating is not only a noble profession, moreover, it is the most efficient path in restoring the glory of the Muslim *ummah* and eliminating evils that have occurred.

Respected Friday congregation,

To make changes, we need inspiration from the best teachers. There is no greater person to be emulated as a role model than Rasulullah ﷺ, the chosen individual sent by Allah *Subhaanahu Wa Ta'aala* as the carrier of *ar-risaalah* (the divine message) and educator to humanity. Surely, Rasulullah ﷺ would teach with the utmost *akhlaaq* (character), with the wisest approach, and the most perfect personality in conveying knowledge and shaping humanity. Hence, it behooves us to align ourselves with the characteristics of a teacher that are possessed by Rasulullah ﷺ.

First, Rasulullah ﷺ is the exemplary teacher. Not only does he ﷺ educates, but he would also practice everything that he has conveyed. How can others emulate the words of their teacher if the teacher himself does not practice upon what he preaches? Like the crab teaching its young to walk straight and yet the crab itself walks sideways. We must first be good

exemplary to our surroundings, just as Rasulullah ﷺ became the best example for his entire *ummah*.

Allah Subhaanahu Wa Ta'aala mentions in the second verse of Soorah as-Saff:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ .

"O you who have believed, why do you say what you do not do?"

Second, Rasulullah ﷺ was a polite teacher. A refined personality and noble character are manifested when we approach those committing *munkar* (evil). Even the beautiful and fragrant red rose would be despised and unappreciated if given with harshness and uncouth manner. When those being admonished feel loved, they will be more willing to listen and action upon the reprimand even though it may feel very difficult to change themselves.

There are too many examples of this politeness from the *seerah* (biography) of Rasulullah ﷺ. Among them is the story of Anas *radiyAllaahu 'anh*, who served Rasulullah ﷺ for ten years during the Medinan period. Anas bin Maalik *radiyAllaahu 'anh* stated:

خَدَمْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشْرَ سِنِينَ فَمَا قَالَ لِي: أَفٍّ وَلَا: لِمَ صَنَعْتَ؟ وَلَا: أَأَلَّا صَنَعْتَ؟

"I served the Prophet (ﷺ) for ten years, and he never said to me, "Uff" and never blamed me by saying, "Why did you do so" or "Why didn't you do so?"

(al-Bukhaari)

Third, Rasulullah ﷺ was a teacher who truly guided and showed the way. Becoming a teacher is not an easy matter of stating that is wrong and this is right and not hastily scolding or punishing. A teacher or educator must find the best way to lead his or her students, returning to the right path.

There was a youth during the time of Rasulullah ﷺ who sought permission to commit *zinaa* (adultery). It is truly a major sin. However, Rasulullah ﷺ did not straightaway blow off his top or replied with furious anger. With calmness, he ﷺ guided the young man to choose righteousness and abandon disobedience.

In the *hadeeth* of Abu Umaamah *radiyAllaahu 'anh*, he narrated:

A young man came to the Prophet ﷺ and he said, "O Messenger of Allah, give me permission to commit adultery." The people turned to rebuke him, saying, "Quiet! Quiet!" The Prophet ﷺ said, "Come here." The young man came close and he ﷺ told him to sit down. The Prophet ﷺ said, "Would you like that for your mother?" The man said, "No, by Allah, may I be sacrificed for you." The Prophet ﷺ said, "Neither would people like it for their mothers. Would you like that for your daughter?" The man said, "No, by Allah, may I be sacrificed for you." The Prophet ﷺ said, "Neither would people like it for their daughters. Would you like that for your sister?" The man said, "No, by Allah, may I be sacrificed for you." The Prophet ﷺ said, "Neither would people like it for their sisters. Would you like that for your aunts?" The man said, "No, by Allah, may I

be sacrificed for you.” The Prophet ﷺ said, “Neither would people like it for their aunts.” Then, the Prophet ﷺ placed his hand on him and he said, “O Allah, forgive his sins, purify his heart, and guard his chastity.” After that, the young man never again inclined to anything sinful.

(Ahmad)

Beloved Friday congregants,

On May 16th every year, we celebrate Teacher’s Day in manifesting respect and uplifting the stature of those known as educators within society. However, in general, we can further expand the appreciation of this commemoration, where in reality we are all educators for those around us, specifically our dependents.

Let us return to our cognizance that the responsibility of educating children actually begins from home. It is the parents that would initially develop them. The parents are fully responsible upon the plight of their children. The parents must become the first party that are well-aware and rectify any *munkar* that are found within their children. Not to just free themselves and fold arms across the chest because there are already teachers educating their children at school.

Within the context of neighborliness, let us revive the spirit of *gotong-royong* (communal effort), a unique characteristic within our society. Let us establish our neighborhood as a “mini school” that is always engaged in *amr ma’roof nahy munkar* (enjoining good and forbidding evil) by inviting others towards good and curbing mischief. Every evil and wickedness within the neighborhood necessitates a collective effort in curbing them, replaced with

virtuous deeds. Let us restore harmony by greeting one another and smiling at each other, regardless of color and creed.

