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“AM I A GRATEFUL SERVANT?”

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“AM I A GRATEFUL SERVANT?”

الْحَمْدُ لِلَّهِ الْقَائِلِ: وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ﴿٧﴾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، أُوصِيكُمْ وَإِيَّايَ بِتَقْوَى
اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.
قَالَ اللَّهُ تَعَالَى: يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾²

Dear blessed Muslims,

I remind myself and esteemed congregation to altogether strive in empowering our *taqwa* of Allah *Subhaanahu Wa Ta'aala* with the truest of *taqwa* by performing all of His Commands and avoiding all of His prohibitions. May we all attain success in this world and the Hereafter.

“AM I A GRATEFUL SERVANT?”

Dear respected audience,

¹ Ibraaheem 14: 7

² Aal 'Imraan 3:102



The utterance of gratitude means that all praise belongs to Allah Alone. While, the term “*Alhamdulillah*” is the verbal utterance mentioned as a sign of gratitude and praise upon all of the *ni'mah* (bounties) bestowed by Allah *Subhaanahu Wa Ta'aala*. *Shukr* (gratitude) is from one of the *mahmoodah* (praiseworthy) traits. With gratefulness, the heart will further submit and remain tranquil. Usually, every time we are bestowed with a favor, we become thankful in remembering the giver, which is Allah *Subhaanahu Wa Ta'aala*. According to al-Imaam al-Ghazzaali, the attribute and feeling of gratitude is from the highest of stations, even higher than patience and fear. Hence, the *kalimah* (word) of *shukr* is of utmost importance and better to be uttered. It was narrated from Anas bin Maalik *radiallaahu 'anh* that the Prophet ﷺ once said:

“If the entire world with all that is in it were in the hands of a man from my nation, then he said: “Alhamdulillah.” That “Alhamdulillah” is better than all of that.”

(ad-Daylami)

Dear blessed audience,

Gratefulness can increase however little the bounty is, protects one from *kufr* (disbelief), brings one closer to Allah and fellow human beings, as well as attaining blissfulness in life. Even though *shukr* is a noble characteristic, not many among us are capable of becoming grateful upon the favors from Allah. On the contrary, for the ingrates, they have committed *kufr* upon the bounties from Allah for they would always feel inadequate and restless with whatever they have. For those that are ungrateful with the favors of Allah, it does not occur to them to even thank



Allah, and in result they would just drift and drown in worldly pleasures that their relationship with Allah becomes increasingly distant.

The fact is, *shukr* is difficult for those that are deficient in their soul. A plethora of favors have been conferred by Allah upon them, but the biggest favor is the *ni'mah* of *imaan* (faith) and Islam. Aside from that, we also must take advantage of all of the bounties bestowed by Allah, specifically the eyes, ears, heart, wealth, rank, stature, and everything else. Do not ever utilize those favors to disobey Him. Therefore, Allah has taught mankind to become grateful upon Him so that the heart becomes more serene.

The question is, in this very moment, are we truly servants that are grateful? In reality, some have *sabr* (patience) but ungrateful, and vice versa. Surely as *mu'mineen* (believers) we are required to become grateful upon the favors granted and tribulations afflicted. When tested with poverty, illnesses, wealth, and various trials, the heart must remain patient and grateful, for having *yaqeen* (certainty) that everything that takes place has its own hidden *hikmah* (wisdom). Among the ways to manifest thankfulness is by sharing one's wealth, money, drinks, vehicle, knowledge, and many more, with others. *Shukr* is akin to the fertilizer for *rizq*, where if one remains grateful, his *rizq* (provision) in the forms of *ilm* (knowledge), wealth, good health, time, and energy will grow healthily and develop in generating everlasting rewards. It has become common in life that there are those bestowed with sufficient *rizq*, and even those with excess, while there are those living hand-to-mouth. Whatever our case may be, we must manifest our gratitude to God who is The Giver.

