



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

JABATAN AGAMA ISLAM SELANGOR

**DO NOT TALK
THE TALK,
BUT NOT WALK
THE WALK**



I remind myself and fellow audience to strive to increase our *taqwa* of Allah with diligence, by fulfilling all of His Ordainments, and avoiding all of His

prohibitions.

Today, I would like to invite fellow congregation to internalize upon a *khutbah* entitled:

***“Do Not Talk The
Talk, But Not Walk
The Walk”***

Parents serve as agents that actually shape noble characters within the children. It is worrying that teenagers nowadays are often involved in social ills, triggering polemics that are

**constantly talked
about day by day in
the mass media. Who
is to be blamed in this
matter?**



The parents' role is a professional duty that must be fulfilled with knowledge, adequate skills, and attitude. One cannot be deemed as a teacher if he does not possess the qualification and

skills necessary in the teaching profession. Hence, it is similar with the parents, where they cannot be regarded as perfect parents if they fail to attain the knowledge, skills, and

attitude that are relevant with the contemporary situation, and in accordance with what al-Qur'an and *as-Sunnah* prescribes. Allah

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

“O you who have believed, do not betray Allah and the Messenger or betray your trusts while you know [the consequence]. And know that your properties and your children are but a

**trial and that Allah
has with Him a great
reward”**

(al-Anfaal 8:27-28)

Labeling the children as a traitor when the child does not listen to the parents is a very negative practice within the familial society.

Furthermore, there are even parents that would blast their

own children, labeling them with humiliating titles just because of trivial matters, without giving the children a chance to explain themselves. Is it right for us to act in such manner?

**What would be the
solution to be
undertaken in facing
such situation?**



Similar with us, where we always expound on issues pertaining to rebellious children, however it is very rare that we actually focus on its very cause. We often hope that our children will

fully comprehend our very attitude. But what about our own selves?

Have we sufficiently dived deep into the life and

habits of our children?

While we are super busy with our work

that even at home, our mobile phones have to be glued to our hands. Where is the harmony and concordance in our homes if the parents themselves would deny the rights of love

and affection within the family institution?

It was narrated that ibn 'Umar

radiyAllaahu'anhu

said:

“Allah has called them the ‘dutiful’ (*al-Abraar*)

because they are dutiful (*birr*) to their parents and children. Just as you have a duty which you owe your parent, so you have a duty which you owe your child”

(al-Bukhaari’s *al-Adab al-Mufrad: da'eef*)

Children are true reflection of their parents' behavior. Everything manifested in their personality and habits, whether good or bad, they truly represent our personality and habits as

**parents. Educating
children can be deemed
as a very simple *amaanah*.
We only need to become a
good person, where the
children will observe our
good behavior, and then it
is**

emulated by them. On the contrary, educating children can also be deemed as a very heavy *amaanah*. It is not easy to rectify our own selves to be emulated by our children.

It requires a rigorous process of *mujaahadah* (steadfastness) in constantly fighting our own *nafs* (desire). Many of us still teach, but not inviting our children to perform good

deeds. For example, we instruct them to perform *salaah*, but we ourselves are still heedless, being preoccupied in other activities. We command them to study while we get

**carried away watching
the television. We
instruct our children to
utter good words, but we
would often curse others
in front of our children.
Suffice to say that the
best technique is that**

whatever we command to them, those are what we ourselves should be engaged in and invite them to join together at the same time. However, in reality it is the actually the opposite that

takes place. It is like the crab teaching its young how to walk straight but the crab itself cannot (talk the talk, but not walk the walk), that is the perfect description for those parents.

They are keen to advice others, but they themselves do not act upon them. Allah *Subhaanahu Wata'aala* mentions in al-Qur'an:

**“Do you order
righteousness of the
people and forget
yourselves while you
recite the Scripture?
Then will you not
reason?”**

(al-Baqarah 2:44)

Fulfilling the 'needs' of the children is a vital aspect in ensuring that they will grow in a balanced environment and that their rights are not neglected. These needs must be fulfilled with justice,

according to its level of importance, based on the timeframe that is conducive with the children's growth and development. Those needs being referred to are:

1. The physical need.
A father must strive his utmost in fulfilling the major needs of his children. Among them are food, clothing, shelter, healthcare and transport facilities,

encouraging the children to exercise and practice good hygiene, determining their daily schedule, and providing treatment when they are sick.

2. The intellectual need.
The parents must equip their children with sufficient knowledge, whether *fard al-'ayn* (personal obligations) or *fard al-kifaayah* (communal obligations).

Islamic education experts have concluded that among the necessary matters in fulfilling the need for adequate knowledge and thinking are inculcating the love for knowledge and

etiquette of learning,
memorizing verses
from al-Qur'an and
ahaadeeth, choosing
the best teacher and
school, and many
more.

3. The emotional need.
The children's emotions
must be caressed,
appreciated, and heard.
Psychologists have stated
that children that are not
caressed, appreciated,
and

heard will grow up having repressed emotions. For that, the parents must become good listeners, sympathetic, and emphatic so that the children will grow up becoming emotionally

intelligent individuals.

4. The spiritual need

It is obligatory for the children to be educated with matters of *imaan*, solid belief in Allah, the Last Day, Paradise, and Hellfire.

The parents' words,
actions, and deeds on a
daily basis will have
deep profound effect in
educating the children
pertaining to the matters
of *imaan* and *akhlaaq*.

