



جَابَطَانُ الْأَمْرِ إِيمَانَ بِهِ  
بِرَّ وَنَعْمَانَ لِلْمُسْلِمِينَ  
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JABATAN AGAMA ISLAM SELANGOR

# ALLAH'S TARBIYYAH

# TO HIS MESSENGER:

# LESSONS FOR

# MANKIND



I implore all of us to strive in  
increasing our *taqwa* of Allah  
*Subhaanahu Wata ‘aala* by  
performing all of His  
Commands and leaving out all  
of His prohibitions.

Indeed, blissfulness in this life  
and the Hereafter will only be  
determined by the level of our  
*taqwa* and *imaan*. Let us fill  
our lives with activities that  
will strengthen our *taqwa* of  
Allah *Subhaanahu Wata 'aala*

and upholding al-Qur'an as the ultimate guidance and reference for us in attaining His Pleasure in this world and the Hereafter.

The title of today's *khutbah* is  
**“Allah’s *Tarbiyyah* To His Messenger: Lessons For Mankind.”**

Allah has sent His Messengers onto this earth, selected from among His chosen slaves.

It was narrated from al-‘Abbaas *radiyAllaahu ‘anh* that the Messenger of Allah *sallAllaahu ‘alayhi wasallam* said:

“Allah created mankind,  
and made me from the  
best of them, from the  
best of their two groups.

Then He chose tribes  
and made me from the

best tribe. Then He chose families and made me from the best family. So I am the best of them from the best family.”

(at-Tirmidhi: *saheeh*)

The coming of Rasulullah  
*sallAllahu ‘alayhi  
wasallam* had brought  
significant impact upon  
mankind. Allah  
*Subhaanahu Wata ‘ala*  
mentions in al-Qur’ān:

“And We have not sent you, [O Muhammad], except as a mercy to the worlds.”

(al-Anbiyaa' 21:107)

It all began with the first revelation that was sent to him as *tarbiyyah* and upbringing that everything begins with recitation, understanding, and learning.

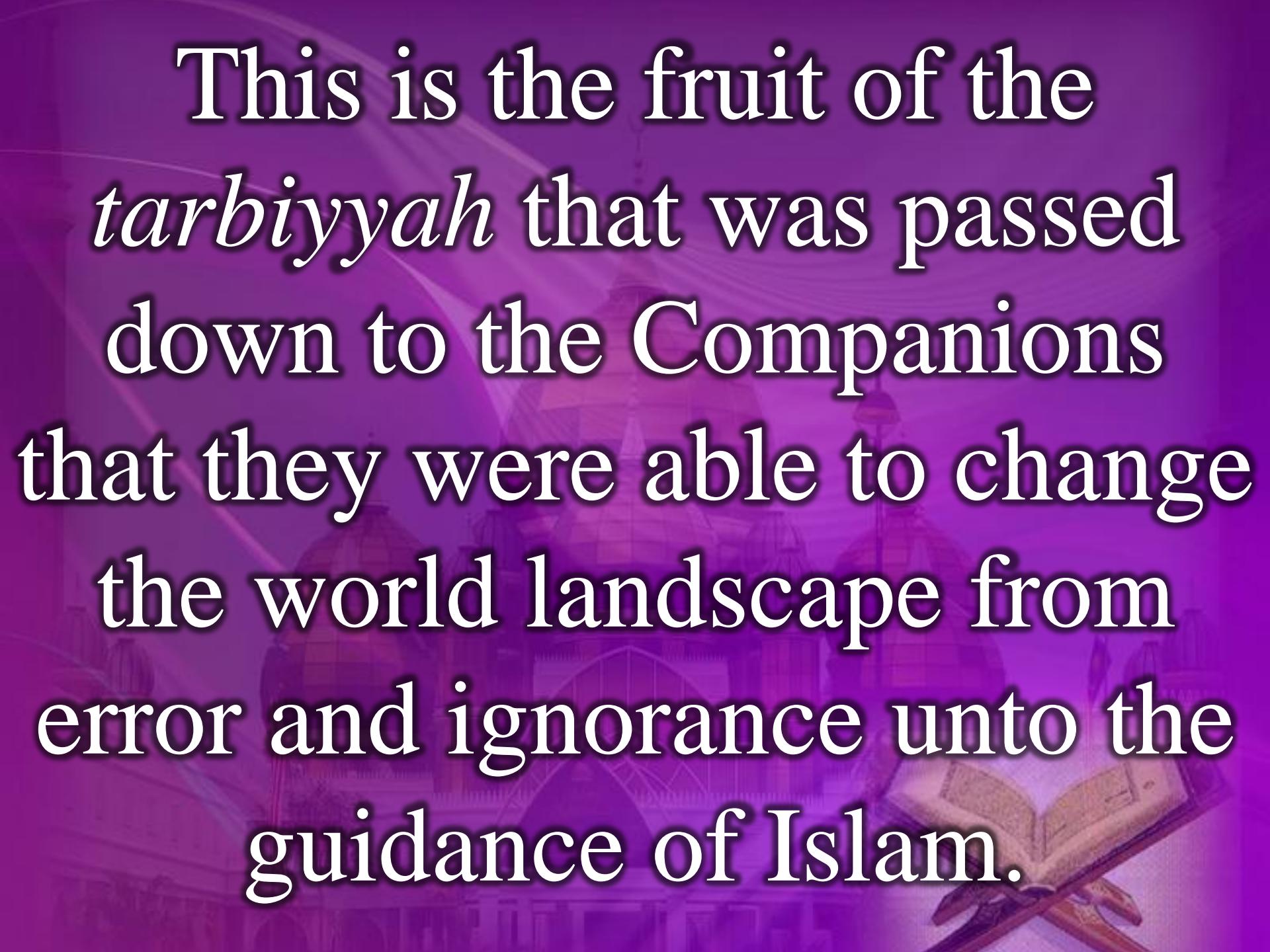
Allah Subhaanahu  
Wata ‘aala mentions in al-  
Qur’ an:  
“Recite in the name of  
your Lord who created.”