Dear blessed Friday congregation,



The reality is that not many of us are capable of expressing gratitude when bestowed with favors from Allah. Ponder and look within ourselves, are we truly servants that are grateful to God Almighty? As servants of Allah, we are required to be thankful for it is a command from Allah whom has bestowed upon us countless blessings. It is undeniable that today, many are still greatly affected by the contagion of Covid-19. However, despite the tribulations that befall us, we can train the heart to always remain *sabr* (patient) and grateful. Not many are capable of remaining grateful when afflicted with trials and calamities. For example, when something happens against one's own will, then there comes pressure, where one places blame on *taqdeer* (predestination) without remaining pleased, placing *tawakkul* (full reliance), and having *shukr* to Allah upon all of the tribulations endured. Therefore, it drives one to resort to various unexpected actions due to despair in the mercy of Allah.

As humans, we would often complain about our lives especially if we feel uneasy and insufficient with regard to blessings from Allah. As believers, let us train our hearts to remain thankful upon everything that we possess and realize that there are still many out there that are less fortunate than us, and yet they are truly grateful. Aside from that, one who is thankful to Allah will perform *'ibaadah* (worship) with consistency, indulging in additional *'ibaadah* and also supererogatory acts such as reciting al-Qur'an, supererogatory fasting, immersed in *dhikr* (remembrance of Allah) and sending *salawaat*, performing prayer in congregation and seeking knowledge at the masjid and *surau*, and diligently searching for the time and opportunity to perform those *'ibaadah*.

Respected audience,



In expressing deepest gratitude, though Rasulullah ﷺ is among the few guaranteed paradise by Allah *Subhaanahu Wa Ta'aala*, that guarantee did not make the Prophet ﷺ oblivious and heedless in manifesting his *shukr* and intensified his *'ibaadah* unto Allah *Subhaanahu Wa Ta'aala*. This can be seen, where every opportunity and avenue available were utilized by the Prophet to indulge in *'ibaadah* that his feet would become swollen. This scenario was recorded in the *hadeeth* of 'A'ishah *radiyAllaahu 'anha*:

كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى قَامَ حَتَّى تَفْطَرَ رِجْلَاهُ
قَالَتْ عَائِشَةُ يَا رَسُولَ اللَّهِ أَتَصْنَعُ هَذَا وَقَدْ غُفِرَ لَكَ مَا
تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ فَقَالَ : يَا عَائِشَةُ أَفَلَا أَكُونُ عَبْدًا
شُكُورًا

When Allah's Messenger (ﷺ) occupied himself in prayer, he observed such a (long) standing that his feet were swollen. 'A'ishah said: "O Allah's Messenger, you do this (in spite of the fact) that your earlier and later sins have been pardoned for you?" Thereupon, he (ﷺ) said: "A'ishah should I not prove myself to be a thankful servant?"

(Muslim)

Know that the utterance of gratitude is a characteristic and practice that is greatly demanded for it is the path in attaining the pleasure of Allah. This world is a bridge that leads to the *Aakhirah* (Hereafter) and the favors in this world are only temporary in nature as compared to the Hereafter. If



a matter that is favored or hoped for is attained, then be grateful upon the bounty of Allah. However, if something unexpected had occurred, then remain patient and thankful. Similarly, let us increase in expressing our gratitude for the blessings of security bestowed by Allah. May all calamities and trials be lifted by Allah. Even though the nation has yet to fully recover from the effects of Covid-19, we must intensify our *shukr* for the second chance granted by Allah *Subhaanahu Wa Ta'aala*.

Dear beloved audience,

To end this *khutbah*, let us altogether internalize the recommendations and derive lessons as guidance. Among them:

1. The word "*Alhamdulillah*" is a verbal utterance that is pronounced as praise and gratefulness upon all of the blessings bestowed by Allah *Subhaanahu Wa Ta'aala*.
2. We must remain *istiqamah* (steadfast) in training our soul to have *sabr* and *shukr* for we have been blessed with the opportunity to live the remaining of our lives in this world today.
3. The *mu'min* (believer) that is admired is one who is always grateful for every good or favors obtained, even if it is minor and trivial, as proof of their *imaan* (faith) unto Allah *Subhaanahu Wa Ta'aala*.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ
وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۗ إِنِّي تُبِّتُّ إِلَيْكَ وَإِنِّي مِنَ
الْمُسْلِمِينَ ﴿١٥﴾



“My Lord, enable me to be grateful for Your favor which You have bestowed upon me and upon my parents and to work righteousness of which You will approve and make righteous for me my offspring. Indeed, I have repented to You, and indeed, I am of the Muslims.”