The parents must realize that the children under their guardianship today are actually assets in the Hereafter. Today, we may become proud if our offspring are driving luxury

cars, dwells in luxury homes, and having high rank, for it will somehow provide ease to us as their parents in this world.

However, have we ever thought if our children are also capable of providing

major contribution to us while we are in *alam barzakh* (the period between death and Day of Resurrection)? Wealth and all sorts of luxury will become

meaningless to us while we are stuck in the grave, except for continuous good deeds, beneficial knowledge, and the *du'aa* of righteous children. Abu Hurayrah *radiyAllaahu'anhu* reported:

Rasulullah ﷺ said:

“When a man dies, his deeds come to an end except for three things:

sadaqah jaariyah
(ceaseless charity),
knowledge which is
beneficial, or a pious

**descendant who
prays for him (for
the deceased)"**

(Muslim)

Therefore, for the believing husbands and wives, the Laws of Allah (*Sharee'ah*) must be obeyed and practiced in the household. Islam is not a ritualistic religion that is only practiced

**during childbirth,
marriage, and death, but it
is a complete way of life.
Hence, the characteristics
necessary to become
excellent parents will be
mentioned shortly,
requiring our full attention**

so that we will be able to raise righteous children. Therefore, as parents, we must:

1. Have knowledge, especially in nurturing authentic '*aqeedah* in our

children's soul. The best seed will produce children that are educated and possessing the *akhlaaq* of al-Qur'an, taking our beloved prophet as the greatest example in wading through

**this worldly life. Hence,
it is not merely to chase
and brag about our
children's success in
their academics by
accumulating
certificates of excellence
only.**

2. Controlling our emotions, so as to always remain calm, gentle, and not crude when dealing with our children's behavior. Speak to them with kind words and with wisdom so that the positive meaning

**intended fulfills their
intellectual and
emotional need.**

**3. Avoid anger that is
followed by babbling
that is ineffective and
yields no positive impact
on the**

**children. Instead,
replace them with
firmness, especially in
handling the children's
passionate emotions
and psyche.**

**4. Thoughtful in
listening and receiving
the children's view if it is
true that there is
mistake on our part.
Verily, there is no human
that is completely
perfect.**

Sometimes we as parents also commit mistakes that can be corrected by those that are much younger than us.

“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”**

(Luqmaan 34:13)

بَارَكَ اللَّهُ لِيْ وَلَكُمْ فِي الْقُرْآنِ الْعَظِيمِ وَنَفَعَنِي
وَإِيَّاكمْ بِمَا فِيهِ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ
وَتَقَبَّلَ مِنِي وَمِنْكُمْ تَلَاوَتُهُ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ. أَقُولُ قَوْلِيْ هَذَا وَأَسْتَغْفِرُ اللَّهَ الْعَظِيمَ
لِيْ وَلَكُمْ وَلِسَائِرِ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ
وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ الْأَحْيَاءِ مِنْهُمْ
وَالْأَمْوَاتِ فَاسْتَغْفِرُوهُ
إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

Once again, I would like to remind all of us that Islam teach its adherents to remain moderate in all actions and deeds. At the same time, the Muslims are to avoid any form of extremism in which its

consequences will only disrupt the harmony, unity, and security of the Muslim ummah and our nation.

Extremism will only give negative impression upon the nobility and holiness of al-Islam. On the contrary, the Muslim

ummah must inculcate noble akhlaaq, having utmost personality and attitude as true Muslims so that the world will know that Rasulullah (ﷺ) was sent down as a messenger, and Islam that was revealed is mercy

This is MY life! And
I can do with it
what I want!

**for the entire nation and
universe.**



You live in MY
house! And here I
am the BOSS!

O Allah, You are the Lord that
is All Mighty, we are grateful
to You for having bestowed
upon us *rahmah* and *ni'mah*,
that we are able to continue
the effort in empowering the
Muslim *ummah* especially in
Selangor, as an



advanced state, prosperous,
and providing welfare.

Hence, we sincerely beseech
you, O Allah, strengthen our
imaan, accept our deeds,
strengthen our unity,
increase our *rizq*, enrich us
with

beneficial knowledge,
cultivate our soul with good
mannerisms, return us to the
path that you are pleased
with, protect us from
disasters and your severe
trials, so that our nation will
become more peaceful and
filled with blessings.

O Allah, we sincerely beseech you, strengthen our beliefs according to the creed of *Ahlus Sunnah wal-Jamaa'ah*, and protect us from deeds and 'aqeedah that are astray such as the extreme *Shee'is*, *Qadiyani*, and other ideologies.

O Allah, open up our hearts
in fulfilling the five daily
prayers, performing *zakaat*,
and other obligations. Bless
those that have fulfilled their
zakaat and loving the
fuqaraa' and *masaakin*, and
those that have



This is MY life! And
made waqf and gave up their
wealth for *Tabung Amanah*

*Pembangunan Islam
Selangor* (Islamic Development Trust Fund of Selangor) with continuous reward until the Hereafter.

O Allah, increase and widen the *rizq* of those that made *waqf* from their wealth with perpetual rewards until the Last Day.



You live in MY house! And here I am the BOSS!



سُلْطَانِيَّةِ سَلَانْجُور
جَابَاتَانِ آغَامَهِ إِسلامِ سَلَانْجُور

JABATAN AGAMA ISLAM SELANGOR

DISEDIAKAN OLEH :

UNIT KHUTBAH,

BAHAGIAN PENGURUSAN MASJID,

JABATAN AGAMA ISLAM SELANGOR