Not forgetting that the realm of social media is filled with varying flavors. Let us become 'Disciplinary Teachers' who are sensitive in rebuking bad *akhlaaq* and wrongdoings. Let us become 'Counseling Teachers' who are always emphatic and providing motivation and enthusiasm. Let us also become 'Student Affairs Teachers' who always care about the health and well-being of those within that social sphere. With that, social media will become an avenue that is peaceful, not causing restlessness and prolonged disputes.

Allah *Subhaanahu Wa Ta'aala* mentions in the second verse of Soorah al-Maa'idah:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ .

"And cooperate in righteousness and piety, but do not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty."

Dearest noble guests of Allah,

Before we end this *khutbah*, the following are several examples that can be gathered as guidance:

1. The Muslim *ummah* must realize that there are no shortcuts in changing evil and moral decay, which are increasingly becoming rampant, except through the educational path or *islaah* (reformation).

2. The Muslim *ummah* must emulate Rasulullah ﷺ as the best guidance and exemplary in reformation, by demonstrating the best example in daily life affairs, and not solely giving commands and instructions.

3. The Muslim *ummah* must realize that the job of educating and *islaah* begins with good upbringing and exemplary at home, not by freeing oneself and placing full responsibility upon the shoulders of schoolteachers.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً
وَقِنَا عَذَابَ النَّارِ. أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ
الْحِسَابِ.

“But among them is he who says, “Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire.” Those will have a share of what they have earned, and Allah is swift in account.”

(Soorah al-Baqarah 2:201-202)

بَارَكَ اللَّهُ لِي وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي وَإِيَّاكُمْ بِمَا فِيهِ
مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ وَتَقَبَّلَ مِنِّي وَمِنْكُمْ تِلَاوَتُهُ 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 أَوْصِيكُمْ وَإِيَّايَ بِتَقْوَى اللَّهِ فَقَدْ
فَازَ الْمُتَّقُونَ.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا عَلَيْهِ
وَسَلِّمُوا تَسْلِيمًا.³

³ al-Ahzaab 33:56.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى سَيِّدِنَا مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ أَجْمَعِينَ.

اللَّهُمَّ اغْفِرْ لِلْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ، بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

اللَّهُمَّ اعِزَّ الْإِسْلَامَ وَالْمُسْلِمِينَ، وَأَذِلَّ الشِّرْكَ وَالْمُشْرِكِينَ، وَدَمِّرْ أَعْدَاءَ الدِّينِ، وَاجْعَلْ هَذَا الْبَلَدَ آمِنًا مُطْمَئِنًّا وَسَائِرَ بِلَادِ الْمُسْلِمِينَ.

اللَّهُمَّ وَفِّقْ أَيْمَةَ الْمُسْلِمِينَ وَوُلَاةَ أُمُورِهِمْ وَجَمِيعَ الْمُسْلِمِينَ لِمَا فِيهِ صَلَاحُ الْبِلَادِ وَالْعِبَادِ.

اللَّهُمَّ إِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ إِلَيْكَ بِنَبِيِّكَ الْأَمِينِ، وَنَسْأَلُكَ بِأَسْمَائِكَ الْحُسْنَى، وَصِفَاتِكَ الْعُظْمَى، أَنْ تَحْفَظَ بَعِينَ عِنَايَتِكَ الرَّبَّانِيَّةَ، وَبِحِفْظِ وَقَايَتِكَ الصِّمْدَانِيَّةَ، جَلَالَةَ مَلِكِنَا الْمُعَظَّمِ، سُلْطَانَ سَلَاطُور، سُلْطَانَ شَرَفِ الدِّينِ ادريس شاه الحاج ابن المرحوم سُلْطَانَ صَلَاحِ الدِّينِ عبد العزيز شاه الحاج. اللَّهُمَّ أَدِمِ الْعُونَ وَالْهِدَايَةَ وَالتَّوْفِيقَ، وَالصِّحَّةَ

وَالسَّلَامَةَ مِنْكَ، لَوْلِيَّ عَهْدٍ سَلَاعُورُ، تَغْكُو أَمِيرَ شَاهِ ابْنِ
السُّلْطَانِ شَرْفُ الدِّينِ ادریس شاه الحاج، فِي أَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحَيْنِ لِلْمَوْظَفَيْنِ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيقِ الْهُدَى 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*, as formulated by Imaam Abu Hasan al-Ash'ari and Imaam Abu Mansoor al-Maatureedi, practicing upon the Shaafi'i *Madhhab* (juristic school of thought) while accepting the other three *madhaahib*, practicing *tasawwuf* upon the way of Imaam Junayd al-Baghdaadi and Imaam al-Ghazaali. Spare us from all forms of bribery and abuse of power, as well as misguidance and extremism, 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 وَالْإِحْسَنِ وَإِيتَايِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ
عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ.⁶
فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَىٰ نِعَمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.

⁴ al-Furqaan 25:74.

⁵ al-Baqarah 2:201.

⁶ an-Nahl 16:90.