(al-Ahqaaf 46:15)

بَارِكَ 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، أُوصِيكُمْ وَإِيَّايَ
بِتَقْوَى اللَّهِ فَقَدْ فَازَ الْمُتَّقُونَ.

Dear blessed audience,

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.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ ءَامَنُوا صَلُّوا
عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾
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. اَللّٰهُمَّ اَعِزَّ الْاِسْلَامَ وَالْمُسْلِمِيْنَ، وَاَهْلِكَ
الْكُفْرَةَ وَالْمُبْتَدِعَةَ وَالْمُشْرِكِيْنَ.

اَللّٰهُمَّ اِنَّا نَسْأَلُكَ وَنَتَوَسَّلُ اِلَيْكَ بِنَبِيِّكَ الْاَمِيْنِ، وَنَسْأَلُكَ
بِاسْمَائِكَ الْحُسْنٰى، وَصِفَاتِكَ الْعُظْمٰى، اَنْ تَحْفَظَ بَعِيْنَ
عِنَايَتِكَ الرَّبَّانِيَّةِ، وَبِحِفْظِ وَقَايَتِكَ الصَّمَدَانِيَّةِ، جَلَالَةَ مَلِكِنَا
الْمُعْظَمِ، سُلْطَانَ سَلَاطُوْر، سُلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ
الْحَاجِ ابْنِ الْمَرْحُوْمِ سُلْطَانَ صَلَاحِ الدِّيْنِ عَبْدِ الْعَزِيْزِ شَاهِ
الْحَاجِ. اَللّٰهُمَّ اَدِمِ الْعُوْنَ وَالْهِدَايَةَ وَالتَّوْفِيْقَ، وَالصِّحَّةَ
وَالسَّلَامَةَ مِنْكَ، لِوَلِيِّ عَهْدِ سَلَاطُوْر، تَعْكُوْ اَمِيْرِ شَاهِ اِبْنِ
السُّلْطَانَ شَرَفِ الدِّيْنِ اَدْرِيسِ شَاهِ الْحَاجِ، فِيْ اَمْنٍ وَصَلَاحٍ
وَعَافِيَةٍ بِمَنْنِكَ وَكَرَمِكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ. اَللّٰهُمَّ اَطْلُ
عُمْرَهُمَا مُصْلِحِيْنَ لِلْمُوْظَفِيْنَ وَالرَّعِيَّةِ وَالْبِلَادِ، وَبَلِّغْ
مَقَاصِدَهُمَا لِطَرِيْقِ الْهُدٰى وَالرِّشَادِ.

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 (*infaaq*) our wealth through *Tabung Infak Jariah Umat Islam Selangor* (TIJARI, Selangor Continuous



Charity for Muslims Fund), and to the orphans through Darul Ehsan Islamic Foundation (YIDE).

O Allah, bestow upon us *rizq* that are lawful and blessed, keep us away from acts of corruption and abuse of power for they are betrayals upon the trust given.

اللَّهُمَّ يَا دَافِعَ الْبَلَاءِ، اِدْفَعْ عَنَّا هَذَا الْوَبَاءَ وَالْبَلَاءَ وَالْمَرَضَ
وَالشَّدَائِدَ وَالْمِحْنَ، بِلُطْفِكَ يَا لَطِيفُ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ وَبِالْإِجَابَةِ جَدِيرٌ.

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا.
رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٩٠﴾
عِبَادَ اللَّهِ، إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَى
وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

﴿٩٠﴾

فَاذْكُرُوا اللَّهَ الْعَظِيمَ يَذْكُرْكُمْ وَاشْكُرُوهُ عَلَى نِعْمِهِ يَزِدْكُمْ،
وَاسْأَلُوهُ مِنْ فَضْلِهِ يُعْطِكُمْ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا
تَصْنَعُونَ.