(al-‘Alaq 96:1)

This verse taught us that the culture of knowledge begins with the very foundation of *iqra'*, just as Allah *Subhaanahu Wata'aala* had sent Jibreel *'alayhissalam* to teach and train Prophet

Muhammad *sallAllahu 'alayhi wasallam* to read and recite. Then, followed by learning and thorough understanding of *tawheed* and *'aqeedah*. Furthermore, the comprehension upon

the meaning of the life of this world must be based upon *tawheed*, and upon the *Sharee'ah* determined by Allah Subhaanahu Wata'aala until blissfulness in the Hereafter is ultimately attained.



This is the fruit of the *tarbiyyah* that was passed down to the Companions that they were able to change the world landscape from error and ignorance unto the guidance of Islam.

The world's recognition upon Islam significantly depends on how far the Muslims excel in the field of knowledge, and their level of competency in these very challenging times.

Without knowledge and  
the know-how, the  
Muslim *ummah* will fall  
behind and decline.

Allah Subhaanahu  
*Wata 'aala* has taught  
Rasulullah *sallAllahu 'alayhi  
wasallam* to practice the  
very knowledge that he had  
learned so that, whether in  
regular deeds or '*ibaadah*.

This was clearly manifested with Rasulullah *sallAllahu 'alayhi wasallam* given the *tarbiyyah* to wake up in the night, performing '*ibaadah*', and reciting al-Qur'an:

“O you who wraps himself [in clothing]. Arise [to pray] the night, except for a little. Half of it – or subtract from it a little.

Or add to it, and recite the Qur'an with measured recitation. Indeed, We will cast upon you a heavy word."

(al-Muzammil 73:1-5)

It behoove us to have full *khushoo'* while engaging in our '*ibaadah*' so that we will taste the sweetness of our relationship with Allah *Subhaanahu Wata'aala*, and attain great satisfaction in the deeds performed.

Moreover, we should be greedy in our ‘ibaadah, always thinking that it is never enough with what we have practiced thus far. We will always strive to attain nearness to Allah

*Subhaanahu Wata ‘aala* by performing all the *naafilah* (supererogatory) acts of ‘ibaadah such as *qiyaamul layl*. Verily, *qiyaamul layl* is an effective deed that can preserve and further strengthen our *imaan*.

Allah mentions in al-Qur'an:  
“Indeed, the hours of the  
night are more effective for  
concurrence [of heart and  
tongue] and more suitable  
for words.”

(al-Muzammil 73:6)

*'Ibaadah* is not only confined to the slave expressing his gratitude and *shukr* towards Allah *Subhaanahu Wata 'aala.* Even more is important is how far and effective is such

*'ibaadah* in getting the slave  
to become closer to Allah  
*Subhaanahu Wata 'aala.*

Indeed, Islam requires that  
every from of life to be in  
the state of *'ubudiyyah* and  
fully obedient to Allah

*Subhaanahu Wata ‘aala* only.  
Such is the meaning of the  
verse when Allah  
*Subhaanahu Wata ‘aala*  
mentions:

“And I did not  
create the jinn and  
mankind except to  
worship Me.”

(adh-Dhaariyaat 51:56)

Therefore, to get all of our  
*'ibaadah* to being in full  
servitude of Allah, then it  
behoove us to communicate  
directly to Allah *Subhaanahu  
Wata'aala* in every matter  
that we undertake.

We must connect our hearts  
to Allah *Subhaanahu  
Wata 'aala* until we are able  
to taste the level of *ihsaan*,  
meaning we perform  
*'ibaadah* unto Allah as if we  
can see Him. And though

we are unable to see Him, yet we are fully certain that He sees everything that we do. We should always recite al-Qur'an and ponder upon its meaning especially during the time of *fajr* (early morning),

for it is a recommended and blessed time. Contemplate and understand the meanings so that our soul will be heedful and affected by its contents, resulting from the personal relationship with al-Qur'an.

Allah Subhaanahu  
Wata 'aala mentions in al-  
Qur'an:

“[This is] a blessed Book  
which We have revealed  
to you, [O Muhammad],

that they might reflect upon its verses and that those of understanding would be reminded.”

(Saad 38:29)

At the same time, we should always make *du‘a* to Allah *Subhaanahu Wata‘aala* in all of our affairs and deeds, for *du‘a* is the very essence of ‘ibaadah. Allah *Subhaanahu Wata‘aala* mentions in al-

Qur‘an:

“And your Lord says,  
“Call upon Me; I will  
respond to you.” Indeed,  
those who disdain My  
worship will enter Hell  
[rendered] contemptible.”

(Ghaafir 40:60)

The obligation that follows is the very responsibility of the Messengers in conveying the *risaalah* of *tawheed* on this earth, which was completely fulfilled by Rasulullah *sallAllahu 'alayhi wasallam.*

The commands of Allah  
*Subhaanahu Wata ‘aala* to  
His Messenger to rise and  
give warning and reminder  
to his people, provides a  
signal and valuable lesson to  
the Muslim scholars and

Muslim *ummah* at-large, that the duty of calling mankind to Islam and reminding them is an obligated duty that must be fulfilled, especially in these times where the Muslims have far deviated

from true authentic Islam.  
Allah mentions in al-Qur'an:  
**“O you who covers himself  
[with a garment]. Arise and  
warn. And your Lord  
glorify. And your clothing  
purify. And uncleanness  
avoid.”** (al-Muddaththir 74:1-5)

This is the road or path of  
*tarbiyyah* that Allah  
*Subhaanahu Wata ‘aala* had  
bestowed to His Messenger,  
and ultimately as hints and  
lessons for us all, that after  
attaining ‘ilm,

equipping oneself with  
deeds and ‘ibaadah to

Allah Subhaanahu

*Wata ‘aala*, then the duty of  
*da ‘wah* and giving  
reminder is a task that must  
be fulfilled.

The greatness of Rasulullah  
*sallAllahu ‘alayhi wasallam*  
in his *da‘wah* and *jihAAD* are  
the fruits of his true  
dedication by strictly  
clinging on, having  
*tawakkul*, and having

*taqarrub* (nearness) to  
Allah Subhaanahu  
*Wata ‘aala.*

In conclusion, the lessons  
that can be derived from  
today’s *khutbah* are:

1- Equipping oneself  
with adequate authentic  
knowledge is the  
foundation to success of  
a believer.

2- Getting closer to

Allah Subhaanahu

*Wata 'aala* through good

deeds and '*ibaadah*

until reaching the level

of *ihsaan*.

3- *Tadabbur* (contemplate)

upon the recitation of al-Qur'an and ponder upon its meaning, thorough understanding and implementing all the *ahkaam* (rulings).

4- Having *tawakkal*  
upon Allah after  
exerting effort and  
making *du'a* are  
weapons for the  
believer's success.

5- The obligation of  
*da‘wah* and calling  
mankind to Islam is  
the responsibility of  
every Muslim.

“And We certainly sent  
into every nation a  
messenger, [saying],  
“Worship Allah and avoid  
*Taaghoot.*” And among  
them were those whom  
Allah guided,

and among them were those upon whom error was [deservedly] decreed. So proceed through the earth and observe how was the end of the deniers.” (an-Nahl 16:36)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيْمِ وَنَفَعَنِي  
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْأَيَاتِ وَالذِّكْرِ الْحَكِيمِ  
وَتَقْبَلَ مِنِي وَمِنْكُمْ تِلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ  
الْعَلِيمُ. أَفُوْلُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيْمَ لِيْ  
وَلَكُمْ وَلِسَائِرِ الْمُسَلِّمِيْنَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِيْنَ  
وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ  
إِنَّهُ هُوَ الْغَفُورُ الرَّجِيمُ

**O Allah, You are the Almighty  
Lord, we are grateful unto You  
for having bestowed upon us  
Mercy and Blessings, nourishing  
us to strive to continue in  
strengthening the Muslim nation  
especially the state of Selangor,  
as an advanced, progressive,  
peaceful, and benevolent state.**

We beseech and beg You, Ya  
Allah, to strengthen our *imaan*,  
increase our good deeds,  
strengthen our unity, increase  
our provision, enrich us with  
beneficial knowledge, nourish  
our soul with beautiful *akhlaaq*,  
guide us to the Path that is  
Pleasing to You,

**protect us from Your severe tribulations such as the long drought, severe flooding, disease outbreak, violence and instability, poverty, and others, so that our land will become more peaceful and blessed.**

**Oh Allah, we ask You to open up  
the hearts of the Muslim *ummah*  
especially in Selangor, to fulfill  
their *zakaat* obligation as You  
had decreed in al-Qur'an. Bless  
the lives of those who have  
fulfilled their *zakaat* obligation,  
loving and caring for the poor  
and needy.**

**Purify their wealth and soul so  
that they will live according to  
that which pleases You. Protect  
the poor and needy from  
disbelief and everlasting  
poverty. *Allaahumma ameen***



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JABATAN AGAMA ISLAM SELANGOR

DI SEDIAKAN OLEH :

BAHAGIAN KHUTBAH,

JABATAN AGAMA ISLAM SELANGOR

ILLUSTRASI OLEH :

UNIT TEKNOLOGI MAKLUMAT,

JABATAN AGAMA ISLAM SELANGOR